

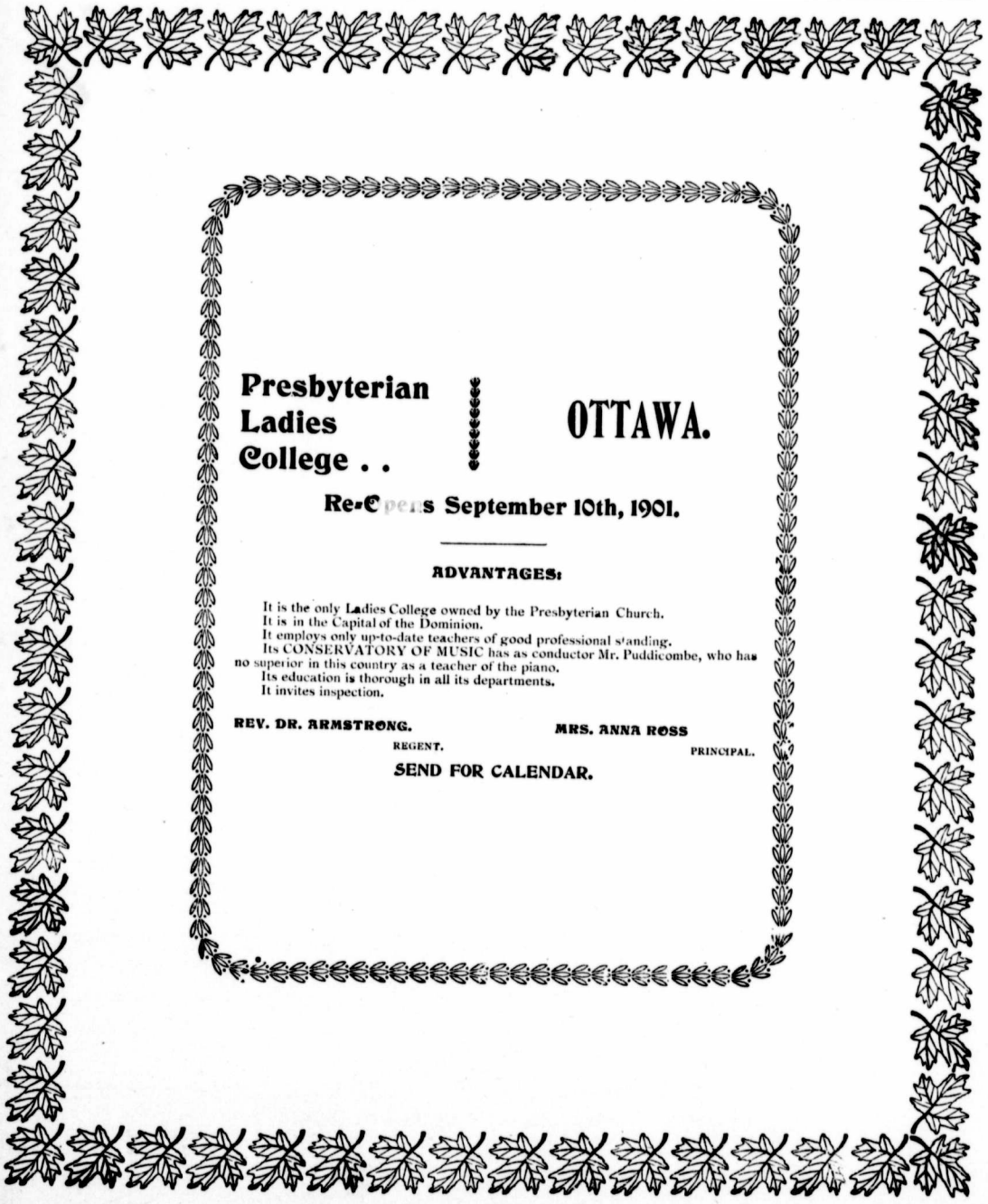
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BIRTHS

At the manse, Avonmore, Ont., on Oct. 9, 1901, a daughter to the Rev. Mr. and Mrs. Geo. Weir.

At the manse, Spencerville, Ont., on Thursday, Oct. 3, 1901, the wife of the Rev. John MacDougall, B.A., of a son.

DEATHS.

At Woodbridge, Ont., on Oct. 8, 1901, at 10 p. m., Nathaniel Clarke Wallace, M. P., aged 57 years.

At his residence, Langside, Ont., on Sept. 30, 1901, of pneumonia, Ewen M. Pherson, in the 84th year of his age.

Prince Albert, N. W. T., on Oct. 2, 1901, Hugh Cruphart Bam, M. D., in his 49th year, second son of the late Rev. Wm. Bam, D. D., of Perth, Ont.

MARRIAGES.

In Knox church, Goderich, on September 25th, by Rev. James A. Anderson, B. A., assisted by Rev. Dr. Ure, William John Clarke, M. D., of Orangeville, to Miss Nina, youngest daughter of the late D. C. Strachan.

At the residence of the bride's parents, Primrose, Ont., on Oct. 2, 1901, by the Rev. P. W. Anderson, Shelburne, Margaret A., eldest daughter of George Dodds, to Alexander R. Buchanan, merchant of Thessalon, Ont.

At the residence of the bride's mother, on Oct. 8, 1901, by the Rev. E. A. Mackenzie, B.A., B.D., Martha Gibson (Mattie), eldest daughter of the late James Mitchell, Esq., to Robert Donaldson, jr., both of Montreal.

On Sept. 4, 1901, at Christ Church, Yokohama, Japan, by the Right Reverend William Awdry, D.D., Bishop of Tokio, assisted by the Rev. W. T. Austin, of Yokohama, Howard G. Barrie, M. D., C.M., of Shanghai, to Winnifred Juliet, daughter of the late Hon. John Macdonald, of Toronto.

On Oct. 3, 1901, at the First Presbyterian Church, Port Hope, Ont., by the Rev. W. Beattie, Ethel Blanche Scott, youngest daughter of Robert Kennedy Scott, to John Currie Smith, M.B., Barrie, Ont.

At Cumberland Hall, on Oct. 3, 1901, by the Rev. Alexander McMillan, Kate, daughter of Mr. J. Donaldson, 605 Young street, Toronto, to Robert Campbell Pearson.

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Note and Comment.

The Citizen: The unequalled splendor of the prevailing autumnal foliage extorts the admiring refrain: The Maple Leaf Forever!

The foundation stone of a new church, to be called "The Scots Church," was laid by the Right Hon. R. J. Seddon, Premier of New Zealand, in Wellington on Aug. 11th.

A monument to commemorate the siege of the Legations was unveiled on Sept. 15th, in front of the British Legation in the presence of the British community at Peking.

It is given as an evidence that China is becoming civilized, that the Chinese governor submitted to an interview and criticised the missionaries instead of having their heads chopped off.

When Principal Grant was taken to the Kingston hospital lately the first person to call to see him was Archbishop Gauthier, and since then he has called every day to see him and left his card.

Rev. Frederick B. Meyer, for the last nine years minister of Christ church, Westminster road, London, Eng., has resigned his pastorate. Mr. Meyer is to start on a prolonged mission of energetic evangelism, addressed chiefly to the Anglo-Saxon peoples.

The royal library at Windsor Castle is about to be enlarged by the inclusion of a room adjoining, hitherto used by the Lord-in-Waiting. This will enable many thousands more volumes to be added to the hundred thousand valuable works now on the shelves.

Ontario won all the medals at the Pan-American Exhibition, offered by the American Pomological Society for the best exhibit of fruits, open to all America. Forty entries were made, and the display was considered first-class. Ontario also took sixty per cent of the prizes for cattle.

No secular paper, however good, says the Religious Intelligencer, can fill the place of a religious paper in a family; and no religious paper of the so-called, non-denominational sort can fill the place of the paper which represents the branch of the church to which the family belongs.

Czolgocz, the assassin, has collapsed and is now suffering all the tortures incident to a full realization that he will never again see the bright light of day, and that when he next leaves his cell it will be to proceed to the electrical chair, there to pay the penalty for the vilest crime committed in the United States in twenty years.

The Christian Leader says: Long ago Norway set this country, (Great Britain), an example in the control of the national liquor traffic. Now, two of Britain's own children—places so far sun-drenched, geographically as Sydney and Pretoria—have added two ex-

amples more. In the case of the former, it was chiefly the evil effects of drink upon the maritime community which led to the regulation of the wharveside trade in bad liquor. In the case of Pretoria, it was the poor untutored Kaffir, getting his living on the Rand, who required to be kept from poisoning a naturally robust interior with inferior "Cape smoke."

A curious fashion, which is said to be spreading, was lately introduced into a cemetery in Ohio—namely, carving on a gravestone an enlarged facsimile of the signature of the deceased. Already folks are said to be leaving testamentary instructions that their memorials should be so adorned.

Bystander, in Weekly Sun: "Desperate as Boer resistance is, there can hardly be a doubt that the end is near. The sources of supply have held out astonishingly long, but they must by this time be running low. It is probably by the fund carried off by Kruger that they have been furnished. Of intervention by foreign powers there is no fear."

The Ameer of Afghanistan, a royal pensioner of England, is dead, and his possible successor is said to be pro-British. But in Afghanistan succession to the crown is never undisputed. Russia will use her influence to settle the question of succession, so as if possible to derive some benefit from. England will do the same.

The Rev. Thomas Spurgeon, who has just celebrated the eighth anniversary of his pastorate of the Metropolitan Tabernacle, has also entered upon his forty-sixth year. It is just a twelvemonth since the new Tabernacle was opened free of debt. The services are attended by large congregations, and the membership still numbers over 3,000.

Hon. R. W. Scott, Secretary of State, writing about the lateness of Thanksgiving Day, said that it was done at the request of marine men, who did not want the holiday in October. He added: "You are aware that the 9th of November will now be a holiday, and, therefore, it was considered reasonable to postpone Thanksgiving Day until after the closing of the canals."

An English exchange thinks it startling that the British postoffice has only issued insurance policies for £1,250,000 to something under 20,000 policy-holders. It adds: "We do not think the postoffice is likely to be successful in this branch of finance. Life assurance can only be effectively expanded by personal influence, and this is what a state department is unable to provide."

Queen's University has just been the recipient of a valuable and highly interesting set of portraits from Gilbert Parker, M.P. The portraits comprise the governors of Canada from its discovery to recent dates, and is one of the richest gifts the college has yet received of this class. Mr. Parker in early days was a lecturer of Queen's, and he still recalls his happy associations here. The gift is valued at £1,000.

The Toronto World: A good many newspapers are advancing the proposal to make the King's birthday, Nov. 9, Thanksgiving Day. As that day is a government holiday anyway, it might be a good thing to make the combination, seeing that the date was set late in the interests of business. I would be killing two birds with one stone and we could all give thanks for a good King.

The Ontario Prohibition Alliance is getting ready for the Provincial elections. A call has been issued urging temperance voters to support only such men as can be depended on to press for advanced legislation concerning the liquor traffic. The liquor traffic men are already well organized, and, putting party politics aside, will vote for those who will protect and foster their traffic.

At a representative public meeting of Dundee, Scotland, citizens, it was resolved to take steps to present the Rev. Dr. Peter Grant, of St. John's Established Church, with his portrait on the occasion of his jubilee, in recognition of his public life and work in the city during the last fifty years. A committee was appointed to carry out the resolution. Dr. Grant is a brother of Principal Grant, of Queen's University.

Mr. Wyndham, Chief Secretary for Ireland, addressed a public meeting in Clare last Sunday, and the Irish Branch of the Evangelical Alliance has passed a resolution of "astonishment and regret." The resolution says that "the contempt thus shown for a great principle . . . must cause the gravest concern among all truly Christian and patriotic people." We share, remarks the London Presbyterian, in the regret expressed by the Alliance.

At the recent meeting of the Waldensian Synod at Torrie Pellice, near Turin, the Rev. J. Christie, Carlisle, Moderator of the Presbyterian Church of England, was the only representative of the Presbyterian Churches of Great Britain. His address as a deputy was received with great enthusiasm, and at a social function, after replying to a toast in his honour, the assembly insisted upon his giving a speech in English, that they might be able to form some idea of the way in which he expressed himself in his native tongue.

The second part of Siam's first state railroad, which has been under construction for eight years, has now been opened for business. The income of the country has been growing; and, but for an unexpected payment required on this Korat railroad, there would have been a surplus at the close of the year. The financial condition will improve as a consequence of negotiations with Great Britain with reference to the manner of assessing land revenues. Great Britain has agreed to waive certain regulations in regard to this which formed a part of an old treaty of hers with Siam.

The Quiet Hour.

Joseph and His Brethren.

S. S. Lesson, 27th October; Genesis 45: 1-15.

Golden text: Rom. 12: 21, Be not overcome of evil, but overcome evil with good.

Then Joseph could not refrain himself, v. 1. He had held back to test them, to make sure that they were true men and not the envious, lying brothers who had sold him into bondage. When this is made sure, then the affection of this true brother burst through all barriers. Does it seem as if Jesus were refraining Himself, holding back some blessing that we crave? He is only testing and proving us, as He tried Mary and Martha or the Syrochænan woman. He is brimming over with love all the while. He goes through with the trial for our sakes, so that He may purge away all the dross and leave only the pure gold of a tried character.

And he wept aloud, v. 2. Behold in the tears of the great prime minister the strength of the sacred bond which unites members of the one family. And beware of putting such a strain on the affection of your kindred as the brethren of Joseph put on his.

And Joseph said . . . I am Joseph. And they were troubled, v. 3. This announcement must have fallen among the brothers like a bolt from the blue. As in the glare of a vivid lightning flash, they saw what a blunder and a failure their sin had been. They had measured their strength and craft against the might and wisdom of God and this was the result. They had ventured to break the laws of God and here they were, enclosed in the firm meshes of a net from which they could not escape. They had sown and now the harvest was ripe. They had disregarded the voice of mercy and now they could expect no mercy. So God lets us go on in our disregard and defiance of Him until we have landed ourselves in failure and defeat from which we cannot deliver ourselves. But in the moment of extremity He opens to us the door of forgiveness and we are saved.

And they came near, v. 4. These sons of Jacob found more than a long lost brother in Egypt. They found their better selves. For years they had been trying to escape from their sin. They strove to bury it in oblivion. They endeavored to drown it in a multitude of occupations and interests. They attempted to strangle its accusing voice. But turn whither they would, surround themselves with what company they chose, their sin was still there. It refused to be forgotten, it would not be silent. Its weakening and degrading influence was felt in every part of their lives. Its enslaving power kept them in bonds and fetters. But when the words of frank forgiveness from the one whom they had injured fell on their ears, their bonds were loosed, and their hearts were filled with new courage and hope. The sin that had so long dogged their footsteps and poisoned their lives was now blotted out by a full and free forgiveness. There is only one way in which we may escape from the pursuing power of a past sin. The multitudinous waters of the ocean will not wash out its stain, but the blood of Jesus Christ will cleanse it. We, too, have a Brother who is waiting to forgive us, and the moment in which we receive His forgiveness is the beginning of a free and more joyful life.

And there will I nourish thee, v. 11. There have been sons whose wealth and power have made them ashamed of their parents and desirous to have them as far away from them as possible. But Joseph is our example in his use of wealth and power for the benefit of his needy kindred.

Alfred's Prayer.

"Mamma," said Alfred one night, as he was going to bed, "I prayed that God would keep us children from quarreling, but He has not answered that as yet, for sister Daisy and I quarreled dreadfully to-day."

"Ah, my son, you will have to help the Lord to answer that."

"Help the Lord, mamma? Can't He do everything?"

"He won't make you good against your will. If you choose to be a naughty boy, God will be sorry for you; and when Satan tempts you to quarrel, if you turn right to God for strength to resist him, and then fight like a good little soldier to keep down the naughty temper, then God will give you victory. But He won't do the work for you."

"Oh, I didn't understand," said the little boy.

"Yes, my dear," continued mamma, "you have something to do yourself, when you pray such a prayer, to help God to answer it. You must watch and pray, and fight against temptation; and if you do this, you will be able, by and by, to come and tell me that God has answered all your prayers."—Kind Words.

Look in the Bible.

Grandfather's spectacles were lost. He could not read the letter which the postman had just brought, and it troubled him. His memory was failing and he could not recollect where he had laid those glasses. He and we looked here and there, and, as we thought, everywhere, but in vain. At length grandmother said: "Look in the Bible." We did so at once, and there they were. After reading awhile the good man had stopped to rest his eyes and meditate. He laid his glasses on the page that he had been perusing, and, when his attention was turned to the letter, he closed the Book, not observing that the glasses were in it.

Before he read his letter, grandfather looked with his peculiar smile upon us, and said: "I hope you will all remember the advice that grandmother has just given. When you want light in darkness, look in the Bible. I might have known that my glasses were there if I had stopped to think a minute. What a blessing it is to have good wives, good mothers and good ministers to keep telling us to look in the Bible!"

The only real and Christian way of purity is to live in the open world and not be of it, and keep the soul unspotted from it. There are no fires that will melt out our drossy and corrupt particles like God's refining fires of duty and trial, living as He sends us to live, in the open field of the world's sins and sorrows, its plausibilities and lies, its persecutions, animosities and fears, its eager delights and bitter wants.—Horace Bushnell.

Light Use of God's Name.

We are often shocked, in our contact with foreigners, at their light use of the divine name. "Ach Gott" and "Mon Dieu," with modifications, are used with a frequency that is startling, when we consider the position and character of the persons who use them. It sounds profane, in spite of the absence of profane intent. Yet are we guiltless? As a nation we are the most irreverent of peoples. We take everything lightly, until some great calamity forces us into seriousness.

The flippant spirit penetrates even into our religion, and we ordinarily wear our faith as jauntily as we wear the badge of the order to which we may belong. "God knows," "How lightly it is said! "Yours in Christ," or "In His Name"—we write it as we would write "Yours truly," and attach it to a letter in which is not one word of more than business, or the news or gossip of the day. Used in that way it is a meaningless form of subscription, which surely is not reverent.

The Mohammedan puts us to blush by his reverence for the Holy Name—a reverence which is almost superstitious and yet is wonderfully suggestive. No scrap of paper bearing the name of Allah is allowed to be thrown away or trampled carelessly in the street. The faithful Moslem picks up each torn bit which he may chance upon, lest the name of God should be defiled.

How lightly, too, Scripture passages are used in apt quotations, or by way of joke, to give point to a story; and holy things made sport of. There is no intention to be irreverent or profane, but it is surely a violation of the Second Commandment; and while we rightly condemn the light use of God's name by others, we need to see that we do not sin against the same commandment in a different manner.

The Kind of Religion We Want.

We want religion that softens the step and turns the voice to melody and fills the eye with sunshine and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes in the family and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the newly washed floor with his boots, and makes the husband mindful of the scraper and door mat; keeps the mother patient when the baby is cross and amuses the children as well as instructs them; cares for the servants besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the eastern fig tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls that are travelling over them.—Helpful thoughts.

There is a mountain in Scotland called Cairngorm—literally "the blue mountain"—and on it are found valuable rock crystals. The way in which the Highlanders gather the stones called Cairngorms is this: When there is a sunburst after a violent shower they go and look along the whole brow of the mountain for certain sparkling spots; the shower has washed away the loose earth, the sunbeams light upon and are reflected from the stones and thus they are detected. It is just God's way of bringing forth His own—His jewels.—Affliction lays them bare.—Cumming.

A Prayer.

BY REV. GEORGE MATHESON, D. D.

O Thou divine spirit of self-forgetfulness, spirit of Christ, spirit of the cross, it is in Thee alone that I can find freedom. Liberate me from myself, and instead of the iron chain, give me a chain of gold. Help me to take up the burdens of others. Help me to know what it is to have rest in bearing an additional yoke, Thy yoke, the yoke of humanity. Help me to feel what it is to have peace in carrying a new care, Thy care, the care of universal love. Help me to learn what it is to be transfigured in the prayer for others, to have the countenance shining as the light, and the raiment white and glistening. My fetters shall be wings of sympathy whereby I shall pass into the heart of the world, and when I have reached the heart of the world the fetters shall fall; my captivity shall be turned back, when I have prayed for my captive friends.

Power of the Fifty first Psalm.

It is impossible to comprehend the power of the fifty-first Psalm upon the race. Kings, scholars and cottagers have read it with the same spiritual profit. It was the death-song of the French Protestants in the times that for cruelty have had few equals. It was sung by George Wishart, when taken prisoner before his martyrdom at St. Andrews. Its opening verse was the dying cry of the Scottish martyr, Thomas Forret, whose grave was green a quarter of a century before Scotland became free from ecclesiastical tyranny. Its cry for mercy was repeated by Lady Jane Grey upon the fateful day of her own and her husband's death. Its burning words broke from the lips of John Huss at the place of his execution, near Constance. John Rogers repeated its confessions and triumphant pæans on the way to the fires of Smithfield. The words of the Hebrew psalmist were spoken by Sir Thomas More—"who was famous through Europe for eloquence and wisdom"—as he laid his head upon the block. Its seventeenth verse, written by St. Augustine upon the wall of his sick chamber, did not make the text any the less real to the great German reformer. The seventh verse of this same Psalm was found on a tablet of copper amid the eternal snows on the highest point of the earth's surface, near Cape Beechy: "Wash me and I shall be whiter than snow."—Last Days

Hints for a Christian Home.

1. We may be quite sure that our will is likely to be crossed during the day, so let us prepare for it.
2. Every person in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.
3. Look upon each member of the family as one for whom Christ died.
4. When inclined to give an angry answer, let us lift up our hearts in prayer.
5. If from sickness, pain, or infirmity we feel irritable, let us keep a very strict watch over ourselves.
6. Observe when others are suffering, and drop a word of kindness.
7. Watch the little opportunities of pleasing, and put little annoyances out of the way.
8. Take a cheerful view of everything, and encourage hope.
9. Speak kindly to dependents and servants, and praise them when you can,

Our Young People

Bible Reading;—Topic for October 27.

Scripture Reference: 2 Tim. 3: 1-17.

"EVERY DAY."

BY AMOS R. WELLS.

When a young man wants to "get up his muscle," he goes to the gymnasium every day. He knows that ten minutes with the dumb-bells, daily, will do far more for his biceps than seven times ten minutes once a week. So it is with the spiritual athlete; he needs daily practice in the gymnasium of the Bible.

You will be amazed, if you try it, to see what you can accomplish in the course of a year with fifteen minutes a day spent on the Bible. You can read the entire Bible straight through, for one thing; try it, and see if you cannot. Or, if you have already done this a number of times, and are ready for more thorough work, you can take some commentary, such as a volume of the Cambridge Bible for Schools, and you can go through some special book, like John, or Romans, or Isaiah, and in the course of the year you will be able thus to master three or four of the books of the Bible. Tasks that would appal you if they must be done in bulk, get themselves done before you know it when taken in daily instalments.

Besides, it is only by daily meditation that the Bible can become a part of your lives. It is like eating. Try to put into one meal the three meals of a day, or go without eating for six days and attempt to make it up on the Sabbath, and you will not be able to digest even a mouthful. In like manner the mind needs its daily small portion of divine food. It will take it, brood over it, find a thousand unexpected uses for it, absorb it unconsciously, and throw it out into all the veins and arteries of your work and play. Daily reading is necessary if you would be Bible scholars, but it is even more necessary if you would be Bible-livers.

Daily Readings.

- Mon., Oct. 21.—Divine truth.
Luke 1: 1-4; Acts 18: 24-28
- Tues., Oct. 22.—God's messages.
John 5: 39; 20: 30, 31; Heb. 1: 1, 2
- Wed., Oct. 23.—The Spirit the teacher.
John 14: 25-27; 1 Cor. 2: 14-16
- Thurs., Oct. 24.—Our constant need.
John 16: 7-15
- Fri., Oct. 25.—The key to knowledge.
Ps. 119: 97-100; Jer. 8: 8, 9; Rom. 3: 1, 2
- Sat., Oct. 26.—Daily food. Acts 17: 1-11
- Sun., Oct. 27.—TOPIC.—Bible-reading: "I will make it the rule of my life to read the Bible every day." 2 Tim. 3: 1-17

The Home Light.

The light of home's wondrous light,
So tender is its shining,
So soft it follows through the night,
Our weary road outlining,
Though lonely and for years we roam,
Far from the ones who love us,
Yet ever shines the light of home,
Like God's grace spread above us.

The light of home's wondrous light,
Through life it follows, seeming,
Yet when with age the hair is white,
Clear in the front 't is gleaming.
It shines from where our loved ones are,
Oh, this is love's divining!
And through the gates of heaven ajar
At last we see it shining!

Suggestions.

A Bible in the hand is worth a hundred on the shelf, and a Bible in your memory is worth a hundred in your hand. The good old fashion of "learning the Bible by heart" should be revived.—Robert Seawell.

The Scripture is like the rain from heaven, without the continual soaking of which through the soil the rivers, lakes, and reservoirs would soon dry up and every green thing perish from the face of the earth.—James Stalker, D. D.

Get to the root of things. The gold-mines of Scripture are not in the top soil; you must open a shaft; the precious diamonds of experience are not picked up in the roadway; their sacred places are far down. Get down into the vitality, the solidity, veracity, the divinity of the word of God, and seek to possess all the inward work of the blessed Spirit.—C. H. Spurgeon.

Lord, I discover an arrant laziness in my soul. For, when I am to read a chapter in the Bible, before I begin it, I look where it endeth. And if it endeth not on the same side, I cannot keep my hands from turning over the leaf to measure the length thereof on the other side; if it swells to many verses I begin to grudge. Surely my heart is not rightly affected. Were I truly hungry after heavenly food, I would not complain of meat. Scourge, Lord, this laziness out of my soul; make the reading of Thy word not a penance, but a pleasure unto me.—Thomas Fuller.

When, in 1853, a rebellion broke out in the region around Amoy, and all Europeans were in danger of their lives, and when no other European would venture out amongst the rebels, William C. Burns was free to go where he liked. "That's the man of the Book," they would say; "he must not be touched." The Lord was with him, because he so magnified his word, and the freedom he enjoyed was itself a convincing testimony to his character as a disciple. What says the first Psalm of him whose delight and meditation centre upon the law of the Lord? "Whatsoever he doeth shall prosper!"—The Missionary Review.

The lesson of all true living in every sphere is to learn our own limitations. It is the first lesson in art to work within the essential limitations of the particular art. But in dealing with other lives it is perhaps the hardest of all lessons to learn and submit to our limitations. It is the crowning grace of faith, when we are willing to submit and leave those we love in the hands of God, as we leave ourselves.—Hugh Black.

An old Chinese woman had become a Christian and wished to keep the seventh day holy, but could never remember when it came. After much difficulty, she hit upon her own plan. Six chop-sticks were laid on a shelf, and each morning when she arose she took one away. The day when the shelf was bare was Sunday, and work was stopped. On Monday all six sticks went back again, and so the fourth commandment was kept.

Our Contributors.

The Grading of Sabbath Schools.

We have read a great deal upon the subject of grading our Sabbath schools and arranging for the promotion of scholars from grade to grade upon the passing of an examination. In the *Congregationalist* we find a condensed outline of the plan as follows:

Some simple plan is much to be desired by which pupils may become promoted upon suitable qualifications from one grade to another in the Sunday School. . . . Pupils passing examination on one grade are promoted to the next higher. . . . Pastors and superintendents should examine these studies, and arrange to make promotion from one department to another conditional on successful examinations. This plan can be followed without disturbance of existing methods and would result in the classification of the scholars on the basis of their intelligent understanding of the main facts and doctrines of Christianity.

This whole proposition rests upon the assumption that there is no grading in our Sunday schools. For good reasons the grading is not made conspicuous, but every good superintendent has it. He has a Bible class for adults; he has the youth of "high school" age grouped in classes, and the youth of "grammar school" advancement grouped in other classes. And he has the kindergarten children gathered in a primary class. And he habitually promotes scholars from the primary to the group above it and so on from group to group, from time to time, as they are able to take the lessons. The assumption of a *lack* of system in the arrangement of the Sabbath school is not borne out by the facts. The structure that is built up on this baseless assumption is not a good one.

Another proposition is that promotions should be based on regular examinations. This may be well in day schools where the main object is to develop the mental faculties. But even in these the idea of promotion "on examination" is less in favor than formerly, and an increasing number of the promotions are on the basis of a teacher's certificate of general faithfulness in study. In the Sabbath school, however, the main object of the service is not instruction or mental development, but the training of the heart in love to God. The Bible knowledge is but the tool wherewith to warm the heart toward the Saviour. This end may be attained in other ways than by proficiency in the facts of history.

We are not deprecating faithful, systematic study of the Bible. On the contrary, we esteem it as the *best* means of securing growth in grace. Our hesitancy is about giving to the means a degree of importance in the eyes of the pupil greater than the end to be attained.

If we understand the scheme of the *Congregationalists*, it would involve an annual transfer of pupils from teacher to teacher. This we hardly regard as desirable, both from the trouble which it might cause in the corps of teachers, and from the effect upon pupils. The teachers and many of the scholars are volunteers, and will act on this basis. As soon as we should begin to assign to the several teachers, positions of superiority, etc., the superintendent would find himself in trouble from that quarter. As soon as he should attempt to sever pupils from a beloved teacher and assign them to a stranger, he would find many scholars

absenting themselves. There would be many such difficulties. But a greater difficulty would lie in the loss of personal influence. A particular teacher has won the confidence of his pupils, and is accepted as an adviser. Two or three years of loving care has been expended in securing this confidence. Change teachers and this influence is lost; two or three years may be used by the new teacher in securing this affectionate confidence. And let it be remembered that this confidence is often the instrumentality of conversion, or of the overcoming of evil habits or of development in Christian manhood. So far as the teacher is competent of promotion from group to group, it may be well to promote teacher and pupils together without severing the bond. And if the teacher is not competent to handle advanced studies, it is easier for the superintendent to make the change needed in a quiet, informal way, asking him to undertake some new class or work, than to make it by a formal, conspicuous transfer.

By all means let the Sunday school have high aims; by all means let us recognize that teachers generally, and pupils generally, do not put half enough study on the lessons. Let us not fail to note the fact that some pupils lose heart and even quit the Sunday school because they do not feel that they are making progress or learning anything. Let the superintendent study to work into it all the systematic organization that is practicable;—and the practicable is a different thing in different localities. The point to be guarded is that we do not attempt to introduce a rigidity of system which, while beautiful in outward view, may prove a hindrance to the great work of converting sinners and of developing in the regenerate a high Christian life.—Christian Observer.

Our Own S S Publications.

From the announcement of the Sabbath School Publications for 1902, it is evident that no pains are being spared to keep pace with the requirements of the schools.

In pursuance of the policy of the Committee to apply the profits to the improvement of the Lesson Helps and Papers, the Teachers Monthly, Home Study Quarterly and Primary Quarterly are to appear in enlarged form at the New Year, and the Home Study Quarterly is to be freely illustrated. The superior illustrations in the Primary Quarterly have been one of its marked features, and have helped to secure for it a phenomenal increase in circulation.

In addition to the lesson writers whose work now appears in the Teachers Monthly, the names of the following are mentioned, as amongst others, for 1902—Revs. Professor R. A. Falconer, LL. D., Halifax, Professor McFayden, M. A., B. A. (Oxon.) Toronto, A. S. Morton, B. D., St. Stephen, N. B., C. B. Wilson, Ph. D., Winnipeg.

For the King's Own a new serial by J. Macdonald Oxley is announced, and by a re-arrangement of the type the reading matter in that favorite paper of the boys and girls will be increased by about one fourth. The missionary feature will be retained and strengthened, a point being made, as heretofore, to have something original from one of our own missions or missionaries in every number.

Minister's Widows' and Orphans' Fund

Mr. Joseph Henderson, Convener of the Committee having to do with this important but too often neglected fund, has issued the following circular, directing attention to its special needs.

Sabbath, October 20th, is the day named by the General Assembly for the annual collection on behalf of the Ministers' Widows' and Orphans' Fund. As you are aware, the object of this Fund is to provide a small annuity for the widows and children of ministers of the Church. At present, there are 118 widows and 79 orphans upon the Fund. The annuity of a widow is \$150. Many of the present annuitants are dependent for their support largely upon what they receive from the fund. They are the widows of ministers who labored in the earlier years of the country's history, when salaries were much smaller than now, so that they were unable to save anything. It was in those early years that the fund was established, and the Church then entered into an agreement with these ministers, promising that it would see to the partial support of their widows, on condition that they themselves contributed an annual fixed rate towards the fund. It is therefore incumbent upon the Church to fulfil the agreement, and many of the best people of our congregations regard it a privilege to aid in providing a maintenance for those aged servants of Christ, who cheerfully shared the privations of their husbands in giving the gospel to the earlier settlers of our Dominion.

At the General Assembly this year, the elders present spontaneously held a meeting to consider the claims of this fund, as well as the Aged and Infirm Ministers' Fund. They adopted a series of resolutions which will be found in the appendix to the Minutes of Assembly, page 519. They there expressed the opinion that the laity of the Church are prepared to give generous support to both these funds, if properly explained, and their claims rightly presented. Referring to the sense of delicacy upon the part of the ministers to give prominence to the claims, these elders pledged themselves individually to support their ministers in kirk session, as well as before the congregations, in securing a more hearty support for these funds.

The expenditure of the fund has greatly increased of recent years, because of the large number of deaths in the ministry; the amount required this year is \$22,000. The revenue is derived from congregational contributions, ministers' annual rates, and interest from endowment money. The amount annually derived from interest is about \$6,000, and from ministers' rates, \$2,800, leaving fully \$13,000 to be got from the congregations of the Church. As you will notice by the statement presented to last Assembly, the committee reported a deficit of \$3,302. The year previous, the shortage was only \$1,533. Notwithstanding legacies of \$1,550, the actual income last year was \$1,760 less than the expenditure.

Permit me, in the name of the committee, to emphasize two points:—

(1) That a contribution be received from every congregation and mission station. Last year many failed to respond to the appeal.

(2) That the contribution be proportionate to the amount required. An

average of sixteen cents per family will provide the necessary amount. While many congregations will very greatly exceed this average, it is hoped that an effort will be made in every congregation to reach it.

The personal rates of ministers connected with the fund are payable annually, in advance, on the 1st of November for the year which then commences. It is hoped that these rates, as well as contributions from congregations, will be forwarded to the Rev. Dr. Warden Toronto, prior to the 1st of November, as the fund is at present considerably in debt, and the half-yearly annuities to widows require to be paid on the first of next month.

Notes of the Convention at Brockville.

The Christian Endeavor Convention for Ontario met in Brockville this year, on October 1, 2, 3, and while it cannot be looked on as a success, there were many things about it that made it pass off in a very pleasing way. Brockville is an interesting place for such gatherings, and it was thought that it would prove attractive to a large number of delegates. Preparation had been made for 300, but only 70 put in an appearance. Thus many of those who were on the programme to take part, were not present and others had to be quickly got to take their place. The meetings were mostly held in the Wall St. Methodist Church, a building eminently suited for Convention purposes. The presiding genius was the Rev. J. S. Henderson, of Hensall, and under his skillful guidance, the meetings went along very smoothly. Being the first gathering of the new century it was expected that a good deal of time would be taken up in retrospect, and so it was. Such subjects as what the young people have gained; what the Church has gained; and what the world has gained, were discussed at the first session, and the meeting very fittingly closed with a sermon on the "Promise of Power" by the youngest man in the convention, Rev. Dr. Carman. The first evening was taken up with saying pleasant things, the mayor and the ministers telling the delegates how glad they were to have them in their midst. Then a very pleasant social was tendered to the visitors, so that everyone was soon made to feel at home with everybody else.

Among the speakers from a distance were Rev. C. E. Eburman, of Boston. Rev. Eugene H. Joy, Watertown, N. Y., and Rev. Andrew M. Wright, Ogdensburg. Mr. Eburman is prominent in Christian Endeavor, being the travelling secretary for America; he is a member of the Moravian Church, and in his addresses possesses a strong power. One of the finest addresses at the convention was by Mr. Eburman on Review; the Holy Ghost for power. The missionary side of the movement received attention from such men as Rev. Eber Cumming, once a missionary himself, and Rev. Mr. Glassford, of Guelph, pastor of a strong missionary church.

The Juniors received much prominence, as Brockville is the home of Miss Sadie Whitworth, the Provincial superintendent, and she had gone to much trouble in presenting that side of the question, which she considers the most important part of Church work.

A Junior breakfast at 7.30 o'clock, Thursday morning, a grand rally in the

afternoon in First Church, and a report in the Provincial work by Miss Whitworth brought the work under different phases before the convention.

The report of the Secretary, Mr. A. T. Copper, was sufficient to cause much reflection. The report says in figures that this is still a marvelous growth, while from many centres comes the word that the interest is dwindling.

The last night two meetings were held; one in the Methodist and one in First Presbyterian Church. Mr. Lavell M. P. of Smith's Falls, was the speaker in one, and Dr. Robt. Johnston, of London, the speaker in the other.

They are both very unlike each other in style, and in everything else, yet they were strong factors in the respective meetings. Mr. Lavell spoke on Civic Righteousness and Dr. Johnston spoke of the Path to the Throne, and while they each started at different points of thought they both ended about the same place. Neither can be reported. You have to read Lavell's to appreciate it; you have to see Johnston to appreciate him, and what he has to say.

Altogether the convention will do good. It enabled the young people to see to a certain extent "where they were at," and if they will profit by the lessons of the convention, so much the better.

The New Creed.

Some very able men are taking Zionism seriously, says E. S. Martin, in Harper's Monthly, though, to be sure, very able men have taken seriously before now scores of movements that came to naught. One man who is credited with having become an enthusiastic Zionist is Mr. Zangwill, the novelist. A recent despatch from London quotes him as expressing confidence that the charter for Palestine will very soon be obtained from the Sultan; indeed Dr. Herzl, who has been negotiating for it, has not got it already. And once the charter is in hand, Mr. Zangwill thinks, the Zionist movement will go forward with vastly quickened speed, and subscriptions come in much bigger and faster. Mr. Zangwill's idea is that the selection of colonists for the budding Jewish settlement must be very careful. Palestine must by no means be allowed to become a refuge for needy Jews who can't make a living. Only skilled workmen should be admitted.

The Zionists have now accumulated about a million dollars. Money is pretty common nowadays, and the Sultan always needs it. Like enough the idea either of selling a charter at a good price or of finding a profit in the increased prosperity of Palestine would be acceptable to him. Yet the Zionist idea seems to be largely based on sentiment, and the Sultan may develop a counter sentiment which will be obstructive. The cry of "Jerusalem for the Jews" may not fall gratefully upon his ears. It is a cry that no longer stirs the least jealousy in Christian Europe, and yet it is only six centuries since the last of the crusades.

Sunday Times: It would be a very poor world we live in, and a very poor life we lead, if there only happened in it the things which we purposed, and for which we had planned, and to which we felt quite equal.

Sparks From Other Anvils.

Presbyterian Standard: Let Christ be glorified in our bodies, whether in life or death, in our lives, whether they be imprisoned or free. And if we can point men away from us to him, and if our decrease can but serve to make his increase greater, then all is well.

Presbyterian Standard: God is not willing that any should perish. He is not willing that any shall break his laws. But the fact remains that men do sin and that men do perish. And it is equally true that nothing in all the physical or spiritual world happens save by the will of God.

Presbyterian Witness: Bad roads are costly. They are hurtful to man and beast, to cart and wagon—not to speak of the bicycle! Of course it is an immense boon to roll along smoothly by railway. For this let us be duly thankful. But there are tens of thousands of our people that have to travel a hundred fold more by the ordinary highway than by the rail. We hope our authorities—county councils, as well as governments, will give all the attention they can to the improvement of our roads.

Canadian Baptist: Occasionally a man develops a mania for pastoral calls, and that, too, whether he entertains the idea of leaving his present position or not. He allows his vanity to suggest that any one of a dozen churches would be glad to secure his services. He magnifies every word of appreciation, and every line of written inquiry, into an actual bid for his inimitable self, and then gloats over these imaginary calls, as an unmarried female sometimes boasts of the many offers of marriage she was once accustomed to receive. The pastor who can descend to such ecclesiastical coquetry deserves to be jilted altogether.

Herald and Presbyter: If we wish to preserve our civilization, the burning of human beings must cease. Crimes must be punished, but that is what our courts of justice have been instituted for. If the courts are slow and uncertain, they should be compelled by legislation to do what they are intended to do. If the people are too impatient, they should beware lest they destroy the civilized life of the commonwealth. Civilization can brook neither mobs nor corrupt courts, and breaks down under the influence of either. Let crime be punished, and let it be done certainly, swiftly and in the forms prescribed by law.

Christian Guardian: We all need to be divinely guided, if we would each pursue the proper course, for no man of himself can rightly direct his steps. We may devise, but only God can teach us to devise wisely; we may also plan, but only he can help us to plan carefully; we may likewise purpose, but he alone can enable us to purpose usefully. Moreover, without divine direction, our devices may fail, our plans may miscarry, our purposes may come to nought. For reasons such as these we are exhorted in Scripture to trust in God with all our heart, and not to lean on our own understanding. Our unaided understanding is not sufficient of itself to keep us from going wrong. Hence it is a serious thing for any one either to forget God or to refuse to acknowledge him.

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The battle which is being waged in defence of the Lord's day, is really the battle of the workmen of Canada. If the "Continental Sunday" takes the place of the Christian Sabbath, the workmen of Canada and their families will be the principal sufferers, physically as well as pecuniarily and morally.

Our Halifax brethren are becoming tired of the name given to their college by its founders. They would wish something more distinctive of the Presbyterian element in it. Some of them have picked upon "Columba," but they would have none of it. Some suggest Westminster, but in a tentative sort of way. Why not keep the old "Halifax". It is distinctive so far as locality is concerned, and any other name would not add any additional sacredness to the institution. Call it the Halifax Presbyterian College, if you will, but the local distinction seems a good one.

When the story of the Chinese Christians, who have suffered during the recent uprising against the foreigners, comes to be written, the Church will be thrilled by the relation of the splendid heroism shewn by those who but recently came out from heathenism into the light. The story of their splendid faith and self-sacrifice will put to the blush our own faithlessness and selfishness. We cannot bear the sneering gibber; they boldly confessed Christ when the sword was at their throat. One of them, when asked as the sword touched his throat whether he were a Christian or no, calmly replied, "Yes, I am a Christian." The threat was not carried out, and he was afterwards asked how he was able to witness so boldly. He answered, "I had just been reading how Peter denied his Lord, and of his bitter sorrow afterwards, and of how the Lord treated him. How could I deny One who treated men so?" And this man was not even an accepted member, but was on probation. Surely he proved himself worthy.

THE LITTLE THINGS.

During the progress of the Duke and Duchess of Cornwall through Canada several little acts have revealed the real character of the future rulers of Britain. These little acts have been full of a gentle graciousness and thoughtfulness that has knit the hearts of all to them. The care of the Duke for the comfort of the men who formed his escort; the attention of the Duchess to one who met with an accident while attending at one of the functions; the desire to get away from the form with which some would hedge them away from the people, and their evident wish to meet the people and know them, have drawn all hearts towards them.

To small souls form is everything. In the perfecting of a genuflection, or in the decision of a nice question of precedence their mind delights, but in the great questions that come to the mind of the king among men they are upon a wide sea. There have been any number of such men revealed during this visit. They would thrust themselves upon the notice of the royal visitors, and elbow others aside. They consider that the wearing of gold-laced apparel or the distinction of a set form of speech or manner entitles them to a place from which men of strong rugged make-up are debarred. At times such presumption has been justly snubbed, and men have been rated according to their merit, not according to their personal estimate of their deserts.

It does not need the presence of royalty to bring to the surface the pretentiousness of men. Wherever men meet, and take counsel for the furtherance of the common good, the man of mark reveals himself and the man of small calibre as surely comes to the surface. In the discussion of church problems by the courts of the Church, there are those who assume the leadership, and weary men with talk to no profit. There are also those whose nobility of mind enables them to detect the vantage points under discussion, and who by a few words direct to the wisest action. Yet these men never reveal themselves consciously. A little thing often gives the clue to their real nobility of character, some passing word, some quiet suggestion. The men who talk the loudest and the longest rarely lead to the best conclusion. The silent man suggests the way out of the mazes into which we have been led by the much speaking of the men of words.

While this shrinking from publicity on the part of the men born to lead is natural, it does not follow that it is right. The gift of leadership is one of the most precious of those bestowed upon men. It certainly is not given to remain concealed. It has been given for a purpose. It is an abuse of it to allow it to be revealed only at protest, dragged unwillingly into the light. He who possesses it, however his soul shrinks from the life to which its possession commits him, must not, on peril of the charge of unfaithfulness, seek to keep in the background what God gave that its light might guide many other men safely.

The Church needs men who can lead today. She has scores of would-be leaders, whose highest ambition is to be recognized as leaders and to profit by the position thus

given to them. She needs a man large enough to put all these self-constituted leaders aside, and shew the better way to do the work committed to us. There are mutterings, growing louder, that the time is ripe for such a man, that the need for such a one is great. If there be the need, the man to supply it is forthcoming. But the man may be concealing his gift. For this he will certainly be held responsible by Him who gave the endowment for meeting the need. The story of the hidden talent will be often retold in the final judgment.

What is needed in most of our congregations is a perfect understanding between the minister and the people. Too often they seemed to live in different atmospheres, and neither is entirely comfortable when breathing the atmosphere in which the other lives. If the minister is to do the most for the congregation under his care, it can only be by knowing them, by making himself one of them, and by inciting them to confidence in himself and active cooperation in the work to which he seeks to lead them. The fault is quite as much with the people as with the minister; and it is to the hurt of the cause both have at heart that the barrier that too often separates is not broken down.

The United Presbyterian, of Pittsburg, Pa., referring to the manner in which the great manufacturing corporations of the United States trample upon the Lord's Day, "depriving millions of people of their rightful season for rest and worship," reminds them that they are "wronging and demoralizing their employees," teaching them to disregard the honor and sacredness of contracts, and fires this telling shot: "They need not expect men to have conscientious regard to any agreement in business transactions, while the companies are teaching them to violate the laws of God." This reminds us that somebody has said in effect—which is undoubtedly true—that when people are encouraged or forced to ignore the Divine command, "Remember the Sabbath Day to keep it holy," they will soon learn to ignore and trample upon the laws enacted for the protection of Society and the maintenance of public order. Those who are intent upon secularizing the Lord's day do not stop to think what may be the logical consequences of their policy.

Descartes' Meditations, and selections from his Principles of Philosophy, is the last Philosophical Classic announced in the new series which The Open Court Publishing Co., of Chicago, is preparing of the world's great masterpieces of metaphysical and philosophical thought. Treatises by Berkeley & Hume, and a second by Descartes have already been published; treatises by Kant and Leibnitz are in preparation, and announcements are made of reprints and translations of Anselm, Malebranche, Locke, Fichte, Hegel, Schopenhauer, etc., etc. These books contain portraits of the great philosophers as frontispieces, introductions on their philosophy, bibliographies, facsimile reprints of original title-pages, etc., and are issued bi monthly at a yearly subscription price of \$1.50.

HOME MISSION FUND.

The Executive of the General Assembly's Home Mission Committee met in Toronto on Tuesday last, all members being present. The claims for services rendered during the past half year were carefully gone over and ordered to be paid. After the payment of these, the Fund is in debt to the extent of nearly \$10,000. This was a cause of great anxiety. As reported to last General Assembly, the estimated expenditure of the committee this year was \$25,000 in excess of the normal revenue last year. It was hoped that one hundred individuals or congregations would contribute especially, over and above their regular giving, to support each a missionary in a specific field. In this, the committee have been disappointed. It is still hoped, however, that many congregations, as well as private individuals who have the ability, will intimate their readiness to undertake the support of a special missionary. It is also hoped that the Superintendents and teachers of all our Sabbath Schools will bring the claims of the Home Mission work before their scholars, with a view to very generous contributions before the end of the year. The number of scholars reported, is 187,691. With a little systematic effort upon the part of Superintendents and teachers, it is believed that an average contribution of ten cents can be got from the children upon behalf of Home Missions. In many schools this average will be greatly exceeded, and with efficient, systematic efforts, it is doubtful if there is a single Sabbath School in any part of the church where an average of ten cents per pupil and teacher could not be got upon behalf of this important scheme.

An appeal was issued two months ago to the student and other missionaries for generous help upon behalf of the Fund. It is much to be regretted that many of these assumed the responsibility of taking no step to secure a contribution for the Fund. No one familiar with our church can for a moment doubt the ability of our people to contribute all that is desired for the furtherance of our Home Mission work. With the hearty co-operation of ministers and people, the committee should not be embarrassed for lack of funds to carry on their work.

Last year a special appeal in the closing days of the year, was most generously responded to. This cannot be repeated every year. The Fund, at the present time, is much more heavily in debt than at the corresponding period last year. The contributions from Britain which, owing to Dr. Robertson's visit, were so large last year, have practically ceased, and the committee are dependent almost entirely upon the liberality of our own people for the maintenance of the work. It will be impossible for them to encourage Presbyteries to look out new openings and to expand the work, unless the present heavy indebtedness is greatly reduced, within the next few weeks.

The number of missionaries offering their services for the winter months, was much greater than was anticipated a few weeks ago. There are, however, still a number of fields unsupplied, and it is hoped that some men who have not yet offered their services, will do so, so that every important point may be occupied this winter.

Principal Grant is now making steady progress toward convalescence. It will be some time, however, before he can again resume work. Indeed, if his life is to be spared to the church and country his labours in the future should be greatly lightened.

Literary Notes.

No more inspiring writers on foreign missions can be found than those who contribute to *The Missionary Review of the World*. The October number is overflowing with scholarly and up to date articles by missionary experts at home and abroad. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

Geoffrey Strong, by Laura E. Richards. This little story is distinguished by the charm which is one of Mrs. Richards' chief attractions, whether she writes for children or for grown up people. The story here is slight, but it is bright and vivacious and not too long. The dainty binding and the four pretty illustrations add much to the value of the book. Dana Estes and Company, Boston.

It is now a year since the first number of *The Ladies' Magazine* was published, and the verdict of all must be that the magazine is proving a success. The October number is bright, interesting, and above all Canadian. A new feature is *Our Departure Club*, which is to take the place of a serial story. The Month's Weddings is possibly the most interesting department to a great many people. Here are given portraits of the brides and bridegrooms of the month, together with short accounts of the weddings. Fashions and household topics receive each month a proper share of attention, and altogether the magazine should prove both helpful and interesting to all the women of Canada. The Hugh C. MacLean Company, Toronto.

The September number of "*The Studio*" opens with an excellent article on "Robert Weir Allan and His Work," by Mrs. Arthur Bell. The several illustrations show different phases of this artist's work. The exhibition of Arts and Crafts at the Glasgow International Exhibition is discussed at some length, illustrations being given of a great variety of work, such as designs for caskets, curtains, side-board cloths, cushions, bed covers, tapestry, buckles and book-binding. A quaintly illustrated article is that on "Some Thoughts on the Art of Gordon Craig, with particular reference to "Stage Craft," by Haldane MacFall. The National Competition, 1901, is considered by Esther Wood, a large number of the designs being shown. *Studio-Talk* is perhaps even more interesting and exhaustive than usual. *The Studio*, London, England.

"English Water Colour" is the title of a new publication about to be issued from the offices of "*The Studio*." The work will be completed in eight monthly parts, and each part will contain eight large facsimile reproductions in colours from paintings by the most prominent artists of the English school, from the time of Sandby (1725—1809) down to the present day. In addition to a specially selected series of drawings by living water colourists the following deceased artists will be represented by characteristic examples of their work:—Paul Sandby, Thos. Girtin, Thomas Hearne, John Cozens, J.S. Cotman, J. Constable, J. M. W. Turner, William Hunt, T. Rowlandson, David Cox, Peter Dewint, Clarkson Stanfield, R. P. Bonington, G. Barrett, J. D. Harding, S. Prout, W. Collins, Copley Fielding, Birket Foster, and others. The letterpress will be from the pen of Mr. Frederick Wedmore.

The September number of *Blackwood's Edinburgh Magazine* opens with an article on "Pianists of the Past." Then come "With the Pilchard Fleet," "Cricket Records," and "The State of Ireland." There is also a short story as well as several chapters of the serial, "The Conquest of Charlotte." In "Musings without Method" Lord Roseberry is discussed as the man who "likes the palm without the dust." The Leonard Scott Publication Company, New York.

A new story of the time of Christ, entitled *The Crown of Thorns*, by Dr. Paul Carus, has just been issued by The Open Court Publishing Co., of Chicago. The tale is a brief one, and endeavors to present in direct and palpable form the historical and ethical conditions of the origin of Christianity. It is fiction of the character of legend, utilizing materials preserved in both the canonical scriptures and the Apocryphal traditions, but giving preference to the former. The book is elegantly illustrated by Mr. Eduard Biedermann. (Pages, 73, Price, 75 cents net.)

The royal party visited Queen's college on Tuesday, and received a hearty welcome. Out of a hospital window looked Rev. Principal Grant, convalescing from a serious illness. At the new arts building a huge platform held dignitaries of Church, judicial and civil life. Sir Sandford Fleming, K.C.M.G. chancellor of the university for over 25 years, received the Duke and Duchess. On the Duke the degree of LL. D. was conferred, Vice-Principal Watson making the presentation address. The newly appointed honorary graduate made a felicitous reply at becoming a member of a university chartered by his illustrious grandmother. Then both the Duke and Duchess opened the second volume of the *Domesday* book with their signatures, and H. R. H. the Duke well and truly laid the corner stone of the new building donated to the college by the citizens of Kingston. Thereafter the Duke and Duchess called on Principal Grant at the hospital, and after hearty greetings expressed the hope that he would soon recover his health and strength. He was then decorated with the order of the Companion of St. Michael and St. George (C. M. G.)

MORE MISSIONARIES NEEDED.

DEAR DOMINION PRESBYTERIAN: There are over twenty missions still unsupplied west of Lake Superior, after every available missionary has been appointed. These are student or catechist missions. Had we means, some of the ordained men applying for appointments might have been placed in charge. But they were men with families, requiring manes, and the full ordained missionary's salary, if the cold was to be kept out, and the pot kept boiling within. Could not 12 or 15 young men from Ontario come to our help, and half a dozen from the Maritime Provinces? There has been some waiting, and more talking, about the young men taken over from Britain last summer; but our present unsatisfactory state would be considerably aggravated, were the 30 fields they are supplying added to our present vacancies. If help from abroad is to be dispensed with, we must get larger help from home. Who will volunteer to help us now, and to cheer the hearts of settlers and advance the work of the Church and the cause of religion?

J. ROBERTSON.

The Inglenook.

My Father's Love Story.

BY S. R. CROCKETT.

When I am putting together the family stories I may as well tell my father's. Sometimes we of a younger day thought him stiff, silent, out of sympathy with our interests and amusements. But the saving salt of humour made this only seeming. In reality tolerance and kinliest understanding beamed from under the covert of his grey eyebrows. There was the savour of an infant to discernment in the slow "Aye?" with which he was wont to receive any doubtful statement. My mother said over ten words for his one, and it was his wont to listen to her gravely and unsmilingly, as if giving the subject the profoundest attention, while all the time his thoughts were far away—a fact well understood and much resented by his wife.

"What am I talkin' about, Saunders?" she would say, pausing in the midst of a communication upon some new and garish fashion in dress, or the late hours kept by certain young men not a thousand miles away.

"Oh, the second commandment," he would reply, "the heavens above, the earth beneath, and the waters under the earth!"

"Havers," she would reply, her face, however, glancing at him bright as a new-milled shilling, "your thochts were awa' on the mountains o' vanity! Naething richt waukens ye but a minister to argue wi'!"

And indeed that was a true word. For though an unusually silent man, my father, Alexander McQuharr, liked nothing better than a minister to argue with—if one of the Kirk of Scotland—well and good. There was the Revolution Setlement, the Headship of Christ, the Power of the Civil Magistrate. My father enjoyed himself thoroughly and if the minister were worthy so did he. But it took a Cameronian or an Original Secession really to rouse within him, what my mother called "his bowels of wrath."

"There is a distinct Brownist strain in your opinions, Alexander," Mr. Osbourne would say—his own minister from the Kirk on the Hill. "Your father's name was not Abel for nothing!"

Mr. Osbourne generally reminded him of this when he had got the worse of some argument on the true inwardness of the Marrow Controversy. He did not like to be beaten, and my father was a dour arguer. Once it is recorded that the minister brought all the way up to Drumquhat on a Communion Friday—the "off day" as it were of the Scottish Holy Week—the great Dr. Marcus Lawton himself from Edinburgh. It happened to be a wettish day in the lull between hay and harvest. My father was doing something in the outhouse where he kept his joinery tools, and the two ministers joined him there early in the forenoon. They were well into "Freewill" before my father was at the end of the board he was planning. "Predestination" was the overword of their conversation at the noonday meal, which all seemed to partake of as dispassionately as if they had been stoking a fire—this to the great indignation of my mother, who having been warned of the proposed honour, had given herself even more

completely to hospitality than was usual with her.

Mr. Osbourne, indeed, made a pretext of talking to her about the price of butter, and how her hens were laying. But she saw through him even as he spoke.

For, as she said afterwards, describing the scene, "I saw his lug cockit for what the ither twa were saying, and if it hadna been for the restranin' grace o' God, I declare I wad hae telled him that butter was a guinea a pound in Dumfries market, and that my hens were laying a score o' eggs apiece every day—he never wad hae kened that I was tellin' him a lee!"

All day the great controversy went on. Even now I can remember the echoes of it coming to me through the wet green leaves of the mallows my mother had planted along the southlooking wall. To this day I can hear the drip of the water from the slates mingling with such phrases as "the divine sovereignty," the "Covenant of Works," "the Adamic dispensation." I see the purple flowers and smell the sweet smell of the pine shavings. They seemed like three Titans hurling the longest words in the dictionary at each other. I know nothing wherewith to express the effect upon my mind of this day-long conflict save that great line in the fifth book of "Paradise Lost":

"Thrones, dominations, principdoms, virtues, powers!"

It was years after when first I read it, but instantly I thought of that wet summer day in Lammaside, when my father wrestled with his peers concerning the deep things of eternity, and was not overcome.

My mother has told me that he never slept all that night—how waking in the dawn and finding his place vacant, she had hastily thrown on a gown and gone out to look for him. He was walking up and down in the little orchard behind the barn, his hands clasped behind his back. And all he said in answer to her reproaches was, "It's vexin', Mary, to think that I only minded that text in Ephesians about being 'sealed unto the day of redemption' after he was ower the hill. It wad hae ta'en the feet clean frae him if I had gotten it in time."

"What can ye do wi' a man like that?" she would conclude, summing up her husband's character, mostly in his hearing.

"But remember, Mary, the pit from which I was digged" he would reply, raxing down the worn old leatherbound copy of Boston's "Fourfold State" out of the wall press and setting himself to re-peruse a favourite chapter.

My father's father, Yabel McQuharr, was a fierce, hard man, and seldom showed his heart, ruling his house with a rod of iron, setting each in his place, wife, child, manservant and maid-servant, ox and ass—aye, and the stranger within his gates.

My father does not talk of these things, but my mother has often told me of that strange household up among the granite hills, to which, as a maid of nineteen, she went to serve. In those days in all the Galloway farmtowns master and servant sat down together to meals. The head of the

house was lawgiver and potentate, priest and parent to all beneath his roof. And if Yabel McQuharr of Ardmannoch did not exercise the right of pit and gallows, it was about all the authority he did not claim over his own.

Yabel had a family of strong sons, silent, dour, the doctrine of unquestioning obedience driven into them by their father's right arm and oaken staff. But their love was for their mother, who drifted through the house with a foot light as a falling leaf, and a voice attuned to the murmur of a hill stream. There was no daughter in the household, and Mary McArthur had come partly to supply the want. She had brought a sore little heart with her, all because of a certain ship that had gone over the sea, and the glint of a sailor lad's merry blue eyes she would see no more.

She had no mind for love-making, and Thomas and Abel, the two eldest sons, got very short answers for their pains when they "tried their hand" on their mother's new house-lass. Tom, the eldest, took it well enough, and went elsewhere; but Abel was a bully by nature, and would not let the girl alone. Once he had kissed her by force as, hand tied, she carried in the peats from the stack. Whereupon Alexander, the silent third brother, found out the reason of Mary's red eyes and interviewed his brother behind the barn to such purpose that his face bore the marks of fraternal knuckles for a week. Also Alexander had his lip split.

"Ye hae been fechtin' again, ye blakes," thundered their father. "Mind ye, if this happens again I will break every bone in your bodie. I will have you know that I am a man of peace! How did you get that black eye Yabel?"

"I trippit ower the shaft o' a cairt!" said Abel, lying glibly in fear of consequences.

"And you, Alexander—where gat ye that lip?"

"I ran against something!" said the defender of innocence, succinctly. And stuck to it stubbornly, refusing all amplification.

"Well," said their father, grimly, "take considerably more heed to your going, or you may run again something more serious still!"

Then he whistled on his dogs, and then went up the dykeside towards the hill.

After this, Alexander always carried in the peats for Mary McArthur, and, in spite of the taunts and gibes of his brothers, did such part of her work as lay outside the house. On winter nights and mornings he lighted the stable lantern for her before she went to milk the cows, and then when she was come to the byre he took his mother's stool and pail and milked beside her cow for cow.

All these things he did without speaking a word of love, or, indeed, a word of anything beyond the commonplaces of a country life. He never told her whether or no he had heard about the sailor lad who had gone over seas.

Indeed, he never referred to the subject throughout a long lifetime. All the same, I think he must have suspected, and with natural gentleness and courtesy he set himself to ease the girl's heart-sore burden.

Sometimes she would raise her eyes and catch him looking at her—that was all. And more often she was conscious of his grave staid regard when she did not look up. At first it fretted her a little. For, of course, she could never love again—never believe any man's word. Life was ended for her—

ended at nineteen! So at least Mary McArthur told herself.

But all the same, there—a pillar for support, a buckler for defence, was Alexander McQuhrr, strong, undemonstrative, dependable. One day she had cut her finger, and he was rolling it up for her daintily as a woman. They were in the shearing field together. Alexander had the lint and the thread in his pocket. So indeed he anticipated her wants silently all his life.

It had hurt a good deal, and before he had finished the tears stood brimming in her eyes.

"I think you must get tired. I bring all my cut fingers to you, Alec!" she said, looking up at him.

He gave a kind of gasp, as if he were going to say something, as a single drop of salt water pearly itself and ran down Mary's cheek; but instead he only folded the lint carefully in at the top, and went on rolling the thread round it.

"She is learnin' to love me!" he thought with some pleasure, but he was too bashful and diffident to take advantage of her feeling. He contented himself with making her life easier and sweeter in that hard upland cantonnement of more than military severity, from whose rocky soil Yabel and his sons dragged the bare necessities of life, as it were, at the point of the bayonet.

All the time he was thinking hard behind his broad forehead, this quiet Alexander McQuhrr. He was the third son. His father was a poor man. He had nothing to look for from him. In time Tom would succeed to the farm. It was clear, then, that if he was ever to be anything, he must strike out early for himself. And as many a time before and since, it was the tears in the eyes of a girl that brought matters to the breaking point.

Yes, the wet eyes of a girl—that is, of Mary McArthur, as she looked up at him suddenly in the harvest-field among the serried lines of stooks, and said, "I think I bring all my cut fingers to you, Alec!"

Something, he knew not exactly what, appealed to him so strongly in that word and look, that resolve came upon him sudden as lightning and binding as an oath—the man's instinct to be all and to do all for the woman he loves.

He was unusually silent during the rest of the day, so that Mary McArthur, walking beside him down the laneway to bring home the cows, said, "You are no vexed wi' me for anything, Alec?"

But it was the soul of Saunders McQuhrr which had come to him as a birthright—born out of a glance. He was a boy no longer. And that night, as his father Yabel stood looking over his scanty acres with a kind of grim satisfaction in the golden array of corn stooks, his son Alexander went quietly up to him.

"Father," he said, "next week I shall be one-and-twenty!" In times of stress they spoke the English of the schools and of the Bible.

His father turned a deep-set irascible eye upon him. The thick over brooding brows lowered convulsively upon him. A kind of illuminating flash like faint sheet lightning passed over the stern face. A week ago, nay, even twenty-four hours ago, Saunders McQuhrr would have trembled to have his father look at him thus. But—he has bound up a girl's finger since then, and seen her eyes wet.

"Well, what of that?"

The words came fiercely from Yabel, with a rising anger in them, a kind of trumpet heralding the storm.

"I am thinking of taking a herd's place at the term!" said Alexander quietly.

Yabel lifted his great body off the dyke-top, on which he had been leaning with his elbows. He towered a good four inches above his son, though my father was always considered a tall man.

"You—you are going to take a herd's place—at the term—you?" he said slowly and incredulously.

"Yes," answered his son; "you will not need me. There is no outgate for me here, and I have my way to make in the world."

"And what need have you of an outgate, sir," cried his father. "Have I housed you and schooled you and reared you that, when at last you are of some use, you should leave your father and mother like a day-labourer on Saturday night?"

A day labourer on Saturday night gets his wages—I have not asked for any!"

At this answer Yabel stood tempestuously wrathful for a moment, his hand and arm uplifted and twitching to strike. Then all suddenly his mood changed. It became scornfully ironic.

"I see," he said, dropping his arm, "there's a lass behind this—that is the meaning of all the peat-carrying and milking and handfasting in corners. Well, sirrah, I give you this one night. In the morning you shall pack. From this instant I forbid you to touch aught belonging to me, corn or fodder, horse or bestial. Ye shall tramp, lad, you and your madam with you. The day is not yet, thank the Lord, when Abel McQuhrr is not master in his own house?"

But the son that had been a boy was now a man. He stood before his father, giving him back glance for glance. And an observer would have seen a great similarity between the two, the same attitude to a line, the massive head thrown back, the foot advanced, the deep set eye, the compressed mouth.

"Very well, father!" said Alexander McQuhrr, and he went away, carrying his bonnet in his hand.

* * * *

And on the morning that followed the sleepless night of thinking and planning, Alexander McQuhrr went forth to face the world, his plaid about his shoulders, his staff in his hand, his mother's blessing upon his head—and, what was most of all to a young man, his sweetheart's kiss upon his lips.

For in this part of his mandate Yabel had reckoned without his host. His wife, long trained to keep silence for the sake of peace, had turned and openly defied him—nay, had won the victory. The "man of violence" knew exactly how far it was wise to push the doctrine of unquestioning wifely obedience. Mary McArthur was to bide still where she was till—well, till another home was ready for her. And though her eyes were red, and there was no one to bind up her cut fingers any more, there was a kind of pride in her face too. And the image of the young sailor man over seas utterly faded away.

At ten by the clock Yabel McQuhrr, down in his harvest field, saw his son set out. He gave no farewell. He waved no hand. He said no word. All the same, he smiled grimly to himself behind the obedient backs of Tom and Abel the second.

"There's the best stuff o' the lot in that fule laddie," he growled; "even so for a lass's sake left I my father's house!"

And of all his children, this dour, hard-mouthed, gnarl-fisted man loved best the boy who for the sake of a lass had outcasted himself.

* * * *

It was to a herd's house, shining white on a hillside, a bonnie burnie thrilling below, the red heather surging about the garden dyke on all sides, that Alexander McQuhrr took his wife Mary a year later. And there in the fullness of time my brother Willie was born—the child of the cot house and of the kail-yard. In time followed other, if not better things—first a small holding, then a farm—then I, Alexander the second. And still, thank God, we, the children of Mary McArthur, run with all our cut fingers to his steadfast, loving, silent man, Saunders McQuhrr, son of Yabel, the Man of Violence, and Wrath.

I think we learned the trick from my mother.

There is an easy, simple way to tell if a diamond is genuine. Make a small dot on a piece of paper with a lead pencil and look at it through the diamond. If it shows but a single dot the diamond is genuine. If it shows more than one or a mark appears scattered, it is false, no matter what the cost.

A Lesson in Patience.

"Mother," said Mary, "I can't make Henry put his figures as I tell him."

"Be patient, my dear and do not speak so sharply."

"But he won't let me tell him how to put the figures, and he does not know how to do it himself," said Mary, pettishly.

"Well, my dear, if Henry won't learn a lesson in figures, suppose you try and teach him a lesson in patience. This is harder to teach, and harder to learn, than any lesson in figures; and perhaps when you have learned this, the other will be easier to both."

A Long suffering Dog.

My brother once finding a little chicken about two weeks old with a broken leg undertook to perform a surgical operation. He split a quill toothpick in two, used it as a splint for the damaged member, and then kept the sufferer in his room, to see how his experiment would work. In a day or two the little creature was running all over the house, and its only care was to find at bedtime a better substitute for the down shelter to which it was accustomed than the cotton-lined box we provided. It soon noticed our cocker spaniel, stretched out in front of the parlor fire, and cautiously approaching, cuddled up to him.

The onlookers recommended the restless dog to keep quiet, and soon the infant, pursuing its investigations, slipped under one of the long silken ears, which were the pride of the family—and of the cocker. This was too much, and "Coaly" jumped up with a growl, but after some coaxing lay down again; and the chicken immediately snuggled back in that tempting refuge. "Coaly" with one eye on us and an indignantly contemptuous expression, lay still while this spoiled darling kept up its exasperating "cheep! cheep!" merging into the three-toned twitter which means "I want to go to sleep" right in his very ear.

He occasionally manifested his injured feelings by an upturned corner of the lip, with a gleam of white teeth, but actually endured this outrage of his self-respect for several weeks, until the invalid, completely restored, was returned to the bosom of its original family.—Los Angeles Times.

Ministers and Churches.

Our Toronto Letter.

The visit of the Duke and Duchess of Cornwall has overshadowed all else during this week. The city has been given up to revelry, and though there has been very much to commend there has been very much more to deplore. Were it possible for the royal visitors to see us as we are instead of seeing the gilded surface we present to them, they would not be impressed with the sturdiness of Canada as we have been led to believe they have been.

The vulgar curiosity of men and women in all classes was pitiable. On the other hand it ought to be said that in all classes there have been those whose self-respect and whose respect for our visitors came out in a marked degree. But the scene at the Legislative Buildings, on Friday night, when, with an utter disregard for age or sex, there was a mad rush to be first to touch the hand of royalty, does not make us think better of our Canadian citizens. It is easy to lay the blame upon the lack of proper police control. There should have been no need for this control. Those who were present were presumably law-abiding citizens, whose desire was to show their allegiance to the representative of royalty, and their respect for the members of the royal family who were our guests.

Beneath this strata were those who celebrated in their own way. Over the bar of one saloon in the city in one evening there were twelve hundred dollars spent in liquor. There were other saloons more favourably situated than this one; and in some instances, we doubt not, the amount taken in would far exceed this sum. The result was seen in the street, and too often among the younger men. It is such experiences that make the statement credible that drinking is on the increase. We would fain protest against the acceptance of this statement, but in the face of such scenes as were witnessed during the closing days of the past week, protest seems foolish. We can only set ourselves to seek the most effective corrective.

That is one side, and we are glad to dismiss it first. The other side shows a people whose welcome was hearty and real. There was not so much cheering as we have heard at other demonstrations. At times it seemed as if a painful silence might well be broken by a British cheer. But when it was given it was given with a will, and the royal party were quick to recognize and respond to it.

There were addresses in abundance. Our own Church wisely refrained from thrusting herself upon the attention of the public. She gave her expression of continued loyalty in her official address, and does not need to be constantly protesting how much she loves her king and the Empire over which she bears rule. Her members did not care to segregate themselves, but as citizens joined in the general welcome given to the Duke and Duchess.

In church circles, as in other departments of work there, has not been much of note. The Ministerial Association began its meetings on Monday last, when the new President, the Rev. T. H. Rogers, gave his inaugural address. This will be followed in a fortnight by a paper by one of the fathers of the Church, the venerable Dr. Gregg, who has chosen for his subject a review of Dr. George Adam Smith's recent book. The promise of an excellent programme will make the meetings interesting from the start.

All the departments of College work are again in full swing. Lectures began last Monday. The department of special lectures to the ladies of the Training Home for missionaries began early in the week; and this also is now fairly under way. There is a good attendance of students, and they are already settling down to work with a will. One new feature, that does not come directly within the scope of College work, but that offers an advantage of which many will avail themselves, is a series of special lectures on church music arranged by the management of the Conservatory of Music, and given to students at a very low rate. These, if well attended, and the course of study faithfully prosecuted, will be most beneficial to those who will afterwards have so much to do in the conduct of the church praise. Too little attention has been paid to this important subject in the past, and the praise of our church services has gradually drifted out of the control of the minister and his session, and into the hands of those who are musicians and nothing more. The result has been a musical service that is showy but not devotional.

Already there are preparations for the approaching Conference in Knox College, which is to be held this year in the opening weeks of December, instead of the closing days of January and the first days of February. The change was made after careful consideration, and largely upon the recommendation of those who found it difficult to attend just after the new year opening. The expectation is that there will be a much larger attendance than formerly, and we hope it may be verified. But those coming will need to make their plans accordingly and it is not too early to begin. The programme, as printed in the last Knox College Calendar, will be followed in almost every particular, but other programmes will be issued immediately.

Ottawa.

Rev. Dr. Moore, Convener of the Foreign Mission Committee, is in Toronto this week attending a meeting of the Committee.

The session of Mackay Presbyterian church has decided to increase the number of elders. Next Sabbath the pastor, Rev. Norman MacLeod, will preach on the Qualification and Duties of Elders; and a week thereafter the congregation will vote, when the six names receiving the highest number of votes will be declared elected.

It is with much pleasure we learn of the excellent work being done in Stewarton church. Minister and people co-operating earnestly and zealously in furthering the Kingdom of the Master. On Thursday evening the ladies of the congregation will be "at home," in the Church from 8 to 10 to the members and friends of the Church.

At the annual meeting of the Woman's Foreign Missionary society of Bank street church Mrs. Crombie gave an interesting address on missions. Rev. Thurlow Fraser read from the leaflet the message of Dr. McKay, of Formosa, to the church. Dr. Moore led in prayer. The thank offering which was taken up at the close amounted to \$75. Mrs. Gardner presided at the meeting.

Last Sabbath the Sacrament of the Lord's Supper was dispensed at the forenoon service in Stewarton church when seven were added to the membership. There were large congregations at both services and, in the evening, Mr. Herbison preached with much power from the words, "Can there any good thing come out of Nazareth?" "Come and see."

Rev. Dr. Armstrong, in St. Paul's last Sabbath morning, made reference to the meeting of the Home Mission Committee he had attended in Toronto early in the week. He stated that the work was constantly expanding and remarked on the necessity for still larger contributions to enable the Church to follow our people into the new fields with Gospel ordinances.

The Presbyterian Ministerial Association met on Monday in the parlors of Bank street church. Rev. Dr. Herridge presided. There was a good attendance of members. Rev. D. M. Ramsay was elected president and Rev. A. E. Mitchell, secretary. A committee was appointed to draw out a programme for the season's work. Rev. Dr. Moore was appointed to look after biblical instruction in the Normal school. Rev. D. M. Ramsay will read a paper and deliver his inaugural address at the next meeting.

At the annual meeting of the choir of St. Andrew's church the report of the honorary secretary-treasurer, Mr. Alexander, showed the finances to be in a healthy condition. The election of officers for the ensuing year resulted as follows: Hon. President—Rev. Dr. Herridge, President, F. H. Chrysler, K. C., Vice-President, Col. Blackadar, Hon. Sec'y-Treas.—L. H. Alexander, B. A., Members of Council—Mrs. W. Hutcheson, Mrs. Alexander, Mrs. Allen, Messrs. Bethune, Lawson, Ross.

The efficient Field Secretary of the Lord's Day Alliance—Rev. J. G. Shearer, B. A.,—was in the City a couple of days early this week. He addressed the congregation of Bank street on Sabbath evening, giving a cheering account of the progress of the work since his last visit. At a special meeting of the Ottawa branch, held on Monday afternoon, it was decided to prosecute a vigorous canvass for new members and for subscriptions, so that the best possible showing might be made by the end of this month. The following ministers were appointed to further the interests of the alliance in the counties in Eastern Ontario: Rev. D. M. Ramsay, Glen-garry county; Rev. Norman MacLeod, Stormont

county; Rev. S. G. Bland and Rev. A. E. Mitchell, Lanark and Renfrew counties; Rev. J. W. H. Milne, Prescott and Russell counties; Rev. John Scanlon, Carleton county. It will be the duty of these ministers to see that the work of the alliance is carried on systematically in these counties, to co-operate with the local branches, and to establish new societies where possible. Rev. Mr. Shearer gave a short address on the work of the Alliance. Rev. S. G. Bland presided.

Bank street church looks fresh and attractive after the process of renovation which has just been completed. A re-adjustment of the electric lights is a great improvement. At the communion service last Sabbath morning twelve additional names were added to the membership.

The Rev. Mr. and Mrs. Seylaz of Hull, have been celebrating the twenty-fifth anniversary of their wedding. Mr. Seylaz is the pastor of the French Presbyterian church. The members of the Ladies Aid of St. Andrew's church and the teachers of the Presbyterian Ladies College besides many friends of the couple were present. A most enjoyable time was spent and Mr. Seylaz and his estimable wife received many congratulations from their friends. Many beautiful presents were received among which was a silver pitcher from Mrs. C. Seybold, Miss Seylaz gave a silver cream jug and sugar bowl while the ladies Aid of St. Andrew's church gave a silver tea set including a silver water jug and a dozen silver forks. Tea was served during the evening at which Mrs. Walter Bronson presided.

A pleasant event last week was the celebration of the semi-jubilee of Dr. Glashan as the inspector of public schools in this City. Mr. Hiram Robinson, who was Chairman of the Board when Dr. Glashan was appointed, was appropriately asked to preside at the meeting in the Assembly Hall of the Normal School. The presentation of a fine oil portrait of the Inspector by Miss Stewart, principal of the Maria Street school, who also read an appreciative address in which allusion was made to the great number of pupils which had passed through the schools during Dr. Glashan's inspectorate, and to the honors they had won in all walks of life—in business, in the professions and on the battlefield. His scientific work, she said, had been suitably recognized by the bestowal of the degree of Doctor of Laws by Toronto University, but his work in the schools had been the greater, if not the more brilliant achievement. Congratulatory addresses were given by Rev. Dr. Herridge, Principal McMillan, of the Collegiate Institute, Mr. Thomas McJanet, of the Kent Street School, and others; there were also read messages from Hon. G. W. Ross, Premier of Ontario, from the Minister of Education, and many others. The City of Ottawa is to be congratulated on having so efficient an Inspector of public schools in the person of Dr. Glashan—"the best Inspector in Ontario," as one of the speakers tersely put it.

Montreal and Quebec.

To the great delight of the St. Giles' congregation the Rev. J. R. Dobson has declined the unanimous call extended to him by St. John's church, Moncton, N. B., the largest congregation in the Maritime provinces. The church building will accommodate 1,100 persons. There are 240 families and 614 members, besides adherents, in attendance. The church property is valued at \$40,000, and the debt is very small. The revenue last year was \$6,000.

A new church was opened at Upper Lachute, one of the outside stations of Lachute congregation, on the 29th ult., by the Rev. N. Waddell, B. D., their former pastor, who was unanimously requested to preach the first sermons in their new building. A very large congregation greeted him, standing room being scarcely available. The collections on Sunday, together with the proceeds of a tea-meeting held on Tuesday evening, amounted to \$165. The church is almost free of debt.

A very pleasant social was given by the ladies of Zion Church, Hull, in the basement of the church on Tuesday evening of last week. The choir rendered excellent service, and Mrs. Bonnie gave a popular reading. A very important part of the program was an address and presentation of a travelling satchel to Mrs. J. R. MacKay, on the eve of her departure to California. The presentation was made by Mrs. M. H. Scott in a very happy style. Mrs. MacKay expects to be away for the winter, and will go feeling she has the sympathy and prayers of the members of the congregation.

Eastern Ontario.

Rev. Mr. Reid, of Sonya, occupied the pulpit of Knox church, Beaverton, Sabbath last.

Rev. P. W. Currie, having accepted the call to Brantford, is removing his family from Beaverton.

The induction of Rev. A. J. McMullen, B. A., formerly of Springville, O., into the charge of Merrickville, took place last Thursday.

Burns' church, Martintown, which has been handsomely renovated and repaired, was reopened last Sabbath, when Rev. James Cormack, B. A., of Maxville, conducted special services. The offering on this occasion was generous.

Rev. Wm. McDonald, M. A., B. D., has received a call to the united Presbyterian congregations of Hyndman and Osgoode Line, Dundas county. Mr. McDonald is likely to accept it, and although the official steps necessary for his ordination and induction will require some time, he preached last Sabbath in his new charge.

The *Almonte Gazette* says: Rev. Dr. Bayne, of Pembroke, occupied the pulpit of St. John's church on Sunday last and preached two very able sermons. In the morning his theme was "The Rich Man and Lazarus," and in the evening "The Crucifixion of Christ." Dr. Bayne is a preacher of great power. His sermons are full of thought, his language eloquent, and his delivery free and distinct.

The *Hull City Advance* says: Rev. M. H. Scott, of Zion Church, Eddyville, preached the anniversary sermons last Sabbath of the Wellington Presbyterian congregation, township of North Gower. The pastor of that congregation, Rev. J. Lochead, took Mr. Scott's services in Eddyville. The congregation at both services at Wellington were very large, seats all full and the aisles furnished with benches and chairs for the overflow of worshippers. Mr. Lochead's sermons in Zion Church were very instructive and interesting.

At the last meeting of North Bay Presbytery a large docket of business was disposed of, including careful consideration of Home Mission work; and Rev. J. Beckett was appointed to visit Sprucedale and Doe Lake field. A commission was also appointed to visit Elmsdale and Novar field. The commission appointed at last meeting to visit Loring and Induct Rev. R. V. McKibbin, B. A., into that field, consisting of Rev. Messrs. Smith, Steele, and Henderson, reported the fulfillment of their mission, and their report was received and adopted.

At the induction of Rev. Andrew Henderson, M. A., into the charge of Magnetawan, Spence and Ahme Lake, the Moderator of North Bay Presbytery, Rev. W. G. Smith, presided; Rev. Mr. Burnet, Rouseau, preached; Rev. J. Beckett addressed the minister and Rev. A. McVicar the people. At the conclusion of the services Rev. J. Beckett introduced the pastor to the congregation, who gave him a hearty welcome. A public reception was held in the evening at which Rev. J. Beckett was chosen chairman and addresses given by Revs. A. McVicar, J. Steele, S. Childerhose, Dr. Findlay, Mr. Wilson, resident Methodist minister, and the newly inducted pastor, Rev. A. Henderson, M. A. The addresses were all of a congratulatory, stimulating inspiring and instructive nature, on a high spiritual plane, and were well received by an audience which filled the church. Mr. Henderson commences work here with every prospect of a fruitful pastorate.

Northern Ontario.

Rev. G. C. Little, of Corbetton preached at Hornings Mills on Sabbath last, the pastor, Rev. A. E. Neilly being on a holiday at London.

Rev. A. Thompson, of Hepworth, whose resignation has been reported has at the solicitation of his people decided to remain in his present charge.

St. Paul's church, Wiarton, held their annual Harvest Home services on Sabbath. Rev. D. Currie, of Keady, preaching appropriate sermons morning and evening.

Rev. L. McLean, of Duntoroon, exchanged pulpits with Rev. A. E. Neilly, and conducted largely attended Harvest Home services at Hornings Mills on Sabbath the 6th inst.

Sabbath the 6th inst. was communion day in the Laurel and Black's Corners congregations. At Laurel the attendance was very large and seven new members were received, making an addition to the membership of twenty-seven during the present year.

Western Ontario.

The Presbyterians of Tottenham, held a very successful social recently.

Rev. Geo. Cuthbertson, of Toronto, formerly of Wyoming, has been visiting friends at Sarnia. Rev. F. Ballantyne, of London, who is supplying for three weeks at Sombra and Duthill, was a welcome visitor at the Guthrie manse last week.

Rev. Dr. McRobbie, of Sarawak, has been preaching anniversary sermons at Moore Line church. Over twenty years ago the Doctor was minister of this and Mandaamin charges; and former friends were glad to greet him again.

The harvest home festival and concert of Chalmers' Church, London, was largely attended; and the Ladies' Aid Society, under whose auspices the entertainment was held, is to be congratulated on the success which attended their efforts. The speaking and music were of a high order; and the refreshments what might be expected from the ladies of Chalmers' church.

A short time ago a committee from the Union Park Congregational Church of Chicago visited London, and formally extended a call to Rev. Dr. Robert Johnston, of St. Andrew's Church. The call after due consideration was declined. The Union Park Congregational Church is the largest possessed by the denomination in Chicago. It has a seating capacity of 2,000, and is the collegiate church of the denomination. Its congregation is an influential one.

Rev. Thomas Wilson, of King street Church, London, announces a series of sermons for working men by various ministers, as follows: "The Church's Need of the Workingman," Rev. T. Wilson, pastor; "The Workingman's Need of the Church," Rev. E. B. Chestnut, Hamilton; "The workingman and the Day of Rest," Rev. J. G. Shearer, Toronto; "The Workingman's Charges Against the Church, Stated and Answered," Rev. T. Wilson, pastor; "An Artisan, Yet a Nobleman," Rev. E. R. Hutt, Ingersoll; "Our Greatest Men Come from the Working Classes," Rev. Dr. Mackay, Woodstock.

Winnipeg and West.

Rev. Mr. Hamilton has taken charge of the congregation at Indianford, Man., vacant through the recent resignation of Rev. Mr. Boyd, who intends taking a post graduate course at Manitoba college.

Rev. George Arnold, B. D., recently inducted into the pastoral charge of Knox church, Portage La Prairie, has been heartily welcomed by the congregation. The attendance at the Sabbath services is steadily gaining.

At the request of the synod of B. C., Rev. W. A. Wilson, returned missionary from Nee-much, India, has been visiting a number of the Presbyterian congregations in this province in the interest of the foreign mission work of the church. He has already held a number of meetings.

On the 28th September was celebrated at Kildonan the fiftieth anniversary of the first service on the bank of the Red River held by the late Rev. Dr. John Black. The congregation has issued a handsome souvenir programme of the services. It contains a cut of the church and part of the cemetery surrounding, and the words: 1851-1901. Souvenir Jubilee Service, Kildonan, September 28th, 1901. To commemorate the first service by Rev. Dr. Black, the Presbyterian pioneer of the Red River." A picture of Dr. Black is also given, and the names and dates of induction of the pastors who succeeded him, as follows: Rev. John Black, D. D., 1851; Rev. John Pringle, inducted September 21, 1852; Rev. W. H. Spence, inducted autumn, 1887; Rev. C. D. McDonald, Ph. D., inducted spring, 1890; Rev. William McKinley, inducted December 2, 1892; Rev. J. H. Cameron, B. A., inducted July 30, 1897.

The Rev. Alexander Connell, B. D., the well known pastor of Regent Square Church, London, has recently been at Grimsby, where he preached in Gaelic for the benefit of the Highland girls who were in port in connection with the herring season. A large number hailed from Stornoway, and were pleased that a service in their native tongue had been arranged for them.

British and Foreign Items.

Mr. Andrew Carnegie has presented an organ to Dalry Free Church.

In Sweden purchase of medicine from abroad by individuals is forbidden by law.

Of all the 38 hereditary rulers of Europe today only 16 have sons for their heirs.

Major-General Hulton has been appointed to command the Federal troops in Anstralia.

A memorial tablet to the Rev. G. H. C. Macgregor was unveiled at Notting Hill last week.

Professor George Adam Smith has completed his work on Deuteronomy for the Polychrome Bible.

The Princess Heinrich XIX. of Reuss has been converted to Protestantism at the age of fifty-two.

Rev. Dr. Mitchell is to retire from the office of clerk to the Dunfermline Established Church Presbytery.

The proportion of people in Norway who speak English is larger than in any other country of the world.

Dr. Hunter, Edinburgh, has been appointed assistant of Sutherlandshire, in room of Dr. Clark, resigned.

Statistics show that Britain is foremost among letter-writing nations, France lagging far behind in this matter.

A pipe organ has been introduced in the South Church, Paisley. It is the gift of a lady in the congregation.

It is said that Dr. James Stewart, of Lovedale, is about to resign his position on grounds of health, and to take up his residence in Scotland.

A well-known figure has been removed from the religious life of Glasgow by the death of Mr. Wm. J. Govan, which took place at Rothesay.

There died at the Manse, Arrochar, on the 17th ult., the Rev. James Dewar, M. A., in the 78th year of his age and the 50th year of his ministry.

It is said that the Brooklyn Bridge is not safe enough, has been greatly neglected under Tammany "municipal ownership," and is in urgent need of repair.

In view of the earthquake at Inverness, it is interesting to note that exactly 100 years before (on Sept. 18th, 1801) the town had a similar experience.

Forfar is now apparently a temperance town as, in being "one of the drunkenest places on the face of the earth," it has now become one of the soberest.

By the recent death of Mr. Robert Morrison, for 66 years with W. & R. Chambers, another interesting link with the business and literary life of old Edinburgh has been broken.

At Melbourne the House of Representatives has adopted a clause of the Immigration Bill prohibiting the entry into the Commonwealth of anyone under contract to do manual labor.

A Paisley man who failed years ago has done well by his creditors. After a successful stay in the United States he went back and discharged all his old liabilities. There is honesty as well as poetry in Paisley.

Any doubt that may have existed as to the fate of Battle Abbey is now removed by the definite announcement that the historic property is to be put up to public auction in London on November 26th. The estate, including the domain of the ancient abbey, extends over 6,000 acres.

The inhabitants of Olympia, in the Peloponnus, have just captured and killed a tiger, whose skin was purchased by the National Zoological Museum. No one could explain how this ferocious animal was found wandering in the Peloponnus.

The Rev. G. A. Johnston Ross, of Westbourne Park Presbyterian Church, will probably succeed to the church at Cambridge vacated by the Rev. Halliday Douglas, M. A., who has been appointed to a professorship in Canada.

TO CONSUMPTIVES.

The undersigned having been restored to health by simple means, after suffering for several years with a severe lung affection, and that dread disease Consumption, is anxious to make known to his fellow sufferers the means of cure. To those who desire it, he will cheerfully send (free of charge) a copy of the prescription used, which they will find a sure cure for Consumption, Asthma, Catarrh, Bronchitis and all throat and lung affections. He hopes all sufferers will try his remedy, as it is invaluable. Those desiring the prescription, which will cost them nothing, and may prove a blessing, will please address.

Rev. EDWARD A. WILSON, Brooklyn, New York

World of Missions.

Waiting for the Consolation of Israel.

It is an old saying that the Jewish race is one of the miracles of history. A race so gifted in music, in poetry, and in philosophy; so scattered, yet so distinct; the most passionately patriotic of all peoples wandering homeless among the nations because, when Messiah came, they refused Him a spot whereon to lay His weary head. It is with an infinite pity that we read of the Wailing Place by the wall of Jerusalem, where to this day sorrowful heads are bowed with woe, and sorrowful voices lament with tears the golden days of the heroic past. But it is also with steadfast hope that we wait for the Consolation of Israel. "The thing is true, but the time appointed is long."

Our Lord Jesus condescended to be born of a Jewish mother and to be brought up in a Jewish home. To the Jews we owe our knowledge of Him Who is the Light of the World, as of the individual soul. What shall we render to them for all that they have given us? Shall we not take an interest in all Jewish boys for the sake of the stainless boyhood in the home at Nazareth? Shall we not teach the Jews of to-day the New Testament as their fathers have taught us the Old?

They are a difficult people, and who can wonder that beside their hoary religion the glad tidings which we preach seems but the growth of yesterday—a plant without a root which must wither away? Let us not be disappointed that they do not press into the Kingdom in crowds, for strait is still the gate and narrow the way. "One by one ye shall be gathered, O ye children of Israel." We forget how much it means to them to come forth and be baptized. It means loss of work, social ostracism, and hardest of all, hatred and persecution from their nearest and dearest. Truly for them the hymn is full of meaning,

"Jesus, I my cross have taken,
All to leave and follow Thee,
Destitute, despised, forsaken,
Thou from hence my all shalt be."

And so it may be that the number of converts is few, but the leavening influence of our Missions is great. The seed which is being sown, sometimes even in tears, will be reaped, assuredly, with joy. Our Jewish Missions are full of life, and life spells growth, and growth means, on our part, more prayer and more money. It is the dream of those in charge to found a Medical Mission at Constantinople to help the poor Jews of Haskeni. And a dream that is committed to God returns to us a reality by and by. Who will help? Who will build a hospital? Who will offer for medical work, taying, "Here am I, send me"? Who will pray "the effectual fervent prayer" that "availeth much"?—Life and Work.

In reply to a question, How many mission converts lapse? Dr. N. Macvicar, of Biantyre, British Central Africa, says, in the *Church of Scotland Mission Record*, that out of a total of 314 men (with 5 exceptions young men) who have been baptized from the beginning of the African mission up to December 31, 1899, only 26 have lapsed from membership. Seeing that many of the converts are now living at a distance from any of the churches, and are exposed to temptations from their heathen neighbors often hard to be resisted, the proportion of the lapsed is remarkably small.

Health and Home Hints

A man should weigh 26 lb. for every foot of his height.

The most laxative fruits are apples, figs, prunes and peaches.

Never put any warm food away in a covered dish, as the steam arising therefrom will surely cause moulding.

Blood oranges are sometimes artificially produced by injecting a few drops of claret through a small aperture in the rind.

The use of fruit diminishes acidity and antagonizes rheumatism. The acids in fruit undergo changes which diminish the acidity of the blood and aid in the elimination of uric acid.

To prepare unfermented wine for use at the communion service or in the sick room is as simple as canning fruit, and is on the same principle. Press the juice from grapes, and to one pint take a half pound of sugar. Boil a few minutes and can while hot. Nothing is better than the self-sealing cans commonly in use.

Salad Rolls.—Scald one cupful milk, add one and one-half tablespoonfuls sugar, one-half teaspoonful salt and two tablespoonfuls butter. When lukewarm add one yeast cake dissolved in one-fourth cupful lukewarm water, the white of one egg beaten stiff and three and three-fourth cupfuls flour. Knead, let rise, shape, let rise again, and bake in a hot oven over fifteen minutes. Always make rolls small.

Braised Chicken.—Prepare as for roasting, omitting the filling. Place in the bottom of a braising pan half a carrot cut into dice, a small onion sliced, with a sprig of parsley. Now place the chicken on top of these, and add half a pint of water or stock, salt and pepper. Cover and cook in a quick oven an hour and a half, basting frequently. When done, remove from the pan, make a gravy with the liquor from the braising pan, a tablespoonful of butter and two of flour. Season to taste, and serve with the chicken.

To derive benefit from the exercise of walking, it is necessary to walk with a light, elastic step, which swings the weight of the body so easily from one leg to the other that its weight is not felt, and which produces a healthy glow, showing that the sluggish blood is stirred to action in the most remote veins. This sort of walking exhilarates the whole body and produces healthful fatigue.

Clear Soup.—Five pounds of shin of beef, three quarts of cold water, eight cloves, one-half of a bay leaf, three sprigs of parsley, one teaspoonful of pepper corns, four leeks cut fine or two onions chopped, one-half of a cupful each of chopped white turnip and carrot. Wipe the meat, remove the fat and cut in small pieces. Melt the fat in a pan and fry quickly in it about one-quarter of the meat until very brown. Add the remainder with the bone and the cold water and let stand for an hour, then put on the fire and heat slowly to the simmering point. Simmer steadily for five hours, add prepared vegetables and seasonings and simmer for an hour longer, then strain and set away until cold. Remove all fat from the stock. Put into the soup kettle with the whites and crushed shells of three eggs, the former whipped to a soft froth. Stir constantly until the soup reaches the boiling point, boil without stirring for five minutes, draw to the side of the fire, where it will barely simmer for ten minutes. Strain through a double thickness of cheese cloth wetted in cold water.

The Lesson of Health

IS ONE TAUGHT BY THE EXPERIENCE OF OTHERS.

LEARN THIS LESSON WELL AND THE RAVAGES OF DISEASE WILL NO LONGER BE SO PREVALENT—THE STORY OF ONE WHO HAS BEEN BENEFITED AND WHO OFFERS HER EXPERIENCE TO AID OTHERS.

From L'Sorelois, Sorel, Que.

Among the multitude of ailments that afflict humanity there are few that cause more acute misery than indigestion or dyspepsia, as it is variously called. Both young and old are susceptible to its attacks, and its victims throughout the country are numbered by tens of thousands. Among the disagreeable symptoms which accompany dyspepsia and make it easily recognizable, are weight, uneasiness and a heavy feeling in the stomach after eating, a feeling of weariness, sick headache and dizziness, pains in the stomach, offensive breath irritability, etc. Ordinary medicines will not cure dyspepsia. They may relieve its symptoms temporarily, but the trouble always returns and each time in an intensified form. Dr. Williams' Pink Pills is the only medicine which will thoroughly and effectively cure dyspepsia. These pills act not merely upon the symptoms, but on the disease itself through the blood, hence through the stomach, which is strengthened and restored to its normal functions.

Mrs Alf Lussier, a lady well known in Sorel, Que., is one of the many who have been released from the clutches of dyspepsia through the use of Dr. Williams' Pink Pills, and in the hope that her experience will be of benefit to some other sufferer she gives the following story for publication: "For over two years I was a sufferer from dyspepsia or bad digestion. The disease became chronic and I was an almost continual sufferer from headaches, heartburn and heart palpitation. All sense of taste left me and at times my stomach was so weak that I was unable to keep any food on it, and this caused me more distress than one could imagine. Although I tried several remedies, none of them gave me any relief, and I began to regard my life as a burden, rather than a joy as it should be. One day while reading I came across a case similar to my own, cured through the use of Dr. Williams' Pink Pills, so in the hope that I would receive similar benefit I decided to give the pills a trial. I had not taken the pills long before I could see that my hopes for recovery were being realized. By the time I had taken half a dozen boxes all symptoms of the trouble had disappeared and I was able to enjoy life as I did before being seized with the malady. I have no hesitation in saying that I think that Dr. Williams' Pink Pills are the best known cure for dyspepsia, and I would strongly advise all sufferers to give them a trial.

The old adage "experience is the best teacher" might well be applied in cases of dyspepsia, and if sufferers would only be guided by the experience of those who have suffered but are now well and happy through the use of Dr. Williams' Pink Pills, there would be less distress throughout the land. Dr. Williams' Pink Pills can be had at all dealers in medicine or by mail, post paid, at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Red Deer, 3 Sept., 3 p.m.
Kamloops, Enderby, 4th Sept., 10 a.m.
Kootenay, Cranbrook, B.C., 27 Aug.
Westminster St. Andrew's, Westminster, Feb. 26.
Victoria, Victoria, 3 Sept., 10 a.m.
SYNOD OF MANITOBA AND NORTHWEST
Brandon, Brandon, 5th March.
Superior, Kooewatin, 10 Sept., 10 a.m.
March, 1901.
Winnipeg, Man. Coll., bi-mo
Rock Lake, Manitow, 5th March.
Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 pm
Minnedosa, Shoal Lake, March 5, 1901.
Melita, Carnduff, 12 March.
Regina, Regina, 3rd Sept.

SYNOD OF HAMILTON AND LONDON.
Hamilton, Knox, 12th March.
Paris, Woodstock, 12th March.
London, 1st Tuesday, April, 1 p.m. to
finish business, First Ch.
Chatham, Ridgeway, 10th Sept. 10 a.m.
Stratford, Motherwell, Sept. 3
1901.
Huron, Clinton, 9th April.
Sarnia, Sarnia.
Maitland, Wroxeter, March 5 10 a.m.
Bruce, Port Elgin, 10th Sept., 10.30 a.m.
Brandon, Brandon, 5th March.

SYNOD OF TORONTO AND KING TON.
Kingston, Chalmer's, Kingston, March
12 8 p.m.
Peterboro, Port Hope, 12th March, 1.30
p.m.
Whitby, Whitby, 16th April.
Lindsay, Cannington, Sept. 17, 11 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Orangeville, Tuesday in May prior to
the week of synod meeting.
Barrie, Midland, 17 Sept. 3 p.m.
Owen Sound, Owen Sound, 3 Sept 10 am
9th, 10 a.m.
Algoma, Little Current, 2 Oct.
North Bay, Huntsville, March 12, 1901.
Saugen, Knox, Harriston, March 12, 10
a.m.
Guelph.

SYNOD OF MONTREAL AND OTTAWA.
Quebec, Sherbrooke, Sept. 10, at 8 p.m.
Montreal, Montreal, Knox, 17 Sept.
10.30 a.m.
Glengarry, Lancaster, Sept. 9.
Lanark, Renfrew & Carleton Place, Oct.
15, 11 a.m.
OTTAWA, Ottawa, Bank St., 5th Feb., 10
am.
Brockville, Cardinal, 2nd Tuesday July
3p.m.

SYNOD OF THE MARITIME PROVINCES
Sydney, St. A. March 29th, 10 a.m.
Inverness, Wyccomough, Mar. 19, 1901
11 a.m.
P. E. I., Charlottetown, 5th Feb.
Pictou.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Truro, 16th March.
Halifax, Chamber's Hall, Halifax, 26th
Feb., 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, St. A.
Miramichi, Chatham, 26 March, 10 a.m.

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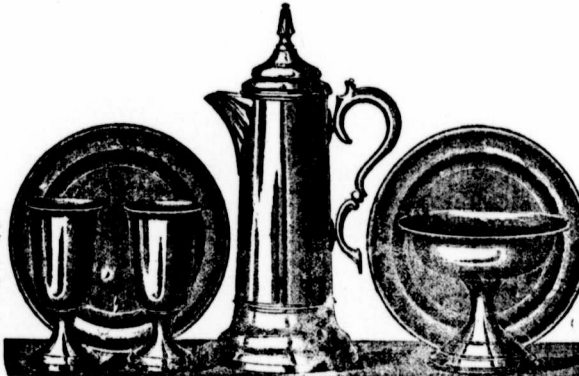
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Flagon, two Plates, two
Cups and one Baptismal
Bowl.

Look at These
Splendid Offers!

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each club rate
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$12.00.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$10.50.
- Extra pieces can be supplied.

This premium offer affords an easy way to secure a Communion Set that will last for years, and at the same time introduce a valuable family paper into a number of homes where it is not now a visitor.
Sample copies free on application. ADDRESS

THE DOMINION PRESBYTERIAN
OTTAWA ONT.

Top Coat

A Special Grey Che-tot Spring Coat for

\$15.00

to early buyers. New Scotch suitings

\$18.00

All the latest patterns.

FOLLETT'S 181 YONGE ST. TORONTO

We are agents for Good Form Coat Suits

DON'T NEGLECT

To write for our New Catalogue if you are interested in the selection of the Best School in which to train for business pursuits. The Central Business College Toronto, employs 11 regular Teachers, owns 60 Typewriting machines and uses 20 splendid rooms in its work. Its courses are thorough and practical and its students and graduates are in strong demand. WRITE FOR CATALOGUE FROM JAN. 2nd. Enter any time after that date. We also give splendid courses by Mail for those who cannot attend our school. All particulars cheerfully given. Address

W. H. HAW, Principal.

Up With the Times

(Progressive cheese and butter-makers use)

WINDSOR SALT

because they know it produces a better article, which brings the highest prices

THE WINDSOR SALT CO.

LIMITED WINDSOR ONT.

ESTABLISHED 1873

CONSIGN YOUR

**Dressed Hogs
Dressed Poultry
Butter to**

D. GUNN, BROS & CO.

Pork Packers and Commis. Merchants
67-82 Front St. East
TORONTO

John Hillock & Co.

Manufacturers of the
Arctic Refrigerator

165 Queen St. East

Tel: 478 TORONTO

The City Ice Company,

LIMITED

**26 Victoria Square
Montreal**

R. A. BECKETT - Man.
Pure Ice - Prompt delivery.

PAGE & CO.

347 Wellington St., Ottawa

Choice Family Groceries

RING UP PHONE 1972



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Heating apparatus, Military Store Building, Ottawa," will be received at this office until Friday, 15th October, inclusive, for the supplying and installing in position of a heating apparatus at the Military Store Building, Ottawa, according to plans and specifications to be seen at the Department of Public Works Ottawa.

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

An accepted cheque on a chartered bank, payable to the order of the Minister of Public Works, equal to ten per cent. of the amount of tender, must accompany each tender. The cheque will be forfeited if the party declines the contract or fails to complete the work contracted for and will be returned in case of non-acceptance of tender.

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

By order,
FRED GELINAS, Secretary.

Department of Public Works,
Ottawa, Oct. 14th, 1901

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

The Pen of a Pretty Woman

is mightier than the sword of a great man. A most popular pen for the desk of society is the

Fine Writer "068"

of the Lion Series of Steel Pens

Their smoothness and flexibility is absolutely unapproachable by any other brand. If your stationer cannot supply you with Lion Pens, send direct to the selling agents—

**THE BARBER & ELLIS CO.
LIMITED
TORONTO.**

Ottawa Northern & Western RAILWAY CO.

(Ottawa and Gatineau Railway)

Summer Time Card, taking effect Monday, May 21st, 1901. Trains will leave Central Station as follows:

- a Train No. 1 leaves Ottawa... 5:50 p.m.
 - b Train No. 2 arrives Ottawa... 8:00 a.m.
 - c Train No. 3 leaves Ottawa... 8:00 a.m.
 - d Train No. 4 arrives Ottawa... 6:15 p.m.
 - e Train No. 5 leaves Ottawa... 1:30 p.m.
 - f Train No. 6 arrives Ottawa... 8:10 p.m.
 - g Train No. 7 leaves Ottawa... 9:30 a.m.
 - h Train No. 8 arrives Ottawa... 7:40 p.m.
- a Daily except Sunday.
b Daily except Saturday and Sunday.
c Saturday only. d Sunday only.

P. W. RESEMAN,
General Superintendent

Canvassers Wanted !

The DOMINION PRESBYTERIAN

Requires the services of several active Canvassers. Exclusive territory can be secured. Good pay to the right men. Ministers in ill-health, retired ministers, or ministers temporarily out of regular work would find this pleasant and profitable employment.

C. Blakett Robinson, Manager.

APPLY P. O. Drawer 1070,
OTTAWA, - ONT.

THE PROVINCIAL

BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, - TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

SUBSCRIBED CAPITAL, \$2,276,400. - ASSETS OVER \$750,000.00.

Thos. Crawford, M.P.P. (President), Ald. John Dunn (Vice President)
Rev. W. Galbraith, E. C. Davis, J. S. Deacon.

DEBENTURES:

By-law passed at Annual Meeting of Shareholders, March 14th, 1900:
"The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in their discretion to issue debentures of the Association " for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5 per centum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate " for the period covered.
In accordance with the above the Directors have decided to issue \$100,000 at par. Half yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto.
Full particulars from
E. C. DAVIE, Managing Director.
TEMPLE BUILDING, TORONTO May 31st, 1900.

CANADA ATLANTIC RY.

TIME TABLES

On and after June 16th, 1901, and until further advised, train service will be as follows:

- Trains leave Ottawa Central Depot daily except Sunday.
- 8:30 a.m. Local, arrives Montreal 11:30 a.m., connects for Rockland and Hawkesbury branches.
- 4:00 p.m. Limited, stops South Indian, Alexandria and Glen Robertson, only, arrives Montreal 6:15 p.m., connects for Hawkesbury branch.
- 4:00 p.m. New York, Boston and New England, Through Buffet sleeping car Ottawa to New York.
- 6:15 p.m. Local arrives Montreal at 10 p.m., connects for Rockland branch.
- 8:00 a.m. Local, Sunday only, arrives Montreal 12:20 p.m.
- Trains arrive Ottawa
- Locals, 12:30 p.m., and 9:05 p.m., Limited, 6:50 p.m.

MIDDLE AND WESTERN DIVISIONS.

- Amherst, Renfrew, Eganville, Pembroke, Madawaska, Harry Sound, and intermediate stations.
- Trains leave Ottawa (Central Depot), 8:15 a.m. Express for Pembroke, Harry Sound, and intermediate stations.
- 1:00 p.m. Mixed for Madawaska and intermediate stations.
- 4:40 p.m. Express for Pembroke, Madawaska and intermediate stations.
- Trains arrive Ottawa.
- Express trains 11:40 a.m., and 5:55 p.m., train 2:50 p.m.

OTTAWA TICKET OFFICES:

Central Depot Russell House Block.

Ottawa and New York Railway.

NEW ROUTE NOW OPEN.

TRAINS LEAVE OTTAWA CENTRAL STATION.

7:40 A.M. Express—Stops at intermediate stations. Arrives Cornwall DAILY, will 9:21, Tupper Lake 12:20 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York city and all points in New York State.

5:30 P.M. Express—Stops at intermediate stations. Arrives Cornwall DAILY, will 7:15, Tupper Lake 10:15 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City.

Trains arrive at Central Station daily at 10 a.m. and 7:00 p.m.
Mixed train leaves Sussex street daily except Sunday, at 6:00 a.m. Arrives 7:30 p.m.
Office, 39 Sparks St. Tel. 18 or 1180.

CANADIAN PACIFIC.

From Ottawa.

Leave Central Station at 8:35 a.m., at 10:25 p.m.
Leave Union Station: Express 4:15 a.m., 6:5 a.m., 6:25 p.m., 6:5 p.m. Local 8:40 a.m., Express 4:23 p.m., Local 6:20 p.m.

Arrive Montreal.

Windsor St. Station 8:5 a.m., at 11:50 a.m., 6:40, 7:15 p.m.
Place Viger Station at 12:20 p.m.
All express trains arrive Windsor St. Station. All local trains arrive Place Viger.

From Montreal.

Leave Windsor St. Station: Express 9:15 a.m., 10:30 a.m., Express 4 p.m., Express 10:05 p.m.
Leave Place Viger Station: Local 8:20 a.m. Local 5:45 p.m.

Arrive Ottawa

Central Station at 12:30 p.m., at 7:15 p.m., at 12:10 p.m.
Union Station 6:10 a.m., 12:35 p.m., 6:10 p.m., 9:55 p.m.
6 Daily: All other trains daily Sunday except a Sunday.

OTTAWA TICKET OFFICES
Central Station, Union Stations
GEO. DUNCAN.

City Ticket Agent, 42 Spark St.
Steamship Agency, Canadian and N. W. York Line.