

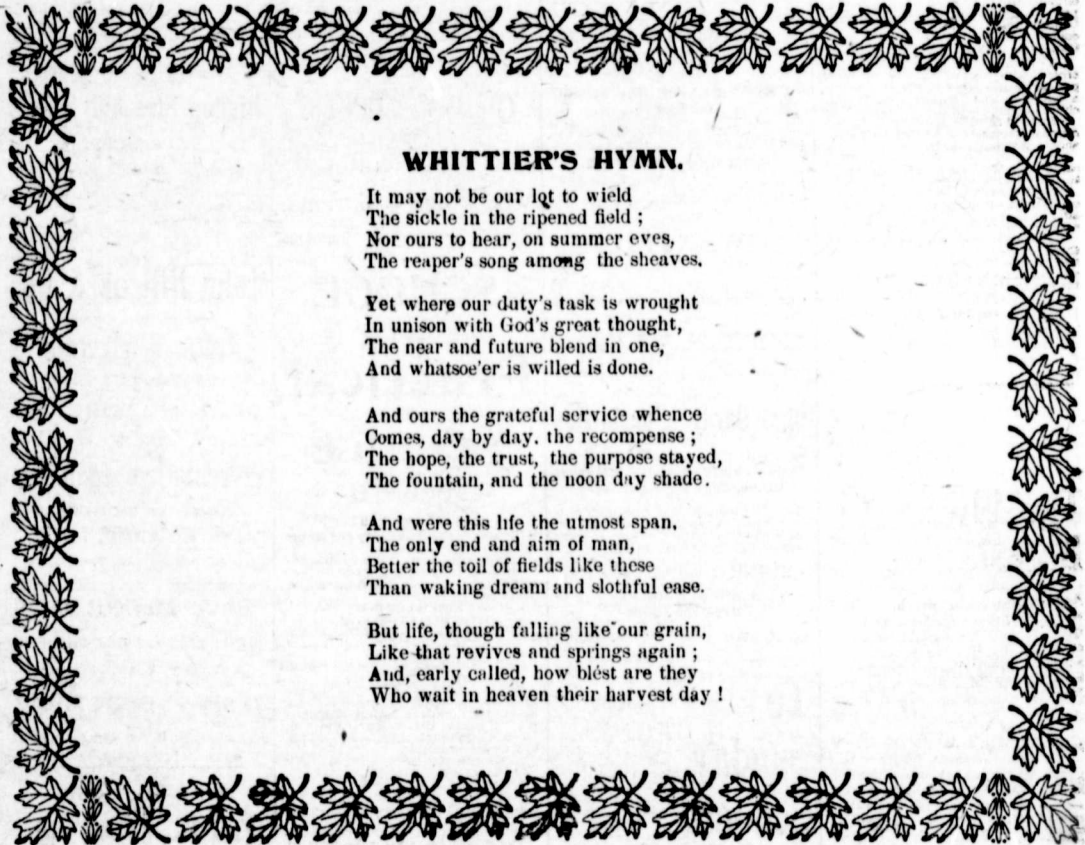
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It may not be our lot to wield  
The sickle in the ripened field ;  
Nor ours to hear, on summer eves,  
The reaper's song among the sheaves.

Yet where our duty's task is wrought  
In unison with God's great thought,  
The near and future blend in one,  
And whatso'er is willed is done.

And ours the grateful service whence  
Comes, day by day, the recompense ;  
The hope, the trust, the purpose stayed,  
The fountain, and the noon day shade.

And were this life the utmost span,  
The only end and aim of man,  
Better the toil of fields like these  
Than waking dream and slothful ease.

But life, though falling like our grain,  
Like that revives and springs again ;  
And, early called, how blest are they  
Who wait in heaven their harvest day !

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**DIED.**

In London, Ont., on Sunday, Oct. 18, 1903, Mrs. John Darch.

In Toronto on Sunday morning, October 25th, Mima Henderson, widow of the late Robt. Grant of Hamilton, aged 61 years.

**MARRIAGES.**

At Seven Bridge, on October 7th, 1903, by the Rev. T. R. White, Miss Maggie Keeler, to Arthur Walter Timmons.

At Seven Bridge, on October 7th, 1903, by the Rev. T. R. White, Miss Minnie Heppenstall, to William Alfred Keeler.

At the residence of the bride's father, Tuesday, Oct. 20, 1903, by Rev. P. M. Duncan of Colborne, John Franklin Mather, M. D., of Belleville, to Miss Annie Laura Parry, daughter of Samuel L. Parry Esq., of Castleton.

On Tuesday, Oct. 8th, by Rev. Dr. M. Hagan of Toronto, uncle of the bride, Rev. William A. Guy, B.D., to Miss Grace T. Bouse, daughter of Mr. D. T. Bouse of Perth.

At "Etrick Farm," on Wednesday, Oct. 27, 1903, by the Rev. Dr. D. L. McCrae, of the First Presbyterian Church, Stewart D. Anderson, of Bluffton, Ind., to Margaret F. daughter of W. G. Laidlaw, Esq.

At Galt on Oct. 20, 1903, at the residence of the bride's mother, by the Rev. Dr. Dickson, Wm. P. Minter of Chicago, Ill., to Elizabeth Riddle, eldest daughter of the late Rev. John Porteous.

At the residence of the bride's parents, on Oct. 7th, by Rev. Archibald Blair, Mr. Thomas Michie, of Esquesing township, to Miss Elizabeth Jane, eldest daughter of Mr. Thomas Storey, of Nassagawey township, all of Halton county.

At College street church, Toronto on Wednesday afternoon, Oct. 21, 1903, by Rev. Dr. Gilray, Miss Mildred Amelia MacNelly, youngest daughter of Mr. Thos. Henry MacNelly, 3 Augusta Avenue, to Mr. George Alexander 190 Bellevue Avenue.

On October 21, at the residence of the bride's uncle, George W. Grant, 57 Sussex avenue, Toronto, by the Rev. W. E. Wallace, Bessie E. eldest daughter of James W. Grant, Newtown, St. Boswells, Scotland, to Fred J. Grant of Toronto.

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## Note and Comment.

When Dr. Drummond was called to St. John's Wood Church, London, G. B., the membership did not reach 200, but during his seven years' ministry, he succeeded in raising the congregation to a position of strength and influence which has been maintained and extended under his famous successor, Dr. Munro Gibson, a distinguished son of Canada.

Evidently, there is less of race prejudice in England than probably anywhere in America. This, says the Canadian Baptist, is illustrated by the case of the Baptist church in Twickenham, which has called a well educated negro to be their pastor. At his reception, members of all the denominations in the town were present. Naturally he referred to the different sentiments towards his race in the United States.

An interesting visitor who is now in England is the Rev. T. K. Chatterji, who since 1889 has been the pastor of the Bhowanipur Church, the leading native church of Calcutta. A Brahmin by caste, it was not until he reached manhood that he accepted the Christian faith, and when he was twenty-eight years of age he was baptised. For many years Pastor Chatterji has carried on successful work in Calcutta in a church which is now self-supporting.

The population of the Indian Olympus is generally estimated at 300,000,000 gods and goddesses. Even among deities of this kind changes are taking place such a millennial census would probably reveal. Already, according to a writer in the "Leisure Hour," the head of the whole Pantheon is on his death-bed, so to speak. Brahma, the first person of the Hindu Triad, the Creator of the world and Lord of all, is now worshipped in only three or four places in the whole of India.

Dr. J. C. Gibson, of England, who has had an extended experience in missionary work at Swatow, China, in a graphic article on "The Character of the Chinese," thus sums up his estimate of that interesting people: "The study of life and character in China, pagan and Christian sets before us a great people, with fine capacities and powers, stained by grievous faults and enslaved by foul vices, but waiting only the quickening Word and the touch of the liberating Spirit to rise to a new and splendid life." These words will stimulate and cheer the hearts of all who have a real interest in the great work of evangelizing that great country.

The first experiment in the application of the turbine engine to ocean steamers is to be tried in connection with a vessel now in course of construction at Messrs. Workman, Clark & Co's, Belfast, Ireland. This is one of the Allan Line steamers, and it is expected to be ready in July. This firm is going ahead in shipbuilding, and this will represent a new development. Of course the engines will be manufactured by the patentee, who resides at Newcastle-on-Tyne. The experiment will be watched with great interest. It is claimed for the engines that

they can develop greater speed than the present style of engines with the same coal consumption, and that if that is increased, the speed can be increased.

A judge in New York state, in rejecting the applications of sixty foreigners for citizenship, gave the following reason for so doing: "I will not naturalize any person who comes before me and is unable to speak the English language sufficiently to make himself understood. I will compel him to answer questions which I deem essential to good citizenship, and if he fail to make satisfactory answers I will refuse to grant the necessary papers. When a man has been in this country five years and is unable to talk our language, in my opinion he is not fit to be admitted to citizenship." The Morning Post of Boston says the judge's reason is a "sound" one. It suggests the propriety of Canada being careful as to the terms on which she will admit immigrants, who cannot read or speak the English (or French) language, to full citizenship. It is too much, perhaps, to expect old people to acquire a knowledge of our language, but by means of schools young people can very soon acquire an educational qualification.

The London correspondent of Belfast Witness suggests that "The Thunderer" is poorly edited; and in illustration of this alleged fact quotes a petty and spiteful attack made by that paper upon non-conformity. Anent religious work in densely populated centres it said: "As a matter of fact, in these teeming centres of population Nonconformity makes little way. Were it not for the church they might relapse into utter heathenism." Dr. Clifford, a prominent Baptist minister, meets the Times' assertion by adducing the case of West Ham, saying: "A more pertinent illustration of a teeming centre of population could not be found. Over 266,000 people dwell in West Ham, and the returns are—Established Church, 17,643; Non conformist Churches, 28,197. Those returns are exclusive of other services, such as railway missions, &c., amounting in all to 3,089 attendants, and also of the Romanists, whose figures are 6,592. I ought not to omit the fact that 3,322 of those attending the Established Church were men; but 7,736 men were found in the Free Churches; and whilst the women were 6,066 in the Established Church there were 10,108 in the Nonconformist Communions." If figures count for anything these figures are somewhat decisive.

Last year a shipbuilding trust was organized in the United States. Instead of being a legitimate enterprise it turned out to be an enterprise organized in the interests of men who were in a hurry to get rich, and a subsequent law-suit indicated pretty plainly that the promoters expected to grow rich by fleecing the investing public. Recently a suit was brought by certain minority stockholders against the Trust for gross mismanagement of its affairs and a general disregard of the interest of the stockholders to the profit of the promoters. One of the witnesses, Mr. Dresser, stated that as underwriter for this Trust, he had offered the bonds to the public and had sold six hun-

dred thousand dollars' worth of them. He testified that for the Bethlehem Company's property, which had cost Mr. Schwab seven million dollars, Mr. Schwab had received ten million in bonds and eighteen million in the two kinds of stock. Then the report was given out that the Shipbuilding Company had made \$1,160,000 of profit in the first three months—a report whose effect would be to attract purchasers. Not long after this came the reported failure of the Trust, the threat of the foreclosure of these mortgages which had been issued to the "promoters," and which would involve entire loss of the holdings of other stockholders, and the suit of which we have been speaking. Noting these facts the Christian observer says it presents a vivid picture of the extent of wrong to which men may be carried who indulge a lust for wealth. The paper adds: "We are well aware that God does not settle all his accounts with men in one year, or even in this life. And yet in the experiences of the last few months there have been events to suggest the question whether our God is rebuking this spirit of covetousness."

The census of religious life in London, the modern Babylon, indicates that the week night prayer meeting in that city is dead or dying. "How is it with ourselves?" queries the Belfast Witness. The question may apply to a good many places as well as London—even to some places in Canada. An American writer complains that the prayer-meeting is killed there by mismanagement. He says—"In an age which with ever more positive insistence demands reality and vitality in religion, the typical prayer-meeting has continued to be a formal and set exhibition of platitudes in prayer and in remarks. It has suffered from all the stiffening straitness of routine. The result for thousands of churches has been an unspeakable achievement in rapid dullness, and even a strong and vigorous conscience has a pretty hard task in compelling a man to go to a meeting of that description. Resuscitation is possible only by injecting into the meeting genuinely live spiritual life. That is not a very definite prescription, but each pastor will have to fill in the details of it for himself. When any pastor makes his midweek service responsive to the real problems of real Christians, he will have a steady attendance at the meeting, possibly not large but big enough to defy dissolution." This, says the Belfast Witness, is one of our failures in church life. "Presbyterian ministers too often make the week service a mere preaching, giving part of an old sermon. A prayer-meeting should be brief, bright and devotional, enlivening, as far as possible, the sharing in it of the worshippers, and with good hearty singing. Does the choir always attend prayer-meeting? It should." This is something for Presbyterian ministers in Canada to think over.

The Christian Endeavor World has a column devoted to reports of societies organized among convicts. A prison does not seem a favorable place for Christian work. Yet probably no other two years of Paul's life were more fruitful than the two he spent in his Roman prison.

## Our Contributors.

### The Alaska Arbitration.

Discussion of the award of the Alaska boundary arbitration has been very much in evidence during the past few weeks, and very vigorous writing has been done in support of the Canadian view, with occasional and regrettable outbursts of jingoism in some quarters. Lord Alverstone, the British commissioner, has been severely handled, not only by the Canadian press, but even by some of the leading journals of Great Britain, chiefly in consequence of his action respecting the Portland Channel boundary. The charge against him is that, after saying that Canada's contention respecting the Portland Channel was "unanswerable," he, without consulting the two Canadian commissioners, modified his view so far as to concede to the United States two of the islands claimed by Canada. These islands are not of much intrinsic value; it is the strategic position they occupy which renders them important. It is claimed that they command the outlet of the Portland Channel and the approaches to Port Simpson. This view, however, it is worth noting, is disputed by Sir Sanford Fleming of Ottawa and Bishop Ridley of Port Simpson. The latter contends—and his view is sustained by that of the former—that Wales and Pearce islands awarded to Canada, much larger than the two islands awarded to the United States, not only command the harbor of Port Simpson but are also of inestimable value from a strategic point of view. It will thus be seen that there are two sides to this phase of the question.

With regard to the boundary line laid down by a majority of the arbitration commission, two things are worthy of note: (1) That as regards the Portland Channel section of the boundary Canada has gained—two of the four islands held by the United States have been awarded to her. (2) That, as regards the boundary line from Portland Channel to Mount Fairweather, the United States has been awarded only about half the territory she claimed. Thus, it will be seen, that there is room for disappointment on both sides. Perhaps, when public excitement has cooled down, and all the facts and circumstances connected with the arbitration are known and calmly considered, the people of Canada may be able to conclude that the award of the arbitrators was on the whole a reasonably fair one.

Far beyond the value of the territory at stake—far beyond the loss or gain to either of the claimants, it is the important fact that two great Christian nations—Canada and Great Britain on the one side and the United States on the other—should be able to settle so intricate and complicated a question by arbitration, rather than by war. That such a result should have been achieved outweighs all the disappointment felt on either side, and should prove an example to other great powers. Perhaps out of it will come a permanent treaty of arbitration between Great Britain and the United States, on the lines of the treaty concluded a short time ago between Great Britain and France. Such a result will be a gain to both countries—a gain and blessing to humanity the world over.

It will not be disputed that Canada has just cause for objection to some matters connected with the Alaska arbitration treaty—

the arbitration tribunal without an umpire, the haste with which the Imperial government ratified the treaty practically ignoring Canada's protest, and the personnel of the United States side of the commission, in not being "eminent jurists." These and other points connected with the work of the arbitration are fair subjects of discussion and criticism; but such discussion and criticism should be calm and dignified. We are glad to say that for the most part Canada's press and public men, while speaking forcibly and plainly as they had a right to do, have maintained a calm and dignified tone and have avoided the use of offensive or irritating language towards the United States. The comparatively few who have indulged in hysterical and threatening jingoism will not be treated seriously by the people of Canada.

PRESBYTEROS.

### The Dream of Dante.\*

There is much energy spent, in these days, on the works of the great Italian poet; much of it is no doubt well spent, still there is danger, in this case as in others, of having the text overlaid by the commentary so as in fact to be buried beneath it. We do not make that remark, however, in view of the book before us; it is a simple, strong book with a clear purpose which the author keeps steadily in view. We can recommend it cordially to young people as an introduction to the study of Dante's *Inferno*. After reading this they will be prepared for other books, on the same line, of a slightly different character, and for the great book itself.

The author states his purpose in the following words: "In the following pages the author seeks to provide a key for unlocking the treasures contained in the great *Mediæval Allegory*. He has set down in plain prose the first part of Dante's *Dream*, applying himself specially to the religious and ethical interpretation thereof; and he has done this in the hope that they may serve as an introduction to a direct acquaintance with the work of the master himself." And we can say that he has attained a fair measure of success. In some respects we prefer Mr. Wicksteed's small volume entitled *Six Sermons on Dante*, but there is room for both, and for young people who are not well versed in literary criticism the one before us is perhaps more suitable. It distinguishes clearly between the permanent truth and the temporary form and shows how the poet was struggling to advance the cause of righteousness. Where all is so good one is not disposed to criticise. But take the following sentence: Astrology as we know has been one of the most persistent of the occult sciences. Napoleon believed in his star; and with English speaking people, subjects are still considered, defeats are spoken of as *disastrous*, and prices are described on the market as *mercurial*." (P. 103.) Yes, but millions of English speaking people use these words without recognising that there is any reference to stars in them. However, there are many people silly enough to run after fortune-telling, spiritualism, and so on, proving the power of outworn superstition to

\*The Dream of Dante. An Interpretation of The *Inferno* by Henry F. Henderson, M.A., Author of "Erskine of Linlathen." 2s. 6d. Oliphant, Anderson and Ferrier, Edinburgh.

persist vigorously. "The whole inhabitants of the town," (Page 108) is surely a questionable phrase. However, the book as a whole is good. We wish heartily that our young people would feed on wholesome literature of this kind instead of wasting so much time on frivolities. Never were there so many opportunities of the highest culture open to our young men and women and yet we are afraid that the great classics are much neglected. Let us cultivate the Bible, Milton, Shakespeare, Bunyan and Dante a little more and good results will follow.

### "The Soul's Leap to God."

This is the title of one of the four chapters contained in a small, useful volume recently reviewed in these columns. The author, The Rev. John A. Hutton, M. A., seeks to give, "Guidance from Robert Browning in matters of faith"; in the chapter before us he expounds Browning's view of conversion, and opens his discussions with a striking illustration which we here produce:

"I read in the newspaper the other day of a wonderful invention to be used in war. It was a bomb, with such materials inside the shell, and so contrived as to explode at the touch of a ray of light. The bomb might be placed anywhere and do no harm; but let a ray of light fall upon it in particular, and the instant, at the summons of the light, the thing would awake and burst. Well, that is a very exact summary of Robert Browning's teaching on the conversion of the soul's discovery of God. His books teem with lines which tell of the tremendous forces that lie coiled up within the soul, ready to burst out and tear open a way of escape for that divine thing which, according to Browning, is the last analysis of a man. He loves to watch these explosions; to show a light coming towards a man until it shines upon his face. Suddenly there is a blaze and crash and dust and smoke; but when these days have passed you see the man sitting at the feet of God. "Clothed and in his right mind," while Browning chants the psalm. Browning makes these bombs of every degree and intensity. He is always indeed practising with this principle of his, that light can burst every bondage of the soul. He loads one man's soul with some small secret, some light sin, but still a secret and a sin; something that gnaws within him and brings clouds into his sky. Then he will turn a gentle light upon that man's face, which shakes the man but sets him free. Again, he will put more of the explosive material into a soul, deeper and more obstinate sinning and within a harder shell. Once more, he will turn the ray of light, the mild eye of God upon the man, and then you have a crash and a cry; but this man too comes out of the fire free and clean. At last he will construct a hideous soul as a final test for his theory and faith. He will load this soul to the neck with the stuff of hell; he will bind it round and round with bands of steel. As you look at the impenetrable case in which this foulness is sealed, with no chink or weakness in its brazenness, you wonder whether the quiet light will ever reach and stir that blackness into flame. The Great Chemist—the poet himself—seems to doubt. But once more he turns a light upon the black ball, until it glows. For a moment there is silence. And for another. The light seems to call in vain. But it still beats upon the encased iniquity, growing whiter with impatience, until the iron wrappings grow hot and the mass bursts like all others, and Guido, the infernal, rushes out of life with a cry which the good God may hear."

"I regard Browning's teaching on Conversion as his supreme message to our time. It is that teaching, as it seems to me, which ranks him with the prophets. Valuable as is the light he sheds upon those problems of life and experience which are as old as man, or at least, as old as the days of reflection; splendid as is the courage with which he girds his loins, and faces the darkness and the doubt; yet more solitary and distinguished is his teaching on the soul of man, his impassioned confidence that the soul may, in one grand moment, leap sheer out of any depth of shame or subtle bondage, and leap to the breast of God."

#### Queen's University.

The following paragraph shows that all Catholics do not take the same favourable view of Queen's and its work. That was scarcely to be expected. To Romanists, at a distance, the thought of a Protestant University is repugnant. But it is something to have the testimony of those actually concerned that they have been fairly treated.

"The Freeman, in to-day's issue, answers the criticism of its Roman Catholic contemporary, the *Avignonish Casket*, which 'called down' the Kingston paper for being so friendly to Queen's University. The Freeman sustains its recent contention by enumerating the many distinguished Roman Catholics who have passed through Queen's in Arts, Medicine and Science. In conclusion, it says: 'One cannot visit any important centre in Canada or the United States without meeting leading Catholics who have received their education at Queen's. There are at present fifty-seven Catholic students in the various faculties. Four Catholic professors are found on her staff, three in Medicine and one in Arts. Hon. William Hartly is president of the School of Practical Science, and James Harpell, B.A., is managing editor of Queen's Quarterly. And it is a pleasure to inform The Casket that during all these years the faith of no Catholic student has been interfered with in the slightest. What would The Casket have us do but speak well of a college that has been the source of so much good to the Catholic people of Kingston and also of Canada?'"

#### Lunacy and Drink.

The report of the Inspectors of Lunacy in Ireland recently published may be profitably compared with the Registrar-General's returns dealing with Crime in Ireland. The number of insane patients under the jurisdiction of the inspectors is now over 22,000, being an increase of more than 1,000 in the past two years, notwithstanding the fact of the diminution of the population in the same period.

The cost to the ratepayers of the maintenance of the insane during the year amounted to nearly half a million. Figures such as these must attract the attention of even the most careless and apathetic. The figures of the Registrar-General are, however, nearly as startling. The charges for drunkenness have increased from 88,000 to 91,000 showing a ratio of cases of drunkenness to the population of about 2 per cent. On these figures the *Irish Times* in a leader comments as follows:

"These are figures which might almost be said to justify to the utmost the most superlative intolerance of the most bigoted teetotaler. That our indulgence in intoxicating liquors is the cause of most of the crime in Ireland has frequently been asserted from the pulpit, from the judicial Bench, from the platform, and in the Press, and, undoubtedly,

ly, from these returns temperance reformers will find substantial material to press home their arguments."

Such words as these in one of the leading Irish papers should encourage our Society and other Temperance organisations to renewed efforts. The increase in lunacy and the increase in drunkenness should be considered together, and inquiries should be made as to the causes of insanity in the cases of those 22,000 patients. Many of the cases are of course, hereditary and many congenital; but it would be both interesting and profitable if returns could be obtained from the medical officers of the various asylums stating how many cases of insanity they attributed either directly or indirectly to the use of alcohol. The liquor traffic is so profitable as a producer of taxes, and those interested in it have such a powerful influence in the politics of the country, that it seems almost impossible to get the Government to take any action either for the reduction of the number of licensed houses or the diminution of the sale of intoxicating liquors.

Governments, and the voters who make Governments, must learn that the drink traffic is not really a true source of revenue; but that the income derived from it is more than counterbalanced by the expenditure occasioned by the necessity of providing and maintaining prisons and asylums for the victims of the traffic as well as in countless other ways.—The Dublin Visitor.

#### Literary Notes.

The opening article in the November *Cosmopolitan*, (Irvington, N. Y.) is entitled *Adventures on the Ice Floes*. Other articles are *The Turk as a Soldier*; *The Ethics of the Subordinate*; *Jerusalem as it is To-day*; and *Japan's Wonderful Progress*. Several good short stories and the first instalment of a serial by H. G. Wells, called *The Food of the Gods*, go to make up a bright, readable number.

In the November Harper's (Harper and Brothers, New York) we have the opening chapters of the serial we have been looking for so long, Miss Johnson's new story, "Sir Mortimer." It is rather soon to judge whether this work will equal "Prisoners of Hope" and "Audrey," but the 16th century is a good setting for a stirring romance. In the way of short stories we have such names as Maarten Maartens, Mary R. S. Andrews, Margaret Deland and Marie Van Vorst to ensure a pleasant hour or two. Articles of a more serious nature are not wanting and include *The ten Temples of Abydos*; *American Epigrams*; *London from a 'Bus-Top*; and *The Scientist and the Food Problem*.

That Betty, by Harriet Prescott Spofford, \$1.00. Fleming H. Revell Company, Toronto. This pretty little volume with its dainty brown cover and its wide margined pages will surely prove attractive as a gift-book at the coming Christmas season. The publishers tell us that the story was first submitted for publication in a much briefer form and under another title, and Mrs. Spofford was asked if she could not enlarge it. The result was this charming little novelette. The characters belong for the most part to the fashionable world where hearts are supposed to be hard, but we are shown how hard hearts are softened by sympathy for the unfortunate, and the great good that wealth may do among the poor and suffering. The little romance interwoven will add a good deal to the enjoyment of feminine readers.

The *Christian Endeavor Manual*, by Rev. Francis Edward Clark, D.D., cloth, price \$1.00, Boston. The United Society of Christian Endeavor. An excellent idea is admirably carried out in this book, viz., to furnish material for training classes in the history, theory, principles and practice of the Christian Endeavor Society. There are thirty-six chapters, each treating of some distinct feature, in a succinct, informative way and accompanied with questions for review as a test of the knowledge of a class or an individual seeking to gain information. As might be expected, nothing is wanting in a manual prepared by the founder of the movement who has guided its affairs with success for so many years. There is an excellent Bibliography and several appendices are added giving forms of correct tuition, services for reception of members, installation of officers, and information on matters of special interest. A good index facilitates reference to every term in the book.

Book lovers should send for T. B. Mosher's (Portland, Maine) catalogue. It is more than a list of books, it is a thing of beauty, and real literary interest. Gems like the following are scattered through it.

Where be they who once would sing,  
Poets passed from wood and dale?  
Faintly, now, we touch the string,  
Faithless, now we seek the Grail:  
Shakespeare, Spenser, naught avail,  
Herrick, England's Oberon,  
Sidney, smitten through his mail,  
Souls of poets dead and gone!

Ronsard's Roses blossoming  
Long are faded, long are frail;  
Gathered to the heart of Spring,  
He that sung the breezy flail,  
Ah! could prayer at all prevail,  
These should shine where once they shone  
These should 'scape the shadowy pale—  
Souls of poets dead and gone!

What clear air knows Dante's wing?  
What new seas doth Homer sail?  
By what waters wandering  
Tells Theocritus his tale?  
Still, when cries the Nightingale,  
Singing, sobbing, on and on,  
Her brown feathers seem to veil  
Souls of Poets dead and gone.

Charon, when my ghost doth hail  
O'er Cocytus' waters wan,  
Land me where no storms assail  
Souls of Poets dead and gone.

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## The Quiet Hour.

### David's Trust in God.

S. S. LESSON—Ps. 23. November 15, 1903.

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

The Lord is my shepherd, v. 1. The confidence of the believer is rooted in the very nature of his living, covenant-keeping Lord. The soul that stands to such a God in the relation of a helpless sheep to a strong and faithful Shepherd has no want to fear. His is a confidence which can grow in no earthly soil. There is no fortune or place so sure that it may not be snatched from us, but all the changes that time can bring are not powerful to snatch us from the hand and help of God. In Him there is no change from age to age. His care will never fail.

He maketh me to lie down, v. 2. There is a natural longing in the human heart for some sheltered and pleasant place, "where falls not hail, or rain, or any snow, nor even wind blows loudly." The One who has made us knows this craving and has provided for it. Life is not always a hard and dusty road on which we must travel, however weary and footsore. It has its frequent places of rest and refreshment. In the kindly ministries of the home, in our helpful friendships, in the books of wise writers, in quiet seasons of morning and evening prayer and meditation, and in the weekly recurring Sabbath with its sacred services, we find the blessed influences that strengthen and hearten us for new journeyings.

He restoreth my soul, v. 3. Even one who has known the Shepherd's care and the green pastures may have wandered. And when that has happened, we may fear that we may have lost His love and that hope must be extinguished. But the Shepherd goes out in the storm looking for the lost sheep, "until he find it." God is not only Shepherd, but also Redeemer. And when He has brought us back, there comes this more blessed faith, that even for the wandering one the Shepherd has mercy.

For His name's sake, v. 3. The ground of our confidence is found in the divine character. We have had a friend of whom we hear as having done some very kindly deed, and when we hear the story we say, "It was just like him, he couldn't have done anything else." So when we think of God as the Restorer of the lost, we find the reason of it in His character. In His whole redeeming work for us as individuals and for the whole world, He is simply revealing His own nature.

Yea, though I walk through the valley, v. 4. It cannot always in this world be the green pastures. God's children, as well as others, are called on at times to enter the deep darkness, and in the gloom every evil shape may lurk, every savage beast crouch to destroy, and the poor sheep has no strength in himself or weapons to defend him, if they make an onslaught. And yet he need not fear, for the Shepherd is still there, and even if he cannot see Him, he feels the touch of His rod to direct his steps, and he knows that His staff will protect if any evil beast assail the flock.

I will fear no evil; for thou art with me, v. 4. An old Scotch shepherd found much comfort, when dying, in the words of his pastor, who said, "Don't you know that sometimes, when you were driving the sheep through the valleys, there would be shadows all about you, while there was bright sun-

shine on the hills above? You are in the shadows now, but there's sunshine on beyond." "Oh! that is good," said the shepherd. "I never saw it that way before, 'Though I walk through the valley of the shadow of death I will fear no evil; for Thou art with me.' Over yonder on the heavenly hilltops the sun is shining."

Thou preparest a table, v. 5. What a strange and striking scene! Without and near at hand, are gathered the enemies who would destroy the godly man. Within, he sits at the table furnished by his divine Protector. The provision is abundant and the feast is a joyful one, even though it is in the very presence of the foes. This scene reflects the experience often enjoyed by the people of God. For they have frequently found, in the fiercest conflicts with their adversaries, intervals in which their spirits were most bountifully refreshed with His goodness.

All the days of my life, v. 6. It is not only in the great emergencies and crises of life that we are to look for proofs of the divine goodness and mercies. In the experiences of the most commonplace days, if we have eyes to see them, we shall find many causes for thankful praise.

In the house of the Lord for ever, v. 6. All marches come to an end sometime. "All journeys end in welcome to the weary, and heaven, the heart's true home, shall come at last." Only those who have wandered far in strange lands and among foreign people, can rightly know the intense joy that thrills the whole being when the home land is before their eyes. Life here is a pilgrimage at the best. We have homes, but no home that is a constant abiding place; and yet deep in human nature there is the desire for such a home. And to that longing comes the reply, "I will dwell in the house of the Lord for ever." What meetings there will be there! and when we have entered, we shall never wish to depart.

### A Serious Neglect.

C. H. WETTERBE.

It is strange that Christian people, with any considerable knowledge of the truths of the Bible, will continue to demand new proofs of the certainty that God answers prayers. The very fact that the Bible gives numerous instances in which it is shown that a neglect to ask wisdom of God in relation to certain matters resulted disastrously to the neglecters, is sufficient evidence that God surely does answer prayer. In many instances the Bible shows the special difference between one seeking to have God's wisdom and help in his undertakings, and one's independence in such seeking and obtaining. We see an example in the days of Joshua. In the ninth chapter of the book of Joshua is an account of a shrewd scheme which the Gibeonites perpetrated upon the Israelites. That people, having heard what Joshua and his men did to the inhabitants of Jericho and Ai, were in great fear lest they also would meet a like fate, hence they devised a very adroit plan by which they succeeded in so deceiving Joshua and his princes as to secure a covenant, granting the Gibeonites a perpetual protection against all enemies of the Israelites. Joshua and his men soon discovered that they had been craftily

caught, but it was then too late to remedy the matter. What was the reason that Joshua and his princes were thus entrapped? Here it is: "And the men took of their provision, and asked not counsel at the mouth of the Lord." Those few words mean that Joshua, instead of asking counsel of the Lord as to what should be said and done when the Gibeonites made their proposition used his own wisdom, in connection with that of his princes, and hence a bad covenant was made. If Joshua had consulted God, asking Him to guide him wisely, He would have revealed the plot to Joshua, and then he would have exterminated the Gibeonites, as God wanted him to do. One wonders that Joshua, so generally true to God, should have thus neglected to pray for safe guidance. I presume that he never forgot that serious mistake. Its results long plagued him and his people. One lesson is, we are not competent to fulfill all duty without God's wisdom and power. Another lesson is, take plenty of time to get God's mind before doing business for him.

### Christ on Light.

BY HORATIUS BONAR.

Thou hast arisen, but thou declinest never,  
To-day shines as the past.  
All that thou wast, thou art and shall be ever,  
Brightness from first to last.

Night visits not thy sky, nor storm, nor sadness,  
Day fills up all its blue;  
Unfading beauty and unflinching gladness,  
And love forever new.

Light of the world! undimmed and unsetting,  
O shine each mist away!  
Banish the fear, the falsehood and the fretting,  
Be our unchanging day!

### Prayer.

Blessed be God for the degree in which we can see God in any movement of our life. Sometimes we see nothing but God: Thy goodness fills the earth, and Thy glory fills the sky. In the springtime our pulses are quickened and our songs are multiplied and heightened; then in the sunless days we fall back in unbelief and in distress. But the whole year is Thine: why can we not, by increase of faith, which is Thy gift, rest in God and count the darkness one of His jewels? We are slow to understand; we stand in our own way, and we throw our own shadow upon God's blessing. What wonder if we charge our souls with unfaith and rebellion, when it is really not so, but is some passing mood of the mind? The Lord give us understanding in these things, lest we grieve the Spirit and finally grieve the Holy Ghost.—Dr. Parker.

### The Mystery.

We sow the globe, we reap the corn,  
We build the house where we may rest,  
And then, at moments suddenly,  
We look up to the great wide sky,  
Inquiring wherefore we were born—  
For earnest, or for jest?

The senses folding thick and dark  
About the stifled soul within,  
We guess diviner things beyond,  
And yearn to them with yearning fond;  
We strike out boldly to a mark  
Believed in, but not seen.

And sometimes horror chills our blood  
To be so near such mystic things,  
And we wrap round us, for defense,  
Our purple manners, moods of sense—  
As angels, from the face of God,  
Stand hidden in their wings.  
Elizabeth Barrett Browning.

### The Secret of Happiness

The Lord Jesus said: "It is more blessed to give than to receive." G. Stanley Hall, of Clarke University, Worcester, Mass., says the most beautiful thing in the world is the expression of surprise and wonder on the face of a child. It is not seen on the faces of the children of the rich; it is banished from them. Whatever they ask for is given them; education is made for them. They are old and worn out before the roses are in bloom in June. We hear of societies for the prevention of cruelty to children of the poor. We need societies for the prevention of cruelty to the children of the rich. Their life is eaten out by gifts and things done for them. Come with me to the home of poverty, and I will show you more happiness bought for 25 cents than can be had for \$25 in the home of the rich; where a toy lasts six months, while the rich child's costly toy is soon thrown aside and something else is wanted. Why? The poor child knows the key to happiness. He shares his gifts. If you can turn the tide so that the rich child does not think of self but of the other one, then happiness will come. The son of a wealthy New York family has turned his back on luxury and gone down to the east side to live. A friend asked him why he had done it. He replied: "To quit being selfish." Now he will be happy. The Dead Sea drains Gennessaret and the Jordan and only adds to its own bitterness. Gennessaret pours its life out as fast as it comes. Gennessaret is always singing songs of happiness. Giving is happiness because it is more like God. God has need of nothing but to give, give, give. The glorious gospel reveals a happy God; he gave his only begotten Son. God might have stripped heaven of the angels and it would not have impoverished him.—Selected.

### A Heavenly Home.

The most attractive view of heaven is that in which it is represented as a home. "In My Father's house." "The whole family in heaven." The word "home" is sweet and the meaning familiar. Who does not look back to the home of childhood with fond recollections? The house may have been primitive and humble, destitute of those luxurious and comfortable appointments which we have seen in fine city houses. But the house is not the home. The home is the family—the father, mother, brothers and sisters. In the home there are freedom, confidence, sympathy and love. There are cheerful songs, delightful conversations, happy voices, merry laughter and sacred fellowships. But that home is no more. The father and mother grew old and feeble, and have been gathered to their fathers. The brothers and sisters are scattered and the home is a memory. Then new relations were formed and new homes established. Those who were once children became heads of families, and sons and daughters are growing up about them. Again, there are freedom, confidence, sympathy and love. But these homes are temporal also. Soon they will be only a memory. And is this all? Shall the homes of men and women go on forever rising and falling, growing and decaying? No; there is an everlasting home. There is a heavenly Father who is from everlasting to everlasting. His children gather about him with freedom, happiness and love, with music and gladness, and that home shall abide forever.

Don't try to hold God's hand; let Him hold yours. Let Him do the holding and you the trusting.

## Our Young People

### Sun., Nov. 18. How may we Help Abolish the Saloon?

Eph. 6: 10-13. (Temperance.)

#### What we Are Fighting.

It is a good thing to know the strength of the enemy as well as his weak points. Intemperance is one of the ruling vices of human nature, and has the strength of ages of heredity behind it. Liquor-selling is one of the most profitable businesses in the world, and thus the vice of covetousness breaks up the vice of drunkenness. We thus fight two of the strongest tendencies of human nature when we fight the saloon, and we need not expect a walk-over.

We must make a personal fight, a social campaign, and a legislative battle. Either one of these three alone is not enough. Hands must be joined all along the line. The moderate drinker may have a place in the campaign, but he has never yet been able to find it, either to his own satisfaction or to anybody else's, except the liquor-seller's. Logic with the total abstainer, and his example reinforces his argument.

#### Some ways Proposed.

A great many minds have grappled with the saloon problem, and it is well worth while to study the plans that have been proposed and in some instances tried.

South Carolina, suppressing saloons, has liquor sold only by the State, not to be drunk on the premises, but carried away bottled. The element of private profit and the system of treating are thus eliminated, and the social prominence of the saloon is removed. But liquor is still sold in large quantities.

Norway and Sweden, by the Gothenburg plan, replace the saloon by a house of public entertainment, where all kinds of drinks are sold, but the profit comes from tea, coffee, soda water, etc., while liquor brings in no commission to the seller. In this way the principle of business gain is directly opposed to the sale of liquor. This plan has worked wonders, it is said, in the northern kingdoms.

England has taken up this idea through private associations which buy up public houses, run them under rigid restrictions, and apply the profits to village improvement. The two drawbacks are, first, that the more the village spends for liquor the more it gets back in improvements, which is decidedly demoralizing; and second, that competition by unscrupulous liquor dealers cannot be excluded, and this complicates the experiment.

#### In the Strength of the Gospel.

The battle against intemperance is a gospel battle. It never can be won except in the strength of Christ. The liquor dealers are not much afraid of any enemies except those who rally under the banner of the Cross.

Christ must be our Captain in this campaign. No one else can cast the devil of intemperance out of a man, or fill the empty heart. Christ alone can sustain our discouragement and renew our strength. This is not an ethical work; it is a Christian work.

### A Sabbath Program.

BY WILLIAM CHALMERS COVERT.

Let the balm of sleep do its work after the weekly toil and when the early voice of labor

is still, but let it not steal the freshness of the new day. See the Sabbath while it is young and welcome it near its threshold, lest sleep overdone bind the hands in idleness and dull the heart with lethargy.

Let the cool showers that wake and stir the blood fall upon you to refresh your body and tone your nerves. Let the family, free from outside claims, unify itself at the breakfast board, and looking into each other's faces seek new tokens of reciprocation. Set the Holy Book as chief garnishment at the father's place. Let it be opened and some inspiring call to life and its best be read, and with God's word echoing in each heart let God's presence be sought for the table, for the work, for the leisure of the day.

Thus begun, let the day run forward. The chord struck, complete the symphony. Let nothing lower the pitch nor mar the theme.

Bind the family in stronger bonds as the day grows. Let all meet in the church pew that their thoughts and feelings may have the incentive of hallowed surroundings. Let songs of worship separate the lips and shame away all self-consciousness. Let prayer rise and pour back into the soul a filling richness. Gravely seize the truth. Take it into your life and commit it to service. Let the gates of your better nature stand wide that the tide of your better impulses may pass outward. Meet men. Greet men. Let your fellowship with God be real and the holy house will fill and glow with his presence.

Give the afternoon in part as an offering of labor to those in need. Walk enough in God's sunshine to cleanse your soul of gloom. Drain the sweetness of some good book. Abide with men before whose eyes God has set a vision. Give the Holy Book large place in the feeding of your hungry heart. Do everything that is right. Do nothing that is wrong. And when the day's program is ended your life will have garnered the best joys and the truest peace that the Sabbath day provides.—The Interior.

### Daily Readings.

Mon., Nov. 9.—Strength for the fight. II Tim. 2: 1-7  
 Tues., Nov. 10.—Armor for the fight. Rom. 13: 11-14  
 Wed., Nov. 11.—Our adversary. John 12: 30, 31  
 Thurs., Nov. 12.—Our Captain. Heb. 2: 9-10  
 Fri., Nov. 13.—Assurance of victory. I John 5: 1-5  
 Sat., Nov. 14.—Our reward. Rev. 2: 7, 11, 17  
 Sun., Nov. 15.—Topic—How may we help abolish the saloon? Eph. 6: 10-13. (Temperance.)

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Ottawa, Wednesday, Nov. 4 1903.

## STATE OF THE FUNDS.

In the first two columns of the following statement are given the receipts for the several schemes to the 31st October, 1902 and 1903, and the last column gives the total amount required for the current year:

	31 Oct., 1902.	31 Oct., 1903.	Required
	cts	cts	cts
Home Mission Fund.....	31,726 43	21,650 30	110,000 00
Augmentation Fund.....	2,689 12	3,453 20	30,000 00
Foreign Mission Fund.....	12,666 66	13,327 63	95,025 00
French Evangelization.....	3,029 9	3,014 29	25,000 00
Pointe-aux-Trembles.....	2,135 35	2,051 00	11,000 00
Widows & Orphans Fund.....	2,675 51	1,228 98	15,000 00
Ag. & Children's Ministers.....	1,461 74	1,425 12	14,000 00
Assembly Fund.....	681 62	12 94	7,500 00
Knox College.....	797 53	747 94	12,000 00
Queen's College.....	139 63	115 25	5,500 00
Montreal College.....	331 28	159 28	5,000 00
Manitoba College.....	418 65	426 91	3,000 00

From the above statement, it will be seen that, while the receipts for most of the schemes are slightly behind those of the same date last year, the Home Mission Fund is especially behind, the receipts being \$7 676, less than on 31st October 1903.

The Widows' & Orphans' Fund is also far behind. It is earnestly hoped that the claims of this fund will not be overlooked by any congregation of the church.

While the third column contains the amount estimated in June last as required for the current year, some of these estimates will be very considerably exceeded. The expenditure for the Presbyterian College, Montreal, to this date, not including salaries, is \$2,600, in excess of the expenditure for the corresponding period last year, so that the estimate for this College should be very considerably increased. The extra expenditure incurred is mainly owing to extensive repairs, etc., which have been effected on the College buildings.

Although we are within four months of the end of the church year, not one-seventh of the amount required has yet been obtained, leaving fully six-sevenths to come in during the next four months.

As all the funds are considerably behind, it is hoped that congregations having missionary money on hand, will forward the same without delay, so as to save the payment of large sums of interest.

ROBERT H. WARDEN.

Toronto, Nov. 2nd, 1903.

## THE APPEAL TO THE PRESBYTERIES

A most important matter will soon be brought before the Presbyteries, namely, the relation of Queen's University to the church. The Assembly of June last took an important step in demanding the re-consideration of this whole matter. The Bill for the separation of the University from the church was actually before Parliament, and had reached the second reading when the Assembly interposed and appointed a commission to deal with the question. That commission has had one meeting at Kingston and decided to report in favour of maintaining the present connection. This is a serious step and needs careful consideration. It is not a matter merely of passing resolutions, it involves an effort to raise more money in aid of education, literary as well as theological. The Government of Ontario will aid the School of Practical Science in the future as it has done in the past. But the University needs new endowment for two reasons; the old investments do not yield as much as in former years, the increase of the number of students means increased expenditure. It is not the opinion of the members of the commission that Queen's can be made a yearly charge upon the revenues of the church and included in the regular schemes. But if the Presbyteries endorse the finding of the commission an effort should be made at once, and on a large scale, to provide additional endowment.

There are three questions to be dealt with by the Presbyteries, the primary one is, is it advisable to maintain in any form the connection between the College and the Church; and then springing out of this the two important questions first, how to raise the money, second, is it advisable for the assembly to have direct representation from the Government board of the University? We trust that these questions will receive careful attention.

A correspondent calls our attention to an item borrowed from another Presbyterian paper in a condensed form and published in the Dominion Presbyterian last week stating the contributions of the Canada Presbyterian church to home and foreign missions as \$270,000 compared with \$330,347 by the Methodist church of Canada, and points out that the figures for the former are incorrect. He writes: "I find from the reports to the assembly that we gave last year to home and foreign missions, East and West, \$354,121; and if augmentation and French evangelization be included, \$435,307. The Methodists used, at least to include every missionary object under the one general title, and in that case it is not we who have to do the hustling." Well said, and we thank our correspondent for the correction. Still, it would not be amiss for Presbyterians to do some "hustling." The demands for both home and foreign missions are more pressing than ever. The wonderful opening up of the heathen world to missionary enterprise, and the inflow of population from all lands into our great western heritage, call for large reinforcements to our mission forces, home and foreign, and a corresponding increase in the sinews of war.

## THE CHINESE QUESTION.

We notice from time to time some sharp correspondence in the daily papers respecting the un-Christian treatment meted out to the Chinese by two Christian nations, Canada and the United States. It is pointed out in some of the correspondence that while both countries are admitting people of all nationalities from continental Europe, every effort is being made to keep out the Chinese. One correspondent depicts the situation in the following pungent style: "The European is assisted from his hovel to a home and in some instances raises nothing but a squalid family to be a burden to the more industrious taxpayers. The Chinaman, whether as laundryman, laborer or cook, is an indefatigable worker, and I speak from experience in saying that with any sort of decent treatment is a faithful servant.

What must the educated and thoughtful Chinaman think of us with our blatant talk about our free country and superior civilization, when he knows how we treat his less favored countrymen who come here. And more than this, is it expedient that we should hamper the progress of the nation's diplomats by putting such an argument in the mouths of foreigners as this petty tax makes against us. Again let us ask ourselves is it right, is it honest, is it British? I cannot imagine such a law being framed in England or passed by the British House of Commons, and it certainly is not a credit to Canada."

The law referred to is that passed by the parliament of Canada at the session just closed raising the per capita tax on Chinese immigrants from \$150 to \$500. Is monstrous too strong a term to such legislation? Canada is refusing to the people of China the same rights which we claim for British subjects in China. Suppose the Chinese should apply the same treatment to British subjects going to that country, what could we say? We surely should give to the Chinese coming to this country the same rights and privileges that British subjects claim for themselves and receive in China. Ah, there is a difference. Great Britain, the United States and other western nations are able to enforce their claims in that country by force of arms. The Chinese are not able to do the same thing on this continent. Where does the Golden Rule come in?

It is well known that the clamor for the exclusion of the Chinese came mainly from British Columbia, and the \$500 head tax will practically amount to exclusion. Having got the law the anti-Chinese people of the Pacific province have time now to think about the results likely to follow. A short time ago a daily paper in B. C. pointed out that one of the first results will be to aggravate the difficulty of getting domestic servants, in which capacity the Chinese gave great satisfaction. The second result will be that when the supply of Chinese domestic servants is cut off, the price of that kind of labor will naturally go up. The third result naturally following will be that many families will be compelled to dispense with domestic servants at



together, and then Canadian mothers and their daughters will discover, in a very practical way, how valuable Chinese domestic servants were.

But this is not all. The paper referred to goes on to say that Chinese "have been found to be useful in a few other classes of work in which, as a rule, white men would not engage, such as clearing up the heavily timbered land on ranches or small holdings, and performing other labor of a rough and menial nature. Here, again, they will now be found, owing to their now limited number, to be too high-priced as workers, and where formerly they were employed, they will have to be dispensed with. There is no doubt whatsoever that to this extent, where they were useful and did not come into competition with white labor, their presence in sufficient abundance to make their labor cheap was a benefit, not only to individuals, but to the country; and they will be missed."

It is quite within the bounds of possibility that those people in British Columbia, who clamored so long and so vigorously for the exclusion of the Chinese, and finally succeeded, may be the first to call for repeal, or at least radical modification, of the law passed at the recent session of the Canadian parliament. Then, perhaps, Canada will be willing to give the Chinese British fair play.

#### FOOD TARIFF.

The following paragraph from the Christian Commonwealth, of London, reflects the falling off among Nonconformists on the tariff question and at the same time pays a tribute to Mr. Chamberlain's immense influence: "It is notorious that at by-elections the majority of the voters rarely pay supreme attention to the abstract merits of the main issue, but they are apt to be influenced by local interests and by personal influence. In the case of Rochester a peculiar combination of circumstances aided the tendency to consider minor rather than major issues. Mr. Tuff, who succeeded in keeping the seat for the Unionists by defeating Sir Harry Johnston, posed as an anti-food taxer, and Mr. Balfour had at the psychological moment issued a pamphlet which suppressed all mention of the obnoxious side of the Neo-Protection. Therefore the man in the street might feel that the dear food bogey had been exorcised. The peril for England at this crisis, indicated by the Rochester incident, is that the masses are being so bewildered in their apprehension that they may be induced to swallow Retaliatory theories by this very artifice of hiding out of view for a time the food tariff scarecrow. It would be vain to imagine that the great danger of the near future is minimised by Mr. Chamberlain's resignation. He means to win, and he may hypnotise the great section which never thinks clearly for itself, but blindly follows a pertinacious tribune who has once gained its confidence.

#### APPRECIATIVE CRITICISM.

A writer with the *nom de plume* of "Kodak" is making the round of the Toronto churches for the News and in the issue for Oct. 26th, we note an article on St. Andrews and its minister; it is well written, excellent in taste and temper, quite unlike the ill-natured squib that appeared in another Toronto sheet some time ago. Criticism to be fair should be sympathetic and appreciative; it should recognize that there are many types of good work, and judge each man's efforts according to its particular ideal. The critic gives a clear description of the building and makes one feel its majesty, somberness and "dim religious light" by suggesting that it is more fit for a solemn funeral than a cheerful wedding service. As for the singing, he says that a congregation never sings well when the choir is behind, and declares that, in this case, while the choir does well the congregation might do better. We are glad to see an influential daily journal taking an interest in this side of our life and gladly make room for the following extract:

"Rev. Armstrong Black resembles S. H. Blake—in voice and manner. He speaks impressively, with a tone rich and deep enough to have a brogue instead of a cultivated Edinburgh accent. A slight nasal twang makes some of his passages a trifle indistinct. He is about the reverse of his predecessor, M. Caughan, who, if I am not mistaken, was both Irish and fair. Neither of these men's preaching at all suggests Macdonnell's, who was usually as lucidly simple as Moody.

Mr. Black's is a type of mind not common in this country. Closed into his pulpit, he begins to resemble a judge on the bench. With infinite care he has studied the inward details of the case. With cultured sedateness he hands out his decision. He uses copious notes, but does not seem to read constantly verbatim.

Both his sermons yesterday were literary expositions. His texts were each two verses, the evening pair from the book of Hosea, forming a link in a series of discourses which must have been disquisitions upon Bible literature. Ripe scholarship and rare culture distinguished both sermons. His language blossomed into natural rhetoric out of a copious bed of elevated ideas. He is fond of the flowers of speech. Images delight him. He draws pictures and weaves garlands. His passages are ornate, and sometimes fanciful. He never lacks words, and so far as I listened to him, used every word with intricate aptness. Some of his sentences almost run into strophes of blank verse. That makes style—and very musical preaching.

Markedly deliberate, he unfolds his discourse, replete with logic and bristling with academic arguments. You cannot follow him and do anything else at the same time. That way he is like Wagner's music—which nobody but a musician can ever remember. I think the morning discourse was on the song of life. The evening topic was not quite so clear to one unaccustomed to Mr. Black's method. He rarely consents to point a moral by an anecdote. He prefers metaphors. Here is a fair sample of his phrasing: "The root that never feels the rain, the leaf that does not drink the dew, and the

flower that opens not its eye to the far-traveled ray of the sun." You could almost set that to music.

Religious literary culture is Mr. Black's marked characteristic. He has evidently studied Greek and Hebrew more than social problems. He has a full mind. In abundance of his inward ideas he suggests a phase of Burke. Whatever humor he may exhibit in daily intercourse he displays none in the pulpit. Neither does he incline to self-assertion and controversy. He is constantly serious. Elevated ideas are his specialty. Now and then he delights in a sombre picture. The general effect of his preaching is to convince and to build up rather than to tear down. Sometimes it reminds one of the effort once made by an English out-door preacher to make Wordsworth's poetry plain to workmen. It is distinctively high-level preaching.

#### Literary Notes.

True Blue, by Edward S. Ellis. Dana Estes and Company, Boston. This is the bright story of the fortunes of two boys, one of whom is of the most upright character, and the other a lad easily led either to good or evil. The latter becomes infatuated with the gambling taste and loses all his money in lotteries, but is in the end saved and brought to his senses by his friend. The story teaches good moral lessons, and is also quite readable. The neat linen binding is in keeping with the excellent paper and printing.

The Lord's Prayer for Children, by Martha K. Lawson, 50c. Fleming H. Revell Company, Toronto. Miss Lawson is a specialist in kindergardening, and here she has unfolded for little children the meaning of each petition in the Lord's Prayer. She illustrates and applies the meaning in so suggestive a way that the book will be of the greatest value to all primary teachers. To the text Miss Lawson has added some original hymns and music, together with several full-page illustrations. The many teachers who welcome suggestions for bringing Christian truth within the child's comprehension will find this little book practical and helpful.

Perhaps the most interesting article in the October Contemporary Review is that by E. Wade Cook, The Truth about Christian Science, in which he shows to what extent the elements of truth are contained in this new belief and wherein Mrs. Eddy fails. We quote from the concluding paragraph: "The great truths to be realised and lived are these, and if they cannot be deduced in their fulness from Mrs. Eddy's writings, they will gradually be read into them by the more progressive 'Scientists.'" The Allness of Good the essential unity of all Existence. That evil, however grievous from the mundane plane, is entirely educative, disciplinary, and transitory: that all sickness and suffering come from "sin," that is from error and ignorance, not from theological but physiological and sanitary ignorance, or moral transgressions." Other timely articles are: The Amendment of the Education Acts; Mr. Balfour and Economic Fact; The Trade of the Empire; The Political Position at the Cape; and The Government and the South African War. Leonard Scott Publication Company, New York.

## The Inglenook.

### "When I'm a Man."

"When I'm a man," said Ted, whittling away at a willow twig that he was trying to make into a whistle for Baby May, "I know what I will do. I'll earn heaps and heaps of money for mamma, so that she won't have to sew and sew all the time to make clothes for other people. That's what I'm going to do."

Robbie listened with envious and admiring awe at this confident statement of his elder brother, while Baby May watched with delighted interest the shaping of the coveted whistle. The long, drooping branches of the old willow-tree waved back and forth above them as they sat in the shade below. Snowball, the family cat, looked like a bunch of animated cotton-wool on the bright green sod, her three kittens, as spotless as herself, scampering, tumbling and turning somersaults around her; which frolicsome behavior Bruno, the collie dog, viewed with dignified disapproval from his comfortable position beneath the privet hedge.

"Boys, the wood box is empty," called their mother from the window, where she sat at her sewing machine, scarcely taking time to breathe the sweet flower-scented air. "I think you must have forgotten all about it to day."

Ted did not seem to hear this remark for he kept on whittling; but Robbie started up at once, whistling cheerfully as his sturdy little figure passed back and forth from the wood-pile to the kitchen, his chubby arms as full as they could hold. When he was through with that job, he came to the shady nook in the corner of the yard. Ted was saying:

"Yes, sir! When I'm a man, I'm going to build a great big house for mamma, just like Mr. Brown's; and I will buy her a silk dress like Mrs. Brown wears to church on Sunday, and I'm going to—"

"Teddy, dear, don't you know it is time for you to make the kitchen fire, so that I can get supper pretty soon?" came the mother's gentle voice from the window.

"Oh, bother the kitchen fire!" exclaimed Teddy, pettishly. "I can't do it now. You do it, Bob. I want to finish this whistle for baby."

"Robbie is not used to making the fire," objected his mother; "and besides, you know, you have neglected to empty the ashes for two days past. The pan is running over. Robbie cannot manage it."

"Oh, yes, I can," answered Robbie, blithely. "I can take the fire shovel and empty a little at a time into the coal-scuttle, and not make much of a muss, either," and away he ran to do it, with a face as bright as the day itself.

"Put on the tea-kettle, Bob, while you are about it," ordered Ted, whose duty it was to attend to these chores, but who was quite willing to do them by proxy—a proxy so conveniently handy and willing as Robbie.

"And I'm going to have a carriage and a pair of jet black horses and an automobile," continued Ted, when his audience was once more settled before him, with attentive eyes and ears. "I guess mamma will like to go out riding with me when I'm a man, and can take care of her like papa did when he was alive. All she'll have to do will be to sit in

the parlor all day long. I wish I was a man now."

"Some one will have to do an errand for me," again came the mother's voice, wafted to the children along with the fragrance of the blossoming syringas, roses and sweet peas that made their next-door neighbor's dooryard a bower of loveliness and delight. "This dress must go to Mrs. Brown, and I want to send to the store; I must have some thread right away. Miss Day wants her dress tomorrow, and I'm in such a hurry I don't know what I am about. Teddy, I think you had better go this time, dear. Robbie has done all the errands to day."

But she spoke to cars that heard not—Teddy was already out of hearing. Warned by the first words of what he had to expect, he found it convenient to have other business in the back yard, which claimed his immediate and undivided attention. In this way he avoided a knowledge of the duty which laid nearest. If you do not know what is wanted, of course you cannot do it. Nobody can deny that. Robbie trotted off to Mrs. Brown's with the big parcel, and afterwards to the store for the thread, rejoicing his mother's heart by his cheerfulness and his loving, willing service.

Teddie cheated himself worst of all, for Robbie came home full of all he had seen at the village store—a man with a hand organ a monkey and a dancing bear. This was a blow to Ted, who felt deeply injured when Rob told him of the crowd of boys that followed the man clear out of town. He—Robbie—could not go because he had to bring the thread home to his mother.

Ted forgot to finish the whistle that day, after all, thereby disappointing his sister not a little.

"I dess Teddy will make it when he's a man," the little maiden confided to Robbie. "What you doin' to do for mamma, Robbie, when you's a man?"

"I don't know," replied Robbie, thoughtfully, not quite so sure of himself as Ted; but, brightening, "I guess I'll do just whatever I can."—Youth's Companion.

### The Law of Hospitality.

There is a very simple rule  
That every one should know;  
You may not hear of it in school,  
But everywhere you go,  
In every land where people dwell  
And men are good and true,  
You'll find they understand it well  
And so I'll tell it to you:

To every one who gives me food  
Or shares his home with me  
I owe a debt of gratitude,  
And I must loyal be.  
I may not laugh at him or say  
Of him a word unkind;  
His friendliness I must repay  
And to his faults be blind.  
Gelette Burgess in Youth's Companion.

### The Old Camper

Has for forty-five years had one article in his supply—Borden's Eagle Brand Condensed Milk. It gives to soldiers, sailors, hunters, campers and miners a daily comfort, "like the old home." Delicious in coffee, tea and chocolate.

### A Summer Tragedy.

I saw a tragedy to-day. It was enacted before my horrified eyes. Murder was committed, and the victim, perfectly unoffending perfectly innocent, was suddenly and shamelessly dashed from his home into a gulf of death. Three assassins laughed with fiendish glee as they marked the success of their crime.

The victim was a robin redbreast. He was singing his heart out in ecstasy from the top of a maple tree, as the air gun held in the hands of a small boy sent its missile straight to its destination. No more songs from that bonny bird. A mourning nestful-looking for him in vain. And the boy and his companions will go home, eat their suppers, say their prayers, and kill more birds when they can. They are little monsters did they but know it!

### Knew All His Symptoms.

One of the anecdotes related by Dr. S. Weir Mitchell in his story, "Doctor North and His Friends," might well be a personal experience of the author. The hero, Doctor North, was travelling from Harrisburg by the night train, which was crowded. In one of the cars he found a man stretched across two seats, asleep. He awakened him, begged pardon for disturbing him and asked for a seat. After a little time the two entered into conversation.

At length the man asked, "Do you know Dr. Owen North?"

Rather astonished, I said, "Yes."

"What kind of a man is he?"

"Oh, a very good fellow."

"He is like all of them high-up doctors. Gets big fees, doesn't he? I want to know."

"No," said I. "That is always exaggerated. Why do you ask?"

"Well, I've had a lot of doctors, and I ain't no better, and now I haven't much money left."

Upon this, my friend confided to me all his physical woes in detail. We parted before daybreak. It was too dark in the car for either of us to see plainly the face of the other.

About ten the next day the man entered my consulting room. As I should not have known him except for a rather peculiar voice I, too, remain unidentified. I could not resist so excellent an opportunity. Looking at him, I said:

"Sit down. You have a pain in your back."

"That's queer! I have."

"And you are blind in the left eye, and your digestion is bad," and so I went on.

At last he said, "I never saw a doctor like you! It scares a man, most. Can you cure me?"

I said "Yes," and wrote out directions. It was really a simple case. When he produced a well-worn wallet I declined to take a fee, and said:

"I owe you for the seat and the good sleep I disturbed last night!"

"Well, I declare! I see, now! You were the man. But law! why did you give it away? I'd have sent you the whole township."—Youth's Companion.

### What Book?

It is said of Benjamin Franklin that during his residence in Paris, being invited to a party of the nobility, he produced a great sensation by one of his bold and ingenious movements. In the course of the evening the company engaged in free conversation,

Christianity was then the great topic. The church was always ridiculed, and the Bible treated with unsparing severity.

Growing warmer and warmer in their sarcastic remarks, one nobleman commanded for a moment universal attention by asserting in a loud voice that the Bible was not only a piece of deception, but totally devoid of literary merit.

Although the entire company of Frenchmen nodded assent to the sentence, Franklin gave no signs of approval. As he was at the time a great favorite, his companions could not bear even a slight reproach from him, and they all asked his opinion. Franklin replied that he was hardly prepared to give them a suitable answer, as his mind has been running on the merits of a book of rare excellence, which he had just fallen in with at one of the book stores; and as they alluded to the literary character of the Bible, perhaps it might interest them to compare with that old volume the merits of the prize. All were eager to have the doctor read a portion of the new book. In a very grave manner he took the book from his pocket, and with a propriety of utterance, read to them a poem. The poem made a deep impression. The admiring listeners declared it the best they had ever heard.

"It is beautiful," said one. "It is sublime," was the unanimous opinion. They all wished to know the name of the new book, and whether what had been read was a fair specimen of its contents.

"Certainly, gentlemen," said the doctor, smiling at his triumph, "my book is full of such passages. It is no other than your good-for-nothing Bible, and I have merely read to you the prayer of the Prophet Habakkuk"—London Christian Life.

**Little Essays About Girls.**

There is one good result which I firmly believe girls are going to get out of their collective life, and that is a fuller development of the sense of honor. This is a delicate subject. Every one knows that women are generally better than men. Their standards of purity and temperance and reverence and kindness and self-sacrifice are higher, and they are more in earnest about living up to them. But one thing is lacking—a clearer conception and a stronger sense of that fine flower of fair dealing which is called honor.

Women are inclined (remember, I am speaking collectively, and with full allowance for a multitude of beautiful exceptions) to think somewhat lightly of obligations which rest merely upon a tacit understanding and mutual confidence. They are not trained to a state of things in which a nod of the head amounts to a binding contract, and a gesture of the hand, is a promise to pay good money. They have so long enjoyed the privilege of changing their minds that they regard it as a reserved right, only surrendered when they have actually signed a document. Within the limitations of the law they will do their best to get out of things that they do not like. It is not easy for them to see why they should not take an advantage when it is for their interest to do so. They have a tendency to regard the states of love and war as perpetual and universal, and to deal with their rivals and their enemies according to the old max in which says that everything is fair under those conditions.—Dr. Henry Van Dyke, in Harper's Bazar.

**Same Old Excuse.**

An old minister returned to his alma mater after forty years of ministerial service, and was being conducted over the old place.

**The First Baby.**

What joy there is in the home when the first baby comes, and yet to the young and inexperienced mother who has to care for it there is no other period of her life so trying. In the little ills that are certain to come the inexperienced mother scarcely knows what to do. To the young mother—to all mothers—Baby's Own Tablets are a real blessing. They promptly cure such troubles as constipation, colic, sour stomach, diarrhoea and simple fevers. They break up colds, destroy worms, allay the irritation accompanying the cutting of teeth and prevent more serious ills. These Tablets are sold under a guarantee to contain no opiate, nor any other of the harmful drugs always found in the so-called "soothing" medicines. They are a food for all children from the new born babe to the well grown child. If you do not find the Tablets at your medicine dealers send 25 cents to The Dr. Williams Medicine Co., Brockville, Ont., and a box will be mailed you post paid.

"Same old corridors, he ejaculated, as he entered—"same old corridors!" They took him to the dining-hall. "Ah, me! Same old dining hall!" Then he opened a study door. "Same old study—same old study!"

Half round the fire a screen was drawn, and behind it he saw a student talking with a young lady.

"Dear me!" exclaimed the old minister, pensively. "Same old practice—same old practice!"

The student sprang up indignantly.

"Excuse me, sir, this is my sister!"

A smile broke over the ancient one's face.

"Ah, and the same old explanation—same old excuse!"—Ex.

**How to Hold Your Friends,**

Those who would make friends must cultivate the qualities which are admired and which attract. If you are mean, stingy, and selfish, nobody will admire you. You must cultivate generosity and large-heartedness; you must be magnanimous and tolerant; you must have positive qualities; for a negative, shrinking, apologizing, roundabout man is despised. You must cultivate courage and boldness; for a coward has few friends. You must believe in yourself. If you do not, others will not believe in you. You must look upward, and be hopeful, cheery, and optimistic. No one will be attracted to a gloomy pessimist.

The moment a man feels that you have a real life interest in his welfare, and that you do not ask about his business, profession, book, or article merely out of courtesy, you will get his attention and will interest him. You will tie him to you just in proportion to the intensity and unselfishness of your interest in him. But if you are selfish and think of nothing but your own advancement; if you are wondering how you can use everybody to help you along; if you look upon every man or woman you are introduced to as so much more possible success-capital; if you measure people by the amount of business they can send you, or the number of new clients, patients, or readers of your book they can secure for you, they will look upon you in the same way.

If you have friends, don't be afraid to express your friendship; don't be afraid to tell them that you admire or love them. If you love anybody, why not say so. It costs you nothing; it may mean everything to your friend and to your friendship.

A lady was asked how she managed to get along so well with disagreeable people.



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

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 8 and 26, which has not been homesteaded, or reserved to grow wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

**ENTRY.**

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

**HOMESTEAD DUTIES.**

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

(1) At least six months residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) or any person who is eligible to make a homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent contemplated in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his household, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

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

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

**APPLICATION FOR PATENT.**

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

**INFORMATION.**

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

**JAMES A. SMART,**

Deputy Minister of the Interior.

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

"It is very simple," she replied; "all I do is to try to make the most of their good qualities and pay no attention to their disagreeable ones." No better formula by which to win and hold friends could be found—Success.

**CANADA  
PERMANENT  
Mortgage Corporation**

Formerly The Canada Permanent and  
Western Canada Mortgage Corporation  
Toronto Str. et.—TORONTO.

President—George Gooderham,  
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2nd Vice-President—W. H. Beatty.

**DEPOSITS.**

**1\$** and upwards received on deposit and interest thereon paid or compounded half-yearly at **3 1/2%**

**Invested Funds**  
**\$23,600,000.00**

## Ministers and Churches.

### Toronto.

Mrs. Margaret E. Sangster took the pulpit of Walmer Road, Baptist church on Sunday morning.

Dr. Milligan of Old St. Andrew's church commenced a series of discourses on Sunday evening on "Theology and Modern Thought."

Rev. George R. Fasken of St. Paul's church, has received a call from Paris Ont. "He has not yet decided to accept. He has been pastor of St. Paul's for the past seven years. It is understood that the Paris congregation offers a salary of \$1,800.

The congregation of Cowan avenue church, gave a farewell reception to their minister, Rev. John A. Clark, who has accepted a call to Calgary. Rev. Mr. Clark was presented with a solid gold watch from the congregation and Mrs. Clark with a solid silver tea set from the Ladies' Aid Society. The choir and the Reading Club gave presents of a handsomely bound psalter hymn book and a set of Browning's works.

At a social given by the Ladies' Aid Association of Old St. Andrew's church, Mr. W. L. Symons, on behalf of the congregation, presented an illuminated address to the pastor, Rev. Dr. G. M. Milligan, congratulating him upon the honors lately conferred upon him by Alma Mater, Queen's University.

Rev. Mark Guy Pease, of London, is again in the city. He lectured on "Hugh Latimer" in Association Hall on Saturday night, and told how he took the pledge to 5,000 people in Massey Hall on Sunday afternoon; also preaching twice to large congregations. His temperance address was most effective, being by turns harmonious and very pathetic.

The meeting of the Presbyterian Union of Toronto held on Tuesday evening in St. James' Square church was largely attended. The matter of the union of the Presbyterian forces for the progressive and aggressive work was discussed. Rev. William Patterson of Bethany church, Philadelphia, was present and gave an address on the work accomplished in his adopted city. A detailed account of the proceedings will be given next week.

At a social given by the Ladies' Aid Association of Old St. Andrew's church this week, Mr. W. L. Symons, on behalf of the congregation, presented an illuminated address to the pastor, Rev. Dr. G. M. Milligan, congratulating him upon the honors lately conferred upon him by his Alma Mater, Queen's University. The worthy Doctor, in a very happy reply, referred to the unusual place his church and work held in his heart and life, and assured them that he appreciated such honors as much for their sakes as his own.

The congregation of Cowan Avenue Presbyterian church, with its friends met in the church on the evening of the 26th of October to take formal leave of Rev. John A. Clark, their pastor, and Mrs. Clark. Rev. Mr. Turnbull of West Presbyterian church, called the assembly to order and Principal Hendry of Lansdowne Avenue School, on behalf of the congregation, presented to the Rev. Mr. Clark a solid gold watch. Mrs. McDonald as President of the Ladies' Aid Society, presented Mrs. Clark with a silver tea set of five parts. The choir and Reading club also showed their appreciation by giving Mr. Clark an elegantly bound psalter and hymnal and a set of Robert Browning's works. Appreciative addresses were made by Rev. Mr. Duff of the Western Congregational church, and Rev. Mr. Robinson of St. Mark's Presbyterian church. Mr. Clark's replies were characteristic and appropriate. At the conclusion of the service, the audience sang "God be With You Till We Meet Again." Miss Nettie Sutherland, B.A., Mrs. Clark's sister, will also go to Calgary.

During the past week there was held in this city the National Convention of the Young Women's Christian Association of Canada. Encouraging reports were read from numerous branches throughout the country. The work in the different parts of the country takes a great many different forms. First in importance is the religious work, which is carried on by means of Bible classes and devotional meetings. A great many of the branches conduct homes for self-supporting young women, and this department of the work has met with great success. The educational work covers a large field, and is

generally adapted to local conditions. In Montreal among the ordinary subjects a class in French is held. In other places night schools are conducted, which teach a great variety of subjects including English subjects, commercial subjects, sewing, millinery, domestic science. Other forms of the work include circulating libraries and reading rooms for members, working girls' club, lectures, and entertainments. The Montreal branch has also a savings bank in connection with its society. Another important feature of the work done in the boarding-homes is the accommodation of friendless strangers in large cities. The large field open to the work is shown by the fact that one out of every ten of the population is a wage-earning woman. The students' department's work extends from Prince Edward Island to Brandon in the West. Its purpose is to unite women students in Christian fellowship, to deepen their spiritual life, and encourage its efficiency, to win non-Christian women students to Jesus Christ, and to lead graduates to take positions of useful service. In the universities 77 per cent. of the women are members of the Y.W.C.A. where in other colleges the percentage is 66.

The treasurer reported a total revenue of \$3,350, and a total expenditure of \$3,214, with a steady increase in various branches of revenue. One of the interesting features of the meetings was the attendance of Mrs. Margaret E. Sangster, of New York, well known in Canada through her writings.

### Ottawa.

Services were held in McKay's church on Sunday to celebrate the 28th anniversary; when Rev. A. A. Cameron of the Baptist church preached in the morning; and Rev. W. McIntosh of the Congregational church in the evening. The attendance and collections were both large.

The members of the session and their wives gave a reception to the congregation of St. Paul's church on Tuesday evening. Dr. Armstrong having been called out of town owing to the serious illness of his brother, Dr. Thorburn presided. An excellent program, consisting chiefly of Scotch music, was rendered, and the evening closed with refreshments served by the young people.

### Eastern Ontario.

The services in the First church, Brockville, were conducted on the 25th by Rev. N. H. McGillivray, of Carp.

Rev. N. H. McGillivray held a series of meetings each evening of last week at Kinburn. The Sacrament of the Lord's Supper was dispensed on Sunday.

Rev. Mr. Daly, of Lyn, conducted services in the Toledo church on Sunday, and preached the charge vacant.

Services in First church Brockville were conducted by the Rev. J. H. MacVicar, of Fergus, last Sabbath.

At a meeting of the united congregations of Alvinston and Euphemia, held on 19th inst. a call was issued in favor of Mr. F. W. Mahaffy, a recent graduate of Queen's. It is understood Mr. Mahaffy will accept the call. Settlement will take place about Nov. 8.

At a recent meeting of Brockville Presbytery, Rev. J. R. Frizzell was released from the charge of Toledo and Athens, to take up work in Regina Presbytery. The interim moderator of the vacant charge is Rev. C. H. Daly, of Lyn.

Very successful anniversary services were recently held at Bethesda church, Harwood. Rev. D. D. McDonald, of Keene, preached interesting and helpful sermons. On the following Monday evening the anniversary social gathering was held with an attendance that tested the capacity of the church. Addresses were delivered by Rev. Messrs. McDonald, of Keene, Jewell of Cambourne, Sanders of Roseneath, Sexsmith of Centreton, and Mr. Oakley of Alderville. Music was supplied by Mrs. Plukie of Lindsay, Mrs. Mann of Baltimore and the choir of the Baltimore Presbyterian church. The chair was occupied by the pastor, Rev. W. R. Johnston. Proceeds of services, \$100.

### Western Ontario.

The congregation of Knox church, Belmont have recently celebrated the fourteenth anniversary of the opening of their church, and the eleventh of the induction of their present pastor Rev. John Currie. On Sabbath, services were

conducted morning and evening by the Rev. Wm. Robertson, M.A., of Morrison. The attendance at both services was very large, especially in the evening. Mr. Robertson's presentation of truth was clear and impressive, and greatly enjoyed by all privileged to hear him.

Rev. H. McKay, of Galt, occupied the pulpit of the Aberfoyle church on Sunday morning.

Rev. Walter Moffat of London preached in Knox church, Stratford on Sunday, and specially addressed the Sunday school at morning service.

Rev. Mr. Simley of Niagara Falls, south, occupied the pulpit of the First Church, Chatham last Sabbath.

The members of Knox church, Woodstock, choir were entertained at the home of Mr. George Bain on Friday evening last and had a very pleasant time. Miss Allie Mason, who is leaving Woodstock was presented with a farewell address, and a brooch set with pearls.

Seven new members joined the Drumbo church on Friday last, at the preparatory services conducted by the Rev. W. H. Johnston, B.A., of Chesterfield, who preached a very earnest sermon.

The Rev. J. W. Rae of Aylmer, addressed the meeting of the Woodstock Sunday School Association in Knox church last week.

Rev. I. L. Small, B.A., of Auburn, conducted preparatory services in the Seaforth church preaching on Thursday evening and again on Friday afternoon, with great acceptance.

Rev. G. M. Glassford of Chalmers' church Guelph preached anniversary sermons in Knox church, Listowel, on the 25th Oct. The Methodists closed their doors and joined in the services.

The Rev. H. B. Horn, LL.B., Chalmers church, Elora, preached very acceptably the pre-communion sermon at Mimosas. Messrs. Grant and Rowen were inducted to the eldership at Mimosas.

Rev. A. B. Winchester, of Toronto gave two very helpful addresses on the books of Matthew, and Revelations, at the Bible Conference, which was held last week in Guelph.

The London Presbytery on Friday accepted the resignation of Rev. Robt. Johnston, D.D., as pastor of St. Andrew's church, and he will now go to the American Presbyterian church, Montreal.

Rev. D. J. Davidson, M.A., missionary designate to Central India, occupied the pulpit of Knox church, Stratford, at both services on the 25th, and preached two able sermons to large congregations. The pastor, Rev. M. L. Leitch, was present at the morning service.

Rev. Mr. Blue of Central New York conducted both services at Chalmers church, Woodstock for the last two Sundays. He is a former Canadian, who has had charge of a church in New York the past two years and is a graduate of McGill University. His sermons have been greatly enjoyed.

The Thank offering meeting of the Women's Foreign Mission society in connection with the Blenheim church was held last week. Rev. G. Munro, D.D., of Ridgeway gave a most interesting address. The offering was large.

At the entertainment on Monday evening addresses were given by Rev. W. T. Clark, of London, Rev. Wm. Robertson, and the resident ministers. Mrs. W. J. Chack, of London, Miss H. Cameron of St. Thomas, and Mr. R. Elliott of Campbellville, with Mrs. Meldrum and Miss Campbell, Belmont and Miss Smith, St. Thomas assisted in the musical part of programme. The proceeds were upwards of \$100.

Sunday being the anniversary in St. Andrews, Fergus, an exchange of pulpits took place. Rev. J. B. Mullan preached in Melville in the morning, and in the evening, united services were held in St. Andrew's church, Rev. W. C. Clark, B.D., of Brampton, preaching a fine sermon, which was much appreciated. Rev. J. H. MacVicar preached in Brampton.

Rev. Kenneth J. McDonald of Toronto has received and accepted a unanimous call to Forest Presbyterian church. Mr. McDonald has been resident here for some time since resigning the pastorate of the church at Fort Marion, Cape Breton, and has not been actively in the work before going to Cape Breton. Mr. McDonald was at Beaverton, Ont. He is a strong preacher and will be appreciated at Forest. He is not under the control of the Toronto Presbytery,

It is expected that the new Shakespeare church will be opened the end of December.

The first communion services under the new pastor were held in Acton last Sabbath. Rev. J. T. Hall, of Rockwood, preached an appropriate pre-communion sermon on Friday evening. On Sunday morning Rev. J. C. Wilson, B.A., preached, and during the service ten new members were added to the Church. At the evening service Rev. C. H. Messot, of Montreal, an eloquent French Canadian, spoke earnest words respecting the French evangelization work.

The members of St. Andrew's congregation, Bayfield took possession of the manse last Thursday evening when Mr. D. McKenzie, one of the elders, read an address to the pastor, Rev. John McNeil, expressive of the congregation's appreciation of his labors among them, and presented him with a beautiful easy chair for his study. Mr. McNeil briefly thanked his parishioners for their kindly feeling towards him and a very enjoyable evening was spent.

In the school room of St. Andrew's church, London, on Monday night a large audience listened to Rev. Dr. Johnston's lecture on "John Knox." The chair was taken by Mr. C. R. Somerville, and among those who assisted in the evening's programme was Mrs. Chas. E. Wheeler, who sang "The Land of the Leal." Dr. Johnston outlined the different periods in the life of Knox, and showed in a most interesting way how much the church at large was indebted to him.

Carlisle congregation held the annual anniversary of the opening of their beautiful new church on Sunday and Monday, Oct. 18 and 19. Rev. A. Grant of St. Mary's was the preacher of the day, the pastor assisting in the services. He was greeted with large congregations, the church, morning and evening, being crowded to the doors. In the afternoon he gave one of his very practical and interesting talks to the parents, teachers and scholars of the Sabbath school. On Monday evening the congregation held a social gathering, which was also largely attended. Addresses were given by Rev. A. Grant and the neighboring ministers. The musical part of the programme was provided by Miss Grace L. Awrey, of the Conservatory of Music, Hamilton, and the Waterdown Twin Quartette. The proceeds amounted to about \$200, and will be applied upon the church debt, which the congregation is endeavoring to clear off, a canvass, which was quite successful, having recently been made for that purpose. The pastor, Rev. W. T. Ellison, and his congregation are very pleased over the great success which has attended their efforts and are very hopeful for the future, as the work is being carried on very heartily and very harmoniously.

#### Northern Ontario.

Last Sunday evening Rev. Dr. Smith, of the Bradford church, preached the last of a series of sermons on the seven deadly sins mentioned in the bible.

Rev. J. Borland, B. D., Collingwood has moved into his new home on Maple street, two doors south of the church.

Rev. J. A. Cranston of Collingwood preached eloquent anniversary sermons in the Alliston church to large congregations.

Rev. S. Childerhose, B. A., of Parry Sound, and Rev. J. A. Miller, B. A., of Depot Harbor, exchanged pulpits on Sunday.

A very pleasing entertainment was given in Knox church, Owen Sound on Monday evening under the auspices of the Young People's Guild at which Mr. Jas. Shaw presided. Miss Jessie Irving of Hamilton recited, and Rev. R. J. McAlpine B. A. gave an address. The collection amounted to over \$40.

#### Presbytery of Lanark and Renfrew.

The regular autumn meeting of this court was held in St. Andrew's church, Carleton Place, on Tuesday, the 20th inst. A large representation from north and south was present. The venerable clerk, Rev. Dr. Crombie, was in his place after an absence in Scotland of a number of months. After attention had been paid to the minutes and the roll, and the order of procedure, committees were appointed to examine session records. Next was presented a call from the congregation of Adamston to the Rev. D. H. Hodges, of Ancaster. The call having been supported by duly appointed representatives was sustained and forwarded to the Presbytery of

Hamilton. Provisional arrangement was made for the induction of Rev. Mr. Hodges in November in the event of his acceptance of the call and the requisite permission of the Hamilton Presbytery. The church schemes bearing upon home missions, augmentations, and aged ministers were brought before the Presbytery by Messrs. A. A. S. Ott, Hay and A. H. Scott and findings recorded as each scheme called for. Two special representatives from the Presbytery of Ottawa and Montreal were extended the courtesies of the court. One of these, Rev. J. W. Milne, addressed the Presbytery on the present encouraging position and claims of the Ottawa Ladies' College. The other Rev. Dr. Amaron, of Montreal, was advocate for the interests of French evangelization. From the General Assembly's commission on Queen's University was presented the lengthy outcome of their sittings in Kingston and a special committee of Presbytery was appointed to examine the finding and give their judgment upon the same to the next regular meeting of Presbytery.

The Theological classes, at Queens, are now in full swing, matriculation and supplemental examinations were held on Thursday, Friday and Saturday, October 29, 30 and 31st. On Monday evening, November 2nd, the usual opening convocation when results of examinations were announced and scholarships awarded. Mr. Callender, the newly appointed professor of Latin, Mr. Campbell, professor of French, and Dr. J. C. Cornell, the new dean of the medical faculty, were set down to take part in the evening's programme. A sufficient symbol that there is, as yet, no separation between theology and arts in Queens.

#### Missionary Ordained.

Tuesday of last week was a notable day in the history of Knox church, Stratford, when Mr. D. J. Davidson, B. B., who will be supported in the mission field by the congregation was ordained to the ministry. A special session of the Presbytery of Stratford was held for that purpose, and after transacting other business the ordination took place at 3 o'clock in the afternoon, the moderator, Rev. E. W. Pantou of Stratford presiding.

Rev. Dr. Hamilton of Stratford preached the sermon, Rev. R. P. McKay, D.D., Foreign Mission Secretary addressed the missionary, and Rev. T. A. Cosgrove, of St. Marys, the congregation.

In the evening a largely attended reception was given to Mr. and Mrs. Davidson, by the congregation. The pastor, Rev. M. L. Leitch, presided, and addresses were given by Rev. R. P. McKay, Rev. A. Hardie of Listowel, Rev. E. W. Pantou, and Rev. D. J. Davidson, Miss Grant, daughter of Rev. A. Grant of St. Mary's and others sang solos.

Rev. D. J. Davidson, B. A., was born in North Gwillimbury township, County of York, thirty years ago, and was brought up on a farm. He received his higher education at the University of Toronto and Knox College, graduating in arts from the former in 1901, and from the latter in theology in 1903. For two years of his student life he took an active part in promoting the work of the Presbyterian Volunteer Union, which is affiliated with the general student volunteer movement for missions. Last week he was married to Miss Thomson of Scarborough, who accompanies him to the mission field. Mrs. Davidson is a graduate of the Women's Medical College, Toronto. They expect to leave for India in December.

#### The Bubonic Plague in China.

The recurrence of the bubonic plague every spring at Hong Kong, and the fact of its breaking out simultaneously at two or three unconnected neighborhoods led Sir Henry Blake, the Governor of the colony, to make experiments with the object of discovering the source of the disease.

A block of native houses containing several thousand inhabitants, which was certified as being free of the plague was selected for examination of vermin as the first step. The result was startling. Fleas, cockroaches and spiders were found to be unmistakably infected with the germs of the plague. The bite of these insects is sufficient to introduce the germ.

A further test revealed a more disturbing source of infection in samples of blood taken from many healthy inhabitants, which were forwarded to the bacteriological department. Plague germs were discovered in at least 5 per cent, of these samples. Thus in the hot season,

each of these was a probable centre of danger although there was no apparent contact with the disease.

#### To Central India.

Dr. James M. Wetters, who has been for the past year house surgeon at the Hospital for Sick Children, and who, with Mrs. Wetters left on Friday to engage in mission work in Central India, was tendered a farewell at the Central church, Toronto.

Rev. Dr. McTavish, pastor of the church, presided, and Rev. Prof McLaren delivered the designation prayer. The Bible of the Foreign Missionary Society was presented by Rev. Dr. Mackay, the Foreign Missionary Secretary. Mr. Robt. Kilgour presented Dr. and Mrs. Wetters with a purse from the congregation. Addresses were delivered by Mr. H. W. Frost of the China Inland mission, Rev. J. W. Mitchell of Honan, China, and Rev. Alfred Gandier of St. James Square, church.

Mrs. Wetters is a graduate of the nursing school of the Hospital for Sick Children.

#### Hamilton.

Knox Church Mission opened its rooms for young men last night and they will be open every evening hereafter. Games and good reading are provided, and all young men will be welcomed heartily.

#### Whitby Presbytery.

The presbytery met at Whitby on Tuesday, Oct. 20th. Rev. J. Hodges, Oshawa, was moderator and Rev. J. A. McKeen, Orono, clerk. Rev. W. Cooper B. A., presented the statistical report showing marked progress during the year. Persons were appointed to visit the western part of the Presbytery and endeavor to effect re-arrangements of congregations. Arrangements were made for exchange of pulpits first Sabbath in December for bringing before congregations the missionary schemes of the church. A new manse has been erected at Port Perry and the congregation was congratulated on the enterprise shown.

#### Sunday in the West.

Rev. J. G. Shearer, Secretary of the Lord's Day Alliance in Canada, has just returned from a trip to the West, during which he visited nearly every part of Alberta, British Columbia, Manitoba and Assiniboia. He attended conventions at Vancouver, Regina and Winnipeg. The meetings, he says, were the best in the history of the Sabbath Observance Movement in the West. He was particularly pleased with the strength of the sentiment in favor of Sunday observance in the prairie sections. As a result of the Privy Council's recent decision, the Sunday observance law in the Northwest were invalidated, and part of the law prohibited hunting and shooting on Sunday. To counteract this, the Government is introducing an amendment to the Game Act, making Sunday a close season all the year round.

As to the progress of the West, he said that Winnipeg was going ahead by leaps and bounds, and the same flourishing conditions were to be found in the lesser degree in all the other Western towns.

More than 12 societies are at work among the 12,000,000 inhabitants of Mexico, with these results: Ordained missionaries, 59; unordained missionaries, 105, total missionaries, 164; native missionaries, 407; total force, 571; Protestant congregations, 550; Protestant communicants, 20,000; Protestant adherents, 50,000.

#### Liquor and Tobacco Habits.

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

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

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

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

### When Your Joints Are Stiff

and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Perry Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. **USE**

## Painkiller

## Health and Home Hints

### Marking Household Linen.

Table-cloths, certainly all fine ones, should be carefully lettered in embroidery. The rule for the placing of the letters is not absolute. There is a choice between putting them forty inches in from the corner diagonally, or on each opposite side of the centre of the cloth, leaving room between for the centrepiece. In the latter case, for a five-foot table, the letters should be about twenty-seven inches apart to place them at the requisite spot. The size of the letters for cloths should be from two to three inches. They may be monograms or interlaced letters. Sometimes a housekeeper choosing a set of table linen selects a fern, rosebud, or fleur-de-lis design, and introduces the same pattern in the group of letters which form the monogram or initials. The napkins should be marked with letters of the same general design—that is, if Old English is put on the cloth they should be repeated in smaller size on the napkins. Where the latter shall be marked in a matter of individual taste. If the napkin is to be folded for the last fold, from each end under the centre, the letters must be placed in the centre of that final square, the point to be easily found by folding the napkin, then marking it at the proper place. Sometimes they are marked in the very centre of the napkin and are folded to correspond when placed at the cover. A common way to mark them is diagonally in the centre of the last square when the napkin is entirely folded, the base of the letters pointing toward the outer corner of the napkin. The size of the letters should be from one to one and a quarter inches for napkins.—Harper's Bazar.

What will be new to many housekeepers is the dictum of a cooking teacher to the effect that the ingredients for pancakes, fritters, and the like should be mixed at least two hours before the batter is needed. In this way the flour has a chance to swell and the batter is not only better, but more wholesome.

### AFTER SHAVING, FOND'S EXTRACT



COOLS, COMFORTS AND HEALS THE SKIN, ENABLING THE MOST TENDER FACE TO ENJOY A GLOSSY SHAVE WITHOUT UNPLEASANT RESULTS. Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Fond's Extract, which is really sour and generally contains "wood alcohol," a deadly poison.

## World of Missions.

### Present Day Conditions in the New Hebrides.

BY REV. H. A. ROBERTSON, ERROMANGA.

(Taken from his address before the last Synod of the New Hebrides. The first half of the address is omitted, in which is traced the history of the mission from its inception up to the present day, with an account of the many workers and their fields of labor.)

And now with so many missionaries, and teachers, and with a Training Institute, and a hospital, and a Maritime Service, what have we been doing? and have we been true to our marching orders, to GO FORWARD?

Let us see. We occupy almost every island in the group; several of these are now evangelized, and others are rapidly coming in. We have several hundreds of teachers, many of whom are now supported by their own people; and we have 3,000 church members. We have mission houses, churches, schools, an hospital, and a hall in which the students are being trained, that would do credit to any country, and to the best of workmen. Then as a Mission we are happy and united, or at least as much so as men are likely to be in this life, for we do not claim perfection for ourselves, and we deny it utterly in all who profess to have it. Again we have mastered the languages of the people for whom we are toiling, and have given them in their own tongue large portions of the Word of God, and many of them know the truth, and would die for it, as others of them have already done.

What a boon to mission families, planters, settlers, traders, and ships' crews, has been the skill of our medical missionaries! This is well known and gratefully acknowledged. Precious lives have thus been saved, and anxious hearts made to sing for very joy. And what strides a more just and healthy commerce has made in the group during the last twenty years within the past ten years! And what rapid communication, comparatively, we have between the Colonies and the islands, as well as inter-island!

Now all this forward movement, with its delightful improvement and advance, directly or indirectly, I make bold to say, is very largely due to Missionary effort, Missionary influence, and practical Christianity, in helping and cheering strangers coming to make homes in these islands, and in obtaining steamers to carry on our work, and open up the group to commerce. I tell you there is something very positive in the steam-whistle; it means life and business.

At the farewell given to my wife and myself at New Glasgow at the end of 1884, I stated that I fully expected to see all these improvements within twenty years. A smile greeted me. But when I added that before that time we would have visitors, pleasure seekers, with a line of good steamers running between the Colonies and the New Hebrides and right through the group, they laughed outright. But acts are stubborn facts. Look around.

In all this—the extension, development, progress, and success of our Mission; the advance of commerce; settlers constantly coming, some within the past week, and on this island too; ocean-going steamers, steam-launches, the possession of fine boats by the natives, and last, but not least, the appointment of a Commissioner or British Resident, we surely gather that we have not run or labored in vain in the Lord.

## Cured of Asthma.

### The Remarkable Experience of a Nova Scotia Man.

HE HAD SUFFERED FOR YEARS AND OFTEN  
HAD TO SIT NIGHT AFTER NIGHT AT  
AN OPEN WINDOW GASPING  
FOR BREATH.

Mr. Thomas Johnson is well known in the vicinity of Hemford, N. S. He has taught school in Lunenburg county for more than thirteen years, and his reputation as a teacher is deservedly high. It is known that Mr. Johnson has been a severe sufferer from asthma, and as he has found a cure for the trouble, a reporter thought the facts of his case would prove interesting to similar sufferers. "One evening," said Mr. Johnson "while lighting my pipe I inhaled the sulphur from the match. The fumes appeared to penetrate every portion of my lungs, and nearly strangled me. It was more than an hour before I recovered from the effects of this mishap, and I believe that that was the starting point of the trouble that has made my life so frequently miserable since. At all events a few days later I had my first attack of asthma. Following this the attacks became more and more frequent, sometimes continuing for a week or more at a time. When these attacks came on I dare not lie down, and many a long, cold winter night I have passed at an open window gasping for breath. I was treated by two of the best doctors in the county, but derived no benefit. Then I began trying the remedies usually advertised as a cure for this trouble, but with no better results. I was continually growing worse and life was becoming a burden. About a year ago my wife was using Dr. Williams' Pink Pills, and derived so much benefit from them that one day she said to me, 'Why don't you try these pills, they might do you good, and they certainly can't do you harm.' To please my wife I began taking the pills, but only occasionally at first, but inside of a few weeks I felt that I was improving in many ways. Then I began to use the pills in earnest, and soon found that breathing was becoming easier, the spasms came less frequently, and I could go about out of doors without danger of bringing the trouble on as was formerly the case. I took twelve boxes of Dr. Williams' Pink Pills in all, and after the improvement began every box added to it until all signs of the trouble had disappeared, and I have not since had any recurrence of it. Dr. Williams' Pink Pills have saved me from a life of misery, and I am glad to make this public acknowledgment."

The above strong evidence proves that Dr. Williams' Pink Pills are not an ordinary medicine and that they cure when other medicines fail. Every pill makes new, rich, red blood, and thus enables the system to resist the inroads of disease and works a cure. Only the genuine pills can do this, however, and the purchaser should see that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

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

**SYNOD OF MANITOBA AND NORTHWEST**

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

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, Hamilton 3 Nov 10 a. m.  
Paris, Woodstock, Chal., 10 Nov 11 a. m.  
London, Glencoe, 8 Dec. 10.30 a. m.  
Chatham, Chatham, 8 Dec., 10 a. m.  
Stratford, Stratford 12 May,

Huron, Clinton, 10 Nov. 10.30 a. m.  
Sarnia, Sarnia, 15 Dec. 11 a. m.  
Maitland, Wingham, 15 Dec. 10 a. m.  
Bruce, Paisley 6 Dec. 11 a. m.

**SYNOD OF TORONTO AND KINGSTON.**

Kingston, Belleville, 8th Dec. 11 a. m.  
Peterboro, Mill St. Port Hope 15 Dec.  
Whitby, Whitby, 26th Jan.  
Toronto, Toronto, Knox, 2 Tues. monthly.  
Lindsay, Uxbridge, 17 March, 11 a. m.  
Orangeville, Orangeville, 10 Nov  
Barrie, Beaton 15th Sept. 9.30 p. m.  
Owen Sound, Owen Sound, Division St., 1 Dec. 10 a. m.  
Algoma, Blind River, March.  
North Bay, Powassan 30 Sept. 9 a. m.  
Saugen, Harrison, 8 Dec. 10 a. m.  
Guelph, Guelph, 17 Nov 10.30 a. m.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, 8 Sept.  
Montreal, Montreal, Knox, 8 Sept. 8.30 a. m.  
Glenarry, Moose Creek, 15th Dec. 11 a. m.  
Lanark & Renfrew, St. A. church, Carleton Place, 19 Jan., 10.30 a. m.  
Ottawa, Stewarton Church, 3 Nov.  
Brookville, Spencerville, 6 Oct. 2.30 p. m.

**SYNOD OF THE MARITIME PROVINCES**

Sydney, Sydney, Sept. 2  
Liverpool, Bedford, 17 Nov. 8 p. m.  
P. E. I., Charlottown, 3 Feb.  
Pictou, New Glasgow, 5 May 1 p. m.  
Wallace, Oxford, 6th May, 7.30 p. m.  
Truro, Truro, 10 May 10 a. m.  
Halifax, Charlottown, during meeting of synod.  
Lunenburg, Lunenburg 5 May 2.30  
St. John, St. John, Oct. 21.  
Miramichi, Bathurst 30 June 10.30

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