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## THE SOWER.

Francis Ridley Havergal.

"I had much seed to sow," said me; "I planned  
To fill broad furrows and to watch it spring,  
And water it with care. But now the hand  
Of Him to whom I sought great sheaves to bring  
Is laid upon His laborer, and I wait,  
Weak, helpless, at His palace gate.

"Now I have nothing only day by day  
Grace to sustain me till the day is done;  
And some sweet passing glimpses by the way  
Of Him, the altogether lovely one,  
And some strange things to learn, unlearned before,  
That make the suffering light, if it but teach me more."

Yet, from the hush of that secluded room,  
Forth floated winged steeds of thought and prayer—  
Those, reaching many a desert place to bloom,  
And pleasant fruit an hundredfold to bear,  
Those, wafted heavenward with song and sigh,  
To fall again with showers of blessings from on high.

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**BIRTH.**

On Oct. 27th to Mr. and Mrs. J. W. Fraser, 403 Cumberland St., a son.

**MARRIAGES.**

At the Manse, St. Elmo, Ont., on Oct. 28th, by the Rev. H. D. Leitch, Wm. J. McRae to Cassie Urquhart, both of Skyle.

At the residence of the bride's sister, Mrs. Alfred McCale, Holstein, by the Rev. D. L. Campbell, of Dromore, on the 22nd inst., Mr. Long, of Dromore, to Miss Jennie Gordon of Holstein.

On Oct. 28th, 1902, at the home of the bride, by the Rev. G. Colborne Heine, Major J. Jackson Emerson, Sutton Junction, to Elizabeth Isabella Margaret, eldest daughter of James Scott.

At St. Andrew's manse, Sherbrooke, Que., on Tuesday Oct. 28th, 1902, by the Rev. Robt. McCullough, brother of the bride, assisted by the Rev. Wm. Shearer, of Sherbrooke, Murdo P. McLeod to Isabella McCullough, of Inverness, Que.

At St. Andrew's Church, Brantford, Ont., on Oct. 21, 1902, by 1902, by the Rev. J. S. Scott, Jennie J., eldest daughter of Mr. Alex. Graham, to Alex. I. Garvock, of Ottawa.

At the home of the bride's father, on Oct. 22, 1902, by Rev. L. Beaton of Moose Creek, Wm. A. Tormie of Moose Creek, to Sarah J., youngest daughter of Wm. Ferguson, all of Roxborough.

On Oct. 28, 1902, at the home of the bride's father, by the Rev. Mr. Gollan, Dunvegan, Ont., Katherine daughter of John D. MacLeod, Skye Ont., to the Rev. Malcolm MacLeod, of Marsboro, Que.

At the manse, St. Elmo, Ont., on Tuesday, Oct. 28, 1902, by the Rev. H. D. Leitch, Mr. Wm. J. McRae, of Dunvegan, to Miss Mary Catherine Urquhart, daughter of Mr. Donald Urquhart, Skye.

On Oct. 29, 1902, at the residence of the bride's mother, 45 Victoria street, Woodstock, Ont., by the Rev. Dr. McMullen, of Knox Church, Katharine Annie, eldest daughter of the late Cornelius Kerr, to Henry Cartwright Secord of the Ingersoll branch of the Imperial Bank of Canada.

**DIED.**

In Mount Forest, on the 24th inst., Anthony Marshall, aged 68 years, 7 months and 6 days.

At St. Catharines, on the 4th inst., the Rev. D. P. Niven, aged 64 years.

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## Note and Comment.

A writer in the New York Observer gives an account of Christian life and work at Harvard University which indicates a vigor and aggressiveness which may not have been believed existed there.

A woman of sixty six has been convicted of witchcraft in Pennsylvania,—that is, of defrauding persons by "necromancy and false pretences." She will not, however, be either burned at stake or boiled alive.

The Zenana Bible and Medical Mission has just issued the Zenana for 1902. It is handsomely bound and beautifully illustrated, and gives interesting particulars of the mission's useful and successful work.

The old historic church of Craigdam, Aberdeenshire, of which the Rev. D. K. Auchterlonie is minister, enters upon its 150th year next month, and Ter-jubilee services are to be held on Wednesday, 5th, and Sabbath, 9th November.

The China Inland Mission has opened new offices for the United States in the Witherspoon Building, Philadelphia. The offices in Toronto are to be maintained, as representing the work in Canada. A missionary home has also been opened in Norristown, Pa.

According to the annual report, just issued, of the Commissioner of Education at Washington there were 17,209,230 pupils enrolled in public and private schools in the United States in the year ended 30th June, 1902, an increase of 278,520 pupils over the preceding year.

The London Mail says it understands that the government will next week ask parliament to vote a grant of \$10,000,000 for the benefit of those residents of the Transvaal who remained loyal to Great Britain during the war in South Africa, in addition to the \$15,000,000 granted under the peace treaty.

John Alexander Dowie evidently does not despise the day of small things, remarks the Lutheran Observer, in spite of his claim that he is worth in his own right over \$23,000,000. A sweeping appeal for funds dated at Zion City, October 8th, has been addressed to every member and officer and many friends of his church: "Any one having \$5 to loan will please communicate with John Alexander Dowie, general overseer of the Christian Catholic Church. The 'five' will be gladly received, and its owner will be promised 6 per cent. interest on his investment." The appeal for five-dollar loans is rather remarkable from the second "Elijah" who gathers to himself the tithes of all his dupes. It is astonishing how much men put up with when once they have made up their minds to be deceived.

Japan has just had a general election in which the opposing candidates represented

the parties supporting or opposing the upholding of the constitution. Taking the returns generally, the results favored the party of the constitution. The result is a triumph for progressive Japan, although the returns show that the reactionary element is still very strong,

The Supreme Court of the State of Washington has decided that a Japanese cannot become a citizen of the United States. This point came up in the matter of admission of a young Japanese lawyer to the bar of the State, the law making citizenship a qualification for admission. A similar decision was recently made by Judge Carter, of Chicago.

It is stated that eight hundred Presbyterian churches in the United States are without pastors, says the Religious Intelligencer. It is also said that there are more than eight hundred Presbyterian ministers waiting to be called to churches. It ought to be possible to get the unemployed preachers and the unoccupied pulpits together. And the same in other denominations.

Dr. Guinness Rogers has made the name of Grafton Square Church, Clapham, a household word in Congregational circles. He began his historic pastorate there in 1865, on leaving Newcastle on Tyne, and closed it in 1900. His successor is the Rev. E. W. Lewis, who was trained at Lancashire College, and he has inaugurated his ministry by having the church premises renovated and a new organ erected at the cost of £2000. Dr. Rogers is still engaged in preaching every Sunday.

In reading In Memoriam it is difficult to realize, says F. B. Myers, that the book was written by a young man, some half-century ago; so little is there in all its range of thought and emotion, which the newest science can condemn or the truest religion find lacking. So sound an instinct has led the poet to dwell on the core of religion—namely, the survival of human love and human virtue—so genuine a candour has withheld him from insisting too positively on his own hopeful belief.

Mr. John Kensit has died in Liverpool Royal Infirmary from injuries received when he was assaulted recently. Mr. Kensit had addressed a meeting at Birkenhead in furtherance of the views of the "Wycliffe Preachers," and when he was leaving he was struck on the head with a chisel. He ceased to be identified with church work from his youth, and created scenes in many churches while protesting against what he regarded as ritualistic practices in the Church of England.

More than a thousand vessels pass every year through the Welland Canal. For thirty-four years Rev. Thomas Bone has been a missionary to the sailors on these ships. One day a rough sailor said to him: "Go along, you dog!" Quick as a flash came the answer: "I thank

you for the title. I hope I will be a 'Good Shepherd's' dog to go for the stray sheep and bring them back without worrying them." This is the way a true missionary will do—get an advantage even out of opposition.

Appeals made with shovels, hoe, plow cultivators, etc., God answers with vegetables and corn. We have no sympathy with any kind of expectations built upon absolute faith. That is like this, God says, "I shall not want," therefore I can lazy around all summer and expect a full larder in the fall. Devil wanted Jesus to cast himself down from the pinnacle of the temple on the same principle, "Faith without work (means used), is dead," therefore Christian Science is false.—The Midland.

A correspondent of the United Presbyterian (Pittsburg) writes: "The Church Hymnary" has not found so great favor in the ancient churches of our faith and worship in the British Isles after all. According to the latest official returns, in the 1606 congregations of the old Kirk of Scotland, only 570, just about one-third, are reported as using this latest compilation of Presbyterian (?) songs, while in the Presbyterian church in Ireland, the proportion of congregations using the book in any of their services is much smaller, only 167 out of nearly 700 organizations having adopted it, and some of these only to a very limited degree.

Great changes have been made in Balmoral Castle since Queen Victoria was last in residence there. All the principal reception-rooms have been redecorated and upholstered with handsome brocades. The drawing room of the "old" Balmoral was of the most typical early Victorian description, hung with white paper patterned in gold, and upholstered in the Balmoral tartan designed by the Prince Consort. This tartan grey with red stripes, appeared everywhere in the castle even the late Queen's bedroom being hung with it, and was worn by the gillies on the Royal estate. The bedroom of Queen Victoria, in which are a number of small photographs of members of the Royal Family, is left as it was at the time of her death, but everywhere else a regular transformation has been effected.

The Ottawa Free Press suggests that perhaps the Christian Scientists might be induced to treat the Doukhobors by "absent treatment." The people of Yorkton will doubtless wish for "absent" patients as well as for "absent" treatment. In order to improve the service at the insane asylum and to promote the comfort of the unfortunate patients, the Ontario provincial secretary has instituted an improved course of training for attendants. The new course which is at present in the nature of an experiment, provides for the instruction of asylum attendants in treatment of patients, similar to that received by hospital nurses. Attendants entering on the course will be required to undertake to remain at the institution until they graduate and will be granted a diploma after two years of lectures and training.

## The Quiet Hour.

### The Time of the Judges.

S. S. LESSON—Nov. 16, 1902: Judges 2: 7-16.

GOLDEN TEXT—Ps. 107: 19. They cry unto the Lord in their trouble, and he saveth them out of their distresses.

And the people served the Lord all the days of Joshua and . . . of the elders . . . who had seen, v. 7. The remembrance of God's goodness to us in the gifts of His bounty, and especially in the gift of Jesus Christ, will keep us steadfast in our allegiance to Him. The experience of the Christian is his strongest shield against unbelief. No one else has ever been to him what Jesus is, or done to him what Jesus has done; and one may as well attempt to persuade a man at noonday that the sun is not shining overhead, as seek to shake the Christian's confidence in the Lord.

And Joshua . . . the servant of the Lord, died, v. 8. It should be our continual aim to finish the work God has given us to do. We may have no shining talents like Joshua, and we may occupy no place in the gallery of the earth's great ones; but if we be only "the servants of the Lord," we shall hear the Master say, "Well done, good and faithful servant." This will make life "a long life," whether it have "length of days" or not.

And the children of Israel . . . served Baalim, v. 11. They forgot God and turned unto idols. The human heart will have some object of worship. Doubtless the worship of "other Gods" was strange to the Israelites at first, yet it was no doubt with them as the poet has said:

"Vice is a monster of so frightful mien,  
As to be hated needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

And they forsook the Lord God . . . and followed other gods, v. 12. There is great danger in making intimate friendships with the world, its customs, fashions, its haunts of vice, its selfish pleasures. The church in the world has been compared to the Gulf Stream, a warm stream flowing through a cold ocean; icebergs in it indeed, and itself not so warm as it should be, but far warmer than the chill waters through which it flows, and bringing a warm climate to American and European shores, which would be almost barren and uninhabitable without it.

And they . . . served Baal and . . . Ashtaroth, v. 13. The old Scotch lady was not far astray, when she said that most of those found backsliding had not gone very far forward. The top that spins fast stands firm; when it goes slowly it falls to the ground. Yet we need ever to remember the words of the inspired writer of the Epistle to the Hebrews, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God," Heb. 3: 12.

And the anger of the Lord was hot against Israel, v. 14. The Lord is angry with the wicked every day. He, the Holy One, could not be otherwise. Yet His anger is not the anger of a tyrant, but the anger of love. Because He loves us, He is angry with us for our sin and disobedience, just as a parent is with his child because of disobedience.

And he delivered them into the hands of spoilers, v. 14. There can be no sin without evil consequences. "Whatsoever a man

soweth, that shall he also reap," Gal. 6: 7. Thus the Lord, through the punishment of His people of old, would teach us that it is an evil thing and bitter to forsake the Lord.

"Sorrow follows wrong,  
As echo follows song;  
On, on, on, on!"

Whithersoever they went out, the hand of the Lord was against them for evil, v. 15. Their only Hope was now their Enemy. They had forsaken God and had forgotten that He is a "jealous God" (Josh. 24: 19), and His "glory" He "will not give to another," Isa. 42: 8. Because of this the hand of the Lord was against them for evil. (Compare 2 Chron. 15: 2.) The great Napoleon once sneeringly said, "I perceive that the Lord is always on the side of the strongest battalions." Human history and experience give this the lie.

As the Lord had said, and as the Lord had sworn unto them, v. 15. When God threatens, He means what He says, and He will bring it to pass. God is faithful who has threatened. Let then the promises of God win you to repentance, and the threatenings of Jehovah warn you from impenitency. "Turn and live"—so saith the Lord, Ezek. 33: 11. "If He turn not, He will whet his sword; He hath bent his bow, and made it ready," Ps. 7: 12. There is the threatening. Make your choice, and make it now.

### Be Good Where You Are.

It was a naughty, mud-stained, sobbing little maiden, partly cross, but partly repentant, too, perhaps—who knows?—who was approached by a gentle relative with an offer to tell her "how to be a good girl and go to heaven."

"I don't want to be a good girl and go to heaven," emphatically responded the small tempter: "I want to be a girl that's good enough to stay where I are."

There might have been considerable petulance in the reply, but there was some sound wisdom also. The being good where we are is what the world most needs of us and what we most need for ourselves. It is not people who are ready to be translated, but people who are ready to conduct the affairs of this life on a righteous basis, who are in demand. The persons who are always anxious about "being good enough to go to heaven" are seldom the ones who are making a little heaven about them where they are.

It is not being ready to sing with the angels which comes first, but being ready to bring our voices into harmony with the voices round us here; not wings that we need, but steady feet, true hearts, and willing hands.

The being good enough for heaven will take care of itself if only we can learn to be good enough for earth.

The electrician cannot charge your body with electricity while a single thread connects you with the ground and breaks the completeness of your insulation. The Lord Jesus cannot fully save you while there is one point of controversy between you and Him. Let Him have that one last thing, the last barrier and film to a life of blessedness, and glory will come, filling your soul.—F. B. Meyer.

### Our Toronto Letter.

It needs only the most cursory glance over the columns of the daily press to see that all the philanthropic, educational, social and distinctively Christian agencies, which, during two or three months in the height of summer suffer a partial stagnation, are again in full activity, and strenuously engaged in their beneficent work. And I think we may congratulate ourselves in Canada, and in this city of Toronto, that all such work receives so large a measure of recognition and sympathetic consideration at the hands of the press, taking the word in its widest sense. We venture the remark that, in no country either in the old world or the new, does this state of things more largely prevail than in our own Dominion. It would be an endless task to mention all the forms of activity which the agencies referred to assume. It is interesting and inspiring to note some of them from week to week.

Taking into consideration all that it implies, few of any of these forces at work are of more importance than that which has for its object the preservation of the Christian Sabbath as a day sacred to rest from common labor, to social worship and religious instruction. The Lord's Day Alliance which has these objects for its distinctive work, has been, during the last year or two, making marked progress. Its annual convention is to be held on Thursday and Friday of this week. The public meeting will be held on Thursday evening in the Jarvis street Baptist church, when a report, fully expected to be an encouraging one, will be presented, in which the policy and plans for work will be determined and officers for the ensuing year elected. It is fully expected that the meeting will be large and influential; several speakers will give addresses, but the principal one will be given by Rev. J. Edgar Hill, D.D. of Montreal, President of the Quebec Provincial Lord's Day Alliance, who has proved himself an able leader in his own province of the defenders of the Christian Sabbath. It is hoped that means may be forthcoming to warrant a forward step, in the appointment of a secretary to devote his whole time to the advancement of the work of the society in Ontario, thus leaving the General Secretary free to devote his whole time and effort to work in the Dominion at large. On Friday two sessions will be held for the consideration of such matters as may be brought before the convention in the report to be submitted by the office-bearers or other delegates of whom it is expected a large number will be present.

That arrangement by which it is impossible for the same person to be in two or three different places at the same time has been felt this past week to be a great hardship by philanthropic and church-going people. On Thursday evening General Booth of the Salvation Army arrived in the city, and on Friday morning Lady Henry Somerset. The former was met at the station by a force of his soldiers male and female, one thousand strong, who welcomed him with bands of music playing, banners flying, and a torch-light procession which conducted him to the municipal buildings, where, on behalf of the citizens of Toronto he was again given an official and most cordial reception by the Mayor and the city council. On Friday morning, Lady Somerset, the President of the World's W. C. T. U. organization, was welcomed by an enthusiastic and crowded gathering of delegates of the Ontario W. C. T. U. assembled in annual convention in the spacious schoolroom of the Metropolitan Methodist church. They both delivered addresses on Friday evening, the General in Massey

Hall and Lady Somerset in the Metropolitan Methodist church; and where shall we go, to Massey Hall or the Metropolitan church? Which shall it be, the General of the Salvation Army or the noble lady, the President of the world wide W.C.T.U.? were the questions which had to be faced, and the answer to which, made it a hardship that one could not be in two different places at one and the same moment. The Metropolitan church, holding from two thousand five hundred to three thousand people, was utterly inadequate to hold all who crowded to hear Lady Somerset, and shew their sympathy with the work of the W.C.T.U. Her address, both to the delegates who welcomed her, and to the crowded audience at the Metropolitan church, spoken with the grace, refinement and simplicity in tone and manner of a cultured, English, Christian lady, was most encouraging and inspiring to Canadian women working in all the departments of W. C. T. U.'s beneficent effort, and pathetic in the strong contrast of the prevalence of intemperance with its accompanying vices and the difficulty of this work in England as compared with Canada. The whole work of the W.C.T.U. in this country, as it passed under review in the meeting of the Ontario branch of the Dominion organization, is in a most encouraging and flourishing condition; and it will not be for any want of effort on the part of the women of this organization if Dec. 4th does not shew a good majority for prohibition.

The meeting in Massey Hall was large, though not packed, as it would have been but for Lady Somerset's being held at the same hour on the same evening. It was presided over by the Hon. Geo. W. Ross, LL.D., and on the platform was a large array of clergymen of all denominations and representative men in all the public walks of life. The Salvation Army uniform was, naturally, much in evidence, and a great body of the general public was present. As the whole scene met the eye, one could not but contrast the present with the past, when the Salvation Army was an object of contempt, the butt of ridicule, and its members hunted and persecuted. The General's address was on "The Past, Present and Future of the Salvation Army." The main features of the Army's work are now well known to all and do not need to be dwelt upon. The address was largely autobiographical, and rightly so, for seldom, never certainly since the days of John Wesley, has the spirit and the work of a great organization been so comprised within the life and represented by the work of one man. We have all read of it, and know it more or less, but when the story is told with such graphic power, such skill, and marvellous energy as the General, now in his seventy-fourth year, displayed, it takes on new interest, and calls forth yet more admiration and wonder. God bless and prosper the Salvation Army!

## Our Young People

### "For Me,"

Topics for Nov. 16th.

Isa. 53: 6; Luke 22: 19, 20; Rom. 5: 6-8;  
1 John 3: 16.

### Hints on Topic.

A father, who had just returned from a long journey, was showing the various gifts he had brought for the different members of the family. There were many handsome presents for the older ones, but the little girl took no interest in them. At last came a small gift which the father put in her own hand. It had only a fraction of the value of the other presents, but it was far more precious in her sight because she could say, "This is for me."

Some time ago a wise man suggested that those who would make Christ's love more real to themselves should take the sixteenth verse of the third chapter of John and write it out in this way: "God so loved the world that He gave His only begotten Son that I, John Smith, should be saved"—inserting his own name.

At any rate, in some way or other, this is what we must do—we must write after the story of the Christ, "For me." Only after we have done this can we come to write after it the words, "For the world."

It is a good thing to read the four Gospels in this way. First, the Bethlehem story: "He came to the manger birth for me—John Smith." Then the temptation: "He withstood the evil one for me—John Smith" Then the rejection at Nazareth: "He became an outcast for me—John Smith" Then the Sermon on the Mount: "He spoke these words for me—John Smith." And so through all the wonderful, sad, happy record.

It is all for me. It is all for you. If you were the only person in the world, it would still be for you, just as full, just as glorious. Ah, shall we not accept such a Redeemer? Shall we not confess Him before men? Shall we not love Him and serve Him forever?

### Suggestive Thoughts on Topic.

Christ's work for us did not end with His ascension; every moment He is ordering our lives, giving us needed help. The personal relation between us may grow closer every day.

"The life of Christianity," said Luther, "consists in possessive pronouns." It is one thing to say, "Christ is a Saviour"; it is quite another to say, "He is my Saviour and my Lord."

It is not receiving the atonement to understand it. If that were so, we never could receive it, because we never can understand it. Receiving the atonement is receiving Christ—His love, His mercy, His joy, His commandments—into our lives. When we have done that we shall understand the atonement.

The cross of Christ is still in the world, as Christ's love shows itself in the lives of His followers. As Whittier sung:—

Wherever through the ages rise  
The altars of self-sacrifice,  
Where love its arms has opened wide  
Or man for man has calmly died,  
I see the same white wings outspread  
That hovered o'er the Master's head.

Bunyan, in his "Pilgrim's Progress," saw in his dream that just as Christ came up with the cross his burden got loose on his shoulders, and fell off his back, and began to tumble, and kept on till it came to the mouth of the sepulchre, where it fell in, and he saw it no more. That is what my happen to all our sorrows,—swallowed up in Christ's tomb.

### For Daily Reading.

Mon., Nov. 10.—Healed by His stripes. 1 Pet. 2: 11-25  
Tues., Nov. 11.—"Broken for you." 1 Cor. 12: 23-28  
Wed., Nov. 12.—"Our justification." Rom. 4: 16-25  
Thurs., Nov. 13.—"Propitiation for our sins." 1 John 4: 7-11  
Fri., Nov. 14.—Cleansed by Christ. Eph. 5: 25-32  
Sat., Nov. 15.—"As I have loved you." John 15: 12-18  
Sun., Nov. 16.—Topic. "For me." Isa. 53: 6; Luke 22: 19, 20; Rom. 5: 6-8; 1 John 3: 16.

### Poor Sermons.

There are poor preachers and there are poor sermons, but the poor hearers outnumber them far. The reverent hearer may find in most sermons something to help and encourage him. There was an old deacon who was a good hearer, and there came to him a friend who was not. The friend was loud in his complaint against their common pastor. The sermons were poor and full of mistakes and blunders; he could get no spiritual food from them, and there must be at once a change of pastor. The deacon took his irate visitor out to the stable where stood old Topsy, the deacon's cow. The deacon quietly placed some hay before her, and Topsy proceeded at once to munch her food with every sign of contentment possible to bovine existence. For full five minutes the deacon stood and watched the cow, and his guest stood waiting impatiently to know whether or not the deacon would join him in his efforts to secure a new pastor. At last the old man broke the silence: "Don't you know as much as my cow?" he said. "She does not like thistles or burdock, and there are plenty in the hay, but she simply noses them aside and goes on eating her hay. If you find thistles in the sermon, don't eat them; but I find lots of good hay." The visitor understood, and never forgot; and if in after years he felt tempted to find fault with his minister he checked himself with a smile and the question: "Don't you know as much as my cow?" —Zion's Herald.

**HEAD BACK LEGS ACHE**  
Ache all over. Throat sore, Eyes and Nose running, slight cough with chills; this is La Grippe.

**Painkiller**  
taken in hot water, sweetened, before going to bed, will break it up if taken in time.

There is only one Painkiller, "PERRY DAVIS"

USE THE GENUINE...  
**MURRAY & LANMAN'S Florida Water**  
"THE UNIVERSAL PERFUME"  
For the Handkerchief, Toilet and Bath.  
... REFUSE ALL SUBSTITUTES!

## Our Contributors.

FOR DOMINION PRESBYTERIAN.

### The Power and Promise of Christian Experience.

BY REV. W. G. JORDAN, D. D.

(Phil. 1: 6.)

This is an age of criticism and controversy. Intelligent men are stirred by an eager questioning spirit which investigates the foundations of every accepted belief. Everywhere we hear the din of debate and the noise of conflict. The most sacred subjects are handled with fearless freedom, the oldest beliefs are pushed aside to make way for the newest theories, the conceptions of God which have been cherished for centuries are sometimes ridiculed as the lingering remnants of a foolish superstition, creeds and definite statements of faith are denounced as tending rather to fetter the intellect than inspire the heart.

While there is probably less of coarse vulgar infidelity and thoughtful men cherish a respect for religion, at the same time as a distrust of dogma, the spirit of bold restless discussion seeks to manifest its presence in all quarters within or without the church. At times the very fierceness of the conflict produces weariness and begets a longing for some final external authority but that is only a passing phase, a temporary lull in the everlasting battle. The greatest difficulty to devout people is caused by the action of the critical spirit within the church as it subjects the ancient documents to severe examination and propounds revolutionary views concerning the history of our religion. Some regard this activity as a sign of health; others treat it as a symptom of disease. At present we cannot debate this issue but must simply emphasize the feeling of uncertainty that is begotten in the minds of men who make no pretension to critical sharpness or philosophic culture. They lose confidence in religion and think that it is impossible to be confident regarding anything spiritual. The clouds of dust which rise from scenes of theological strife cause some to lose their way and to doubt whether there is any reliable pathway. When we drift into this irritating uncertainty, a confident tone in others seems to be intolerable dogmatism.

And yet it remains true that in relation to vital matters, uncertainty is a weakness and confidence gives strength. We are not fed by doubts and difficulties but by truths that we see clearly and love intensely. A man can only be calm, strong and influential in proportion as he possesses truth upon which he can rest in patient hope. There is no faltering hesitancy in the apostle's tone. These words uttered in the face of Jewish tradition and Greek speculation come with true originality and tremendous power, "Being confident of this very thing that He which hath begun a good work in you will perform it unto the day of Jesus Christ." The speaker is not dealing curiously with historic facts or intellectual conceptions but with spiritual experience. He asserts strongly the fact of real intercourse between God and man. This specific work of God within the soul is to him the highest manifestation of the divine.

There is nothing that we need to realize more in the stress of conflict than this, the reality of religious experience, the possibility

of pure communion between man and God. Different scientific theories as to the nature of light do not lead us to doubt the existence of the sun, different opinions as to the methods of cultivation do not hinder us from enjoying the fruits of the earth; in the same way we ought to see that important as they are, many of these intellectual discussions do not touch the central fact of redemption. While we see many things through a glass darkly, we may be sure of this, that God worketh in us and that by the power of his love manifest in Jesus we are delivered from the dominion of prejudice and passion.

Intellectual activity is essential to the health of the Christian church, the truth will survive the ordeal of the fiercest discussion. But mere argument and speculation separated from faith and devotion are full of danger for the individual man. The man who possesses the religious life which quickens all his power of thought, feeling and will is also the man best fitted to freedom in all forms of investigation. Confident faith must not be confounded with narrow dogmatism, both the narrowness and the dogmatism are signs rather of scepticism, or of a half faith that is ill at ease.

I. This experience is divine in its origin.

The truth which Paul declares here he repeats in the next chapter where he tells us that it is God that worketh in us. Thus he claims a divine origin for the experience of the humblest soul; he says that our religious life is a spark from the heavenly fire, our devotion is the result of a wondrous inspiration. By Christian experience we mean the struggles with sin, the longings after purity, the feeling of calm confidence in God, the personal attachment to the Lord Jesus. These are the marks of true discipleship, they are not the fancies of fanatics, they are not the morbid production of an overheated imagination, they come to us from the eternal God through our Lord Jesus Christ. The believer knows that his life is changed and glorified by the vision of the Christ. Those who laugh at this experience as an unreal thing, as feeble mysticism which will not stand the searching light of science, simply show the shallowness of a scepticism which seeks to ignore one of the mightiest powers that the world has ever known. All the great prophets and apostles, leaders and heroes, claim that their power to face a hard unbelieving world comes from the indwelling spirit of God. If we could imagine the history of man to be bereft of all that has been created by the fire of religious enthusiasm and by the inspiration of christian hope it would present a very dismal picture. Only that which comes from God can lift men heavenward; human selfishness, mean and sordid, must gravitate towards hell.

It is enough to believe that God has inspired angels and sent them with messages of peace to men, that He put burning words in the mouths of prophets, that He has revealed the highest truth through the medium of His Son; we must cherish a living faith in the present dispensation of the Holy Spirit. Why should we stumble here? The sun pours its

rich refreshing rays on the grandest tree and the meanest plant, the common air ministers to the lowly peasant as well as to the proud prince, the same Lord is rich unto all who call upon Him, "I am poor and needy but the Lord thinketh upon me." Two closely related facts, the poverty of man and the thoughtfulness of God.

II. The inwardness of the experience.

It is not in the realm of the senses, it does not merely play upon the surface, it is a power working upon the inmost life controlling the very centre of thought and feeling. The ceremonialism of the ritualist and the argumentation of the rationalist are small and insufficient, they are only parts of the living whole. This life must manifest itself in many ways, but this working of God, this divine process is the hidden source, the secret spring of noblest life. Now when so much is said about the social side of religion, and "the saving of the soul" is branded as spiritual selfishness, we must remember the mystic experience. He who is to bring religion to bear on social problems must solve the personal problem and learn the meaning of reconciliation to God through Christ.

Food must be received and assimilated in order to be transformed into flesh and blood; new knowledge must blend and harmonize with the whole life of the mind; so the power of love must work through the hidden nature before it can show its print in christian character. The spreading branches of the lofty tree are dependent on the healthy roots which run widely underneath the soil, and so continuity of obedience, of consistency of outward action can only come from living influences that work from within.

III. This experience may seem small in its beginnings.

God gives us the beginning of the mighty river in the slender stream that comes rippling down the mountain side. He has hidden the gigantic oak in the tiny acorn, and He can bring a noble influential life out of a single fruitful moment of heavenward desire. The beginning may be quiet and unobserved but the work is steady and reliable. We cannot tell when God first begins to work in our hearts, we cannot look back and say on such a day God first began to bless us. We may chronicle the time when we first became conscious of divine ministry, when we first listened with heedful attention to the heavenly voice. There is no need for us to be anxious because our experience has not been of a startling, sensational character. Paul, Augustine, Luther, Bunyan, and many others can tell of masterful visions and clear conversion but they would be the last to demand that the Spirit should work always in the same way. The light of heaven may come into human life in various ways, sometimes it bursts through the stormy darkness and shows sensational signs; at other times appears with ostentatious gentleness. The important thing is not the mode but the reality. Our dissatisfaction with self, our longing after forgiveness, our desire for purity and peace. These beginnings of life are divinely inspired, they have in them the promise of perfection and heaven. A conversion that is abrupt and decided is still only a beginning; hope for our future not admiration for our past is always the proper attitude. God is ever calling us forward, and we

must be co-workers with Him.

IV. Through real progress this experience will reach a glorious completion.

Paul's confidence is firmly fixed in the living fatherly God, there is no failure or fickleness with Him. The beginning, small as it is gives the proof of the divine purpose and the pledge of victory. The sympathetic eye of the Saviour sees the ideal in each life while it is still an unfulfilled prophecy. It is good that there are quick movements of the will, mighty impulses of the Spirit when the soul seems to leap from the bondage of habit and face grander possibilities, but there must also be calm continuous growth, increasing receptiveness to the power of God. "Being saved" is a New Testament phrase that should have a corresponding experience in our life. Salvation is not simply to receive forgiveness and wait in rapturous expectation of heaven, it is a living process advancing constantly to higher, nobler stages. It is consecration to high aims and strenuous endeavors; it is social service as well as solitary worship.

The great architect will not leave the building until the top-stone is brought on with rejoicing, the captain of our salvation will lead us at last into the streets of the celestial city, the life begun in feebleness shall be raised in power. The service of earth is preparatory to the service of heaven, the purest songs of earth are but a prelude to the richer music of the Spirit world. If we are co-workers with God, we have part in a movement that shall reach its consummation in the glory of the day of Jesus Christ when He shall see of the travail of His soul and be satisfied. We must pass through many a struggle, and many times we tremble in the darkness but we shall emerge into the full, clear light of day. "Now we see through a glass darkly but then face to face; now I know in part, but then shall I know even as I also have been known."

#### Notes by Nemo.

This is no doubt an age of wide spread educational and scientific advance; but it is also an age of silly pretension and foolish fad. Recently a new Messiah appeared in London, and the crowd instead of allowing him to die of silent contempt was anxious to tear him to pieces. We believe in freedom and are quite content to bear the occasional extravagances that accompany it. If the state continues to provide good education in reasonable quantities, and the church bears steadily its own testimony for truth and righteousness, these evils will grow less, or at any rate will have less power to do real harm. In the meantime some of the "fanatics" teach us a lesson in that they are terribly in earnest. Such movements can only be met by a like movement that is more intelligent and reverent. As a specimen of one of the small side-movements, I introduce the following from the Manchester Sunday Chronicle:

#### "A Prophet Also Claims Divine Power."

At Peckham, the last place where one would expect a new revelation, there is a sect of Divine healers among whom, rather to the scandal of some of the more sober members, has arisen a prominent named Johnson.

Mr. Johnson, who has a small and select class of disciples, claimed supernatural powers of curing sickness, and

even raising the dead, at a meeting the other day at the Bethel Mission Hall in Peckham-road. These meetings were called, it seems, in protest against the memorandum recently issued by General Booth to the officers of the Salvation Army, in which "Divine healing" pretensions were condemned. Mr. Johnson and some of the more extreme of the Bethel congregation resented these criticisms, and Mr. Johnson, in his address the other evening, made an emphatic tilt at the General.

"God," he said, "in His Word says the prayer of faith shall save the sick. Booth says it is not true. Who is right—God or Booth?"

He maintained that sickness, evil, deformity, and premature death was not the work of God, but of the devil; and he claimed that in a very small hall he had cured all manner of men who had been given up by the hospitals as incurable. He spoke of Dr. Dowie's work in support of his contentions, and said in Melbourne he had seen Dr. Dowie raise a woman from the dead. He had also in the same place seen sight given to the blind, hearing to the deaf, and speech to the dumb.

Mr. Johnson claimed the same powers for himself, but when he was asked to try them on an incurable who was present at the meeting he said it was impossible without absolute faith on the part of the patient.

Another sceptic, who said he had been in Melbourne during Dr. Dowie's visit, denied flatly that such miracles had been performed. Mr. Johnson did not reply, and the meeting was hastily closed.

An "Evening News" reporter was among the small audience at a service at Bethel and heard many strange things.

A lady "healer" gave some remarkable testimonies. When the small pox epidemic broke out the Divine Healers did not fear it. Why should they, in view of the Divine promises? And their faith was justified, for not one of them contracted the disease.

Mr. Johnson, a burly, fresh faced man, with the voice of a Stentor, afterwards spoke. He said that every ailment could be cured if the patient had faith, but, while he thought it was quite possible to raise people from the dead, he evaded a direct answer as to his powers in that direction.

He knew of one case in Peckham where the patient had bad eyes. His eyes "ran right out of his head." He prayed, and God gave him a new pair of eyes. A Maidstone doctor knew of this case.

Another case—a Mrs. Parker, of Peckham—lost her eye through cancer. Through the laying on of hands she had another eye.

A number of questions were asked at the close as to these marvels amongst them being one as to why leading faith healers, like Major Pearson, of the Salvation Army, and others had died in middle life. Mr. Johnson attributed the fact to a failure of faith of their part.

#### Sparks From Other Anvils.

United Presbyterian: To make things new is not the same as to make new things. To make new things is the work of the intellect and hand. To make things new is the work of the heart.

N. Y. Christian Intelligencer: It is by faithful preaching, so conversing with each

#### After Work or Exercise

## POND'S EXTRACT

Soothes tired muscles, removes soreness and stiffness and gives the body a feeling of comfort and strength.

Don't take the weak, watery witch hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.

for Christ those who are of the Church, that every member of the Church becomes a seeker of souls. Every preacher must be a pastor as well; each Christian a seeker after those without. The use of social prestige, friendly persuasion, wise tact in influencing the one nearest us, will go far further than ought else, in winning to the Church those who are without.

Michigan Presbyterian: A Roman proverb couples sunlight and salt together as the two things which keep the world alive and sweet. There is a good thought there without any straining at forced lessons. God is the sunlight that imparts life. He requires that we shall be the salt that sweetens the life He gives. Are we doing our part faithfully?

Sunday School Times: Jesus Christ came into this world to save sinners. Therefore we can have hope of salvation through Jesus Christ, even though we are sinners. But our ground of hope is not that we are sinners, but that we trust Jesus Christ as the Saviour of sinners. Even though others may see that we give signs of being sinners, let us have a care to give evidence to all that we are trusting followers of the Saviour of sinners.

Christian Observer: One of the worst habits in this world is the habit of staying away from the sanctuary. Some habits may be more offensive, e. g. profanity; but the very offensiveness helps to arouse shame and combat the evil. Other habits may be more apparent, e. g. recklessness of the speech or expression; but the world with its criticisms helps to the cure of it. But the habit of absenteeism from the house of God cuts at the root of spiritual nurture, deprives us (in large measure) of the divine help which comes in answer to prayer, and diminishes the appetite for eternal life. Dread such a habit; resist it.

Presbyterian Banner: Some pastors think that they must boss everything in the church. They dictate to the trustees, direct the deacon, superintendent the superintendent of the Sabbath school, control the Society of Christian Endeavor, meddle with the choir, fuss with the organist, order the janitor around, and even dare to lord it over the women in their missionary and aid societies. This meddling and dictatorial disposition betrays a lamentable lack of common sense and nearly always gets a pastor into trouble. As the best government is one that seems to govern the least, so the best pastoral administration is one in which the pastor shows his hand as little as possible and leaves large liberty to his officers and people.

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## A MUCH NEEDED ORGANIZATION.

The Presbyterian Banner of a recent date contains an interesting article, under the caption of "The Anti-Profanity League," which has been doing quiet and effective work since 1899. The writer of the article says the league owes its existence and its claim to the support of Christian people to three facts—"the prevalence and wickedness of profanity, the little ever done to suppress it, and the success attending the present effort." The league was started in a Massachusetts city, in a local crusade against the blasphemy so common on the streets, in street cars and public places, its success warranted its exten- sion to larger fields, and in less than a year it has established itself in 35 States, 2 Ter- ritories, Canada, Scotland and Switzerland. That league said to exist in Canada should make itself heard and do some missionary work; for profanity and blasphemy are frightfully prevalent among old and young in Canadian cities and towns, and there does not seem to be much said in the pulpit or published in the press in protest against the sinfulness and folly of profane swearing. The article from which we quote demonstrates the necessity for the existence and work of such an organization. We quote:

The Third Commandment is the most broken of any, from the faltering oath of old age to lipped curse of the child, there is ever arising a stream of profanity. Men swear, women swear, children swear. It is an unchallenged fact that profanity is shock- ingly on the increase. The present indiffer- ence to God, his day, his Word, his law reaches a climax in irreverence to his name.

Notwithstanding this sin is so prevalent, and growing with such rapidity, it has been practically ignored; sermons against it are few, the pulpit is silent. Your hymnals, stated topics for prayer and conference meet- ings pass it over, and public conscience and sentiment is indifferent to it. "The devil's talk meets no remonstrance. Now the Anti-Profanity League comes forward and pro- poses with the help of lovers of decency to arouse sleeping Christian conscience, by a campaign of evangelism and education to teach men that "to swear is neither brave, polite nor wise," and it seeks the assistance of every reader of this article.

The evil is rampant in our cities and towns—it is to be met with in Ottawa at al-

most every street corner, at any hour of the day and is not confined to grown-up people; boys scarcely old enough to speak plainly indulge in profanity which they have learn- ed from older people. There is abundant room here for the work of an anti-profanity league. The writer of the article from which we have quoted—Rev. Roland D. Sawyer, Gen. Sec- retary, Hanson, Mass.—says: "I will glad- ly send full particulars as to our movement and methods of working to any one who will write me." Would it not be in accord with the "eternal fitness of things," to inaug- urate such a crusade in the Christian pulp- its of our country. The trumpet-tongued press could be depended upon to give the ball a further roll.

## "A UNIVERSITY MUDDLE."

Under this heading the following para- graph appears in the November number of the Canadian Magazine (page 83.)

"The trustees of Queen's University have blundered and trailed the good name of that institution in the dust. This dozen of estimable gentlemen have had imposed upon them, by the death of the lamented Principal Grant, the duty of electing a new head for the University. They met in secret con- clave and decided to proffer their laurel wreath to an estimable clergyman in the city of Montreal. Two or three busybodies told them he would accept it, and they did not trouble to verify the statements. They fell into the trap and their scalps are to-day floating at the belt of the proud clergyman of Montreal. They now have a position to offer which has been refused, rejected and scorned. They thought that what they had to offer was a crown of diadems; behold! one has called it a tin bangle and bade them offer to others less worthy than he. The trustees should take summary vengeance on some person or persons unknown who in- stigatd and adysied a proceeding which led to such inglorious result."

Silent contempt is probably all that a statement of this nature merits; but as we are interested in the good name of Queen's, and also in the good name of Canadian journalism, we venture to offer a brief criticism.

The paragraph is a disgrace to any decent editor; and it is certainly surprising to find it in a periodical which deals largely in denunciation of American sensationalism and vulgarity. It is cynical in its tone; inconsistent in its reasoning; coarse in its language; and false in its statements.

To begin with, what is a "crown of diadems"? Further Queen's Trustees number about thirty, not a "dozen." And, again, the "secret conclave" was a regular Trustee meeting, and a report of its pro- ceedings appeared in next days local jour- nals. It is not our business to justify the action of the Trustees, or the course adopted by Rev. Dr. Barclay. But we are strongly of the opinion that the writer in the Canadian Magazine is guilty of impertinence when he publicly declares that these "estimable" gentlemen have made fools of themselves, and puts into the mouth of the "estimable clergyman" words he would reject and scorn. Queen's University is too strong to be af- fected by nonsense of that kind; but a magazine which professes in some measure to repress Canadian sentiment and culture would do well not to insult the intelligent reader by such comments on People and Affairs."

## THE REDEEMING JUDGMENT.\*

When we first glanced at this book, we thought that here was a volume from the pen of Mr. Kelman, whose name is now mentioned for the chair in Knox College, but the portrait of the author and the state- ments of the preface soon corrected this error. The author tells us that it has been his joy and privilege to be a messenger of God's grace to his fellow-men for over forty-four years, and desires that the message should continue to go forth.

"The gospel of Jesus Christ has lost none of its ancient suitability or efficacy. I have seen it operating with marvellous power, and over a large area, in two great Revival Movements, in both of which it was my privilege to take part. The first was that which took place in the years 1859-60; and the second was that connected with the work of Mr. Moody and Mr. Sankey. I have also seen it operating in a less con- spicuous manner, but with no less blessed results, in the work of a lengthened minis- try."

The sermons are thoroughly evangelical in tone, they are well arranged and clearly expressed, with much good exposition and bright, suggestive illustrations. The author has the happy knack of choosing titles, which without being sensational, awaken interest and quicken expectation. For example on Galatians 2: 20, "THREE SEEMING CONTRA- DICTIONS. These are, first, that Paul is crucified and yet he lives; second, he lives, yet it is not he but Christ that lives; third, though Christ lives in him yet it is his own life, "the life which I now live. *I live by the faith of the Son of God,*" &c. Then two things are noted which enriched and glorified the life of Paul. The dignity and glory of the Person with whom it was brought into connection, "The Son of God." That it was a life cradled in love, and encircled and glorified by love."

The Hon. Carroll D. Wright, United States Commissioner of Labor, lately said in a speech, according to reports: "The solu- tion of the labor problem will not be found in compulsory arbitration, or shorter hours for a day's work, or in Socialism, *but in religion.*" Says the Lutheran Observer: "That is just what we preachers have been saying all along. There is no power that can make a man deal justly and in love with his fellow-men but the religion of Jesus Christ." In other words labor wars will not cease until capitalists and those whose labor they employ learn the teachings of the Golden Rule—"Do unto others as ye would that others should do unto you."

In an address at the meeting of the Synod of Michigan, held recently at Lansing, Dr. Carson, speaking of the results of evangel- istic work, said: "There were 10,000 more additions on Confession of Faith last year than in the previous year, largely through evangelistic effort. If we want a firmer grip upon evangelical truth, if we want a sweet spirit of unity, if we want to see our wealth consecrated to holy purposes, if we want a toning up of the spiritual life, if we want to get rid of unsafe amusements, we must give people something of the highest ambition, and nothing is so noble as the seeking to save the lost."

\*The Redeeming Judgment and other Sermons, by John Kelman, M.A., Leith. (Oliphant Anderson & Ferrier, Edinburgh.)

## THE CRITIC'S CORNER. IV.

Dr. Robertson Nichol as a Statesman.

The British Weekly has been for the past year conducting a vigorous campaign against the new education bill, and we can quite believe that the action of this journal has strengthened the opposition to the bill and quickened the enthusiasm of Nonconformists. In this province where the education question is, if not quite satisfactory, at least free from bitter sectarian strife, we can sympathise with the difficulty that Nonconformists have to face in England. One thing is certain that if England is to keep up in the struggle for commercial supremacy popular education must be made more efficient; and the government of the day makes solemn profession that this is its aim in framing the present bill. Many educationists, both Liberal and Conservative, think that the present proposals may be made the basis for a more truly national system of popular education.

On the other hand many distinguished men maintain that ecclesiastical rather than educational interests have been considered in framing the bill. The result is a controversy of the most varied and violent kind. The British Weekly has been concentrating its force on one point namely "passive resistance"; that is its favours "A solemn league and covenant" of those who are prepared to promise that if the government proposals become law they will not pay the school rate. This is regarded by the supporters of the government as a threat of illegal warfare and unconstitutional resistance which ought to be disregarded in a dignified but firm fashion.

Nonconformists who are quite as intelligent and conscientious as Dr. Nichol doubt the wisdom of such a pledge; and some of those who will make the most telling opposition at the proper time will not bind themselves now, or join an organization which dictates the cause which ought to be left to each man's conscience. The British Weekly will no doubt render effective service in the course of religious freedom, but its proposals can scarcely be classed as statesmanship. The grievances of Nonconformists are real and important but they do not constitute the whole situation. As we have already pointed out many churchmen and conservatives would like to have the bill withdrawn, and more time taken to review all the facts of a very complex case. These people, however, feel that extreme violence on the part of some Nonconformist leaders only hampers them in their efforts to secure fair treatment. To talk of the "solemn league and covenant" in these days when every householder has a vote seems somewhat out of date. Mr. Balfour and Mr. Chamberlain only hold office so long as the people support them, and both Nonconformists and Clericals must appeal to the bar of public opinion. As for refusing to pay rates, it has been pointed out that two can play at that game. Mark, we are not ridiculing "passive resistance," it has done noble work; but we doubt the wisdom of making it the chief thing at this stage, and of making it assume the form of an organis-

ed conspiracy. In other words, while we sympathise with the British Weekly in its main contention, we doubt whether its handling of the whole question is proportionate and statesmanlike. Principal Fairbairn speaking recently in Glasgow concluded with three weighty points:

First, they demanded an honest, a thoroughly complete, and sincere representative system of education in England. Second, they wanted to offer the present bill a coherent and united opposition—they wanted to kill it; Third, but if it pass—when then? That will depend upon two things (a) the bill when framed (b) the conscience of the individual man. He himself would not allow any assembly to intermeddle with him in his sense of duty. He made pointed use of Dr. Brown, of Edinburgh, who refused to pay the annuity tax, but who would not allow his church by public vote to approve of his action. If it should become a law let them act so that it might cease to be law, and while doing so let them stand by the man with a conscience.

This we believe to be a strong position, bold and yet wise. We have hope that before long out of this controversy will come larger freedom and more efficient education; but we can see clearly that Nonconformists must manifest both wisdom and perseverance, as well as energy and enthusiasm.

## AGED &amp; INFIRM MINISTERS' FUND.

The special attention of ministers is called to the new regulations for the administration of the Aged and Infirm Ministers' Fund, which will be found on page 67 of the Minutes of Assembly of 1902. It will be observed from these, that the basis of the annual rate has been changed, and now depends upon the age of the minister at the date on which he connected himself with the Fund. These new regulations were adopted by last Assembly, and the rates require to be paid for the current year, by all ministers, according to the new regulation. Ministers are particularly requested to attend to this in forwarding their rate, and along with it, to state the date of their connection with the Fund, and the date of their birth.

## DATE FIXED—ATTENTION!

The following sent to the DOMINION PRESBYTERIAN for publication explains itself, and Dr. Campbell so well places the subject before our readers as to render unnecessary a single word from us.

Statements have been sent to all Congregations having some balance yet due for Common Fund, with request that balances be secured, as far as that is possible, before DECEMBER 31st, 1902, that being the date set by the Assembly when all remittances are expected to be in the General Treasurer's hands. The aggregate of these balances is about \$43,000.00; but it is reasonable to expect that this amount shall be largely reduced before the year ends. No doubt there are exceptional circumstances on account of which even strong and willing Congregations may be unable to obtain the full amount from the original subscribers. As has been frequently mentioned, many Congregations have made up the shrinkage within their own bounds; a course which may be commended, again to many with balances yet due. The example of the Maritime Provinces, where only about \$300.00 remain unpaid on \$97000.00 subscribed is very striking, and especially so when it is understood that the late meeting of Synod exhorted further effort, in order that a yet more perfect record may be at-

tained. Our Eastern brethren are not more, but less, wealthy than our people in the Provinces of Ontario and Quebec; and even in these latter Provinces the poorer Presbyteries, such as Algoma, North Bay, Kingston &c., are most fully paid up. The shortage, in fact, is largely in congregations which are apparently well able to pay in full, and it may be hoped that these will take note of the example of their weaker brethren. Some urge reasons for their shortcomings, the most popular of these being:—"We undertook extensive work in renovating or in putting up new buildings; thus we found need for the money at home and did not like to press for payments for Common Fund." Looking back to the time of subscribing, one finds that many of these Congregations then dis-counted the future, saying:—"We are going to do a great deal at home and must only give 10 or 20% to Common Fund." There are even a few, perhaps half a dozen, who have taken part of the money subscribed, and even reported as paid in, and used it for the Debt Fund. None of these are reasons; what shall we call them? We are thankful to say that these cases are more the exception than the rule. The rule seems to be:—"We are going to look after this matter, but there is no hurry so long as we get all in before the closing date." To these it may be answered; the time for action has now come. The Assembly has named the date and the Agent is to retire immediately after. Those who are taking it easy should now be up and doing that their work may be closed in time. No doubt many will do so and we shall see the Central Provinces at the side of the Maritime Provinces, or perhaps getting a little ahead; but in order to do this all must devote their best energies to having these balances cleared off at once. I do not speak fully to-day as to the North West. There is much more due there, in proportion, than in the East or Centre, one reason for this being that on many subscriptions taken last year the last instalment is only now due whatever other reasons there may be, one can only believe that the rich returns throughout the Prairie district this year, make it certain that the balances shall be vigorously dealt with. This is what we all expect, and have no doubt that when their Synod meets the matter will be dealt with by such a discussion and deliverance as shall set these energetic and quick-moving Western men to work with such zeal and faithfulness as shall make the result very creditable to them. We all have an idea on which, perhaps, we rather pride ourselves, that a Presbyterian subscription list is worth pretty nearly its face value. Three-fourths, or more, of our Congregations have wrought out that idea and have paid in full, and what is asked is that the others work faithfully in the same direction. Many of the balances are small and might be wiped out at any half hour's conference of those in charge. Why should not that be done? Others are larger, needing more careful planing and harder work; but they can be met by such methods in all but the exceptional cases already noticed. Will not friends in those Congregations see that these methods are used.

Note again.—The Assembly's date for closing is Dec. 31st, 1902. All remittances should be in by then. All Congregational "Record Books" should be sent in to me at Perth, Ont., not later than January 7th, 1903.

Perth, Nov. 1st, 1902.

## The Inglenook.

FOR DOMINION PRESBYTERIAN.

"Tis Our's to Choose."

BY HELEN STIRLING.

1. The scene of our story is the little hamlet of Bethany, clinging to the slopes of Mt. Olivet, about two miles distant from Jerusalem.

Jesus was on his way to Jerusalem to celebrate the Feast of Tabernacles—on his way he stopped at Bethany, and was received into the home of Martha.

The family was three—Martha, Mary and Lazarus. They seem to have been a family of wealth and importance, as they were known by many of the Jews in Jerusalem.

They had probably heard of the great teacher. Mary, the earnest—spiritually minded one, may have listened to his talks, and persuaded Martha to bring him to their home.

However that may be, we find him in the home and the honored guest.

The characters stand out before us very clearly—Jesus, the Man of God, who thought God's thoughts, who spoke God's words, the guest; Martha and Mary—hostesses.

We all love Martha—I think most of us love her best—we see her the busy careful housekeeper full of appreciation of her guest, anxious to do him honor, trying in every way to secure his comfort.

Mary had quietly done her part before, and now that he was here, was anxious only to be near Him, to sit at His feet and learn of Him—to lose not one word of all the gracious words which would flow from his lips.

She seems to have been more silent than Martha, and she had doubtless been thinking much of this great Teacher, and His new teachings. It may be that she saw further down the dim future and knew that His time with them was short; what to her was *much serving* when in so short a time the Master would be gone.

So sitting at His feet she drank in His wondrous words.

Martha the busy practical one had not caught the full meaning of the nature of their guest. He was worthy of honor—was the chiefest of all—thus much she knew—she felt,—but she had failed to fully appreciate the source of His greatness.

The Rabbis of the temple would no doubt be honored greatly by this *much serving*—and she had yet to learn that the service Christ requires is heart service.

In some way she felt that Mary was wiser than she; that she was nearer the great Master, than she could possibly come.

We can almost detect a little malice in her complaint to the Master—

"Lord, dost thou not care that my sister hath left me to serve alone. Bid her therefore that she help me."

Is there not here even a reflection on the Master Himself—"dost thou not care that my sister hath left me to serve alone."

We can imagine, easily the scene, can we not? It is not hard for us. We have been interested parties in some such scene too often, and as we read we feel the resentment rising in our own heart, against the silent sister taking it "so easy" while we are

I wonder what Mary would have said if the Master had not spoken.

But his voice is heard—calm, and unmoved by the insinuation of careless indifference to her welfare—with what tender accents he speaks—"Martha, Martha," the reproof even in these words—"thou art careful and troubled about many things, but one thing is needful—and Mary hath chosen that good part which shall not be taken from her."

He does not reprove her—He simply states the facts. "You are troubled and anxious about many things, that is why you are so hurried; and after all, Martha, only one thing is needful and Mary has chosen that one thing, it is simply a matter of choice."

What is this one thing which made the difference between Martha and Mary? I think Paul knew this one thing,—so did David—Paul says "this one thing I do forgetting the things which are behind I press toward the mark of the high calling of God." David, "one thing I desire that I may dwell in the house of the Lord forever."

Paul gives utterance to this again when he says—"For me to live is Christ." Mary had chosen—from all things to be had in this world—God to know Him and to serve Him, and seeing God in Christ she chose above all else to be in His presence, to learn of Him.

The choice is before each one of us every day.

What is this one thing?

Success in life always depends on the choice of one thing, as the object of pursuit. It is the distracted, aimless life which fails. But Martha's life was not aimless.

It is not the choice of Christ, as our Saviour, but the choice which must daily be made between the good things and the *best*. There are many good things—there are a few *best*. Paul after enumerating to the Corinthian church all the gifts which might be their closes by saying—covet earnestly the *best* gifts; and as the very best he puts *Love*.

How penetrating this choice is—the business man in business has it thrust upon him; shall he make his business a success? "So this is to be his life, or is his motto," for me to live is Christ, his business but a part of this life.

To the student comes the same temptation. Simply intellectuality craves his whole time, energy and powers; "for me to live is Christ—" means much for him. To us in our homes—how often does this choice force itself upon us?

There are so many worthy ambitions in the home.—We would have our homes beautiful, our tables dainty, and as a result, there is *much serving*, and we grow weary and discouraged because we cannot attain the ideals for which we strive. Oh! that above our worry and care we could hear the Master's voice: "But one thing is needful" how it would rest us? Christ does not disapprove the legitimate care of the home—it is the rush and bustle and hurry, and dispeace which these earthly ambitions bring, which He feels is not good—But one thing is needful—"to know and to do His will"—

pressed?

To do the will of Jesus, this is rest. His will may not be ours—the way of peace is, His Way, His will. Martha's will was to serve Him with great preparation. His will for her was that she should have *Himself*—His presence.

He also gently tells how fleeting the things of which she is troubling; she has chosen earthly ambition which perishes. Mary's choice was the eternal things. Could we but choose the things that last in our every day lives, how much simpler they would be.

How often we wear ourselves out ministering to the material wants of our loved ones, spending time and energy on things which perish in the using, while their spiritual wants are all neglected.

"Plain living, and high thinking," is the best for our homes. But one thing is needful, that they become acquainted with God.

The cry for the Bible in our schools, is but the expression of the feeling that with all our getting in educational lines—we must get wisdom, the fear of God.

Teachers feel the pressure of the intellectual cram, and are "cumbered with much serving." Well may they often steal away and commune with the sages. Down the ages rolls the full toned voice—"the fear of the Lord is the beginning of wisdom." From the little home in Bethany floats out the comforting assurance, "But one thing is needful," and in sweet story, our sweetest singer, puts into the lips of the wise son, who replies to a foolish mother "Follow the deed? Follow the *Christ*, the *King*."

Live pure; speak true; right wrong. Follow the King, else wherefore born. Let us choose ever the *best*, the highest, for ourselves and ours. We may be misunderstood and chided by the busy, bustling Marthas, but the Master will answer for us and take our part; and we, sitting at His feet as Mary, may be silent. May we covet earnestly the *best* gifts.

### To Europe by Land.

In Harper's for November, Harry de Windt tells interestingly of his expedition from Paris to New York by land. The only difficulty which he found insurmountable was the actual crossing of Behring Strait on the ice. Of this Mr. De Windt writes:

"The wintry aspect of nature around Behring Strait seemed to predict a late summer, and it looked as if months must elapse before the revenue-cutter courteously placed at our disposal by the United States government could come to our rescue. My original idea was to try and cross over the frozen strait at Cape Prince of Wales (a feat never yet attempted by a white man), but I found, on arrival at East Cape, that the passage is never attempted by the Tchukchis, and only very rarely by the Eskimos. During the past decade perhaps a dozen of the latter have started from the American side, but only a third of the number have landed in Siberia. The distance from shore to shore is about forty-five miles, the Diomed Islands being situated about midway. The strait is never completely closed, for even in midwinter floes are ever on the move, which, with broad and shifting leads of open water, render a trip by dog-sled extremely hazardous. My experiences on the five miles of drifting ice across which we were eventually compelled to wade in order to land on America had inspired me with no desire to undertake the entire passage between the two continents."

**Sea Birds Quench Their Thirst.**

The question is often asked, "Where do seabirds obtain fresh water to slake their thirst?" But we have never seen it satisfactorily answered until a few days ago. An old skipper, with whom we were conversing on the subject, said that he had seen these birds at sea, far from any land that could furnish them water, hovering round and under a storm cloud, clattering like ducks on hot day at a pond, and drinking in the drops of rain as they fell. They will smell a rain-squall a hundred miles distant, or even further off, and scud for it with almost inconceivable swiftness.

How long seabirds can exist without water is only a matter of conjecture, but probably their powers of enduring thirst are increased by habits, and possibly they go without water for many days, if not for several weeks.—Golden Days.

**Truth Forever Young.**

Here are some very beautiful words, uttered by that very distinguished man, the late Rev. C. H. Spurgeon: "Truth will never die; the stars will grow dim, the sun will pale his glory, but truth will be forever young. Integrity, uprightness, honesty, love, goodness—these are all imperishable. No grave can ever entomb these immortal principles. They have been in prison, but they have been freer than before; those who have enshrined them in their hearts have burned at the stake, but out of their ashes other witnesses have arisen. No sea can drown, no storm can wreck, no abyss can swallow up the ever-living truth of God. You cannot kill goodness, and truth, and integrity, and faith, and holiness; the way that is consistent with these must be a way everlasting."

**The Little Trunk.**

Patty had received a doll's trunk at Christmas. Grandmamma gave Prue one for her birthday. Prue's trunk was a little smaller than Patty's, and Patty liked nothing better than to tell Prue about it.

Prue bore it very well for a while. But one day when Patty said with a pitying air, "Prue, I'm so used to my big trunk that when I look at yours it looks so small to me," Prue answered back:

"Well, I don't care, Patty; you're not a bit nice! It isn't the smallness you ought to look at when anybody gives you anything; it's the kindness."—Wide Awake.

**Painting a Frog's Portrait.**

One of my pets was a frog about half grown. He would hop on my hand to the tip of my finger and sing—or croak—as long as I chose to hold him. I was an invalid then, and when I felt lonely, and my husband was away. I used to give a little croak to invite the frog to a duet; and he would set off as if his life depended on his song, no matter what the hour might be. One day I wanted to paint him a picture, and tried to take a profile view. But he would not let me do it. Whenever I put him in the right position, he would hop around so as to face me and then go on my paper. Then I bethought myself of putting him in a plate with some water, so that he might be comfortable. This plan answered very well; but, when I turned the plate around so as to get a side view, he hopped around also and would face me. I tried edging around the table myself, but with

hold him sideways while I drew him. But, whenever I raised my head to look at him he raised his head, too, and lowered it again when I began to paint; and so we went on nodding at each other like a pair of Chinese mandarins.—Selected.

**Bridal Customs.**

Many and curious are the customs regarding brides.

In Switzerland (says a contemporary) the bride on her wedding day will permit no one, not even her parents, to kiss her upon the lips.

In parts of rural England the cook pours hot water over the threshold after the bridal couple have gone in order to keep it warm for another bride.

The pretty custom of throwing the slipper originated in France. And old woman, seeing the carriage of her young King (Louis XIII.) passing on the way from church, where he had just been married, took off her shoe, and, flinging it at his coach, cried out, "Tis all I have, your Majesty, but may the blessing of God go with it."

There is an old superstition in Germany against marriages in May.

A favourite wedding day in Scotland is Dec. 31st, so that the young couple can leave their old life with the old year, and begin their married with the new year.

The Italians permit no wedding gifts that are sharp or pointed, connected with which practice is the superstition that the gift of a knife severs friendship.

One marriage custom is that of the bride, immediately after the ceremony, flinging her bouquet among her maiden friends. She who catches it is destined to be the next bride.

**The Other Side of the World.**

I think it is so very queer  
That when we little children here  
Are fast asleep—each curly head  
Tucked snugly in his downy bed—  
Some children living far away  
Are up and out of doors at play.  
And then my teacher says the sun,  
When all his shining here is done,  
Goes down to China and Japan  
To shine as brightly as he can.  
So when I lie down to my rest  
The little Japs are being dressed,  
And when at morn my prayers are said,  
The Chinese girls are going to bed,  
But, oh, it seems to me so queer!  
They do not do as we do here.

—The Child's Hour.

**Sentient Vegetation.**

Can plants feel or see? "E. Archer," a lady correspondent, writing from Crouch End, says:

"Convolvulus tendrils must, I feel sure, have an appreciation of the neighborhood of anything that will serve as a support. In a former garden we had a large white variety, imported, I believe, from Mexico. It grew and bloomed in great profusion, and it was my great delight to pick handfuls of the tendrils and place them in vases to watch their behavior. On one occasion I put some about six inches away from a tall vase, containing dried grasses. I saw the tendrils stretch and grow till one reached a blade of grass and twined round it, but it soon became apparent that the sharp edges of the grass were not to its liking, as it reluctantly untwined, at the same time warning one behind to proceed no further. Free from the uncongenial support, it turned to the other, and both turned to the shorter ones in the vase, and formed a compact mass strong enough to stand alone."

**MISERABLE NIGHTS.**

WHAT TO DO WHEN BABY IS FRETFUL AND SLEEPLESS.

It is wrong to take up a wakeful baby from the cradle and walk it up and down the floor all night. It demoralizes the infant and enslaves the parents. Baby does not cry for the fun of the thing, it cries because it is not well—generally because its stomach is sour, its little bowels congested, its skin hot and feverish. Relieve it and it will sleep all night, every night growing stronger in proportion. Just what mothers need is told in a letter from Mrs. E. J. Flanders, Marbleton, Que., who says:—"I cannot say too much in favor of Baby's Own Tablets. They have worked like a charm with my baby, who was very restless at night, but Baby's Own Tablets soon brought quiet sleep and rest. I shall never be without a box while I have a baby." Baby's Own Tablets cure all minor ailments of little ones, and are guaranteed to contain no opiate or harmful drug. They are sold at 25 cents a box by all dealers, or you can get them by mail, post paid, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y.

Another correspondent, (the last sheet of whose letter has unfortunately not reached us) instances the well-known sensitive plant and the tropaeolum carianensis, the leaf stalks of which will throw a coil round a lead pencil placed against them. The writer continues:

"The paragraph on the convolvulus major brought to my mind how I ascertained at what hour the convolvulus unfolds its bloom. Some of your readers may have noticed that no matter how early in the morning they may visit their gardens, the convolvulus has its wonderfully beautiful unipetal, or corolla, unfolded, and no matter how late they may visit the plant at night, the bud still remains in its spiral twist. So being determined to find out, I took late one night a wine glass with water and scissors and transferred a bloom bud, which I could see would open some time that night, to the water, and stood the wine glass by the night light near my bed. At 12 p. m. it moved like a living thing, and unfolded its beautiful petal to my gaze."—London News.

Little Bertha asked for a pickle at dinner. Although warned that it was very sour, she ate it hastily. The result was that she puckered up her mouth and exclaimed: "Doodness! 'At pickle made my mouth feel offul small! Can you hear my talkin'?"—Ohio State Journal.

ARE YOU RUN DOWN?  
"The D.D." Emulsion  
Trade-mark.  
Puts new life into you.  
Builds up Nerve and Muscle.  
Adds pounds of solid flesh to your weight.  
Positively cures Anæmia, General Debility, Lung Troubles, including Consumption if taken in time.  
Beware you get "The D.D."

# Ministers and Churches.

## Ottawa.

Rev. J. W. H. Milne has been appointed interim moderator of the Bank Street session. The resignation of Dr. Moore takes effect on the 31st Dec. next.

A permit for the erection of a manse in connection with Erskine Church has been granted. The manse will be built on the lot adjoining the church property, and will cost in the neighborhood of \$3,000. Work will be commenced immediately.

Rev. J. D. McPherson, a licentiate of the U. F. Church, and recently from Scotland, presented his papers and asked for work from the Ottawa Presbytery. His application and papers were referred to a committee to report at next meeting.

Officers for the Boys' Guild of Erskine church were elected last week as follows: President, George Rice; Vice-President, Harry Young; Recording Secretary, C. McInnes; Secretary-Treasurer, Alex. Stewart; Curator W. Roche. The reading room will be supplied with an excellent stock of literature during the season.

There was a good attendance at last meeting of Ottawa Presbytery. Rev. Wm. Patterson, of Buckingham, the moderator this term, presides with dignity and efficiency. Business is not allowed to drag, and still every one who has anything to say gets a fair hearing.

Dr. Armstrong, in reporting from the Home Mission Committee of Ottawa Presbytery, recommended that Thurso, Lochaber Bay and the Gore be united and ministered to as one mission station, also that the Presbytery in view of the vast extent of the Home Mission work of our church; and in view as well of the large sum required by this Presbytery, urge upon ministers and members throughout our bounds the duty of securing as large contributions as possible for this scheme. These recommendations were heartily endorsed by the Presbytery.

Knox church endeavorers held their semi-annual meeting last week, the president, Mr. T. E. Barrie in the chair. The receipts for the half year amounted to \$88. It was decided to support a native student in Formosa. Among the officers elected for the ensuing year were the following: Hon. President, Rev. D. M. Ramsay; President, Mr. E. McMartin; Vice-President, McCallister; Recording Secretary, Miss J. A. Brown; Treasurer, Miss Ida Swinburne; Convenor Prayer Meeting and Missionary Committee, T. C. Barry. At the conclusion of the business an enjoyable social evening was spent.

At the Ottawa Presbytery on Tuesday a discussion was held on the Aged and Infirm Ministers' fund, and the attention of the members of the presbytery was drawn to the importance of this fund. It was decided to hold a general discussion on it at the next meeting of the presbytery, same to be opened by Mr. J. R. Reid, who, we have no doubt, will treat the subject sympathetically, and at the same time in a business-like and practical manner. This is just one of the subjects that it is well should be committed to the care of an intelligent layman; and Mr. Reid is well qualified to bring it before the Presbytery in good shape for a useful finding.

A meeting of the Sabbath school superintendents and teachers of the Presbyterian churches of the city was held in Bank Street Sunday school hall on the evening of the 28th. Rev. J. W. H. Milne presided and there was a large attendance. The General Assembly some time ago drew up a course of instruction for teachers, dividing it into three subjects: Doctrine, Scripture and Principles of Teaching. This is the two year course of seven months each year. It was decided to take up the course and hold meetings monthly. Principals of teaching and doctrine will be taken up at these meetings. The study of doctrine will be conducted by the city ministers. The scriptural course will be taken up by each Sabbath school separately.

At the Ottawa Presbytery meeting the best part of the afternoon was devoted to a discussion on Sunday school work. Rev. J. W. H. Milne spoke on the Home Department, which, it was agreed, is now neglected. The home department is supposed to apply more particularly to children who are unable to attend Sunday school; by its arrangement they can be prepared for the

regular examinations the same as if they were enrolled in the Sunday school class. Rev. D. M. Ramsay spoke on the question of Teachers' Training which he characterized as an all important one. The advisability of holding a session of the Teachers' Training Institute in Ottawa during the winter was discussed, but no action taken.

The Ottawa Ministerial Association at a meeting in the Y. M. C. A. rooms on Monday endorsed the Ontario Liquor Act of 1901 as follows:

"Resolved that this Protestant Ministerial Association of the city of Ottawa and vicinity endorses the Ontario Liquor Act of 1902 as a progressive and helpful measure calculated to be of great benefit in abolishing the bar-room and saloon and checking the evil custom of 'treating.' We therefore call upon not only those in favor of total abstinence and prohibition, but all who while claiming the right to procure and use alcoholic beverages, a right which this measure does not antagonize—disapprove of the barroom and saloon and the social drinking coming out of these."

## Western Ontario.

The thank offering in connection with the W. F. M. S. of St. Andrew's church, Guelph, amounted to \$50.

The recent meeting of the Stratford W. F. M., Presbytery is said to have been the best in the history of this active organization.

The Presbyterians of Shakespeare intend shortly erecting a fine new church in a central location to take the place of the two churches now in existence.

Rev. A. E. Henry, of Brandon, Man., has been called to Knox church, Hamilton, in succession to Rev. Dr. Fraser, who recently resigned on account of ill-health. It is said Mr. Henry will accept.

Rev. J. J. Hastie, of Belgrave, acceptably occupied the pulpit of Seaford Church, on the 19th inst. The Expositor says: "Mr. Hastie is an excellent, practical preacher, and the Belgrave people are fortunate in having so able a man as their pastor."

The W. F. S. of Westminster church, Mount Forest, held their Thankoffering meeting on Tuesday afternoon. Rev. A. B. Winchester, of Knox church, Toronto, formerly missionary to China, and to the Chinese in British Columbia, gave the ladies a stirring address.

At the recent semi-jubilee anniversary services of the King Street Chu ch, London, the pastor, Rev. Thomas Wilson, gave an interesting review of the congregation's history. Of the members who saw the small beginning of the church twenty-five years ago there are now only two remaining—Mr. William Brown and Mrs. Burkhild. The late Rev. Mr. Gordon, of Crumlin, started the cause in May 1873, and at the first service there were only seven present, now they have a commodious church seated for 500, with a membership of 374. Mr. Wilson, who has been pastor for six years, is doing excellent work.

The Bradford Auxiliary of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada held their annual Thanksgiving meeting on Thursday evening of last week and it was in all respects a great success. The Rev. A. Logan Geggie, of Toronto, was present and delivered a most interesting and stirring address on "Sacrifice." It was pointed out that only in so far as the individual christian is willing to give not only of the means which God has given him, but also his very life if need be to save his fellowmen, is he following in the footsteps of his Lord and Saviour, "Who loved us and gave himself for us." If we allow the thought of what Christ has done for us to take full possession of our lives, then to spend and be spent for others will become our ruling passion. The offering amounted to \$26.75.

## Eastern Ontario.

The Rev. Mr. and Mrs. Martin of Cannington, have been visiting friends in Lindsay.

The Rev. R. V. McKibbin, of Loring, occupied the pulpit in Possession on Sunday last very acceptably.

Rev. John Garraoch, has been transferred by the North Bay Presbytery from Mattawa to Warren.

Rev. R. Young, of St. Andrew's church, Pakenham, preached Sunday morning and evening in St. John's church, Almonte.

Rev. J. H. Turnbull, M. A., visited Campbellford last week and gave an address in the Presbyterian church.

Rev. H. D. Leitch, of St. Elmo, and Rev. T. G. Thompson, of Vankleek Hill, exchanged pulpits on the 26th ult.

Rev. A. C. Wishart, B. A., Beaverton, preached a thanksgiving sermon in the Presbyterian church, Orillia, Monday evening. The attendance was large.

Rev. S. S. Logie, of Winchester, has returned from his western trip. He went as far west as Calgary, where he left Mrs. Logie with a sick sister.

Rev. Fraser, of Uxbridge, preached anniversary sermons at Eldon on the 26th ult.; and Rev. M. Donald, of Lorneville, took the services at Uxbridge.

Rev. T. G. Thomson, of Vankleek Hill, conducted Thanksgiving services in St. Paul's church, Hawkesbury, on Thursday evening of last week.

In Melville church, Eganville, on Sunday morning the congregation was addressed by Mr. D. McElroy, of Carp, the agent of the British and Foreign Bible Society.

The woodville congregation have unanimously called Rev. H. McPherson, of A. on. This pulpit has been vacant since the resignation of Rev. J. McD. Duncan at the beginning of the year.

Dr. R. P. McKay, Foreign Mission Secretary, Toronto, conducted anniversary services in the Brighton church last Sabbath. The attendance was large, and the sermons preached were most edifying.

The Rev. J. W. MacLean, of Kirkhill, Ont., has been called to Strathalbin, P. E. I.; and he, having accepted of the call the Presbytery of Glengarry agreed to relieve him from his charge after 30th inst. Rev. T. G. Thomson, of Vankleek Hill, will be interim moderator of Kirk Hill. He will also declare the pulpit vacant on 7th December.

At the recent meeting of Glengarry Presbytery leave was granted Rev. Mr. Harkness to moderate in a call to a minister at Aultsville; and also to Rev. J. Coburn to discharge the same duty for Woodlands, when these congregations are ready.

The Carp auxiliary to the Woman's Foreign Missionary Society held a special Thankoffering meeting recently, when Rev. Norman H. McGillivray, the pastor, gave a very interesting address on "John Knox." As the weather was unfavorable, the attendance was small. The thankoffering amounted to about \$17.

The Rev. Malcolm McLeod, pastor of the Presbyterian Church, Marsboro, Que, and Miss Catherine McLeod, trained nurse, of Hartford, Conn, daughter of J. D. McLeod, Esq., Caledonia, were married on Tuesday last, at the home of the bride. The ceremony took place at one o'clock and was performed by the Rev. K. A. Gollan, pastor of the Kenyon Presbyterian Church, in the presence of the members of the family circle.

Knox church manse, Lancaster, was the scene of a large and happy gathering on Monday evening of last week. It being the 10th anniversary of the pastor's marriage, the occasion was pleasantly marked by the congregating of upwards of 125 members of both the fair and sterner sex. A feature worthy of mention was the fact that the gathering was not wholly composed of members and adherents of the congregation, but a number from St. Joseph's, St. Andrew's and the Methodist congregations were present to show their marked esteem for Rev. Mr. and Mrs. Graham and family. Articles too numerous to mention (useful as well as ornamental), and a well-filled purse were left at the manse to substantially commemorate the event. In the presentation, Rev. J. U. Tanner, B. A., acted as spokesman in a happy speech, which was replied to by Mr. Graham in an appreciative strain.

The members of Innox church Camden VIII, and the whole congregation are in high glee over the re-opening of their church. Services were held on Sunday, Oct. 19th. In the morning the church was filled with a large and attentive congregation, the people of St. Andrew's Tamworth, worshipping with them. Rev. M. McGillivray, M. A., preached two powerful and instructive sermons which were very much enjoyed by the congregation. The Rev. Mr. Weatherill preached in the afternoon, and the pastor, the Rev. J. K. Murray, gave the dedicatory prayer. On Monday evening, Oct. 20th, one of the best and most successful ever held in the

church since 1844, was given. After supper the audience retired to the church, where a splendid programme was provided. Addresses were delivered by Rev. W. J. Young, of Tamworth; Rev. W. J. Weatherill, of Enterprise; Rev. Dr. McTavish, of Deseronto, and Rev. M. MacGillivray, of Kingston, were of a very high order, to the great delight and pleasure of the large audience. After a hearty vote of thanks to all who in any took part in the entertainment, as well as to the ladies who provided the supper, and the choir who furnished the music, the choir and audience rose and joined in the singing of the National Anthem, after which Rev. M. MacGillivray closed the meeting with the benediction. The proceeds amounted to \$85.00.

**Northern Ontario.**

In North Bay Presbytery the Referendum was hailed as a great opportunity for advancing prohibition, and a unanimous resolution was passed calling upon all to put forth the most strenuous efforts to roll up the greatest possible vote.

The Presbyterian, Methodist and Baptist congregations in Flesheron held their usual union Thanksgiving service on Thanksgiving Day. The thanksgiving was in behalf of the Bible Society.

Anniversary services were conducted in Mansfield Church last Sabbath by Rev. J. A. McConnell of Creemore. The church was crowded at the three diets of worship, and a large collection was taken at each service to defray the cost of remodeling the church. The pastor, Rev. A. Wilson, filled the Creemore pulpit.

Changes effecting some stations in North Bay Presbytery were made as follows:—Kathrine will be worked with Sprucedale for the winter; Kipling with Warren; Orville with Maple Lake; Trout Creek will receive regular services and Squire Falls and the surrounding lumber camps will be regularly supplied.

The tea given by the Ladies Aid of Knox Church, Owen Sound, will long be remembered as a most enjoyable affair. Ex-Mayor, T. I. Thompson, ably filled the chair and gave an introductory address. A literary and musical programme of much merit was afterwards presented.

The past two Sabbaths were communion days in St. Columba church, Priceville. On the first Sabbath the service was in Gaelic and the latter in English. Preparatory and Thanksgiving services were amalgamated and an appropriate sermon was preached by the Methodist pastor, Rev. F. W. Varley, M. A.

On the evening of Thanksgiving Day, Alton congregation gave a fowl supper and entertainment at which a pleasing programme of music was furnished by the village orchestra and other local talent. Rev. A. L. Geggie, of Toronto, pleased the audience with his popular lecture on "Wit and Humor."

Division Street Church, Owen Sound, celebrated the 16th anniversary of the opening of their church on Sabbath the 6th inst. When eloquent sermons were preached by Rev. W. J. Clarke, of London. The attendance was large and Mr. Clark's very able sermons were much appreciated. The music was specially good and appropriate for the occasion.

Eugenia congregation held their annual Harvest Home tea and entertainment on the 8th inst. After refreshments a pleasing programme was rendered, the musical part being given by Mr. and Mrs. J. Sheppard, Mrs. Jos. Blackburn, Miss Christie and the Misses Joy, of Flesheron, Mr. M. K. Richardson, M. P., of Flesheron, gave an interesting lecture on his recent trip to the Pacific Coast and Rev. J. Hunter, of Markdale, spoke helpfully on "Influence." The pastor, Rev. L. W. Thom, presided.

The annual convention of the Sabbath schools and Christian Endeavor Societies of Barrie Presbytery, was held in the Allandale Presbyterian church. There were 50 delegates, representing nearly every society in the Presbytery. A number of important subjects were usefully discussed, Rev. J. F. Smith, Dr. McLeod, Rev. E. A. Edington, Rev. W. A. Bremner, Rev. Dr. Campbell, Rev. Thos. Paton, R. J. McKinley and Thos. Yellowlees, Secretary of the Provincial Association, taking an active part. The new officers are—Pres., Rev. H. D. Cameron, Allandale; Vice-president, Miss Aikens, Beeton; Secretary, Miss Lizzie Catcher, Allan; Treas., Miss Connell, West Essa.

The Rev. W. G. Smith, of Callander, having accepted the call from Bobcaygeon and Dundas was presented with an address and purse

of money at the close of the prayer meeting on Wednesday, Oct. 22nd. Mr. Smith is held in the highest esteem by all classes in the community. The address read as follows:—  
Dear MR. SMITH: On the eve of your departure from the field, where you have faithfully labored for the past seven years, a few of your friends avail themselves of this opportunity to express to you their regret that you are about to leave us. As a neighbor, a friend, and pastor we entertain the highest feelings toward you, and we trust that your recollections of the time spent amongst us may not be unpleasant ones. We earnestly hope that you and your amiable wife may enjoy a long career of usefulness and our prayers for you will ever be, that He to whose service you have devoted your lives, will ever watch over you and yours, wherever He in His wisdom may place you. We ask of you to accept of this purse as a small token of the esteem in which you both are held, assuring you that your memory will ever be cherished with feeling of the most sincere affection, by the people of Callander and Wisawasa on whose behalf this is subscribed.

**Quebec.**

The Rev. T. S. McWilliams, D. D. of the American Presbyterian Church, of Montreal, has accepted the call to the pastorate of Calvary Presbyterian Church, Cleveland Ohio.

The Ladies Aid of the Grenville church met last week at the manse, and proceeded to lay plans for the winter's work. In order to bring the people together and also to swell the funds of the society, ten cent socials are to be given by the members. The first of these was given by Mrs. Wilson on last Friday.

**London Notes.**

Walter L. Nichol B. A., of Knox College, who belongs to Westminster parish, has agreed to give a year to Home Mission work in the West. He takes charge of the field in the Presbytery of Westminster, B. C.

We appreciate THE DOMINION PRESBYTERIAN in this section more and more. Its price places it within reach of the ordinary families in a Presbyterian congregation and its contents are just what is needed by Presbyterian people. We wish the veteran Editor, who has done so much for the church, abundant success.

Rev. Dr. Wilkie is being giving missionary addresses in eight or ten of the congregations in the London Presbytery. Everywhere he has been greeted with large audiences and his strong and earnest addresses have been greatly appreciated. Dr. Wilkie is in splendid health and hopes soon to return to mission work in India.

The 13th anniversary of Knox church, Belmont, was celebrated on Sunday and Monday Oct. 26th and 27th. Rev. Dr. Munro of Ridge-ton preached on Sunday, and Rev. J. S. Henderson of Hensall, lectured on Monday. Rev. Jno. Currie and his people are to be heartily congratulated on the success of the services.

Rev. J. S. Henderson, Hensall, conducted anniversary services at Westminster churches on the 10th most acceptably. This congregation stands second in the whole Presbytery in its gifts to the schemes of the church. Dr. McCrae, the pastor, preached for Mr. Henderson to very large congregations.

**A Word from Algoma.**

Editor DOMINION PRESBYTERIAN: In your issue of 15th inst., appears a communication from a "Tarbutt congregation member." The "situation here" being now in the hands of a Commission of Presbytery,—it is painful to find any member rushing in the public press to air his views, before that Commission has done its work. If "there is apparently now no cause of friction," why was the Commission appointed? Was it to give five members of Presbytery a holiday? We are told that the Tarbutt congregation have prospered as never before in their history." If that is so, why are they before the Presbytery asking either one of two things, both of which are simply impracticable and impossible? Is it a sign of prosperity that the congregation, lately one, is now in two sections, and in great danger of being shattered to fragments? A pampered spoiled child asked for the moon, the child died in hysterics and the parents wept. Let us all beware! A certain suitor being asked why he did not marry such a person, answered because she would not! A

good and sufficient reason we would say.

But the Tarbutt congregation, according to this member, finds fault because Presbytery will not unite with them, "another station" willing or unwilling, so that they may become self-sustaining. But when union with a station "across the street" is suggested, although "there is apparently now no cause of friction between the separate organization," they are up against it. To expect that they would "rally round," is under the circumstances simply absurd. Mr. Editor, your readers "the public at large," will wonder what circumstances after all that has been said can justify such a tornado of threatened and impending mischief. At whom are they hurling their defiance? Who is attempting to coerce them? Certainly no other station can be willing to unite with them so long as they continue in their present attitude towards their own church.

Yours Respectfully,

MALCOLM MACLENNAN.

Port Finlay, Algoma, Oct. 22nd, 1902.

**Tribute to Dr. Moore.**

At the meeting of Ottawa Presbytery on Tuesday, the resignation by Rev. Dr. Moore of the pastorate of Bank Street Church, Ottawa, was taken up, and was disposed of by the following resolution, moved by Rev. Dr. Armstrong: "That the Presbytery in accepting the resignation of Dr. Moore, from the pastoral charge of Bank Street, Church, desires to place on record its high appreciation of Dr. Moore and of the services rendered by him to the church."

"For over 36 years Dr. Moore has been a member of this Presbytery, and pastor of Bank street congregation. He has not only been the instrument in God's hands of building up a large, influential and flourishing congregation in the City of Ottawa; but during all that time he has been one of her most loyal and devoted citizens, ever taking deep interest in whatever affected the welfare of the community. The Presbyterianism of Ottawa and the whole Ottawa Valley owes much to Dr. Moore's wise measures and indefatigable exertions."

"As a Presbyter, Dr. Moore has during all these years rendered faithful and efficient service; and it is a source of profound satisfaction to the members of Presbytery that they are not to be deprived of his prudent counsel, his versatile resources; and his large and varied experiences. His brethren in the ministry have already found in Dr. Moore a sympathetic brother and a wise and helpful friend."

"To the congregation of Bank Street Church he proved himself, during his long pastorate, an able and efficient minister of the gospel, a faithful pastor and a prudent counsellor. Throughout the church at large Dr. Moore has been widely known and his influence has been felt on all the great questions affecting her welfare. It was most seemingly, therefore, that he should receive the highest honour at her disposal."

"The Presbytery trusts that in the good Providence of God Dr. Moore may long be spared to give to his church and the whole community the benefit of his great experience and wholesome influence."

**Love's Garden.**

There is a quiet garden,  
From the rude world set apart,  
Where seeds from Christ are growing—  
This is the loving heart.

The tiny roots are loving thoughts,  
Sweet words the fragrant flowers—  
Which blossom into loving deeds—  
Ripe fruit for harvest hours.

**SPECIAL TO MINISTERS.**

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

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President. Manager

## Literary Notes.

SELECT POEMS—1903—Coleridge, Wordsworth, edited by Prof. W. J. Alexander, University College. Paper 30 cents, cloth 50 cents. The Copp & Clark Co., Toronto. Students in our secondary schools are to be congratulated upon the excellency of the text-book on English Literature, prepared for their use, this year, by Prof. Alexander. As in previous volumes, so here, the editor has made a distinct contribution to critical literature in the Introduction, which is a fine analysis of the characteristics of "The Ancient Mariner." The biographical notice of Coleridge is succinct, informing and sympathetic. The appended bibliography directs the student to intelligent collateral reading. The Notes are more than simply explanatory and illustrative. They have that fine touch and inspiring literary quality which is a recognized feature of all Dr. Alexander's work. Besides the map of the Lake District, there are good illustrations of the scenery. The appendix contains ten admirably chosen selections for poetic study. The mechanical workmanship of the volume is creditable. If the literary tone of our secondary schools does not rise, it is manifestly not because of the want of suitable text-books.

THE ILIAD BOOKS I—VI. Edited with introduction and notes by R. E. Keep. Half leather, 12 mo., 480 pages. Introductory price \$1.60. Allyn and Bacon, Boston. The unique value of the study of Homer's Iliad as a mental discipline, has long been a matter of general acknowledgement. Yet, that the student, in approaching the Iliad, finds unwonted difficulties and discouragements, is just as true. Hence the need of an edition, prepared in the light present-day requirements, to suit his needs. Such an edition is now before us, prepared by an acknowledged Greek scholar and teacher, who has condensed the Homeric study of many years into a manual for his secondary school classes. The introduction treating of Epic poetry and the Homeric forms specially, the scanning of Homer and the chief peculiarities of his dialect, is exactly suited to the purpose intended, both in the selection of material and mode of presentation. The text is scrupulously accurate, printed in large, clear type, and divided into paragraphs with topical headings. In the notes, all needed help is given, with exquisite discrimination, and all irrelevant matter is excluded, so the pupil gains an accurate knowledge and appreciation of Homer rather than of the erudition of the editor. In this revised edition, all the references are adapted to the latest editions of Hadley-Allen and Goodwin's Greek grammars. The appendix contains a selected list of aids for the study of Iliad, a plan for rapid reading and grammatical reference table. The vocabulary is both full and accurate. This as well as every other part of the volume, takes full account of the most recent Homeric scholarship both English and German. In view of the fact that the training for the ministry of our church is dependant of Greek scholarship and this is now being rapidly excluded from our High Schools, the appearance of a text-book that invests the study with new interest is worthy of notice.

## Health and Home Hints

A little vinegar in polish will be found to obviate the dead, oily look so often noticed after cleaning furniture.

A little unslaked lime, in an ordinary flower-pot, placed in the grate behind a screen, will render a room delightfully fresh.

A Little Household Hint.—It is asserted that if new tinware is rubbed with fresh lard and thoroughly heated in the oven before it is used, it will never rust afterward, no matter how much it is put in water.

Mother's Fried Cakes—Two cups sugar, three eggs, one cup sour milk, one teaspoon soda, one tablespoon butter, season with nutmeg. Mix just stiff enough to handle, roll out about an inch thick and cut with a cake cutter in rings. Fry in hot lard. Take out of lard and have a dish of granulated sugar. Roll the hot cakes in the sugar and lay on a dish to cool. Handle carefully.

Ideal Dumplings.—Mix thoroughly by sitting one pint of flour, a saltspoon of salt and a heaping teaspoonful of baking powder. Rub into the flour a teaspoonful of cold butter, using the tips of the fingers. Stir into the prepared flour just enough milk (skimmed milk will answer) to make a soft dough—not stiff enough to roll out. Take the meat out on a platter and with a tablespoon drop pieces of the soft dough about as large as a small buscuit into the boiling broth. Cover closely and cook eight or ten minutes without uncovering or allowing the kettle to stop boiling. Serve at once.

Bavarian Cream.—Whip a pint of cream and drain. Scald a pint of rich milk with a vanilla bean. Take from the fire and stir in the yolks of four eggs, which have been beaten to a cream with half a cup of sugar and half saltspoonful of salt. Stir continually, return to fire to set the egg, but remove the instant it begins to thicken. Add half box of gelatine, soaked in half cup of water. Stir till dissolved. When beginning to set mix in the whipped cream and put into molds. Do not use any of the cream which has dripped from the mass of whipped foam. Vanilla extract may be used instead of the bean, adding it with the gelatine.

Quick Remedies.—Flaxseed is one of the best remedies for a cold on the lungs. Such a cold should never be neglected, for it may speedily result in some more serious ailment. A hot bath should be immediately taken, followed by a cool sponging; the latter will prevent taking more cold. Use flaxseed either ground or whole, pour over it boiling water, let it steep, and drain off the liquor, thin it sufficiently so that it can be used for a drink. To every bowlful add the juice of one lemon and sugar to make it palatable. Drink freely of this whenever thirsty, or of tetter if there is little thirst. The result is wonderful. If there is tickling or roughness in the throat, or hoarseness or an inclination to cough, beat the white of an egg to a stiff froth, into a glass squeeze the juice of a lemon, add as much sugar as it will readily dissolve, then stir in the white of egg, and take a spoonful whenever there is the desire to cough. Many a night that would otherwise be spent in wakefulness by coughing can be spent in quiet slumber. I have tried this remedy so often and with such magical results, that I wish I could impress upon my readers its value. If the cough has become established it will take a little longer to effect a perfect cure, but it will surely bring relief. I need not speak of hot lemonade, for every one knows its value.

## After Three Years.

## Mr. Joseph Rochette Released From Rheumatism.

SUFFERED MUCH AGONY, HIS APPETITE FAILED, AND HIS STRENGTH LEFT HIM

—HOPE FOR SIMILAR SUFFERERS.

Only those who have suffered from the pangs of rheumatism know how much agony the sufferer has at times to endure. The symptoms often vary, but among them will be found acute pains in the muscles and joints, the latter sometimes much swollen. At times the patient is unable to dress himself, and the slightest jarring sound aggravates the pain. Liniments and outward applications cannot possibly cure rheumatism; it must be treated through the blood, and for this purpose there is no medicine yet discovered can equal Dr. Williams' Pink Pills. When given a fair trial, these pills never fail to cure even the most stubborn cases of rheumatism. Mr. Jos. Rochette, a well known resident of St. Jerome, Que., in an interview with a reporter of L'Avenir du Nord, offers strong proof of the value of Dr. Williams' Pink Pills in cases of this kind. Mr. Rochette says:—"For nearly three years I was a great sufferer from rheumatism. The pains seemed at times to affect every joint, and the agony I endured was terrible. Sometimes I could scarcely move about, and was unfitted for work. The trouble affected my appetite, and in this way, my weakness increased and my condition became more deplorable. I tried a number of remedies, but nothing helped me until I was advised to take Dr. Williams' Pink Pills, and then relief came. Gradually the pains left me, my appetite improved and I became greatly strengthened. Before I had taken a dozen boxes my health and vigor was such that I felt better than I did before the trouble began. I have not since had an ache or pain, and I feel convinced that Dr. Williams' Pink Pills are the best medicine in the world for rheumatism."

Dr. Williams' Pink Pills are sold in every civilized land, and their enormous sale is due entirely to their great merit as a medicine. They cure all such troubles as rheumatism, sciatica, locomotor ataxia, partial paralysis, nervous headache, kidney ailments, neuralgia and the weaknesses that afflict so many women. Do not let any dealer persuade you to try something else which he may say is "just as good." See that the full name "Dr. Williams' Pink Pills for Pale People," is on the wrapper around every box. If in doubt, send direct to The Dr. Williams Medicine Co., Brockville, Ont., and the pills will be mailed post paid, at 50c. per box, or six boxes for \$2.50.

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**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

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

**SYNOD OF MANITOBA AND NORTHWEST**

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

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, 4 Nov. 10 a.m.  
 Paris, 11 Nov. 10.15 a.m.  
 London, London, Glenoe, 11 Nov. 11 a.m.  
 Chatham, Chatham, 9 Sept. 10 a.m.  
 Stratford, 11 Nov.

Huron, Brucefield, 14 Oct. 10 a.m.  
 Sarnia, Sarnia, 25 Sept. 11 a.m.  
 Maitland, Brussels, 16 Sept. 11 a.m.  
 Bruce, Paisley, 2 Dec. 11 a.m.

**SYNOD OF TORONTO AND KINGSTON.**

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

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

**SYNOD OF MONTREAL AND OTTAWA.**

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

**SYNOD OF THE MARITIME PROVINCES**

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

P. E. I., Charlottown, 4 Nov.  
 Pictou, New Glasgow, 4th Nov. 1 p.m.  
 Wallace, Oxford, 6th May. 7.30 p.m.  
 Truro, Midd. Musquodubi, 16 Sept., 2 p.m.  
 Halifax, Chalmers' Hall, Halifax, 26th Feb., 10 a.m.  
 Lunenburg, Rose Bay.  
 St. John, St. John, Oct. 21.  
 Miramichi, Chatham, 24th June.

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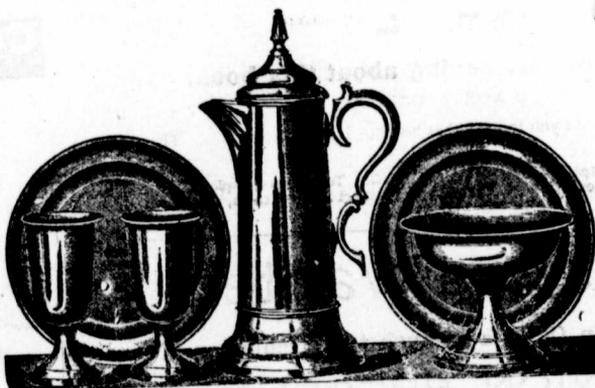
**Communion Set and Baptismal Bowl**

**FREE..**

**For a Few Hours' Work**

**FREE..**

**For a Few Hours' Work**



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

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

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- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each clubrate
  - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$15.50.
  - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$15.50.
  - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

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