

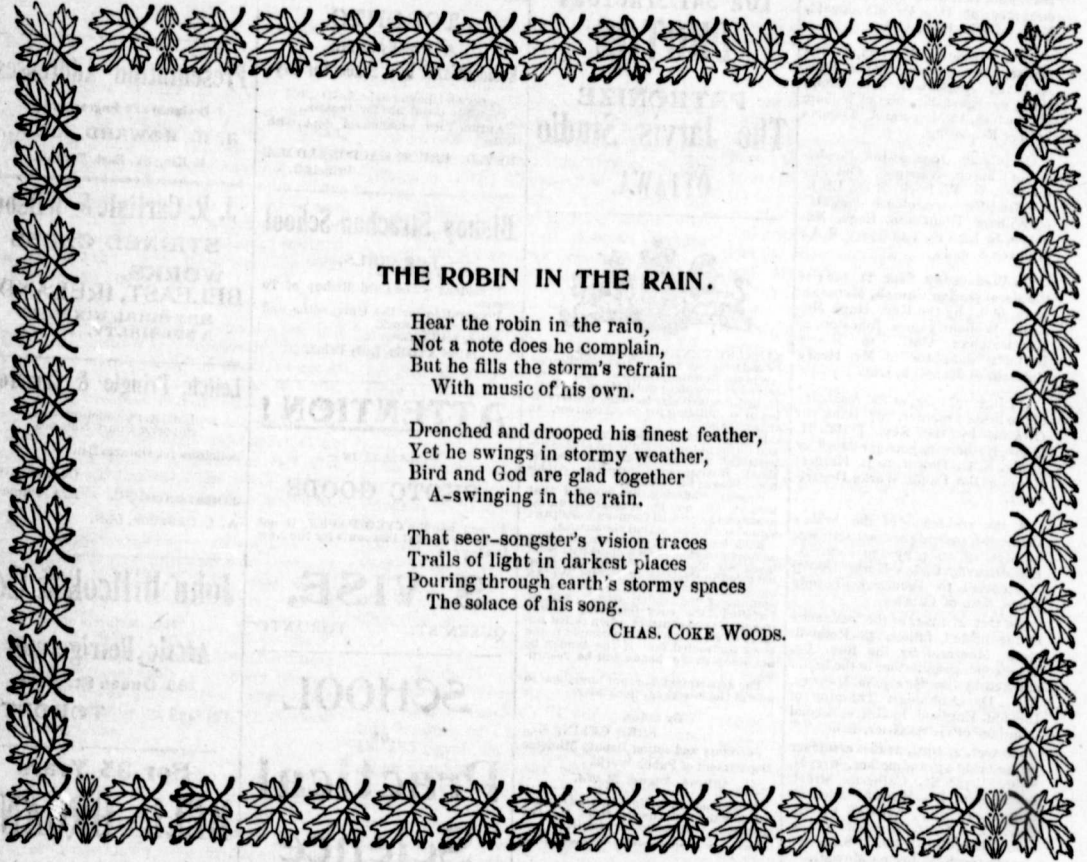
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MARRIAGES

At the residence of the bride's father, 263 Caroline street south, on Tuesday, Sept. 27, 1904, by the Rev. Samuel Lyle, D.D., George F. Armstrong, B.A., Mount Forest, to Jean H. youngest daughter of

At the Presbyterian church, Wingham, on Wednesday Sept. 21, 1904, by the Rev. D. Perrie, assisted by Rev. A. A. Laing, B.A., Claude L. Laing, manager Bank of Hamilton, Berlin, to Nellie youngest daughter of Dr. P. Macdonald, M.P., of Wingham, Ont.

On Wednesday, Sept. 28, at the manse, Nassagawey, by the Rev. A. Blair, Annie Gertrude Hampshire, youngest daughter of William Hampshire, to Malcolm A. Thomas both of Esquesing.

On July 27, 1904, at the Presbyterian Church, Napanee, Ont., by the Rev. W. W. Peck, M.A., LL.B. Winifred Beatrice, eldest daughter of William Templeton, Esq., Napanee, to John F. Van Esery, B.A., of Owen Sound.

On Wednesday, Sept. 21, 1904 at the Presbyterian Church, Matawatchesan, Ont., by the Rev. Hugh McLean, William James Johnston, of Matawatchesan, Ont., to Minnie Bartsch, daughter of Mr. Henry Bartsch, of Denbigh, Ont.

On July 27, 1904, at the residence of the bride's mother, 797 Bank st., Ottawa, by the Rev. J. W. H. Milne, Katherine, younger daughter of Mr. R. C. Dewar, to J. Herbert Ralph of the Public Works Department.

At the residence of the bride's sister, 76 Cambridge street, Ottawa, on Sept. 28, 1904, by the Rev. A. E. Mitchell, Lillian Doris (Dollie) McKeever, to Frederick Temple Jones, both of Ottawa.

On Oct. 4, 1904, at the residence of the bride's father, 58 Redpath street, Montreal, by the Rev. Dr. Wardrope, grandfather of the bride, assisted by the Rev. John Mackay, B.A., David Stoddart Thornton of London, England, to Grace, second daughter of G. A. Grier, Esq.

On Oct. 4, 1904, at the residence of the bride's grandmother, Mrs. H. Shorey, 2780 St. Catherine street, by the Rev. Dr. Mowat, father of the bridegroom, assisted by the Rev. Mr. Scott, Armando Clara, eldest daughter of Mr. J. B. Stevenson, to the Rev. Joseph Mowatt.

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Note and Comment.

Looked at from whatever standpoint we wish, intemperance lies at the bottom of most of our personal demoralization, our domestic wretchedness, our social debasement, our poverty and our crime; and therefore any Government that will reform the evil will earn the everlasting gratitude of present and future generations.

The Belfast Witness notes that the unconventional habits of the Pope are still troubling the traditions of the Vatican. Visitors find that His Holiness has a great objection to the practice of kneeling in his presence. He takes care to settle them promptly and comfortably in chairs, and then, to their amazement, he remains standing. Children are on no account permitted to kneel for the Pope's blessing. He takes them up and kisses them.

An exchange calls attention to the fact that the "Southern Tobaccoist" has the courage to warn against the excessive use of tobacco by minors. It cites the fact that "there are business men of biggest brain and railroad presidents and great factory managements, etc., who prohibit cigarette smoking in old or young, based on the fact that cigarette-smokers are far less useful and reliable, morally and physically than non-users.

An aged Presbyterian—probably the oldest in the maritime provinces—died recently at Sheffield Mills, N. S., at the great age of 102 years. Mrs. Nicholas Quinn was of Irish descent, and up till about a year ago her faculties were all good. She was devoted to her church, and she has passed from the militant ranks with a memory fragrant of loyal faith and good works. She was the mother of a family of thirteen, all of whom went before her.

Mr. Moody used to tell of an English colonel in India, who declared that he had lived there long enough to shoot thirty tigers, but had never seen a heathen convert; whereas a missionary, who had spent a lifetime there, said he had never seen a tiger. Both were truthful. Each found what he wanted. One thirsted for tiger blood another for souls. One found no converts in the jungles, the other no tigers in meeting-houses.

The Protestant movement in the German provinces of Austria continues to grow, and the number of converts has passed the twenty-five thousand line. For a time Roman Catholicism ignored the movement, but are now beginning to vigorously combat it. As a consequence journals of the Roman Catholic church in that country are publishing the most extraordinary, not to say ludicrous and infamous, stories concerning Protestant leaders of the past and Protestant doctrines. For instance, one journal says: "Their Luther sanctioned a thousand adulteries and murders in one day, as is seen from one of his letters to Melancthon. Many Protestant pastors who are married have been found guilty of adultery and immorality, and have been condemned to

prison for terms of years, and many of the German Austrians who have entered the Protestant camp are guilty of the same sins." A cause which has to be supported by the publication of such infamies must be in a very bad way.

Rev. Robert Ellis Thompson, a member of the Philadelphia Presbytery, argues through the Freeman's Journal that Scotland needs home rule quite as much as Ireland. His review of England's efforts to Anglicize the Scotch Church from the days of Knox down to the recent decision of the Law Lords, is a noteworthy view and deserving of serious reflection. The Philadelphia Westminster remarks: "There was a time when the United Free Church decision would have created a revolution. It is better perhaps as it is, but the stool of Jennie Geddes may yet have further work to do.

China is progressing. The Dowager Empress of that country, a remarkable woman, has ordered examinations for promotion of scholars of the empire to be in modern languages and sciences, instead of in the maxims of Confucius and the wisdom of the early sages. She has come to the position of the Emperor which she so cruelly combated only six years ago. If the Chinaman responds to the new learning as the Japanese did, what will be the phase of the Eastern problem a century from now? This is a question which is being seriously discussed in the European press. The Christianization of China becomes more imperative as the years roll on.

Dr. Henry H. Jessup, for many years a missionary in Turkey, writes to the "Christian Work and Evangelist": "I am glad to say that the work of Christian Missions in Turkey and Egypt was never more prosperous. Seven American colleges with nearly 3,000 students are leading the work of higher education in Turkey. Add to these not less than 25 boy's high schools, and nearly 30 girl's boarding schools together with hundreds of village schools where the Bible is daily taught and you have a good Christian educational system. The Syrian Protestant College, in Beirut, stands at the head of all these schools. Every department of the college is flourishing."

General Booth, having finished his Evangelistic tour through England and Scotland pronounces the state of religion much higher in the Presbyterian country. Answering the query of a "Daily News" representative as to his impression received during his motor-car mission, he said:—"There is more prosperity in the country, but I cannot say the people are more devout. There may be less open and blatant vice and ignorance, but the trend of things is away from creeds and churches." The General is, however, as optimistic as ever. He is specially full of praise for Scotland, which "truly crowned the campaign."—The Belfast Witness remarks: "This marvellous evangelist and philanthropist is more enthusiastic in his devotion to the social and spiritual welfare

of the masses than ever. For this Social Wing he now wants £10,000 and no one can doubt that he will quickly raise it."

Does prohibition prohibit? is a question often asked, and to which many answers have been returned convincing or otherwise. As a proof that at least prohibition helps largely to lessen, if not stamp out crime, we append a few figures respecting the results of local option prohibition in Texas, recently published: "There are in the State of Texas twenty-three Prohibition counties that have no convicts in the penitentiary, and nine with only one convict each. In thirty-nine prohibition counties there are only twenty-three convicts in all. San Jacinto County alone, with a population of 10,227, and the open saloon, has twenty-five convicts and Montgomery, with open saloons and 17,057 population has, twenty-one convicts in the State prison; and these are two poor counties in the pinery woods. Collin County with 50,000 people and no saloons, has twenty convicts; Lamar county, with 48,000 and saloons, has ninety-six. A large part of Texas has no saloons, and has one convict in 1,500 of population, while the territory with saloons has one convict for every 500 of population." These figures are eloquent and their testimony is all against drink.

Lord Radstock, an honor man at Oxford in his youth and colonel commandant of the Middlesex Volunteers, has recently made his fifth visit to India and given in the London Times the impression made upon his mind by the progress of Christian missions in India. He declares that open hostility is a thing of the past, and that multitudes are only waiting for some moving of the waters to announce themselves unreservedly as having given up native superstitions and having embraced Christian beliefs. He gives an account of the famous Hindu ascetic, Swami Dharmandj, who has recently become a convert to Christianity. Formerly he held so high a position among the leaders of Hinduism that even Brahmins took a low place before him. The common people looked upon him as "most holy," he having visited 230 sacred shrines during his various pilgrimages. His first impressions favorable to Christianity arose from hearing a missionary sermon upon the text, "I am the true vine." In order to be sure that he understood the Scriptures he gave himself to the study of Greek and Hebrew, and before accepting Christ made also a thorough investigation of the claims of Mohammed. The result of seventeen years of close application to this one pursuit is seen in his open avowal of the Christian faith. His act has made a great stir among the people who appreciate his character and have revered his attainments. His example reaches millions who would never give a moment's attention to a missionary from England or the States.

Our Contributors.

Facing One's Work.

Vacations are over for most men and women, and work has begun again or will soon begin in home and school, in college, office, and workshop. The rest and change so essential to the highest and freest putting forth of individual energy and skill ought to be the prelude to a new and nobler chapter in the active life of all who read these words. It is of the first importance to keep the feeling for work and the interest in it fresh and keen; when interest declines and joy goes out of the doing of work, efficiency inevitably sinks to a lower level. To do the best work a man must be at his highest level of courage, energy, insight, faith; these are the qualities whence inspiration flows, and when they fade the vitality and individuality of what a man does with his brain or his hand are lowered as the heat is diminished by the sinking of the fire which produces it. To keep work fresh and individual a man must put his soul into it, saturate it with ideas, fertilize it by his imagination, keep it in closest relation with the life of his spirit. When work is detached from character and becomes simply an external activity, it drops to the level of mechanical execution and becomes a matter of routine instead of an outflowing of life; it loses its spiritual quality and becomes mere drudgery. In the long and often painful struggle to keep his work fresh and inspirational there are two habits which ought to be fostered with unremitting energy.

All men and women who are doing any kind of work ought to be unsparingly honest with themselves. Self-deceit is as prevalent as self-pity, and quite as demoralizing. It is fundamental honesty to face the facts about one's capacity and skill without finching; to recognize one's limitations and shortcomings with clear eyes; it is mere justice to others to see in the harvest one gathers the seed one has sown.

There are hosts of men and women who never do any of these things. They charge every failure to circumstances; they lay their misfortunes at every door except the door which they ought to be laid; they hold everything and everybody responsible for their unsatisfied ambitions and unrealized hopes except the one person in whose weakness the explanation of the failure lies. There is no dishonor in failure if a man has done his best; but there is moral evasion and cowardice in not bearing frankly the burden of failure. Capable men and women fail sometimes because general conditions are against them; because the tide ebbs at the moment when it seemed to be coming in; because other men and women are not honest and efficient; but the vast majority of failures of all kinds are due to lack of foresight, of judgment, of self-denial, of hard work, on the part of those who fail. The organization of society is not ideal in any sense, and the world of to-day is not an easy place for high-minded men and women to live and work in; but it remains true that there is room and there are opportunities for the honorable success of the vast majority of those who put their hands to any effort.

Success and failure lie, as a rule, in the man, not in his conditions. Every man ought to face this fact, and not delude himself with the oft-told tale of the unsuccessful

that only the unfortunate, the selfish, the hard, the unscrupulous, succeed. The brutal, the scheming, the dishonest, do secure, in some cases, a certain kind of success; but they never secure the highest prizes. To be unsuccessful is not evidence of superior fineness of soul and sensitiveness of nature; the finest and best are doing the work of the world with force and skill in every field. It sometimes happens that men and women of rare gifts are driven to the wall; but let a man beware how he seeks this consolation in his own failure; the chances are that he is deceiving himself. In this world a certain adjustment of gifts and energy to conditions is required, since it is in this adjustment that what we call character is formed. If the artist in every department must face a harder training, a longer probation, than the man of affairs, let him bear in mind that his work is of a higher order; that the men who are to do it ought to be sifted like wheat; that training if severe in the exact degree in which the work for which it prepares is delicate, spiritual, and enduring.

There is no dishonor in failure, but there is always folly in shutting one's eyes to facts; and every man who fails owes it to himself to charge the responsibility straight home to his own lack of capacity, of force, of steadiness, of energy. It may be that he is the victim of conditions; it is probable that he is failing to reap because he failed to sow.

No man lives or works alone; the modern world is a vast workshop in which men and women are thrown into the closest relations; and every man is related not only to his own work, but to the work of others. It is a man's duty not only to hold himself responsible for the kind of reward his work brings him, but to work cheerfully and courageously. The atmosphere of the workroom is the effluence of the spirit of those who live and breathe in it, and the workman must not only attend skillfully to the matter in hand, but he must put hope and courage into the air of the room. The man of gallant nature does this by instinct. His impulse is always to lead the way, to face the danger, to make the path easier and safer for others. If he has fears, he keeps them to himself; if he is tempted to despair, he nerves himself to higher courage; if he is tired, discouraged, lonely, he seeks refuge in service for others. Every man who deserves to be called a man ought to consume his own smoke, to use a current phrase; the man who talks about his troubles his private griefs, the coldness of the world, the lack of appreciation of superior natures and fine works, is, as a rule, a very weak man who is trying to conceal from himself his own lack of strength. A brave man is always a silent man concerning his own sufferings; a high-minded man is more concerned about others than about himself; a capable man is too much absorbed in what he is doing to think much about himself. When a man finds himself tempted to talk about himself and draw out the sympathy of others, let him beware lest he corrupt himself; for there is nothing which so soon or so completely devitalizes a man as self-pity. The strong suffers and gives no sound; he bears the burdens of life and is glad that he has the strength to bear them; he gives himself in work for those he loves,

and rejoices that he can pour out his life as an offering for those who are dearer than life—Outlook.

Inspiring Influence of Astronomy.

BY REV. JOSEPH HAMILTON, TORONTO, CANADA.

Author of "Our Own and Other Worlds."* Some one has said that God made the country, and man made the town. It would seem, then, that the country must be better and happier place to live in. There can be no doubt that the closer we live to nature's glorious works the more is our character likely to be massive and simple, serene and strong. It might well be expected that the wide expanses of the country, with the high heaven above, would have a strong influence in widening and elevating our mental and moral vision. It is a notable fact, at any rate, that our great men and women, in all walks of life, are usually those who were brought up in the country, or who lived in the country in later years.

The City, however, has become a necessity; or we think it a necessity. Certainly the movement of the population to the city is a striking feature of our time. This tendency is not wholly unfortunate. People must live; and the city offers a livelihood to millions who could not find it in the country. Moreover, the city affords special facilities for trade, for society, for education, and many things besides.

But the city deprives us of the green fields, the wild flowers, the limpid streams, the solemn woods, and the blue mountains. Worse than all, perhaps, it shuts out the stars. The narrow strip of sky above the narrow street is a poor substitute for the wide dome of heaven, with its countless starry worlds. Now this is a loss not to be calculated in money. I believe an unconscious inspiration often comes of living in habitual view of the starry sky. Those especially who spend their earliest years in the country are liable to attain a peculiar breadth and height, and even solemnity of conception, because of their habitual contact with the glory of the heavens. As I say, this effect may be unconscious and unobserved at the time; but the effect is there, and it proves to be an important basal element of character in later years.

Now, if such is the effect produced by a merely casual observation of the heavens, we may imagine how the effect must be increased when we are introduced to the greater glories of the universe which the telescope reveals. I think we have here a strong plea for a revival of interest in astronomy. Of all sciences it is the most sublime. And it is the sublime in character which we want renewed in this age. The age produces plenty of smartness, but not much sublimity. I take it, however, as a good omen for the future, that there is quite an observable renewal of interest in astronomy in recent years. I hope the time is coming when at least the elements of astronomy will be taught in the public schools. In the inevitable revision of the school curriculum this point might be considered. Then, for casual reading, if some easy and popular book on astronomy were substituted for trashy romance, I think any ordinary reader would feel an immediate, exhilarating and ennobling change.

In thus recommending a study of astronomy, it will be seen that I do not contemplate anything like a complete or exhaustive

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study. No; what I am after for the mass of readers is relaxation amid the cares of life, and exaltation above its dull monotony. And this the most ordinary reader will surely find in astronomy. He can take as much or as little of it as he pleases. The important thing is to have a book in which the wonders of the heavens are presented in a way easy to be understood. Such a book should begin at the beginning, and not go too far into the depths; above all avoiding technical terms, which only confuse and discourage readers not used to the subject. Under such conditions, I venture to predict that the most ordinary reader will find himself in a realm of enchantment more fascinating, and far more elevating, than any realm of fiction he may have explored.

In order to introduce the subject of astronomy to those who may have given it little or no attention, it may be useful to notice here, in the briefest way, a few facts of striking interest, in the hope that these may stimulate further interest of the subject.

I suppose that almost everybody knows that this earth of ours revolves around the sun once a year. But does everybody know with what amazing exactness as to time this revolution makes? We are accustomed to say it is made in 365 days. That is our loose way of stating the fact. But there is an exactness as to the time which is one of the most surprising things we know. The earth makes the round of the sun, not in 365 days, but in 365 days, and a few hours, and a few minutes, and a few seconds, and a few fractions of a second! Astronomers have made an exact calculation of the time, and have found it to be 365.2564 days! And the earth keeps to that time for thousands and thousands of years, without losing or gaining the fraction of a second! Do you know of anything more astounding than that? We talk of the constancy of the law; but surely here is a case of constancy which almost strikes us dumb. Surely we must adore the Wisdom and Power which ordained the law!

And there is a peculiar circumstance which adds more wonder to the marvel we have named. We would expect that, to ensure such amazing accuracy as to time, the earth would move at exactly the same speed during her entire course around the sun. But such is not the case. Her orbit is an ellipse, so that at certain times she is nearer to the sun than at others. When she is nearest, the sun has the most power to drag her into himself, but to counteract this increased power of the sun, the earth increases her speed at those points, and so escapes. When she gets past the danger points she goes slower, and thus makes her average speed exactly the same. And she does this every year, through thousands of years, without failure or mistake, to the fraction of a second! Do you know anything either in fact or fiction, as astounding as this?

I suppose it is generally known that this earth of ours is a small body amongst many larger ones. But just how small it is in comparison with others is perhaps not generally known. No; nor is it known to astronomers, for they can but compare the earth with certain other globes not too far away to be measured. There are uncounted millions of larger globes too far distant to be used in comparison. But, taking a few of the globes we can measure, let us compare the earth with these. We have said that the earth moves round the sun. Seven other globes make a similar revolution, but at different distances, and different rates of speed. Of these eight globes, four are small, and four are large in comparison. The

earth is one of the small group. The largest is Jupiter, which is equal to twelve hundred of our earth. What an immense globe Jupiter must be! Yes, but compared with the sun, Jupiter is small. Twelve hundred Jupiters could be buried in the sun. But then, the sun himself is small compared with some other suns. Those twinkling stars are all suns, and some of them are hundreds of times larger than ours. Besides, there are millions more of suns so far away that they appear but as illuminated dust. Yet, so far as we know, some of them may be thousands of times larger than our sun. Where is the earth now? It is a mere speck. In the boundless amplitude of creation it is no more than a grain of sand.

This leads me to say a word about the vastness of creation. It is vast beyond all conception. There are countless millions of suns so far away in space that, even to the most powerful telescope, they appear but as gold dust, of gleaming grains of sand. And still they stretch on into eternal space, beyond where they have any form whatever, appearing only as a dim shimmer of light. The effect has been compared to a candle shining through a haze—a very graphic symbol; but we have to remember that the candle shining through the haze is really a mass of countless, blazing suns. Who is there with soul so dead as not to be dazed and staggered by such overwhelming vastness and glory?

As to the beauties that abound in the distant creation, I might call in the testimony of the colored stars. Most of these belong to the class of stars called binary or double stars; and they are of almost every tint. We find, for instance, in these double stars a combination of yellow and purple, of greenish blue and bright blue, of sea green and orange, of pale green and blue, of white and light purple, of emerald green and orange, of yellow and sapphire blue. This is sufficiently astonishing; but the wonder increases when we note that these colors change in uncertain periods. Sirius, now a white star, is described by Ptolemy as being red in his time. Two double stars described by Herschel as being white are now—one pair a golden yellow, and the other pair a yellow and reddish green. A certain star, discovered by Tycho Brahe, in four months had a transition from white to yellow, and then to red. What marvels of beauty we have here. I need hardly say that the laws which reign in these realms of mystery no man can understand.

Hence there is really no plan of the universe that really comes within our ken. We see a fragment of the plan in this solar system of ours; but even this solar system seems to be but a speck in an infinitude of worlds. The scientific mind naturally looks for a plan of things; it tries to systemize and arrange things into their proper relations. It may have been this tendency of the scientific mind that induced Dr. Russell Wallace to make a plan of the universe. But the universe is far too vast and too varied to be treated in this way. We can discern but a very small fragment of the whole; and far beyond what we see, there may be diversities of operation entirely different from those that prevail in the domain that is open to our survey. In the power and wisdom of the Creator, and the infinitude of space and time, we see possibilities as to extent and diversity which possibly man may never explore, either on this side of time or on the other side.

Meantime, the few facts I have hinted at—and these are more wonderful things than

these—may induce a further study of the glorious science of the stars. And I may say that I know of no science better suited to every capacity. You can take as little or as much of it as you please; and you will find it all fascinating. You may take it simply as an entertainment or relaxation; and it will be one of the best you can find. If you want to grow large in character and conception, this is a good school to grow in. If you want to see God, as He is reflected in His works, behold Him in the starry sky. There you will see a reflection of His eternity, His almighty power, His infinite wisdom, His exactness of law, His love of variety, His supernal beauty! The farther you go into this world of wonders, the more profound will be your agreement with the Psalmist: "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard."

How He Climbed.

Suspended above the desk of a Pittsburg bank president is this motto: "Do the hard things first." Ten years ago he was district clerk in the same bank.

"How did you climb so fast?" asked the unknown writer of this story.

"I lived up to that text," he replied.

"Tell me about it."

"There's not much to tell. I had long been conscious that I was not getting up with my work; it was distasteful to me. When I opened my desk in the morning and found it covered with reminders of the work to be done during the day, I became discouraged. There were always plenty of comparatively easy things to do, and these I did first, putting off the disagreeable duties as long as possible. Result: I became intellectually lazy. I felt an increasing incapacity for my work.

"One morning I woke up, I took stock of myself to see what was the matter. Memoranda of several letters that had long needed attention stared at me from my calendar. I had been carrying them along from day to day. Inclosed in a rubber band were a number of unanswered letters which necessitated the looking up of certain information before the replies could be sent. I had tried for several days to ignore their presence

"Suddenly the thought came to me. 'I have been doing only the easy things. By postponing the disagreeable tasks, the mean annoying little things, my mental muscles have been allowed to grow flabby. They must get some exercise.' I took off my coat and proceeded to 'clean house.' It wasn't half as hard as I had expected. Then I took a card and wrote on it: 'Do the Hard Things First,' and I put it where I could see it every morning. I have been doing the hard things first ever since."

Holiness is not a rapturous triumph away up somewhere in vague heights of glory, steadfast and splendid like a sun. It is just a poor heart that makes room for Jesus.—Mark Guy Pearce.

Painful memory can only be obliterated by the full flood of joy. When happiness is complete there is no room for sad recollections; when there are no brooding moments the past is kept at bay; where there is no cause for remembrance, there is no opportunity for remorse.—Hugh Black.

The Quiet Hour.

Elisha and Naaman.

S. S. LESSON 2 Kings 5:1-14. Oct. 23, 1904.

GOLDEN TEXT—Heal me, O Lord, and I shall be healed: save me and I shall be saved.—Jer. 17:14.

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

Now Naaman was a great man and honourable, v. 1. How endless the variety we see in human faces! There is not less in the characters and reputations of men. We are always ready to turn aside and look upon the man of high place, honourable conduct, and great valor. It is a good thing that one should wish to be great in the estimate of others, provided such reputation rests upon a worthy character. The greatness in the eyes of men that is gained in any unworthy way is not likely to be retained. Some day or other the world will see behind the veil, and where once they honoured will despise. The only reputation that will stand the test of time and the searching light of judgment, human and divine, is the reputation founded on real service and sterling worth.

But he was a leper, v. 1. How often it is true that a life which has been greatly favored, has all the sweetness taken out of it by some one disease or trouble! Here was a man of splendid position, with a glorious record of valiant deeds, but those could not make him forget that he was a leper, and in the home where all might have been joy, gloom rested. How much those whose cup of happiness seems filled to the brim may need our sympathy, because of a single great grief that has come into their life!

Would God my lord were with the prophet, v. 3. Whatever her own sorrows were, this little maid still had a kindly thought towards those with whom she came in contact. Surely this is a lesson for us all. Wherever we are there are people whom we may help. The master has a claim on the servant's kindly thought, and the servant has a claim on the master; and just as we learn this and put it into practice will we be helping to answer the petition, "Thy Kingdom come!"

Ten talents of silver . . . six thousand pieces of gold, v. 5. It is a mistake that people very often make that everything can be bought with money. The most precious possessions, the greatest blessings, cannot be bought with money. No one ever bought happiness with it, or love, or character or the grace of God. The wealth of the whole world could not buy them, and yet they are the greatest and most precious blessing that can be obtained.

See how he seeketh a quarrel against me, v. 7. How prone we are to judge motives; and very often we are quite mistaken. We should be slow to attribute wrong motives to anyone. Our knowledge is so imperfect, that nine times out of ten we are mistaken when we thus judge. Nor is this the only reason why we should be careful in our judgments. We know how faulty our own motives often are, and it may be that we are much more deserving of condemnation than those we are inclined to judge harshly. Both our ignorance of others and our knowledge of ourselves should make us charitable.

There is a prophet in Israel, v. 8. How paltry all the grandeur of the world is! The king could do nothing but rend his clothes,

but the man of God could speak with assurance. The dignities of this world and those of God's kingdom are not based on the same things, but while the former pass away, the latter abide.

Some great thing, wouldst thou not have done it? v. 13. How irresistible the logic of this appeal! And does it not apply in its full force to the invitation of the gospel? Jesus Christ asks us only to trust Him and obey, while he promises us, if we just do these things, a complete salvation. And yet there are those who hold back, because the way seems so simple. But God will not have us saved by our doing any great thing, lest we should claim the honor of it.

Dipped himself seven times in Jordan, v. 14. How often has God used the things that men despise to bring about the most glorious results. The most glorious example is found in the cross itself. To the Greeks and Romans this was the emblem of shame and degradation. The Jews regarded it with even greater horror. For to die on the Cross, so they believed, shut one out from the favor of God now and hereafter. And yet who can recount the triumphs of the Cross! They are written in gold in the history of the world.

And he was clean, v. 14. Yes, and ten thousand times has the precious blood of Jesus proved its power to cleanse the vilest heart and life from the stains of sin. Through the shedding of that blood we have peace with God, and by it we are constrained to forsake sin, and seek after holiness.

"Strenuous Christianity."

BY REV. WILLIAM BISHOP GATES.

"Strenuous Christianity"—is there such a thing? Consider the present day significance of that word. It has gained for itself a content not altogether significant of good qualities. The "strenuous" man is he who works up to his limit all the time; works with tremendous energy at his task; "makes the feathers fly"; finds, or rather makes, a hard task to do if there is not one ready to hand; he is the man who considers rest dishonorable; who, sitting down to think, does not stretch out his legs comfortably and let the thinking machine do all the work, but clasps his knuckle to his temple, draws his forehead into a frown, bends, with set jaw and fixed and staring eye over his desk, cumbered with a thousand papers, and absolutely refuses to relax until the scheme he is working out is hatched; then he leaps from his chair and rushes to its immediate execution. The strenuous man is really a "strain-uous man."

'Strenuous Christianity'—is there such a thing? Christianity there is: strenuous men there are; and most of us admire some such with an admiration amounting almost to worship, or at least, that carries us as far as strained imitation; but "Strenuous Christianity" is it a proper combination of words? Will you combine, as congenial companions, that restless, pushing, rather relentless word "strenuous," and the method of Jesus Christ? Where is your understanding of the depth and foundation of the Master's peace?

And yet the word strenuous appeals to young men, and this phrase has become more or less a watchword with some of the young men of the Church and of the Young

Men's Christian Associations; and this apparently without a feeling of the incompatibility between the words that are so combined; without a thought that what is called "militant Christianity" is, in a certain sense, misleading; in spite of all our inspiring old hymns of Christian warfare, and of St. Paul's constant use of the battle-metaphor. Christ disclaimed all this. "My kingdom is of this world; if my kingdom were of this world then my servants would fight." Calm nonresistance that a spiritual kingdom might come was his attitude.

For there is really no place in Christianity for jealousies or emulations or self-pushing. Where is the need of them? Are you doing your spiritual work in order to outdo another, or is there a Master, whom it is yours to serve with absolute fidelity, regardless whether a companion labors by your side or not? Outdo yourself, if you will; but even better, forget self. Your Master did.

On the whole, the strenuous man is not of a very lovable sort, and yet he is quite generally the ideal of American young men, especially in our cities. Can it be then, that there is something essentially noble about him and his life?

If there is, we may justly expect to find the germ or kernel of it—the truly noble part of it—in our ideal man Jesus Christ. Is there in him that thing which, casting aside and sloughing off all superficial characteristics, is the very essential good that makes the strenuous life the ideal of our young men? What is that essentially good thing in the strenuous life? This—tremendous earnestness to reach the ideal.

There can be no question that there is in Jesus Christ an essential good, but it would be sacrilege to call him strenuous. He had indeed, a tremendous earnestness for reaching his ideal, but he went about its attainment in a far different way from the mode of attack of your modern strenuous man. He let the truth work like leaven. Your modern goes about his task hammer and tongs. Jesus Christ has taught "the patience of unanswered prayer." Your modern fumes and bristles until he gets his own way.

Poise without pose; grasp without grapple; power without powder; strength with strenuousness; these all were His. Young man, stop a moment and compare your strenuous ideal with this man of Galilee.

Is it wrong then to strive toward a noble ideal? No. It is the way we go about the striving that is wrong. It is not true that Christianity is a failure and totally impracticable as compared with Confucianism, because its ideal is too exalted. We Christians must have an unattainable idea. It is not fault that we find with the strenuous man's ideal, nor with its difficulty of attainment, but with his method. Rifle and whip is his method, love and forbearance is God's.

If you want to get your own way quickly, rifle and whip are undoubtedly the approved means. But when the rifle is hung on the wall, when the whip is broken, things quickly revert to their former status! For illustration, note how little effect lynching has on the suppression of crime.

But if you want to save and change men to a better way, love and forbearance is, though the longest way 'round, the surest way home. For illustration, note once more Jacob Riis and New York City's playgrounds for tenement children. No greater boon was ever given whose great overcrowded death-districts.

When such an ideal as that of the strenuous life takes possession so broadly of a

people, it must mean that there is something immediately responsive in the life of the individual to this new ideal.

Our nation is in a transition stage between immense untried possibilities and a coming of self-conscious and assured power. The cause of the strenuous life of our leaders, our bankers, our business men, even our ministers, is the individual attempt to readjust personality to the new conditions.

The strenuous life is a sign of readjustment; a reawakening of some things in character that have been atrophied, and it causes sensation, just as one's arm sometimes tingles after it has been asleep, because there is life in it which for a time has been dormant.

"'Tis life, more life and fuller that we want!"—The Philadelphia Westminster.

Unblinded.

BY EDWARD ROLAND SILL.

My tower was grimly builded,

With many a bolt and bar,
"And here," thought I, "I will keep my life
From the bitter world afar."

Dark and chill was the stony floor,
Where never a sunbeam lay,
And the mold crept up on the dreary wall,
With its ghost touch, day by day.

One morn, in my solemn musings,
A flutter and cry I heard;
And close at the rusty casement
There clung a frightened bird.

Then back I flung the shutter
That was never before undone,
And kept till its wings were rested
The little weary one.

But in through the open window,
Which I had forgot to close,
There had burst a gush of sunshine
And a summer scent of rose.

For all the while I had burrowed
There in my dingy tower,
Lo! the birds had sung and the leaves had danced
From hour to sunny hour.

And such balm and warmth and beauty
Came drifting in since then,
That the window sill stands open,
And shall never be shut again.

Prayer

Thou God of nations, bless our country. Thou art the only rightful Lord; and we worship thee as supreme. Grant to our rulers the spirit of Christ, that they may rule for him and as he would rule if he were in their place. Teach us how to be good citizens and show us how we may do our part for the preserving of our country's honor and for its purifying and ennobling. We thank thee for all that our country is to us, for all the blessings that come to us through it. Grant to us grace and wisdom so to live that we may do something to make the country a better and safer place to live in, truly a part of the kingdom of heaven in this world. This we ask through Jesus Christ our Lord. Amen.—J. R. Miller.

Tell me what you feel in your solitary room when the full moon is shining in upon you and your lamp is dying out, and I will tell you how old you are, and I shall know if you are happy.—Henry Frederic Amiel.

Daily Readings.

M., Oct. 17. Abram's horizon. Gen. 12:1-9.
T., Oct. 18. David's aggressiveness. 2 Sam. 8:1-18.
W., Oct. 19. Solomon's enlargement. 1 Kings 4:29-31.
T., Oct. 20. Christ's bold programme. Mark 16:15-18.
F., Oct. 21. Antioch reaching out. Acts 11:21-26.
S., Oct. 22. Paul's ambition. Rom. 15:23-32.
Sun., Oct. 23. Topic.—How can we enlarge and improve our work? Matt. 21:17-22; Isa. 54:11.

Our Young People

Enlarging our Work.

Some Bible Hints.

A fig tree bearing no figs may continue to live and grow, but a Christian bearing no fruit is sure to wither away (Matt. 21:19).

The mountains that we are to remove in these times are mountains of difficulty, of opposition, of sloth and indifference. They are more than Mt. Blanc (Matt. 21:22).

Our prayers that Christ promises to answer must, of course, be in harmony with His will; how otherwise could we dare to ask and desire an answer? (Matt. 21:22).

It is our tent here, our transient abode; but as we enlarge it by faithful service; we are enlarging our permanent home, or our mansion in the skies (Isa. 54:2).

Suggestive Thoughts.

The most obvious way for a society to enlarge its work is by enlarging its membership; and this is one of the best ways.

One way to enlarge our work for God is to enlarge our hearts. Great-Heart makes great plans.

Enlargement of work usually brings stimulus to and improvement of work. Emergencies make men.

To aim at one improvement is ten times better than to aim at ten improvements; but reach the ten before you get through.

A Few Illustrations.

God's welling power is like the ocean—the larger the canal and reservoir, the more water will rush in and fill it.

When the moon is not waxing it is waning, and so with the Christian; only it is possible for the Christian to grow all the time.

No athlete would race well with two goals in view. Choose one point of improvement and make for that alone.

A child is known to be growing by the fact that it outgrows its clothes. Has your society outgrown any of its customs and methods.

To Think About.

What can I do to make this the best year my society has ever had?

Am I ready for any work to which my society may call me?

Am I enlarging my spiritual life, that I may enlarge my outward work.

A Cluster of Quotations.

Build thee more stately mansions, O my soul,

As the swift seasons roll!—Holmes.

The vendors of flowers in the streets of London are wont to commend them to customers by crying, "All a blowing and a-growing!" It would be no small praise to Christians if we could say as much for them.—Spurgeon.

Forget the things that are behind. That is not where you live. Your roots are not there. They are in the present.—Beecher.

Though we may have none of the splendid products of piety that impress the world, our Lord will reward us for downright faithfulness to place, opportunity, and promise.—Nathrow.

The Calling Committee.

It should call on the strangers, making the young people feel at home, and inviting them to the society.

It should call on the sick, cheering them up in their time of trouble.

It should call on those that are getting careless regarding the society, and tactfully remind them of their pledge.

It should call on the old folks and bring some youthful good cheer into their lives.

It should call on the pastor and other church officers and make them feel the loyalty of the Endeavorers.

It should plan its calls, seeking to make them contribute whatever the society at the time most needs.

And often it can do more by getting others to call than by calling itself.

Listening.

There was a family of culture living in a beautiful home. The members knew about God and that He had revealed Himself through His Son; but to them He was a God far away, they did not in the smallest way realize His infinitely tender love. The Heavenly Father wanted to use them in His kingdom, so He sent an angel to them with blessings which they accepted, but not as coming from Him. A friend suggested to them to acknowledge Him in these gifts but they refused. Again the angel visited them, but this time with sorrow and God seemed to them further away than ever, they did not want Him in their lives. Still darker days came to them with the weight of heavier sorrow, until in desperation they flew to the arms of the Heavenly Father for refuge and He received them. They listened to His words and afterwards he used them in his service. Had they been attentive and obedient to the Lord's first message, without doubt they would have been spared those months of discipline. If people would but realize the love of God! How He has made all things possible through Jesus the Christ, by His death and resurrection, surely they would be more attentive when he comes to them; they would be watching lest He should speak to them and they make no response. He is always speaking to us, if we would but listen to Him; there is not a moment when he is not near, and it is the privilege of everyone by faith in the Christ to live consciously in His presence. How different the world seems, how changed the attitude toward people and circumstances when viewed as in the presence of Christ. If one wills it, desires it more than all else Christ will continually manifest Himself and whatever comes it is well, for we are with him, Jesus said.

"If a man love me, he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him." Thus is fellowship with him made possible; He is our counsellor and Guide, while our part of the wonderful work is to listen and obey.

H. M. McClusky.

Holland Patent, New York.

I do not think a man need shrink from praying definitely and earnestly because he is in doubt as to whether it is wise to ask for this or that specific answer. Let him go right on in faith, and God will either show him that the petition is a mistake, or He will pour summer into his lap instead of spring.—R. J. Campbell.

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It is likely that Queen's *Magni Conference* will have to be postponed a week on account of the General Election. The Theological Classes will then begin on November 1st and the Conference on the 7th.

And still **THE DOMINION PRESBYTERIAN** holds to the belief that the great mass of the people of Canada on both sides of politics are not corruptable. There may sometimes be "money going," but the most of it probably is never passed on to the electors. Where there is corruption, it should be thoroughly exposed; and "saw-offs" should be discouraged, by providing for an independent investigation by the judges wherever it appears that important facts are being withheld. But meantime mutual wholesale accusations of bribery and corruption do more harm than good.

An International Sunday Rest Congress is about to convene in St. Louis in connection with the World's Fair. It will continue four days, from October 11 to 14 inclusive. The meetings will be held in Festival Hall. The chief speaker the first evening will be Senator J. B. Foraker, of Ohio. The program has not been announced in full but it will contain addresses by Dr. John Stoecker, court preacher to William II. of Germany, himself also a member of the German Diet, and by President Matteo Prochet, Rome. The minister of justice and religion at Madrid will send a representative, and Premier Kuper, of Holland, will be there by proxy. Even Chili commissions one of her leading scholars and educators in the person of President I. W. LaFetra, of Santiago College. The general secretary of the Y. M. C. A. in Rome will be present. It will be seen that this is a question upon which all communions are waking up and the Vatican as well as Edinburgh and Geneva will take part.

THE DOMINION PRESBYTERIAN

ARCHBISHOP OF CANTERBURY ON DIVORCE.

At the Episcopal Church Conference at Boston the Archbishop of Canterbury has been easily the lion, and his visit will do something to help along international friendliness between the United States, and Great Britain. In a recent address he spoke as follows respecting the divorce evil in the big republic.

"But at this juncture, as it seems to me, the paramount necessity of all is that which concerns the family and the home, the common work day life—that is, of the Christian people at large. It is as their officers or ministers or representatives that any and every council or convention meets. Here, is it not so, are the conditions with which we have to do. We can thank God for strong material progress, for an often high note of moral earnestness, and—here in America, at least—for an eager output of intellectual force. And we are prone to be pleased, and even satisfied. But it would be vain to ignore the warning voice which tells us on either side of the sea, of a certain decadence in the definitely religious life of the ordinary home—a falling off, that is in the very force which gave its distinctive power to so much of our grandsires lives. If that be true—and in spite of all explanatory qualifications nobody will, I think, say it is wholly false—it surely behooves every gathering of churchmen to consider well what they can do to safeguard the men, women, and, above all, the children, of America and of England from a peril whose gravity it is impossible to overestimate, because it affects the very foundation of our Christian life."

Probably every experience is educative. Some varieties are not usually considered so. We try to protect ourselves and those whom we love and those for whom we feel responsible, from too rough a contact with many facts of life. Yet out of every experience some knowledge has come to the world, through minds that, like the bees, have sucked honey from bitter and even poisonous flowers. Epictetus was but a cripple and a slave in a corrupt and cruel time. He must have known the seamy side of life to a degree that one shrinks from imagining. Yet the world would be much the poorer if Epictetus had not been educated in just that way; and Marcus Aurelius, his imperial disciple, felt this so strongly that he wrote "Even in a palace, life may be lived well," as if to suggest that Epictetus had the biggest of opportunities and he himself a decidedly inferior one. It is a commonplace that great sinners have often learned an intelligent hatred of a sin through experience that has made the fiber of their later sainthood surpassingly strong and pure. Suffering teaches a man pity and understanding, where prosperity leaves him careless. Folly learns in no school; but that admitted, those who can learn, and who have brave souls and sincere minds, bring out of the most painful experiences, something worth the pains after all.

STORMY FREEDOM OF DISCUSSION.

People complain of turmoil, controversy and contradiction, growing out of general elections. They fail to remember that if over strenuousness in public controversy has its objectionable side, public apathy is ten fold worse. They forget also that general elections are outlets and safety valves of public feeling.

Those who object to the British methods of self government, should, if they wish to prove all things and hold fast that which is good, try a few years in Russia, where discussions on public platforms are prohibited equally with liberty of the press.

A religious contemporary moralizes over the death of a newspaper called "The Investigator." The paper was founded in Boston seventy or more years ago to kill off the Christian religion. Abner Kneeland, its originator and first editor, hated the Bible with a hatred which could hardly be expressed in words. Leaving *The Investigator* behind him to fight the churches in New England, Abner Kneeland went out to the new West to plant his atheistic propaganda there among the rising communities so soon to form the seat of empire. He settled in Lee County, Iowa, not far above Keokuk, he himself living a few miles above Montrose. In the forties Kneeland was a dominant power in all that section, and *The Investigator* the one paper most widely circulated. He sowed the whole section with infidelity, and the only opponents he met in the field of discussion were humble saddle-bag preachers. And now Kneeland has been dead sixty years. And Ingersoll is dead. The Investigator is dead, that journal through which for two generations false prophecies have prophesied the decease of Christianity and foretold sweeping victory for unbelief. We doubt not files of it are preserved somewhere in public libraries. And we hope that certain editors of certain anti-Christian papers surviving, will look up its back numbers and see if they can exceed it in learning or bitterness. Perhaps they may read in its obituary their own fate. For sixty years it has constantly asserted that the religious press was "dying." And now it is dead. We may be pardoned if we feel like reading over its grave Goldsmith's "Elegy upon a mad dog," the story of the fright its rage gave the community, ending with the line, "It was the dog that died!"

The *Life of President Grant* by L. W. Grant and F. Hamilton is a strong, well written book. It succeeds in giving a fairly satisfactory and impressive picture of a great man who played an important part in the life of his Church and country. It is a pity that the price, \$3.50, places it outside of the reach of many people, and it is to be hoped that before long a good but cheaper edition will be published for our young men.

Literary Notes.

Augustine Birrell's name adds an interest to the article on "The sad case of the Free Church Scotland," which The Living Age reprints in Oct 8 from *The Independent Review*. Mr. Birrell discusses the question from the legal point of view, and arrives at conclusions which will surprise many readers.

The World To-Day. (La Salle St., Chicago) Formerly published at three dollars per annum can now be had at one third of that price; and we have no hesitation in saying that it is one of the cheapest magazines in the world. It gives a comprehensive review of the world's political, social and religious life. Its various departments are well conducted showing a wise selection and literary skill. In addition it is well provided with illustrations of a high class character.

In spite of the absorbing interest of international questions, there are still readers with leisure for literary criticism, and the reviews have given them some notable articles within the last few weeks. The Edinburgh's paper on "Matthew Arnold and Insularity," which is already widely quoted, appears complete in The Living Age for Sept. 24; in the same number is George Brande's estimate of 'Emle Verhaeren as a Dramatist;" Oct. 1 reproduces from *The Monthly Review* "Impression," of George Gissing, by H. G. Wells; and in Oct. 8, Mary F. Sander's biographical study of Balzac is reprinted from *The Fortnightly*.

The Bibelot; Along the trail; Lyrics by Richard Hovey; T. B. Mosher, Exchange St. Portland, Maine. Current Numbers 5 lines. We quote the following beautiful lines from a poem entitled Spring:—

"And these great spirits with the spirit of man
Go forth to do his bidding. One is free,
And one is shackled, and the third, unbound,
Halts yet a little with a broken chain
Of antique workmanship, not wholly loosed,
That dangles and impedes his forthright way,
Unfettered, swift, hawk-eyed, implacable,
The wonder-worker, Science, with his wand,
Subdues an alien world to man's desires.
And Art with wide imaginative wings
Stands by, alert for flight, to bear his lord
Into the strange heart of that alien world
Till he shall live in it as in himself
And know its longing as he knows his own.
Behind a little where the shadows fall,
Lingers Religion with deep-brooding eyes,
Serene, impenetrable, transparent
As the all-clear and all mysterious sky,
Biding her time to fuse into one act
Those other twain, man's right hand and his left.
For all the bonds shall be broken and rent in
sunder,
And the soul of man go free
Forth with those three
Into the lands of wonder
Like some undaunted youth
Afield in quest of truth
Rejoicing in the road he journeys on,
As much as in hope of journey done."

The October number contains Ballads by William Ernest Henley.

The way of life, Illustrations of the Book of Proverbs for the Young, by Jas Jeffrey, D. D. (Messrs Oliphant, Anderson and Ferrier; 3s 6d.) Among the great number of books written for the guidance of the young there are none that contain such depth of meaning and wise instruction as the Book of Proverbs. And yet, strange to say, this book is not read as much as it deserves. Dr. Jeff-

rey of Pollokshields knowing this introduces a most suitable remedy by bringing out a very interesting and readable book of fifty-two short but entertaining chapters. Each chapter not only illustrates the important proverbs in a pleasing manner but also brings out a great deal of hidden meaning so that even a young child will be able to find something interesting and instructive. Here are a few titles of typical chapters and the proverbs they illustrate. "Learn to say No"; Prov 1 10 "A Tree of life"; Prov iii 18 "Home Happiness;" Prov. v. 6-8. "Right Thoughts," Prov. xii 10. "Gladness and sadness;" Prov. xiv. The Glory of Youth" Prov xx. 29. "A strong Helper;" Prov. xxiii. "The value of a Good name;" Prov xxiii. 1.

Samuel Rutherford; A study Biographical and somewhat Critical, in the History of the Scottish Covenant, by Robert Gilmour. (Oliphant Anderson and Ferrier; 2s 6d. net.) The name of Samuel Rutherford is well known to those who take an interest in the history of Scotland; and this clear sympathetic presentation of his life will be appreciated by many. This is a neatly got up volume and contains a portrait of S. Rutherford and an illustration which shows "the famous minister watching the signing of the Covenant." The following appropriate quotation from Carlyle is placed at the beginning. "These poor persecuted Scotch Covenanters," said I to an inquiring Frenchman, in such stunted French as stood at command, "ils s'en appelaient a"—"A la Posterite," interrupted he, helping me out "Ah, Monsieur non, mille fois non." They appealed to the Eternal God not to Posterity at all. C'était different." This extract will show the author's style and purpose; "In this book I have tried to tell again the story of one of the most fascinating personalities in our national religious history, whose life was one prolonged struggle for truth, whose death was the death of a saint, and whose devotional writings are still a source of inspiration to many. It is written in the belief that, as regards religious fervour, scholastic subtlety of intellect, and intensity of ecclesiastical conviction, Samuel Rutherford is the most distinctively representative Scotsman in the first half of the seventeenth century. An attempt is therefore made, along with a delineation of the man's character and career, to point out the significance of that revolutionary movement which formed the background to the drama of his life."

The Finest Baby in the World; Oliphant Anderson and Ferrier, Edinburgh and London; Price 1 s.) There is in this book much wisdom often presented in a striking poetic manner as witness the following paragraph.

"Women folks said she was like her father; men folks said she was like her mother; but the wisest people always said she was like us both. We ourselves thought there was nobody else like her. Do not imagine, however, that I mean to distress you with a detailed description of a child whom by this time you must know so well. A man never appears at such disadvantage as when he tries to explain what I may call without offending your sensitive feelings—the salient features and distressful habits of an infant. I have no desire of appearing at any disadvantage even before you. You are a man. To a man, a child never becomes

really unbreakable in the handling until after the twelfth month. Most uncles, a few old maids, and o'd bachelors have a strong suspicion that babies are brittle. Lusty is the word which, from experience, I would suggest. But, be that as it may, it is a notorious fact that the average man never appreciates a baby until it has ceased to be a baby—that is, until it can stand, and therefore can be laid down—if necessary—and left. But you are not an average man. At all stages and all hours, in the day-time and in the night-time, you loved your child and appreciated your child. Only on rare occasions did you lower yourself by feeling virtuous because you had to sacrifice your sleep—sitting bolt upright with heavy-lidded eyes, by the light of a candle, and with many a yawn and a sigh, or perambulating the resounding chamber in the small hours. Bishop Thorold says that whenever a parent begins to feel virtuous in sacrificing his sleep for his child, he ceases to love his child. All I can say is, that the Bishop must have kept a night nurse. But this, at least, was your blessed compensation—that in these twelve educative months you saw the glory of more dawns than you did during the whole period of your previous life."

Taken altogether this small book is a fine piece of literature and the cheapest shilling's worth we have met for many a day.

We have before us the September numbers of three of the English reviews which bear most weight in the world of letters—The Nineteenth Century and After, The Contemporary, and The Fortnightly, all published in America by Leonard Scott Publication Company, New York, at \$4 50 per annum. In these reviews are discussed from month to month all the leading questions of the day, by the ablest writers of English. Political questions, economic, literary, general—all find their place, and persons who have little time for comprehensive reading will find that they can keep abreast of the general trend of thought by reading one, or preferably a couple of these reviews.

Admirably written and illustrated is Lenore Van Der Veer's article in The Studio for September on The Langham Sketching Club. This Society was founded during the reign of William IV, and of its early members Sir John Tenniel and Charles Keene are the best known names. The founding of the association "was the outcome of the rising desire for truth as opposed to the conventionalities of the then decadent "grand style" and its traditions of earnest study are carried on in the nightly work from the living model, which is still in practice." Most interesting also is the description of The National Competition of schools of Art, 1904.

John Charlton, M. P., has decided to retire from the House of Commons, of which body he has for 32 years been an ornament. We hope Mr. Charlton will be restored to his old time health. We would like to see him in the Senate. This sturdy Presbyterian has taken a vigorous and intelligent position, on all moral questions, and we trust he has many years of added influence for good before him.

The Inglenook.

Ted's Strike.

BY EDWARD B. NITCHEE.

Ted's father was a large employer of labor, and one of his laborers was Ted himself. Ted was out of bed at 6.45 sharp every morning, and shined his father's shoes before breakfast. No bootblack ever coaxed a better gloss from leather than Ted did. Usually there was but one pair of shoes, but sometimes when his father had been out the night before there were two. But one pair or two, Ted had done his work cheerfully for almost six months, and at the end of each month his father gave him a crisp dollar bill.

Then came the strike at the factory; and though it was his father who told Ted all about it. Ted did not feel as though the men were very wrong. For Mr. Martin was a man who could see two sides to any question even though he believed in only one. But the strike set Ted thinking, and it hardly ended when Mr. Martin had another strike, Ted's strike, on his hands.

"Papa," said Ted at the dinner table, "I'm going to strike. I black about forty pair of your shoes every month. At five cents a pair that ought to be two dollars. I think you ought to pay me more than just the one dollar."

Now Mr. Martin did not know, but he thought he had guessed, what Ted wanted to do with the money he earned. Still he said:

"If you strike, I'll have to hire some one else. There's Tom, you know, or your friend Billy, and any number of others. better think it over before you strike."

And think it over Ted did. In the evening, after his father had finished the paper, Ted perched himself on the arm of his Morris chair.

"Papa, what do the men in the factory do when they want to keep other men from working in their places?"

Mr. Martin smiled into the little earnest face beside him.

"That's the game, is it?" he said. "Well, I'll tell you. They form a union. All the men in the shop belong, and all agree to do just what the union tell them to do. So if most of them vote to strike, they strike. And if outsiders come, 'the walking delegate,' as he is called, or others from the union, try to persuade these outsiders not to take their work. Sometimes they succeed, sometimes they don't."

"I think I'll form a union, papa," said Ted.

Ted was serious about it. It wasn't as if he wanted the money for himself; he had his spending money besides what he earned. The next afternoon he was lying on the grass under the trees in the garden. "March, April, May, June, July, August," he muttered to himself, counting on his fingers, "that's six; and September, October, November, that's only nine dollars, and I've got to have ten. And the second of December is—"

"Hullo, Ted!" A cheery boy's voice rang out from the gate; you would never think that such a cheery voice came from a little one-legged cripple hobbling up the walk. His crutch was merely a pole with a rest for the arm, and the pole was too short at that. Under the other arm he carried a paper.

"Good morn'g to-day," he said as he threw himself down beside Ted. "Sold all my papers, and got ten more and sold them, and I've only this one left, and that's for your folks." He jumped up again. "I'll be back in a jiffy; I'll just deliver it."

Billy's folks were poor, very poor, though they had seen better days when his father was alive. There was only his mother now, and a baby sister. And his mother was not well, though she managed to do a little sewing and mending each week. But Billy was the family's prop.

"I'm the family's prop, and this is my prop," confided Billy once to Ted, as he tapped his crutch. "But I wish I had a better one, or two. I could get around livelier."

"Billy," said Ted, when his friend had once more thrown himself down beside him, "I'm going to strike on shining papa's shoes. He says he'll get some one else if I do, and I want you to promise me you won't do it for him."

"Hope t' die if I will," responded Billy, with a loyalty the greater because an extra dollar a month would have meant much to him. "But tell me why."

So Ted told him, only he didn't tell him what he wanted the money for.

"And I'll bet there won't be a newsie or a bootblack in the town 'll do it for him, either, I'll see to 'em." Billy was sure of his ground, for all the newsboys and bootblacks were intensely loyal to the little cripple; and they knew Billy's loyalty to Ted began at the time Ted saved Billy's life when Billy had slipped and fallen at the depot one day in front of an incoming train.

Next Ted had to talk with his older brother, Tom. But Tom didn't want the extra money, or didn't want it badly enough to get out of bed so early every morning, and so his loyalty to the "union" was easily secured.

That evening again Ted perched himself on the arm of his father's chair, and said:

"Papa, I've made up my mind to strike. Day after to-morrow's the first of September. I'll shine your shoes untill then, but then I'll strike unless you pay me more."

"All right, my boy," said Mr. Martin; "we'll fight it out on this line if it takes all—winter. Only no violence, you know, Ted," he added, with a quizzical little twinkle in his eyes.

On the first of September for the first time in six months, Ted enjoyed the luxury of sleeping until the rising bell. But when he came downstairs it seemed as though a little dagger went into his heart. Before his father's door stood a pair of shoes freshly and brilliantly shined. He caught his breath and grit his teeth hard, but said nothing, though all day long he wondered who had done it. He knew it wasn't Tom, and he was just as equally positive it wasn't Billy. Well he'd find out.

The following morning he was out of bed at the old hour, 6.45, but early as he was, there again stood his father's shoes with a perfect shine. The morning after, he was up and dressed by half-past six; and down on the back porch he found Sam Lawson just putting the last polishing stroke on the last one of two pairs of shoes. Sam was jack-of-all trades of the town.

"Sam, it's you!" exclaimed Ted.

"It suttinly is me, Ted. Who'd yuh think it was?"

"Oh, Sam, did papa tell you?"

"Tell me? Tol' me he wanted me to shine his boots for him. That's all."

"He didn't tell you I was on a strike?—and, say, Sam I suppose you're a 'scab.'"

Ted smiled as he said that, but straightway his seriousness returned to him and under promise of great secrecy, he told Sam all.

"I'll nevah shine anothah shoe fo' him, lad," said Sam, when Ted had finished.

"I'll tell him so."

But Sam forgot to tell Mr. Martin, and of the two pairs of shoes placed outside his door that night, not a shoe in the morning had been shined. Breakfast was late, too, and Mr. Martin boarded the train for the city wearing a pair of unpolished shoes. But at breakfast he had said to Ted:

"I wish you'd see Sam Lawson to-day and ask why he didn't shine my shoes this morning."

"I've already seen him, papa," said Ted. "I was a 'walking delegate.'"

Mr. Martin hurriedly drank a swallow of water, and then coughed and coughed until his face got very red. But his eyes were shining, and if you could have seen deep down into his heart you would have known that he felt quite otherwise than displeased.

The next morning again the shoes were unshined. Mr. Martin did not even put them before his door. He had seen Billy, but Billy's reply had been instantaneous.

"Sorry, Sir, but I can't do it for you. Ted tells me he's on strike." He had seen a number other of the newsboys and bootblacks around the station, but the reply of all was the same, they couldn't do it. That morning breakfast was in time, and he had ten minutes to spare at the depot.

"Shine," he said to the first bootblack he saw.

"Can't, sir" replied the little fellow hurrying off to shout his "Shine yer shoes, sir?" to the other men rapidly gathering for the other train. Five minutes Mr. Martin spent vainly trying to get a shine. Even Boston, the negro with the blue coat and brass buttons and the stand in the station, refused to serve him. Then Mr. Martin gave it up and got his shine in the city.

All ways and means were not exhausted yet, however. There was an Italian bootblack "parlor" between Mr. Martin's house and the station, and the following morning Mr. Martin stopped there. Others were ahead of him, and he had to wait his turn. And when at last his shoes were shined, he ran for the station, only to see his train disappearing down the track. A twenty-minute wait, and the trip to the city in a "local," were the straws that broke, in this case, the strike.

"Ted," said his father that night, "let's arbitrate."

"All right, papa," responded Ted gleefully; "and mamma will be the arbitrator."

Now Mrs. Martin was already Ted's ally, and Mr. Martin knew it. But he only said, "All right Ted. Tell her your case."

Ted told it; but when it was Mr. Martin's turn, he said: "Well, mamma, what's it going to be? The boy told it right, I guess."

Mrs. Martin looked very thoughtfully. "I think you'll have to compromise," she said, "Ted is to have a dollar and a half instead of a dollar, but nothing extra for extra pairs of shoes."

And Ted was so happy that when he kissed them good-night he whispered into their ears: You are the best papa and the best mamma that ever was. When he snuggled

into bed, he remained awake long enough to count on his fingers again: "March, April, May, June, July, August—that's six; and September, October and November—that's four and a half, and—oh, I can do it!"

Billy's birthday was on the second of December, and the day was Saturday. When Mr. Martin came home from the city the evening of the second, he noticed that a pair of crutches that had long hung in the window of the drug store had disappeared. He had almost forgotten Ted's strike, but now he remembered. As he sat in church the following morning, Ted beside him, just before the service began, Billy and his mother walked up the aisle, Billy proud with his new crutches, his face shining and his eyes failing to catch Ted's Mr. Martin's eyes were a little moist, and his voice a little husky as he put his arm around Ted and whispered: "I wish all strikes were like yours my boy."—Religious Intelligencer.

A Story of "Old Hickory."

The following story, quoted from the Washington Post, illustrates one of the best sides of Andrew Jackson's character.

When Jackson was President, Major Gibbon, a New Jersey man, was postmaster at Richmond, Va. A delegation from Richmond waited on Jackson to demand the postmaster's place.

"Isn't Major Gibbon an old soldier of the Revolution?" asked Jackson.

"Well, yes."

"Any charges against his official character?"

"No-o. But he stumps up and down the streets of Richmond abusing you and your administration."

"Does he?" said Jackson grimly.

"Yes; and besides he is an old-time Federalist."

When the delegation had withdrawn, Jackson sent promptly for the auditor of the Postoffice Department.

"Mr. Auditor, what sort of an official is Major Gibbon, postmaster at Richmond?"

"A model postmaster, Mr. President."

"Any charges against his official integrity?"

"None whatever, sir. His accounts are scrupulously correct, and always rendered on time."

The next day the delegation called again. "Gentlemen," said Jackson, "you admitted yesterday that no charge lies against Postmaster Gibbon's official character or conduct. This is verified by the accounting officer of the Treasury. But you dwell on the fact that he vilifies me and openly opposes my politics. For that you would have me turn adrift and penniless an elderly man—the man that led the forlorn hope at Stony Point, and left his right leg here."

"Such a man, gentleman, has brought the right to entertain his opinions and speak them, and to abuse me as much as he pleases."

Sand Pictures.

"If the augustness would condescend to take honorable repose for but a moment, until his servant can get her miserable sands she will make for him the sand pictures."

That was the way a little Japanese girl spoke one day in Kobe to a visitor. An English child, even if she could do what this little one did, would have said: "If the gentleman will be seated I will get my sand in a minute."

They spoke quaintly in Japan.

But she brought in a moment three little

bags filled with sand—white, blue and yellow—and then she led the way into the garden. Seating herself, without disarranging a single fold of her dainty kimono, she scraped a smooth place on the gravel walk and poured out the white sand, carefully spreading it in a little square.

Then, taking a handful of the blue sand she let it trickle through her fingers, rapidly making a design of a cottage in outline. With the yellow sand she made the background, and, mixing the yellow with the blue, she designed trees of brilliant green.

She drew yellow windows in the blue cottage, and made a yellow walk leading up to the door. In five minutes she had made the most delicate little picture which looked like a panel in a Japanese screen.

Every child in Japan plays this little game of making sand-pictures, and it is one which will give unending entertainment to children everywhere. It is easily tried, and some beautiful little things can be made by any child with a taste for drawing.

A Farewell.

My fairest child, I have no song to give you
No lark could pipe to skies so dull and gray;
Yet ere we part, one lesson I can leave you
For every day.

I'll teach you how to sing a clearer carol
Then larks who hail the dawn o'er breezy
down,
To earn yourself a purer poet's laurel than
Shakespeare's crown.

Be good, sweet maid, and let who can be clever;
Do noble things, not dream them all day long;
And to make Life, Death and that vast Forever
One grand, sweet song.

Charles Kingsley.

They Fixed the Eye.

From far away Ceylon comes a funny little story. A tea planter who had a glass eye was desirous of going away for a day, shooting with a friend, but he knew that as soon as the natives who were at work on the plantation heard that he was gone they would not do a stroke of work. How was he to get off? That was the question. After much thought an idea struck him. Going up to the men, he addressed them thus: "Although I myself will be absent, yet I shall leave one of my eyes to see that you do your work." And, much to the surprise and bewilderment of the natives, he took out the glass eye and placed it on the stump of a tree and left. For some time the men worked industriously, but at last one of them, seizing the tin in which he carried his food, approached the tree, and gently placed it over the eye. This done, they all lay down and slept sweetly until sunset.

A Foregone Conclusion.

The late Henry W. Oliver, the Pittsburg capitalist, took great interest in poor children, and left numerous bequests in their behalf. One day he tried to test an orphan's intelligence. The result is given as follows in *The Lutheran Observer*:—

Pointing to a pile of stones, he asked how they were made. The boy replied that "they grew, just like potatoes."

Mr. Oliver shook his head: "No, my lad, you are wrong," he said. "Stones can't grow. If you were to come back to these stones five years or ten years or twenty years from now, they would still be the same size."

"Of course," said the little boy, sneeringly; "they've been taken out of the ground now, and have stepped growin' same as potatoes would."

A Thoughtful Priest.

POINTS OUT TO MOTHERS THE WAY TO KEEP THEIR CHILDREN WELL AND HAPPY.

Rev. J. L. Francoeur, Casselman, Ont., is a kind hearted priest who has done much to alleviate suffering among the little ones in the homes of his parishioners. Writing under a recent date he says: "I must say that Dr. William's Baby's Own Tablets are deserving of the high praise they have had as a cure for the ailments of children. For the past eight months I have been introducing them in many families, and always, the mothers tell me, with perfect results. Their action is always effective, without any sickly reaction, and they are especially valuable in allaying pains in the head, fever in teething, nervousness, sleeplessness, spasms, cramps in the stomach and bowels, colic and other troubles. Their regulating action gives almost instant relief, and gives speedy cure. This is the comforting experience that has come to my knowledge out of their judicious use. I am glad to give you my sincere testimony, and I will recommend the Tablets to all mothers and nurses of sick children as I have done heretofore."

These Tablets are sold by all medicine dealers, or mothers can obtain them by mail at 25 cents a box by writing to The Dr. William's Medicine Co., Brockville, Ont.

Nagging and Fussy Women.

Beware, always, of the fussy or nagging woman. You will know her among a thousand by the look of utter dejection, corners of the mouth drawn down, and fish eyes that look upon every living thing as dishonest, disloyal and untrustworthy. Woe and misery are ever at her heels, be she mistress or servant. If the latter, her work will always be lagging, her pastry will be heavy, and her bread as soggy as her disposition. She will make constant trouble with the other servants, and keep the entire household in turmoil until she is gotten rid of. If it is the mistress of the house who is inclined toward this unfortunate habit, affairs of the home will indeed be pitiable. She will whine at everything, and prove herself to be one of the most tiresome creatures on earth. The fussy woman is generally idle and lazy, and one of the best cures in the world for fussiness is work. Let her be made to do for herself what others do so unsatisfactorily for her—Frances van Etten in *Leslie's Weekly*.

Popular Route to World's Fair.

The Grand Trunk Railway System are in receipt of a letter from Mr. E. C. Bowler of Bethel, Me., who has just returned from the World's Fair, St. Louis, with his second personally conducted party of one hundred and five people from Maine and New Hampshire. Mr. Bowler says: "My party were the happiest group of people I ever saw. Everything from start to finish proved beyond their anticipations, and they were delighted with the service of the Grand Trunk Railway System. I wish to express to you on behalf of the party our appreciation of all the courtesy and kindness extended to us en route. The train arrangements were ideal throughout the trip and carried out with precision and with a view to the comfort of the party. My next and final party will start on October 17th over precisely the same route as before, giving the same attractions, including a day a Montreal and a day at Niagara Falls."

Ministers and Churches.

Ottawa.

Miss McLean of Aylmer, a returned missionary from Persia, gave an interesting address at the annual Thankoffering meeting of the auxiliary of the Woman's Foreign Missionary Society at Stewart church.

Toronto.

Dr. Armstrong Black has commenced a series of Sabbath evening lectures on "The imaginative thinkers of the nineteenth century; their contribution to religion."

At the annual meeting of Knox College Alumni Association the following officers were elected: Honorary President, Prof. W. McLaren; President, Rev. W. G. Wallace, D.D.; Vice-President, Rev. T. D. McCulloch, B.D.; Harrisson; Secretary-Treasurer, Rev. M. P. Talling, Ph. D.; Executive Committee, Revs. H. A. Macpherson, D. F. Cameron, R. M. Hamilton, R. W. McIntosh, E. A. Henry; Programme Committee, Revs. T. R. Rogers, (convenor), R. Martin, T. K. Robinson, Prof. McFadyen, S. H. Gray, R. W. Ross.

At the business meeting of Knox College Alumni Rev. Mr. Matheson of Caledon East, made a motion which was voted down, to admit press reporters to the meetings. Next year, should Mr. Matheson repeat his motion, it will likely carry.

The erection of a building for the new Caven Library will probably be commenced in the near future.

The Robertson Auxiliary of the Presbyterian W.H.M.S., held its first meeting after the vacation in Cooke's Church with 99 members present. Mrs. Bastedo, president, occupied the chair. Devotional exercises were conducted by Mrs. Esler and Mrs. Dr. Talling. Miss Ingles spoke of the reason for the sentiments for the organization. Mrs. Long read a paper dealing with the needs of the Atlin Hospital and of the Teulon Hospital. Miss Mabel Davidson of Toronto, has recently been appointed assistant matron of Teulon Hospital, and a letter was read from Miss Bell, the matron, expressing her appreciation of this appointment. After a solo by Miss McCutcheon, the meeting was closed with prayer by Mrs. Miller.

The Presbytery of Toronto, at its meeting last week, passed the following resolution, moved by Principal Caven, which will be forwarded to the United Free Church of Scotland: "The Presbytery of Toronto desires to express its deep sympathy with the United Free Church of Scotland in the situation created by the recent decision of the House of Lords: In common with all their brethren of the Presbyterian Church in Canada, the presbytery rejoiced in the union of the Free Church of Scotland and the United Presbyterian Church in 1900, and would regard with sorrow anything which should interfere with the great work at home and abroad, which in the providence of God the United Free Church has been so successfully carrying forward. The prayer of the presbytery is that this work may not suffer in any of its departments; but that what has happened may be overruled, rather, for the increase of the zeal and efficiency in the service of Christ. The presbytery trusts that present difficulties shall soon be resolved in accordance with justice and equity, and with the full recognition of the autonomy with which the Church of Christ is endowed by its divine head, and which it can never compromise."

The ceremonies in connection with the turning of the first sod for the construction of the new St. Paul's Church at Bathurst-street and Barton-avenue, took place on Saturday afternoon. A large number of the congregation, with many prominent clergymen, gathered on the site east of the present church, and after an invocation by Rev. Dr. Gregg, a psalm was sung and the first sod turned by Mrs. John Wood, one of the charter members of the congregation, on behalf of the Women's Aid Society, with a spade specially manufactured for the occasion. The gathering then entered the church and a religious service was held. Rev. W. R. Fasken, B.A., pastor of the church, presided, and there were present: Principal Caven, Rev. Dr. Gilray, Rev. J. McP. Scott, Rev. Prof. Gregg, Rev. Dr. Wallace, Rev. Dr. Neal, Rev. Alex. McMillan, Rev. Dr. Parker, Rev. Dr. McTavish and J. Roy Van Wyck of Hamilton.

Rev. Dr. Caven made a short address, com-

gratulating the pastor and congregation. The day marked an event in the history of the church, and, while some congregations went ahead and erected structures that became a burden to themselves, he was sure that St. Paul's was justified in the step it had taken. He recited some incidents of his own career, and of the log and frame churches which were built at that time, with the difficulties which pastors then encountered. Building operations will begin at once on the new church, which it is estimated will cost \$30,000. The present building will be retained and utilized as a Sabbath School room.

Eastern Ontario.

A meeting of the congregation of Knox church, Cornwall, was held last week to consider the advisability of purchasing a Maase. There was a large attendance and it was unanimously decided to purchase a property. A committee consisting of the managers and session and five ladies was appointed to look up a desirable location and report to an adjourned meeting to be held on Monday evening.

Rev. H. E. Abraham, B.A., of First Church, Port Hope, preached in St. Paul's Church, Peterboro, on Friday evening, in connection with the preparatory service. His text was Luke 4: 18—"The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, etc." This was Mr. Abraham's first appearance in a Peterboro pulpit, and the impression made was a distinctly favorable one. At the close of the service, fifteen new members were received and were given the right hand of fellowship.

A large and enthusiastic meeting of the members and adherents of the First Church, Port Hope, was held on Monday evening, when it was unanimously decided to start a subscription list with the view of erecting a new church and Sunday school on their lot on Walton street. An energetic committee was appointed to canvas for subscriptions, and the congregation expect to erect an edifice in the near future that will be a credit to the town. Already one member has promised to donate \$1,000, and no doubt a number of others will follow his example.

The Anniversary services will be held on Sunday, October 16th, at Newtonville. The Rev. H. E. Abraham of Port Hope, will preach, and on Monday evening the annual entertainment will take place.

St. Andrew's church, Picton, celebrated its 66th anniversary with special Sunday services. Rev. Principal Gordan of Queen's University preached two fine sermons to large congregations. On Monday evening a very successful social gathering was held.

On Sept. 25th the Rev. Prof. MacLaren of Knox College, Toronto, preached both morning and evening in St. Andrew's Church, Buckingham, Que. the occasion being, the re-opening of that beautiful edifice, after having been enlarged, re-carpeted and re-tinted. This congregation has also erected a fine new maase costing over \$400. Rev. Mr. Patterson, the much esteemed pastor, is to be congratulated upon the progress which this congregation has made during his six year's pastorate among them.

Last Friday evening the members and friends of the Presbyterian Church, Casselman, met at the home of Mr. R. R. McLeod, to say farewell to their pastor, Rev. H. S. Lee, B.A. A pleasant social evening was spent together and Mr. Lee was presented with a beautiful oak writing desk, accompanied by an address expressing appreciation of himself and his work and regret at his departure. Mr. Lee leaves in a few days for Grandmere, Que.

Western Ontario.

The tenth anniversary services of the Paris church will be conducted by the Rev. A. B. Winchester of Toronto, on Oct. 16th.

A congregational meeting of the Linwood church is announced for next Tuesday to decide whether the church shall remain an augmented charge or go on the home mission list.

The mid-week service of the series that are being given to commemorate the jubilee of St. Paul's church, Hamilton, was the occasion of an exceptionally large gathering. Rev. A. Logan Geggie, of Parkdale, Toronto, was the speaker, and during the short time that his interesting and eloquent sermon was being delivered he held the closest attention of his hearers.

Rev. A. H. MacGillivray, B.A., of the First Presbyterian Church, Chatham, in a recent sermon, made an earnest plea for higher ideals in party politics, deplored iniquity and immorality in our public life; and prayed that corruption and scandal might be removed from our province. He urged his hearers not to become so narrowed by partisan spirit as to weaken their efforts for the good of the country. Righteousness was for the individual, and it was the duty of every Christian to seek earnestly and faithfully to do his part in elevating public life and public morals.

The anniversary sermons preached a couple of weeks ago in St. Andrew's Church, Chatham, by Rev. J. A. Martin of Brantford, were greatly enjoyed by all privileged to hear them. The subject of the morning discourse was "Our fellowship with the Father and with his Son Jesus Christ." Towards the close of his sermon and as bearing upon the loving, longing tenderness of the heart of God for His creatures and our power to sympathize with and enter into that love, Mr. Martin remarked that the heathen world with its myriads amounts to nothing to us except in so far as we realize their value in the sight of their preciousness to the heart of our God. The thousands we seek to serve and save in our home mission work, the preacher remarked, are no nothing to me if I do not know that they are dear to the Father and to his Son, the Lord Jesus Christ. The anniversary concert on Monday evening was of a high order, and should have attracted a much larger audience. Rev. Dr. Batingby took Mr. Martin's services in First Church, Brantford.

Rev. McGillivray, of St. James, London, preached suitable anniversary sermons in Alma church, St. Thomas, two weeks ago. The attendance was large and the discourses were most edifying. The "At Home" given by the Ladies Aid on Monday evening was in celebration of the fifth anniversary of the induction of Rev. H. W. Reade, M.A., the present pastor, who now finds the congregation free of debt, and otherwise in a most encouraging condition, thanks to his own earnest efforts and his people's hearty co-operation. The programme was varied, interesting, and instructive. Mr. J. A. Forsyth presided with efficiency. Rev. Mr. Drummond spoke aptly of the value of attentive hearing in the producing of good preaching, and gave a warning against the habit of expressing confidence in a preacher's orthodoxy by quietly sleeping during service. The choir reflected credit on themselves by their singing. The playing of Misses Smith, Busby, and Sanders was much enjoyed. The ladies served refreshments. The pastor in closing the programme, alluded to the work which had been accomplished during their past five years, and outlined an advanced work for the coming years.

Northern Ontario.

The attendance at the last meeting of the Barrie Presbytery was large. Rev. Geo. I. Craw, moderator, presided.

A call to Rev. R. J. S. Burnett of Alliston, by the congregations of Victoria Harbor, Moonstone and Vasey was presented and sustained by the Presbytery. The induction will take place on the 27th.

The agreement of translation of Rev. D. H. Currie from Manitowaning to Hillsdale by the Algoma Presbytery was received and arrangements were made for his induction which will take place towards the end of the month.

A commission composed of Revs. J. Ross of Churchill, McLeod of Barrie, Elliott of Midland, and Mr. J. Duff of Cookstown were appointed to rearrange the Alliston and Cookstown charges and report at the next meeting.

Encouraging Home Mission reports were received and a number of students were certified to the different colleges.

The Rev. W. A. Wyllie, minister at Coldwater and Waubushene, and more recently of London, Ontario, was inducted into the pastoral charge of St. Andrew's church, Kamsloops, B.C., on September 20th. Mr. Wyllie went west last summer, and Mrs. Wyllie and children will join him this month.

Knox College Opening.

The formal opening of the sixty-first session of Knox College, Toronto, took place in the college chapel, when Rev. Dr. Robertson lectured on "The Theology of Creation." Principal Caven presided, and stated in his introductory remarks that 222 men had graduated from Knox College

since it began work in 1844. The oldest living graduates were Rev. J. B. Duncan, '48, Toronto; Rev. Dr. Yule, '49, Goderich; Rev. Dr. Gray, '50, Orillia; Rev. Robert Rogers, '50, Owen Sound; and Rev. Andrew Tolmie, '51, Southampton. The three students who entered the first year were afterwards known to the Church as Rev. Dr. McCaul, Chatham; Rev. Robert Wallace, Toronto; and Rev. A. MacKinnon. Dr. Caven urged upon his audience the importance of securing suitable men for the ministry. He said that if families were pervaded by a distinctly Christian atmosphere the young people could easily be directed into the Church. Not merely young men of conspicuous ability should be selected, but rather those who indicated a purposeful, serious character and had a capacity for training.

The Principal announced that Rev. Dr. Torrance of Guelph, had made a gift of \$1,000 to the college to establish a scholarship in Old Testament literature.

Professor Robertson said in opening that in the course of his first year's work he had found a responsive sympathy among his students, and concluded that the bright Canadian sunshine was a symbol of the warmth of Canadian hearts. Coming to his subject, he took the ground that the conceptions of creative power and of creative method must stand together, and that the former must determine the latter. Since God is One, He will everywhere be true to Himself in the realm of nature as in the Kingdom of Grace. Hence in the material world there are evidences of wisdom, purpose and benevolence, and the fields of science are fields where reason reigns.

In creation, the lecturer declared, things made an actually new beginning, as a result of an act of will on the part of the absolute Being Himself in such a way "that things which are seen were not made of things which do appear."

Among those on the platform were his Honor Lieutenant-Governor Clark, Rev. Dr. Milligan, Principal Sheraton and Rev. Armstrong Black, D. D.

Quebec.

The fiftieth anniversary of the opening of St. Andrew's church, Sherbrooke, Que., was marked by special services on Sunday last. Rev. Dr. Bayne of Pembroke preached both morning and evening.

At the close of the morning service, Rev. Mr. Shearer, the pastor, made an appeal for a large collection towards the Building Fund of the church. The debt on the church stood at \$2,800, and he asked that the trusts be enabled to wipe out one thousand dollars at least of that amount this year, and concluded by stating that he hoped to see the mortgage burned inside of two years.

The collection in the morning, in aid of The Building Fund amounted to \$751, and in the evening, \$171, making a total of \$922, but it is expected that the difference between the latter amount and \$1,000 will be made by contributions yet to be returned.

The Rev. J. R. MacLeod, the interim Moderator of Chalmers' Church, Quebec, moderated in a call in that church on the 4th. Oct. The call came out unanimously in favor of the Rev. Wylie C. Clark, B. D., of Brampton, Ont. The call will be dealt with by the Presbytery of Quebec shortly, and the congregation is looking forward to an early and happy settlement.

Dr. Fraser Inducted.

Dr. Fraser, who had been appointed to the vacant chair of Professor in New Testament Literature and Exegesis at the Presbyterian College, Montreal, was inducted in the David Morrice Hall Wednesday night. On that occasion he delivered his inaugural address, when he took for his subject, 'The Argument for Religion.'

Daniel James Fraser was born in Alberton, P. E. I., on Sept. 15, 1866. He is the son of the late Rev. Allan Fraser, and of Ann, daughter of the Rev. Professor Keir, D. D., one of the pioneer Scottish ministers of Prince Edward Island. After attending the primary and grammar schools of his native village, he was graduated from Prince of Wales College, Charlottetown, with a first class teaching diploma. After three years of teaching he entered McGill College,

graduating as B.A., with first class honors in philosophy, and valedictorian, in 1890. In 1893 he received the degree of B.D., from the Presbyterian College, Montreal, where he had pursued his theological studies for three years. He was lecturer in classics at the same institution for two years, editor-in-chief of the 'College Journal' and gold medalist at his graduation. He was ordained to the ministry at Wolfville, N.S., where he remained as minister of St. Andrew's Church for two years. After spending a winter in Harvard College under the late Professor and Thayer, the famous New Testament scholar, and a summer in Europe, he was inducted as minister of St. Stephen's Church, St. John's, N.B. In the same year he received the degree of S.T.B., from Harvard, and LL.D., from the University of New Brunswick.

Lindsay Presbyterial Society.

The second annual meeting of the Lindsay Presbyterial Society was held in Fenelon Falls on 21st. September, Miss Robinson of Beaver-ton presiding.

The morning session was devoted entirely to business. One new auxiliary, that of Scribright, was reported. The President and Vice Presidents gave reports of the different auxiliaries visited which shewed the work to be in an en- couraging condition. The afternoon meeting took the form of a farewell meeting to Miss Agnes Dickson whose home is in Fenelon Falls. The meeting opened with devotional exercises, the bible reading being given by Mrs. Kannawin of Woodville. After necessary business had been transacted Miss Dickson was called to the platform and was made the recipient of a very handsome revised version of the Scriptures by Mrs. Stewart of Lindsay and of a volume of Lampan's poems by Mrs. McDougall on behalf of the Lind- say auxiliary.

Mrs. Ross of Lindsay then gave a short ad- dress giving something on the Macao mission, assuring Miss Dickson of the interest and prayers of the whole Presbyterial Society. Miss Dickson then rose to reply. After thanking those who had given her the gifts she told of the unspeakable privilege she felt it to be to go out to tell the story of the cross and everyone as they listened felt that Miss Dickson is fully con-secrated to the Master's use. Miss Dr. Little who is to be Miss Dickson's co-worker then said a few words and the meeting was brought to a close. The evening meeting was more in the nature of a farewell from the church and village. Rev. Mrs. Sinclair occupied the chair and stirring missionary addresses were delivered by Rev. Mr. Sinclair of Sonya and Rev. Mr. Cameron of Wick. An address from her friends in the church was read to Miss Dickson by Miss Brandon and a purse of gold presented by Mrs. Chambers. Miss Dickson and Miss Little both gave short addresses after which the meeting was brought to a close by singing "Blest be the tie that binds."

Miss Dickson and Dr. Little are being sent to Macao by the Woman's Board of Montreal and are to sail from Vancouver on Oct. 21st.

Notes on Y. P. Societies.

Presbytery Clerks who have not yet forward- ed the names of Convenors of Committees on Y. P. Societies in their respective Presbyteries would confer a favor by doing so at an early date.

Rev. H. Matheson, LL.B., Convener of the Committee on Y. P. Societies in the Presbytery of Orangeville is making arrangements for a convention in Shelburne next month. Mr. Matheson may be depended upon to see that the programme is of high order.

Corresponding secretaries are not required to report the formation of new societies, but some of them do and I am always pleased to hear from them. A few days ago a so- ciety was organized in Pleasant Valley, Rev. C. A. Ferguson, pastor. May the society be as attractive as the name it bears. The latest report received is from Chalmers' church, Woodstock, Rev. Dr. MacKay, pas- tor, where a Bible Study Guild has been organized. The programme to be followed consists of 27 studies in the words and works of Jesus. This should make an instructive and helpful course for the winter. The Guild is well officered and has missionary, lookout and musical committees.

It may not be out of place to direct atten- tion anew to two recommendations passed at

the last meeting of the General Assembly— "That in Presbyteries where no presbyterial union exists steps be taken to organize one, but if the formation of such a union be con- sidered impracticable, that the Presbytery hold annually a convention in the interest of the Young People and invite the Societies within the bounds to send representatives thereto." "That in Presbyteries where it is deemed inexpedient to hold an annual convention, a place be given on the docket at least once a year, preferably in the autumn, for the consideration and discus- sion of the work of Y. P. Societies."

Many of the Societies are evergreens. They hold on their way summer and winter and become stronger and stronger. Others are organized only for a winter campaign. Now is the time for the reorganization of those that disbanded last spring. Would the young people permit me to suggest that unless they wish to form a Christian En- deavor Society, they call their organization by the name Presbyterial Guild, or some modification of it such as Presbyterian Devotional Guild, Presbyterian Missionary Guild, Presbyterian Educational Guild, or Presbyterian Social Guild. The model Con- stitution of the Presbyterian Guild does not make provision for Boys' Brigade, but with this exception it meets the requirements of almost every form of organization, no mat- ter what department of study or work may be contemplated. Now that the General Assembly has sanctioned the name Presby- terian Guild, it might be given the prefer- ence when new Societies are being formed. At present we are somewhat bewildered by the variety of names. In one Presbytery there are thirty-six Societies existing under no less than sixteen different names. Pro- bably three-fourths of them might have been designated as suggested above. It is worth while to look into the model Consti- tution of the Presbyterian Guild to see if it cannot be adopted as a constitution by the Society which is being formed.

W. S. MAC TAVISH,
Convener Assembly's Committee.



A Temperance Fruit Colony.

CITRONA PARK is situated 2 1/2 miles from Orland, Glenn county, California, and 160 miles north of San Francisco, in a district that is practically IMMUNE FROM FROST AND EXCEPTIONALLY HEALTHFUL. The soil is a deep clay loam mixed with fine gravel. The drainage, both on surface and in sub-soil, is perfect. There is an abundant and unailing supply of water. The orange, lemon, fig, almond, apple, peach, pear, apricot, olive, grape, and all kinds of fruit flourish here in per- fection. The rainfall is abundant, so that no artificial irrigation is required except for citrus trees.

A CLAUSE IN EVERY DEED PROHIBITS THE MANUFACTURE AND SALE OF IN- TOXICATING LIQUORS FOR ALL TIME.

TERMS.—\$65 or \$75 per acre according to location, cash or easy payments. Ten acres make a comfortable homestead. If desired the lots of absentee owners will be planted and cared for at lowest cost.

For prospectus and other information apply to
REV. T. F. FOTHERINGHAM, D. D.
103 Elliott Row,
St. John, N.B.

Tobacco and Liquor Habits.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

Truly marvellous are the results from taking his remedy for the liquor habit. It is safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Younger street, Toronto.

Health and Home Hints

Taking Out Stains.

Here is a serviceable list to be kept for reference: To take out grass stains use ordinary coal oil; wet the spots thoroughly just before putting in the wash tub.

For iron rust wet the spots with lemon juice, lay the garment in the sun, and spread thick with salt; every now and again squeeze lemon juice over, keeping it wet. Two or three exposures may be necessary.

When your tablecloth and nice napkins are stained by fruit, have a small bottle of javelle water prepared at the druggist's and saturate the spot, letting it lie awhile before the laundering. If fruit stains are taken in time, however, have someone holding the spot over the sink and pour boiling water slowly through. Oxalic acid eats a hole in a few moments unless washed out.

Glycerine takes out coffee and tea stains. First soak in cold water, then spread with glycerine and leave all night. The stains will disappear in the laundering. Those who have used vaseline know what an ugly stain it leaves on linen. This can be removed with chloroform or ether, but must be used with care. Have a cup or bowl handy; pour a few drops of ether on the stain, invert the bowl over the spot to keep the fumes from evaporating and leave some time.

When a garment has been scorched in the ironing, unless too deep, a hot sun bath will effectually draw out the spot. If not quite gone, wet the place and rub laundry soap on it! then lay it in the sun.

A Few Hints.

Cheese may be prevented from becoming moldy if wrapped in a piece of clean linen soaked in vinegar.

In sweeping matting always make the strokes across the breadths. Use a soft broom; a hard and stiff one wears and breaks the fiber.

Water rots the fiber of matting, therefore in wiping it wring the cloth very dry. Salt and water will brighten matting. Grease spots can be removed with blotting paper and a warm iron.

In buying matting, allow fully six inches to turn under each breadth. The ends should be hemmed like a carpet, then they do not ravel out. It is a mistake to think matting needs no lining. It wears much longer and treads better if the floor is spread with news papers and these overlaid with a good carpet lining.

"Let the GOLD DUST twins do your work."



Are you a slave to housework?
GOLD DUST

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

Made only by THE N. K. FAIRBANK COMPANY,
Montreal, Chicago, New York, Boston, St. Louis.
Makers of COPCO SOAP (toilet cake).

Joy Succeeds Despair

In the Home of Mr. Joseph Hilton, Thorold, Ont.

His Daughter, Florence, was all but Dead from Dropsy—Her Doctor had Given her up—Dr. Williams' Pink Pills were then Used and To day She is well and Strong.

From the Post, Thorold, Ont.

Everybody believes in a dreamy sort of way of the efficacy of a well and wisely advertised medicine, when the recorded cases of restored health are at a distance; but when a case comes up in the home town, when the patient is known to everyone, and when the cure is not only positive but marvellous, the efficacy of the medicine becomes a fact—a decided thing. For many years the Post has advertised Dr. Williams' Pink Pills for Pale People; large quantities of them have been sold by the local drug stores, and many remarkable cures have been effected. One of these attracted the attention of our reporter and he investigated. Miss Florence Hilton, the eighteen year old daughter of Joseph and Mrs. Hilton, living in the west part of the town, was taken ill early last summer with dropsy, coupled with heart trouble. She was compelled to give up one duty after another, and finally became unable to walk or to lie down. Her suffering was intense and medical skill did all that could be done. Florence, however grew worse, sitting in her chair day and night for five long months to get her breath, and the parents despaired. At last the doctor gave her up and said further visits were futile. The poor girl's limbs were pitifully swollen and finally burst below the knees. She sat helpless and weak, gasping for breath and at times could not breathe at all only with the greatest difficulty. One night the neighbors came in and said she could not live till morning. But to-day she is alive and well, moving about among her young companions a remarkable and miraculous contrast to what she then was. The reporter called one evening at the Hilton home, but Miss Florence was out visiting. The father and mother were in, however, and freely told him of the cure, which they attribute entirely to Dr. Williams' Pink Pills. The first box was brought to her by her grandmother, who urged their use. Then Mrs. Hilton herself remembered that she had the previous winter been cured by Dr. Williams' Pink Pills of a slight attack of dropsy and also remembered the many cures advertised in the Post. She bought two boxes and Florence took them, three pills at a dose. In two weeks she felt a slight decrease in the pain in her limbs, and more pills were procured. For five months—five long painful months—the weary girl had sat day and night in her chair, but now she began to feel the pain leaving her and to see her limbs resume their natural size. Fourteen boxes of the pills were taken and at last her perseverance was rewarded. She rose from her chair; her former strength gradually came back; one by one her household duties were taken up again, and when the Post representative called he was met by beaming faces and thankful hearts and a grateful readiness to give to the world the facts that had saved a bright young life and had brought joy instead of grief to a Thorold home.

In thousands of other homes, scattered over the length and breadth of Canada, Dr.

Williams' Pink Pills have brought health and joy and gladness in every home in the land where sickness and suffering enters new health and strength can be had through a fair use of this medicine. Remember that substitutes can't cure—they make the patient worse, and when you ask for this medicine see that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around the box—then you are sure you have the genuine pills. Sold by all medicine dealers or by mail post paid at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

Bible Translation.

The whole Bible has been produced in ninety-seven languages, the New Testament in ninety-three, and various portions have been translated into one hundred and eight. In all the tidings of salvation have been spread abroad in three hundred and seventy tongues. It is much to thank God for, but how far off is still the day when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea!" In India there are one hundred and fifty languages, as different from each other as Italian is from French, and no portion of the Scriptures has yet been translated into a hundred of these, spoken by seventy millions of people. In South America there are estimated to be four million Indians who speak about three hundred languages and dialects, and in no more than three of these has any small beginning of Bible translation been made. Polynesia buzzes like a hive with countless forms of speech. Among them there are said to be a hundred, which are sufficiently distinct in character and prevalent in use to warrant the labor and cost of versions: up to the present there are only ten Bibles, eight New Testaments, and thirty portions in the tongues of Oceania. Briefly, there are more than four hundred millions of immortal creatures for whom Christ died who have yet no word of the sacred volume translated into any of the sixteen hundred languages spoken among them.

On all sides from nations to peoples for whom versions have been printed, there comes an ever-increasing and more earnest demand. Beyond these there is a silence—the silence of a mental and moral darkness—which is the only indication of a need perhaps even more imperious—William Canton.

When hot cloths are needed in sickness it is often difficult to wring them as hot and as dry as they are wanted. One way is when the cloth becomes cool to lay it on a board and put a hot iron on it. This heats it again as hot as it can be borne. Cloths should be used in alternation, one being heated while the other is in use, or just before that in use is removed.

VASES

A new line of Vases with Silver Deposit and Sterling Tops. Very Artistic, from \$1.50 to \$4.

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JEWELERS.**

N.B.—Our Silver Polish is unsurpassed.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary. Edmonton, Strathcona 5th Sept
Kamloops, Vernon, 26 Aug.
Kootenay, Fernie, B.C., Sept. 13. 8 p.m.
Westminster, Chilliwack 1 Sept. 8 p.m.
Victoria, Victoria Tues. 5 Sept. 2 p.m.

SYNOD OF MANITOBA AND NORTHWEST

Portage la Prairie, 8 March.
Brandon, Brandon.
Superior, Fort Arthur, March.
Winnipeg, Man. Coll., 2nd Tues bi-mo.
Rock Lake, Pilot M.I., 2 Tues. Feb.
Glenboro, Trethewe, 3 Mar.
Portage, P. La Prairie, 8th, March
Minnedosa, Minnedosa, 17 Feb.
Melita, Hartney 2nd week in July.
Tegina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox Hamilton Nov. 1 10 a.m.
Paris, Woodstock, 10th Nov. 10 a.m.
London, St. Thomas, 5 July 10 30 a.m.
Chatham, Chatham, Sept 13 10 a.m.
Stratford, Knox, Stratford July 12, 10 30

Huron, Thames Road, Sept 6 10 30 a.m.
Sarnia, Sarnia, St. Andrews Sept. 14
Maitland, Wroxceter 20 Sept. 10 a.m.
Bruce, Paisley 6th Sept 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, St. Andrews K. 20 Sept. a.m.
Peterboro, Campbellford 20 Sept 10 a.m.
Whitby, Whitby Oct. 18 10 a.m.
Toronto, Toronto, Knox, 2 Tues. monthly.
Lindsay, Sunderland, 20 Sept. 11 a.m.
Orangeville, Orangeville, Sept 13
Barrie, Barrie Mar 1 10 30 p.m.
Owen Sound, Owen Sound, Division St.
6 Dec 10 a.m.

Algoma, Blind River, March.
North Bay, Callander, Sept 29
Saugeen, Guthrie Ch Harrison, Sept 20
Guelph, Knox Ch. Guelph, Sept 20 10 30

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Que. St. Andrews, 13 Dec. 3 p.m.
Montreal, Montreal, Knox 13th, Sept
9 30 a.m.
Glengarry, St. Elmo 6th Dec. 7-
30 p.m.

Lenark & Renfrew, Zion Church Carleton Place Oct.
Ottawa, Ottawa 8 Sept 10 a.m.
Brockville, Kemptville, Feb. 22 5 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, Sept. 2
Inverness, Whyccomagh 10 May 11 a.m.
P. E. I. Charlottown, 3 Feb.
Pictou, New Glasgow, 5 May 1 p.m.
Wallace, Tatamagouche, 2 Aug.
Truro, Truro, 10 May 10 a.m.
Halifax, Canada 5 July
Lunenburg, Lunenburg 5 July 2 30
St. John, Fredericton 5 July 2 p.m.
Miramichi, Campbellton June 27 7 p.m.

R. A. McCORMICK

CHEMIST AND DRUGGIST.

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71 Sparks St OTTAWA

PHONE 159.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Royal Victoria Museum, Ottawa" will be received at this office until Monday, October 24, 1904, inclusively, for the construction of the Royal Victoria Museum.

Plans and specification can be seen and forms of tender obtained at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tenderer be not accepted the cheque will be returned.

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

By order,
FRED GELINAS,
Secretary.

Department of Public Works,
Ottawa, Sept. 23, 1904.

No papers inserting this advertisement without authority from the Department, will not be paid for it.

A Great Club Offer.

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

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

The Dominion Presbyterian,
Ottawa, Ont.

CANADIAN PACIFIC.

TWELVE TRAINS DAILY (except Sunday)

BETWEEN OTTAWA AND MONTREAL

FROM UNION STATION

Leave Ottawa 4.13 a.m. daily, 8.15 a.m. daily except Sunday, 3.10 p.m. daily, 6.20 p.m. daily except Sunday

FROM CENTRAL STATION (Short line.)

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

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

Leave Ottawa (Union) 1.50 a.m. daily, 8.30 a.m. daily except Sunday, 1.15 p.m. daily, 5.00 p.m. daily except Sunday.

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Capital Authorized \$3,000,000.00
Capital Paid up — 2,000,000.00
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Branches throughout Nova Scotia, New Brunswick, Prince Edward Island, British Columbia, and in Montreal, New York and Havana, Cuba.

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

H. J. GARDINER,
MANAGER.
OTTAWA BRANCH,
Cor. Sparks & Elgin Sts.



THE CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion lands in Manitoba or the North-west Territories, excepting 8 and 35, 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 100 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 in situ, 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 herewith, under one of the following plans:—

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

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

A settler who avails himself of the provisions of Classes (2) (3) or (4) must cultivate 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 the 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 land are available for lease or purchase from the Government and other corporations and private persons in Western Canada.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Pneumatic Tubes for Montreal and Toronto," will be received at this Department until Friday, Nov. 11, 1904, inclusively, for furnishing 23,000 lineal feet of 10 inch smooth bored straight cast iron piping.

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

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

An accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, for two thousand dollars (\$2,000.00), must accompany each tender. The cheque will be forfeited if the party tendering declines the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By Order,
FRED GELINAS, Secretary

Department of Public Works,
 Ottawa, Sept. 29, 1904.

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

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- (5) Twelve weeks' Dairy course—Jan. 2nd, 1905.
- (6) Two weeks' course in Stock and seed Judging—Jan. 10, 1905.
- (7) Four weeks' course in Poultry Raising—Jan. 10th, 1904.

—GIRLS—

- (1) Three months' Housekeepers' course commencing Sept. January, and April.
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Jewetts, No. 1	"	60 00	"	65 00
" 2 and 3	"	40 00	"	45 00
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Remington, No. 2	"	70 00	"	75 00
" 6	"	35 00	"	40 00
Yosts, No. 1	"	35 00	"	40 00
New Yosts, No. 1	"	25 00	"	30 00
New Franklins,	"	35 00	"	40 00
Barlocks	"	39 00	"	45 00
Latest Olivers	"	15 00	"	20 00
Hammouds, Ideal	"	25 00	"	30 00
" Universal	"	25 00	"	30 00
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For tickets or further information apply City Ticket Office, 42 Sparks St., or Union Depot, C.P.R.

H.B. SPENCER,

Gen'l Supt. **GEO. DUNCAN,**

Dis. Pass. Agent.

Secretary.

Department of Public Works,

Ottawa, Oct. 6, 1904.

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