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WINTER'S HARVEST.

(From Chamber's Journal.)

Pure and blue is the broad, broad sky—
Cold and hard as a sapphire stone ;
The flowers are all of them frozen and black,
And we seem left alone.

Now Summer's toil
Is Winter's spoil,
And the leaves are gathering in.

The poplar's turned to a pillar of gold ;
The alder's crimson and dead ;
The beech is brazen and glowing ;
The sycamore's rusty red.

The glory's gone ;
The year fades on ;
And the leaves are gathering in.

In the cold and peaceful sunshine,
The dead leaves fill the skies,
Floating, floating, drifting,
Like golden butterflies.

In Summer's toil
In Winter's spoil ;
Time's harvest is gathering in.

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MARRIAGES.

At Old St. Andrew's church, Toronto, by the Rev. Dr. Milligan, on Oct. 22, 1902, Margaret Johnson Noole, to Wm. Ellsworth Inksetter.

At Oshawa, Ont., on Oct. 20, 1902, by the Rev. J. J. Rae, B.A., at the home of the bride's parents, Mabel Evelyn, daughter of Mr. and Mrs. George Rice, to Edgar J. Guy, of Toronto.

On Oct. 22, 1902, at 109 Gloucester st., Toronto, by the Rev. D. D. McLeod, D.D., of Barrie, Donald Ross, barrister-at-law, of Barrie, to Emma, daughter of the late Henry Harper, of Barrie

At Valleyfield, and in the Presbyterian church, on Oct. 22, 1902, by the Rev. J. E. Duclos, B. A., Magloire Theoret, of St. Timothy, to Gloria, eldest daughter of Antoine Viau, of Port Lewis, Que.

At Surrey Lodge, Toronto, the residence of the bride's parents, on Oct. 22, 1902, by the Rev. Alfred Gandier, B. D., Wellington Ault Cameron, barrister-at-law, Osgoode Hall, Toronto, you nest son of the late Rev. James Y. Cameron, of Montreal, to Elizabeth, youngest daughter of Robert J. Gray, Esq.

On Oct. 22, 1902, at the residence of the bride's sister, Miss Margaret Sadler, Ormstown, by the Rev. D. W. Morrison, B.A., David Cowan, River Outarde, to Caroline, daughter of the late Mr. John Sadler.

DIED.

At 'Blinkbonnie', Montreal, on Thursday, Oct. 23, 1902, Maria Amelia Kollmyer, widow of the late Charles Daggett Proctor, aged 83 years.

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Note and Comment.

A memorial service for the late Principal Grant will be held at Kingston on Nov. 6th., and at the same time the foundation stone of the Grant Hall will be laid.

The British Weekly has the following: The Rev. Dr. Robert Johnston, of London, Canada, has been asked to accept the position as lecturer in Homiletics in Knox College, Toronto, rendered vacant by the death of Professor Halliday Douglas." This, we understand is not quite correct, as the position will be temporary and for part of the work only.

We are sorry to hear that Dr. J. Watson, the Vice-Principal of Queen's University, is suffering from over work and has been ordered to take, for a time, perfect rest from all his duties. He and his family left for Scotland on the 23rd inst; we most sincerely hope that the rest and the change will result in complete restoration to health and vigour. Dr. Watson has served Queen's nobly for thirty years and his valuable services were never more needed than at the present time.

Samuel Taylor Coleridge once said concerning the Bible and its place in literature: "For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law, in short, with moral and intellectual cultivation; often supporting and often leading the way. Good and holy men, the best and wisest of mankind, the kingly spirits of history, have borne witness to its influence, and have declared it to be beyond compare the most perfect instrument of humanity."

Some one advises that ministers take less time in the delivery of their sermons and more time in their preparation. Well, that is a good rule, too if not carried to extremes.

We heartily agree with the Examiner of New York in its very wise and practical comment: "A good many devices for the reformation of society—many of them grotesque enough—are rife in our day, but we have never come across any quite so effectual as the conversion of sinners into saints. That is God's plan, and it cannot be bettered."

It may not be quite in accord with the eternal fitness of things, says the "Interior," that King Edward's coronation as a distinctively Protestant sovereign, sworn to resist any papal encroachment, should be presided over by a Roman Catholic marshal; but what disturbs the prelates of the church of England more is that just now, by the succession of Arthur Balfour to be prime minister of the realm, the appointment of "bishops and other clergy" passes into the hands of a Presbyterian. The king himself greatly shocked the high church party, which is now practically the whole church, by receiving the communion in a Presbyterian house of worship while resting at Balmoral. With great "sweetness and light" the papers representative of Anglicanism think the king might just as well join in Moslem rites at Bombay or worship the sacred fire when

among the Parsees. The greatest objection to tithing mint, anise and cummin is that it renders the spiritual valetudinarian incapable of passing upon questions of morals and brotherly kindness. When we have two kinds of currency in the country, say paper and gold, the cheap money always drives out the dear. When a church seeks strictly to conserve both rites and righteousness, the rites become the all and be-all after a time. That there are Anglicans who can not see the difference between a Parsee and a Presbyterian shows how sadly the clergy of that church have neglected their ministerial duties while looking after their millinery.

The authorities of the General Hospital at Kingston have taken a wise step in placing within the reach of students the power to insure against sickness. A student can procure for one dollar, a hospital ticket, and on condition that 250 of these are taken, any student taken sick during the term can have a room and nursing in the hospital without further charge. This system saves the hospital from any great loss and at the same time makes matters easier for any that have the misfortune to be afflicted—and there are a number of these every year in such a large body of students, while the small payment does not hurt those who come through the session in good condition.

Considering to what an extent we are indebted to America for the novel and the sensational says the Belfast Witness, it is not surprising to learn that the United States can, if necessary, furnish us with a pretender to the British Throne. There is a prosperous farmer in Caribou, Maine, who believes he is the legal King of England, but we hasten to add that he disclaims any intention of leaving his farm to seek to make good his claim. He declares himself to be the oldest representative of the thirty-second generation from William de Warren, that Earl Warren whose wife, Gundred was the daughter of William the Conqueror. As a small domestic detail, it may be mentioned that his eldest son is always called the Prince of Wales.

The Rev. George Jackson, on his return from his three months' tour in Canada, has been interviewed by a representative of the Edinburgh Evening News, as to his impressions of the country. The chief towns visited by Mr. Jackson were Toronto, Montreal, Ottawa, Quebec, Winnipeg, etc. So far as a visitor could discern the people everywhere were in a thriving flourishing condition; and that their churches were beautiful and well appointed. The different denominations there are more ripe for union than they are in this country; and owing to the rapid increase of population in wide-extending areas, and the consequent need of new places of worship, any overlapping is almost criminal. The church requires every available man. Nonchurchgoing does not seem to be prevalent. The people are very orthodox. The Higher Criticism has not yet had any disturbing effect upon the churches. Indeed, all their best energies are given to practical Christian work, and they have had little time left for theological and speculative

problems. A characteristic which arrested attention everywhere was the loyalty of the people to Great Britain.

Here is an interesting and suggestive paragraph on "prohibition" from Nova Scotia: "Both the Dominion Iron and Steel Company and the Dominion Coal Company are directly affected by the sale of liquor in Sydney. In a letter to Mayor Crowe the management makes a vigorous protest against the existence of saloons and the sale of bad liquor and they ask that immediate steps be taken to suppress the traffic. They point out that it seriously interferes with the work and output and adds enormously to the danger of accidents. A crusade against the saloon keepers will likely be commenced in earnest." These two companies, now practically under one management, are the largest industrial concerns in the maritime provinces. The managers regard the liquor traffic as injurious to their business interests and inimical to the welfare of their employes, and therefore call on the "proper authorities" to enforce the law and wipe out the saloons—for the county in which Sydney is situated is under the Scott Act. This is a pointer for the owners and managers of industrial enterprises everywhere. The liquor traffic is an injury to their employes and to their business and if they would unite in aiding to wipe out the traffic they would not only help themselves but immensely benefit the communities in which they are located. The action of the two companies mentioned is the best temperance lecture we have read for some time.

Dr. Wayland Hoyt in the United Presbyterian, illustrates, by means of an interesting historical incident, the value of memorizing Scripture. When the Huguenots were being persecuted in France in the early years of the eighteenth century, notably in 1730, the burning of Bibles, Psalters, catechisms and religious books was carried to such an extent by the Roman Catholic clergy, that bibles became a scarce treasure in the ravaged "church in the desert." The difficulty was met by the faithful Huguenots by memorizing scripture. When, by any means, a New Testament had escaped capture and the flame, persons—often boys and girls—were put at learning it. And when, in some midnight, and in some cave or secluded place among the mountains, the "Church in the Desert" met for its worship, those who had memorized the Scripture recited it; and thus the nourishing and girding Scripture was fed on by the hunted saints. Nowadays lover of the Bible and Bible teachings are not likely ever to be driven to such trials as the hunted Huguenots were, but memorizing of Scripture should none the less be kept up diligently, especially by young people. No one knows how important it may be at times, perhaps in critical moments, to have the memory well stored with Scripture texts. Sometimes the "Sword of the Spirit" must be drawn and used quickly by the Christian; memorized Scripture will then come into play at the opportune moment. Young people should not neglect the memorizing of Scripture. Youth is the best time for this work, for, as the years roll on, the memorizing of anything becomes increasingly difficult.

The Quiet Hour.

Joshua's Parting Advice.

S. S. LESSON. Joshua 24: 14-25. Nov. 9, 1902.

GOLDEN TEXT—Josh. 24: 15. Choose you this day whom ye will serve.

Now, therefore, fear the Lord, and serve him in sincerity and in truth, v. 14. God counts sincere service as blameless, covering all its imperfection with the mantle of love. If we will be blameless here, He will present us faultless there, Jude 24. To render such a service we must have no divided heart.

Put away the gods which your fathers served, v. 14. Idolatry is the weakness and besetting sin of mankind. Created to love, worship, and find his supreme satisfaction in God, man is ever choosing inferior and unworthy objects and setting his affections on them. This is one of the effects of the fall. Man's judgment is perverted, his choices are wrong, he judges that good which is evil. All who have not been born of the Spirit are idolaters. They may not bow down to gods of wood and stone, but they just as really worship the creation of their own hands, such as pleasure, self, fame and fashion. God calls upon us, as Joshua did upon Israel, to "put away these. Let the break come quickly and decisively. Let the blow fall at once which will kill the sin. The Lord's instantaneous method of uprooting the evil is the only effective method.

Choose you this day whom ye will serve, v. 15. God requires of us, (1) A voluntary service—"choose." None are saved against their will nor until they desire it more than anything else. (2) A personal service—"choose you." God's call is to individuals. We are not saved in the gross, but as individuals. (3) An immediate service—"this day." Now is the accepted time; now is the day of salvation. They found on the fly leaf of a little boy's Bible, after he had gone to heaven, "I take God this day to be my God and no fooling about it." (4) A deliberate service—"choose . . . whom ye will serve." There can be no compromise. Count the cost before you give yourself to the Lord. Weigh the "pros" and "cons" and then decide.

But as for me and my house, we will serve the Lord, v. 15. If there be no one but himself and his house he will still adhere to the service of God; for "those that are bound for heaven must be willing to swim against the stream, and must not do as the most do, but as the best do." Moreover, Joshua does not say, as do many to-day, if we can judge by their conduct, "It is enough that my wife and children, my household, attend the services of God's house and serve Him." Nor again, as some seem to say by their carelessness in regard to the training of their children, "It is enough that I serve the Lord. It matters not as to my children." Joshua's decision here rebukes both of these attitudes towards Christ and His service. "Not my house without me" nor "I without my house" but "I and my house."

Therefore will we . . . serve, v. 18. Joshua's call and the people's choice were based on a review of what God had done for them. The memory of God's great goodness toward us in the past, His hand in our life and work as individuals and as a church ought to prove the most potent influence in

our future service to Him.

And Joshua said . . . ye cannot serve the Lord: for he is an holy God, v. 19. Matthew Henry says that here Joshua "drives the nail to the head." He acts upon the maxim, "Fast bind, fast find." No hasty, superficial promising will do in God's service.

If ye forsake the Lord . . . he will do you hurt, v. 20. If any nation might have looked for exemption from the operation of law it was surely the Jews, God's chosen people. But no, they came under its most rigid sweep. Just because the Lord had done them good, they were all the more severely punished for forsaking the Lord. We may see a similar instance in the seven churches of Asia (Rev. chs. 2, 3), who, with their rare privileges, failed to rise to their responsibility. And the same law holds true of individual churches and men to-day. God's goodness to us in the past gives us no right to presume. True it is, alas, "If we forsake the Lord, He will forsake us."

Now therefore put away . . . the strange gods . . . and incline your heart unto the Lord, v. 23. There is salvation for the guiltiest and vilest, if they will repent and return to God through Jesus Christ. Not that their repentance deserves the pardon without repentance. Jesus Christ will save no man in his sins, but he will save every man from his sins. These conditions are set down clearly in such passages—how lightsome to the guilt laden—as Isa. 1: 16-18; 55: 7; Acts 3: 19.

In Christ's Name.

BY C. H. WETHERBEE.

Christian Bible readers are familiar with the truth that Christ, at the closing days of his earthly ministry, taught his disciples to ask in his name for the things which they desired the Father to bestow upon them; but it may not have occurred to very many Bible readers that Christ also taught that the Father's answers to the petitions of his people are made in Christ's name.

Here is a very significant sentence in Christ's sayings to his disciples just before his death: "Verily, verily, I say unto you, if ye shall ask anything of the Father he will give it you in my name." Ponder these words. They mean that the Father grants answers to believing prayers for Christ's sake. The words also mean that the Father answers no prayer outside of Christ's name. And remember that Christ's name stands for his character as the Son of God, his work as a divine Redeemer, his sacrifice as a divine Saviour. Christ's name is linked with Calvary. The Father will do nothing for anyone independently of Christ's cross and all that it stands for. It is because Christ was made an offering for sin on the cross that the Father forgives sin in answer to believing and penitent prayer. The Father never would have granted pardon to any soul if Christ had not died for sin. The Father's love for any sinner, as expressed in the gift of eternal life, is always in Christ's name on the cross. He who expects the love of the Father, unto his own salvation, without any regard for Christ's death on the cross, indulges in a vain expectation. Do remember that the practical gift of the love of the

Father to anyone must necessarily pass to that person by way of Christ's cross. It is a gift through blood. It is a gift through Christ's death. It is plain, therefore, that he who despises the death of Christ shuts himself out from receiving the Father's gift of eternal life. And yet there are thousands of professed Christians, claiming to have an adoring regard for the Father's love, who spurn the blood of Christ, who ridicule the doctrine that Christ is the sinner's substitute before the divine moral law. Bind souls!

They turn aside the love of the Father by their own false notions. Do not forget that it is in Christ's name, and only in his name that God saves and blesses.

Dr. Armstrong on the Referendum.

Speaking from the words "Who hath woe, Prov. 23, 29," Dr. Armstrong referred in vigorous terms to this subject, now occupying so much of public attention. At the outset he explained the provisions and penalties of the Act and called attention to the nature of the Referendum. If the church has not to do with the liquor traffic—what has it to do with? The Referendum will at least compel us to show our colors.

This Ontario Act which would become law if the requisite majority were given on Dec 4—was a strong piece of Legislation and would be a great blow to the whiskey traffic and the bar-room.

People should remember when they vote that the result is not if there be the requisite majority Government will frame a law—but that the requisite majority will make it law. There is no doubt Government is within its right and function. Government should make it as easy as possible for people to do right and as difficult as possible for people to do wrong. Government is called upon to do all in its power to promote the welfare of the people.

Government already restricts the liquor traffic by means of the license system and government would add much to the prosperity and happiness of the country by suppression of the whiskey traffic altogether. The debasing desolating traffic has nothing to say for its existence. As a matter of economics it is easy to prove that it is hurtful to the best interests of the country. It destroys immense energy, it lessens greatly the power of production and lessens also the power of consumption of those articles which go to make the wealth of the nation. It is the potent ally of all forms of crime. It has been well called "the devil's water-power." Certainly much of his machinery would stand still if the liquor traffic could be effectually stopped.

There are some who still advance the oft refuted argument that this evil should be met by moral suasion only. We think much more might be done by moral and spiritual forces but law must also do its duty. Legal enactments are moral forces. The law against stealing not only compels people to be honest but preaches a perpetual sermon on honesty. A cage may not altogether change the nature of the tiger but it modifies it somewhat, and places the tiger where it can do no harm.

So would I have law deal with the liquor traffic. Then let sound economic and ethical principles be taught and preached; and pure and true ideals held up and humanity will make a great stride in happiness and virtue. Our church has pronounced strongly in favour of prohibition. Here is a chance to help the cause forward.

I am not expected to tell you which way you should vote. Each individual must de-

cide for himself ; but I will tell you how I am going to vote.

I feel it my duty to vote for the Referendum. I feel it to be my duty to strike at the saloon and the bar-room whenever I have an opportunity. It is not with me a question of party politics. Will it help the Ross Government? Will it hurt the Ross Government? The Ross Government must take care of that. I should like to give that Government the task of enforcing this law. I am called upon by my vote to say that the saloon and bar room shall pass out of existence ; and I shall say it !

I do not think the law perfect, I do not think it will be enforced without trouble ; but I have no hesitation in saying that this liquor traffic—so fearfully rooted in our community should be uprooted at any cost and cast into the fire.

Even if we do not carry the law I would like to see such a vote as would deepen the brand of Cain on this murderous traffic and make it feel that in the judgment of a very large portion of the community its existence is not to be tolerated.

Prayer,

Our heavenly Father, draw us away from all bondage into the infinite liberty of thy dear Son. With him thou wilt freely give us all things. Continue to give us according to the need of every day. Refresh us with the dew of morning. Find honey for us in the flowers that open in the noontide sun. At eventide do thou spread our table and make our bed that we may rest. We would give ourselves to thee. When we are weak we are strong. When we lose our life we find it. Lord help us to understand these things, and to throw ourselves with completest faith upon the infinite Arm of thy Providence, and the Infinite Heart of thy love. Lead us from the alphabet of the senses into the deep reading of the spirit. Thou art constantly showing us that we know nothing as it really is until our eyes are opened, and we do not hear the ineffable music of thy life and love until thou dost anoint and open our ears. Bless the hearts that mourn with a little relief from their distress. Dry the tears, lest they blind the eyes that are looking for thee. Put thine arms around little children, and in thy care may we all find perpetual security and peace. And this we ask in Jesus' name. Amen.—Selected.

Let none stand back as if their sins were too great to be forgiven, or their case too bad to be cured. Jesus is an advocate who never lost a cause, a physician who never lost a patient.—Guthrie.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might. Do not dare to think that a child of God can worthily work out his career, or worthily serve God's other children, unless he does both in the love and fear of God their Father.—Phillips Brooks.

For Daily Reading.

- Mon., Nov. 3.—A truthful heart. Ps. 15 : 1-5
- Tues., Nov. 4.—A truthful tongue. Isa. 33 : 15-22
- Wed., Nov. 5.—A truthful life. Prov. 4 : 23-27
- Thurs., Nov. 6.—Truth made manifest. 2 Cor. 4 : 1-7
- Fri., Nov. 7.—Gains of truth. Prov. 12 : 14-22
- Sat., Nov. 8.—Punishment of liars. Rev. 21 : 8, 22-27
- Sun., Nov. 9.—TOPIC. God's covenant and ours. Exod. 24 : 8-8

Our Young People

God's Covenant and Ours.

Ex. 24 : 3-8. (Pledge Meeting.)
Topic for Nov. 9.

The Bible is the book of pledges, the Old Testament means the old pledge, and the New Testament means the new pledge. From cover to cover the blessed Book is filled with pledges. When God has had a purpose for good, He has not been unwilling to put it in words and set His seal on it.

Rarely, is a purpose worth anything unless you are willing to put it in the form of a pledge?

What would you think of a young woman or a young man who should say, "Why, yes, I expect to marry you, but don't ask me to say so out-and-out?" What would a business man think of a purchaser who should say, "Yes, I suppose I shall pay for those goods some time, but I do not want to commit myself to it?" What would you tell a would-be purchaser of your house who should say, "I cannot pay the money down just now, but I probably will some time. However, I don't want to give a note or a mortgage or bind myself in any way?" What would the voters of your political party say to a candidate who should declare, "In general terms the party platform is very creditable, I suppose, but you must excuse me from any definite statements in regard to it, because I wish to keep myself free to act as I choose?"

Do not men in practical affairs of life absolutely require a pledge, a promise, a bond, a signature to a definite declaration, as earnest of good intentions? And if these are refused, do we not at once conclude that the intention is lacking? Why, then, should not pledges be as frequent, as explicit, and as full, in matters of religion?

This is one great principle for which Christian Endeavor stands,—the principle of covenants, the willingness to stand up and be counted, the desire to obtain definite determinations and definite expressions of those determinations. We believe in making up our minds that we will do certain things that we know God wants us to do—and saying so. May God help us to make many pledges for Him, and to carry out every one of them.

When William, Prince of Orange, was invited to come to England to become its king, he gave pledges in writing to certain of his friends that he would appoint them to office. He was about to hand such a promise to one man, who was to hold one of the highest positions, but the man declined it. "Your majesty's word is sufficient," said he? "I would not serve a king if I could not trust his word." Now can we not trust the word of our King?

The poet, J. E. Bode, has beautifully expressed the sentiment of our Christian Endeavor pledge :—

O Jesus, I have promised
To serve Thee to the end ;
Be Thou forever near me,
My Master and my Friend.
I shall not fear the battle
If Thou art by my side ;
Nor wander from the pathway
If Thou wilt be my guide.

O, let me hear Thee speaking
In accents clear and still,
Above the storms of passion,
The murmurs of self-will.
O, speak to reassure me,

To hasten or control ;
O, speak, and make me listen,
Thou Guardian of my soul.

O, Jesus, Thou hast promised
To all who follow Thee,
That where Thou art in glory
There shall Thy servant be ;
And, Jesus, I have promised
To serve Thee to the end ;
O, give me grace to follow
My Master and my Friend.

God has taken care to keep before us reminders of what He has covenanted to do. Day and night, the seasons, rain and snow, all nature serve to do this. Is it not well that we on our part should take some way to remind us of what we have promised? And what better way than a pledge?

Whenever we make a covenant with any one else about business or any other matter, there must always be uncertainty about its fulfillment. But when we make with God the covenant He wants us to make, we may be sure He can and will fulfil His part of it, and that He will give us power to carry out our part.

The essence of the Christian Endeavor pledge is not in the word, nor even in the deed ; it is in the desire to do the deed. When we begin to wish to avoid daily prayer and Bible-reading, Christian testimony and the other things promised in the pledge, we have broken the pledge in spirit, however true we may be to it in the outward act.

The Home-Maker.

[Charles W. Stevenson, in "The Home Beautiful."]

Oh ! for a home on a windy height,
Close by the sounding sea !
A castle, rising clear and white,
Above a spreading sea !
Where the far sea-view, from the rough rock walls,

The sweep of the low, wide land,
Will give to the soul in the stately halls
An uplift pure and grand.

Oh ! for a home in a humble town,
A garden of bloom and green,
With little of wealth and less renown—
As the twilight hour serene!
Where the voices of friends are mingled oft—
In song, in sorrow, in mirth,
And a sweet content pervades it, soft
As the summer-time to earth.

Oh ! for a home by the shadowy wood,
Away from the million schemes !
A home where the whispering leaves are good
To the man who works and dreams !
Who digs in the soil for his daily bread,
Strong and patient and free ;
Who dreams, while a wild bird overhead
Sings of eternity !



Our Contributors.

The Irrevocable Record.

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

What I have written, I have written.—John xix: 22.

This is a striking saying uttered in strange circumstances. This text has two links with my own life. I remember hearing a powerful sermon upon it when I was a boy, little now remains of the discourse but the text was deeply impressed, and the thought of the solemnity of life and the irrevocable past continued to haunt the mind. Second, it was used as the subject of a sermon, the last in a series of special sermons to young men preached at intervals in a pastorate extending over nine years, my first and only charge in Canada. The message of those particular sermons had been given, an important part of a pastor's life had passed away and linked itself with the life of many young men and so it could be said even in that connection "What I have written, I have written."

In moments of high excitement men utter striking words which reveal their own nature and express truths deeper than they themselves realise at the time. This fact is brought out with special distinctness in the scenes around the cross. Before the crucifixion, Caiphas, the high priest declared that it is expedient that one man should die; his declaration is true but not in the low selfish sense that lies upon the surface. During the crucifixion there were those who said "He saved others himself he cannot save," another profound truth carelessly uttered. After the great tragedy Pilate causes to be written over the cross the words "Jesus of Nazareth the King of the Jews," another far reaching statement by one who did not know its full meaning.

When we ask is the question how this came to be written we are told that it was a custom to place in this way an inscription over the head of doomed criminals. That however accounts only for the fact of the writing not for its form and motive. Three times Pilate had declared "I find no crime in him." There was a charge but no crime. When this charge had served its cruel purpose those who used it wished to forget it and to have it forgotten. That is not Pilate's view of the matter; he has been defeated but now takes his revenge. He has lost the main position but he can be stubborn on a small point. He will not grant a revised reading; he sends away the cavilling Jewish leaders with a sharp statement that shows the bitter feeling lying behind it "What I have written I have written."

Jesus was a mystery to Pilate, but as a Roman he knew what justice meant, and in delivering up this strange prisoner he rejected justice and was false to duty. He is now writhing under the sense of defeat and he writes the thing that is true but that he does not understand. "Jesus of Nazareth the King of the Jews," written in the three great languages of the world means, Here is a lowly King, a rejected King, a King of universal signi-

ficance. At the beginning of the twentieth century the church recognises this with great clearness, and disciples seek to carry out into their lives its sacred meaning. That these words should survive so long and stand out so dramatically before the eyes of later generations of men is something that Pilate never anticipated but in his tone there is a sense of the solemnity of life. And is not this one of the things that makes life so solemn to all of us that what is done cannot be recalled, that the record of the past cannot be re-written. There are men to day would give a leg they possess to undo the past, but they are mocked by the sheer impossibility of the thing; we have to reckon not with what "might have been" but with what is. Whatsoever a man soweth that shall he also reap.

The privilege of youth is that so much of life is in the future and in working out their life and building up their character they may avail themselves of great lessons of the past. This saying hard y seems to be appropriate in their case and yet we cannot tell how soon the account may be closed and the young man may have to say "What I have written I have written."

Let the young then remember that they are writing (1) a revelation of themselves. This world's photography shows only the outward form and feature, and so much of the inward life as can be revealed by that. But there is a spiritual record, our whole life as it unfolds before God and men reveals our nature and re-acts upon our growing character. The time will come when, so far as this sphere we have to look back upon a record complete and fixed. (2) A judgment of the Christ. We, like Pilate, have to face the question, "What shall I do then with Jesus that is called the Christ?" It is not merely that some aggressive preacher drives us into a corner and demands decision. He is here pleading for Himself, it may be through a father's prayers or a mother's tears but also in His own person, so that we can have immediate knowledge of Him "How I am with you always." The fact of Christ, of His love and sacrifice every young man must face, it is the highest privilege and the gravest responsibility. Over His cross we must write our judgment of him. Now is the time for choice and decision, if we learn to surrender ourselves and seek his strength when the end comes we may be able to say with humility but also with some measure of gratitude and hope "What I have written, I have written."

The Wandering Jews.

BY GEO. W. ARMSTRONG.

The Jews for 40 years in the wilderness had the making of religious history, in type, for all succeeding ages of the world. The lessons their wanderings supplied are both useful and interesting. Their journey from the Nile to the Jordan covers an entire generation, and but few, who started from Egypt effected an entrance into Caanan. Their experiences were types and symbols of their long promised and expected Messiah.

Before they left Egypt God selected his chosen ones by an act of obedience and reverence. They were told to sprinkle the door posts and lintels of their houses with blood. Obedience saved—neglect destroyed. On the lintel and door post—not on the step or floor. The blood of the covenant was too holy a thing to be trodden under foot. This was to typify the greater covenant sealed with the precious blood of the Eternal Son of God.

Their first wandering difficulty was on the banks of the Red Sea. Hemmed in on every side; in front the sea, on the right hand and on the left mountains and the pursuing Egyptian army behind—every avenue closed but *the best—the one above*, where resided the seat of all power; help came from the heavens, thus showing man's extremity was God's opportunity. This typified Christ who came from heaven to deliver us from the difficulties and trials beyond our power and to save us from the adversary who seeks our destruction. In our helpless emergency He always finds a way of escape.

When supplies failed—bread and water exhausted, bread in the form of manna—angels food, was given and water was brought out of the flinty rock. This typified Jesus Christ who is the living bread from heaven, John vi: 31 to 35, and the riven rock, 1 Cor. x: 4. In their calamities when fiery serpents invade their camp and carried death and destruction in their course—a *look saved*, Numbers xxi: 6 to 9. This also typified the Messiah to whom those who look by faith are rescued from the more deadly scorpion sin, John iii: 14-15. And so in many ways they were taught by type, by sign, by figure until they reached the banks of the Jordan; then the wilderness, wandering types ceased and the geographical gave way to personal. The moral desert which the wilderness typified ends in eternal rest; but the geographical wilderness ended in prospective activities and warfares—thus the type fails and another series of type begins when they gained a footing on the other side of Jordan.

On the banks of the Jordan before crossing God had other lessons to teach His people: He had been leading, guiding and teaching them for forty years and they have yet much to learn. The first lesson was: That He was an abiding presence with them, Joshua 3: 10.

2nd. That His presence was not merely local, like the gods of the heathen nations, but that He was the God of the whole earth, in other words that He was Omnipresent.

A third lesson was: That He was Omnipotent; and He gave them a practical manifestation of His power by building watery walls across the rapidly flowing river Jordan and made a dry passage for them across its bed. Another lesson He taught them before they crossed into Caanan was: That God uses consecrated men as His instruments—the priests, his ministers were to bear the ark and by their faithful feet to dry up the flowing stream.

A fifth lesson He taught them was that those who are the leaders of God's people should be firm and fearless. The duties of the priests needed both faith and courage.

The ways of God are not men's ways. Men select the easiest means to effect their end. In sending His chosen people across the Jordan, God did so at its

deepest, widest, swiftest part. By this He displayed His power most clearly. They cross also at its most fertile part in Canaan and at harvest time. Showing God's selection of places, times and seasons to be wise and for his peoples good. His providence is supreme.

Across the Jordan and in the land of promise the character of the types change and become personal rather than geographical. The idolatrous inhabitants must be driven out of Canaan. Their worship was hateful, their lives and characters debased. They had sinned away their day of grace; therefore these Caananites, Hittites, Hivites and Perizzites and Gergashites, these Amorites and Jebusites must go. These various peoples and nations are types of the natural condition of humanity, whose characters are deformed by sin; and just as the Hebrews could not occupy their promised possession until the then inhabitants were dislodged and destroyed, so must the enemies of our nature be eradicated, for nothing that is impure can be tolerated or exist in the heavenly Canaan.

The children of Israel though successful in their war of extermination as far as they went, they did not entirely drive out all their foes—they allow some to remain who become a thorn in their side and they themselves never entered into the fullness of the Lord's inheritance. This should teach us that nothing short of thoroughness will secure for us the complete and full blessings of the gospel of grace.

LONDON, ONT

Notes by Nemo.

The other day I had an interesting book lent to me by a friend, namely Mr John Morley's life of Cromwell, and I reproduce here a quotation from it which will I am sure be of interest to the readers of THE DOMINION PRESBYTERIAN. Mr. Morley has been classed as an "agnostic" but in recent years he has not taken any active part in theological debates, and in this volume he appears as a keen, honest thinker, and an able writer who simply wishes to do justice to his subjects. In these days when Nonconformists feel themselves called to fresh battle it is well to be reminded of the spirit in which the old battles were fought.

"The Puritans of the Cromwellian time were forced into a brave and energetic conflict against misgovernment in church and state. But it is to the honor of Puritanism in all its phases that it strove with unending constancy, by the same effort to pierce inward to the very roots of "human frailty and corruption" which are always the true cause of the worst mischiefs of an unregenerate world. Puritanism came from the deeps. It was, like Stoicism, Monasticism, Jansenism, even Mohammedanism, a manifestation of elements in human nature that are indestructible. It flowed from yearnings that make themselves felt in the Eastern world and Western; it sprang from aspirations that breathe in men and women of many communions and faiths; it arose in instincts that seldom conquer for more than a brief season, and yet are never crushed. An ascetic and unworthy way of thinking about life, a rigorous moral strictness, the subjugation of sense and appetite, a coldness to every element of worship and ordinance external to the

believer's own soul, a dogma unyielding as cast iron—all these things satisfy moods and sensibilities in men that are often silent and fleeting, are easily drowned in the reaction, but are readily responsive to the awakening voice.

History as Dollinger has said is no simple game of abstractions; men are more than doctrines. It is not a certain theory of grace that makes the Reformation; it is Luther, it is Calvin. Calvin shapes the mould in which the bronze of Puritanism was cast. That commanding figure, of such vast power, yet some how with so little lustre, by his unbending will, his pride, his severity, his French spirit of system, his gift for government, for legislation, for dialectic in every field, his incomparable industry and persistence, had conquered more than pontifical ascendancy in the Protestant world. He meets us in England, as in Scotland, Holland, France, Switzerland, and in the rising England across the Atlantic. He was dead (1564) a generation before Cromwell was born, but its influence was still at its height. Nothing less than to create in man a new nature was his far-reaching aim, to regenerate character, to simplify and consolidate religious faith. Men take a narrow view of Calvin when they think of him only as the preacher of justification by faith, and the foe of sacerdotal mediation. His scheme comprehend a doctrine that went to the very root of man's relations with the scheme of universal things; a church order as closely compacted as that of Rome; a system of moral discipline as concise and as imperative as the code of Napoleon. He built it all upon a certain theory of the government of the universe which by his agency has exerted an amazing influence upon the world. It is a theory that might have been expected to sink men crouching and paralyzed into the blackest abysses of despair, and it has in fact been answerable for much anguish in many a human heart. Still Calvinism has proved itself a famous soil for rearing heroic natures. Founded on St Paul and on Augustine, it was in two or three centuries this—Before the foundations of the world were laid, it was decreed by counsel secret to us that some should be chosen out of mankind to everlasting salvation, and others to curse and damnation. In the figure of the memorable passage of the Epistle to the Romans, as the potter has power over the clay, so men are fashioned by antemundane will, some to be vessels of honor and of mercy, others to be vessels of dishonor and wrath. Then the Potter has mercy on whom he will have mercy, and whom he will he hardened. On this black granite of Fate, Predestination, and Foreknowledge absolute, the strongest of the Protestant fortresses all over the world were founded. Well it has been anticipated that fatalism as unflinching as this would have driven men headlong into "desperation and wretchedness of the most unclean living." Yet that was no more the actual effect of the fatalism of St. Paul, Augustine, and Calvin than it was of the fatalism of the Stoics or of Mohammed. On the contrary, Calvinism exalted its votaries to a pitch of heroic and moral energy that has never been surpassed; and men who were bound to suppose themselves moving in chains inexorably riveted, along the track ordained by a despotic and unseen will before time began, have yet exhibited an active

courage, a resolute endurance, a cheerful self-restraint, an exulting self-sacrifice, that men count among the highest glories the human conscience." NEMO.

Sparks From Other Anvils,

Sunday School Times: There are times in every life when the soul stands on the clear heights, and no task seems to be too difficult to the boundless enthusiasm of the moment. But what is to be done when the soul has descended into the plains, and the enthusiasm is gone, and the task remains? Only to go on bravely, trusting to the clearer vision on the mountain-top, and making faithful performance fill the place of enthusiasm. Christian life—the mountain for the clear vision ahead, the lowly road along the plain for the actual performance of the journey.

Central Christian Advocate: It is questionable if the annals of newspaper corruption contain anything more debased than the Texas papers, daily and weekly, which have sold out, at so much a line, their principles and their columns to the whiskey people in the fight against prohibition. One editor writes over his own hand that he will sell out for so much a line, and that on receipt of the thirty pieces of silver he will take either side of the question, for or against the saloon. Some papers are standing like Gibraltar, but many have put themselves on the auction-block.

Outlook: "Spectator" said that there were no newspapers in London on Sunday. There are eleven published every Sunday morning, five of which are not issued on any other day. The others are the Sunday editions of papers which also appear on Sunday. The Sunday edition of "Lloyd's News" sells 700,000 copies, the Sunday edition of the "People," 300,000 and some others have over 100,000 copies. There are no daily papers which issue Sunday editions, as London objects to seven-day journalism, but it does not object to Sunday newspapers.

Cumberland Presbyterian: In answer to the question, "Why are the popular magazines no better?" Mr. Walter H. Page says among other things: "The reason why there are not more interesting to the intellectual class is that the intellectual class does not write in a more interesting way. There is no other answer. I should be the last man on earth to call the best of the magazines good. I have had my hand in making—I should not undertake to say how many; but I have never made one that was more than a pile of debris. The reason that you have rubbish in the magazines is because the editor cannot get anything better, and the audience that blames him is itself blameworthy."

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THE VISIT OF THE CONGREGATIONAL DELEGATES.

Two distinguished ministers and two representative laymen from the Congregational churches of England have during the last two months been on a visit to their brethren in Canada. They have gone up and down the land, covering very much space in very little time, and they will be able to give to the English churches a comprehensive if not very profound report of the conditions of Church life in Canada. On their own testimony these gentlemen have been well received, not only by their own people but by the representatives of all the churches. The Rev. A. Rowland M. A., L. L. B., Minister of Crouch End Congregational Church, London, has given a twenty-seven continuous years service to his own congregation, he has held the important office of Chairman to the Congregational Union of England and Wales, and has shown much activity in philanthropic and literary affairs. This is the kind of man to send out to a distance, a man of intellectual culture, and broad sympathies. He says "In the west the Congregational churches were very feeble, and they had come to enquire how it was that a church which exercised such a strong religious and political influence in England and flourished in the United States did not do so in Canada. They were glad to learn that other churches were prosperous and they had changed their minds as to the need of evangelization in the west. They found that wherever there was a population of 300 the spiritual needs of the people were looked after and splendid service was being done by other churches, especially the Presbyterians and Methodists."

Here are two distinct points worthy of attention. First as to the comparative feebleness of Congregationalism in Canada. If we look round the world we note that it is a rare thing to see Presbyterianism and Congregationalism insignificant. In England the case is pretty well reversed. In Canada

the case stands as in Scotland, here the census returns over 500,000 Presbyterians and about 28,000 Congregationalists. The fact is the two denominations are too much alike for both to be strong in the same place and time. And the influence of the modern spirit has been to bring them closer to each other. We have as much "home rule" or Congregationalism in our congregations as we need. The Congregationalism of to-day differs from the old Independency in that it recognizes more fully the need of a co-operation among the Churches for the purpose of the strong helping the weak, and that is the central principle of Presbyterianism. In fact it is a pity that the Congregational Churches in Canada do not see their way to come into closer relationship with their Presbyterian brethren.

Then as to Evangelization in the West here is a testimony from a stranger to the vigour with which the Canadian Churches are prosecuting the work. Perhaps he does not realize as well as we do that it is a growing work with largely increasing demands. But at least he sees that it is not the best thing for a feeble church to push into a new village where representatives of two or three Christian communions are already struggling for existence. If the missionary work is to be well done each church must use its resources wisely; there should be as little overlapping as possible, and a generous give and take which will show that the churches have unity of spirit in spite of some differences of form.

THE EDUCATION QUESTION IN ENGLAND.

The gentleman who supplies the Canadian press with telegraphic despatches says "Premier Balfour's vindication of the Education Bill has revived the drooping spirit of the Unionist press. Everybody now looks for a fight to a finish. Mr. Balfour scored last night when, in pointing out the urgent necessity of educational reform, he said 'The existing educational system of this country is chaotic, ineffectual, utterly behind the age and makes us the laughing stock of every advanced nation in Europe and America. It puts us behind not only our American cousins, but the Germans, Frenchmen and Italians.'"

Well! if, to use the elegant phrase, it is to be "a fight to a finish," it will be a long fight and probably so long that Mr. Balfour will not see the finish. That however is not the point now, we cannot discuss the battle for civil and religious liberty which has been going on in England for centuries, or even educational controversy which has raged for generations. We wish now simply to comment upon the quotation which is selected as giving the strong point of the Prime Minister's speech. There is too much truth in it, and for the state of things thus forcibly described, the party that Mr. Balfour represents must bear a fair share of blame. It has never shown in great zeal in making scientific education cheap, common and efficient and he would be a strong partizan that would venture to say that such is the aim of the present bill.

Sir Wemyss Reid can scarcely be classed as a bigoted Nonconformist yet he said,

some time ago, that "the debates have only made it more clear than ever that the sympathies of the English people are not with the clerical party, whose mouthpiece Mr. Balfour has made himself, and that the chief result of the passage of this ill-omened measure will be to bring about the renewal of the struggle over our national system of education on a wider platform and in a more acute form."

Mr. Chamberlain can appeal to his immediate supporters to stand firm, not because of the merits of the bill but because for the government to withdraw from its present position would mean loss of prestige, and the Empire falling into the hands of the Boers, the Irish and the Radicals.

That is a false plea and unworthy of a statesman. Surely the matter of national education is of sufficient importance to be treated on its merits. Fortunately for the welfare of England, there are many who recognize that, who are neither Nonconformists nor Liberal. Take the London Times, for Sept. 26th; here we have a Church of England Rector who says "The present bill appears to the Nonconformist mind a determined attempt to enforce this (i.e. religious teaching) apart from the mind of the nation, and it is because I have no doubt but that the effect will be disastrous, especially to the Church itself, that I ask you to support the policy of conciliation." Another gentleman, "a life long Conservative" who earnestly desires to continue to support his party "appeals to the leaders even at the eleventh hour to have the courage to withdraw the bill and take time for further consideration, one of his strong reasons being that "No one can say that the country sent Conservative members to Westminster in 1900 for the purpose of destroying the School Boards." Another Rector sends a letter proposing a clause which he thinks would help to meet the difficulty, and in the course of it he speaks thus boldly "To many a clergyman the intrusion of a Nonconformist minister or teacher into his Church School would be an intolerable offence. Well, if it be so, then so much the worse for the clergyman. He has much to learn. Surely if Nonconformist money is acceptable for maintaining the school, it is not unreasonable that their children should receive in that school such religious instruction as will not offend the parents." We could quote fiery words from Dr. Robertson Nicholl or other Nonconformist leaders but that is not necessary as we know that they are prepared to fight, and we think that they are justified in fighting to prevent the public money being applied to sectarian uses, and to keep the schools from the sacerdotal party. We trust they will fight wisely as well as fiercely.

We in Canada are interested in the life of the mother country. The Empire must be sound at the heart if it is to be a healthy commonwealth worth fighting for. We utterly repudiate the thought that to maintain the Empire it is necessary to inflict an injustice upon a large body of the most intelligent and conscientious of the English people.

As this is a matter of world-wide interest, we shall have something further to say about it.

it, from time to time; at present we think that we have proved by independent testimony the fact that if the Conservative leaders in England find that they have provoked fierce opposition, they have themselves to blame as they have lent themselves to a scheme for taking advantage of the large majority given to them for an entirely different purpose.

Literary Notes.

The October Ladies' Magazine shows a very attractive cover, and the contents do not belie the cover. Several bright short stories have a prominent place, while among the articles are the following: "The Woman's Club of the Future," "French Mothers and Their Influence" and "Hallowe'en Frolics." The various pages of special interest to the home maker discuss the fashions for the winter, the making of catsup, etcetera. The Dyas Publishing Company, Toronto.

The following are some of the subjects discussed in the October Blackwood's: "Mere Children in Finance" (University professors), "The Home of the German Band", "The Elevation of Thomas Atkins", "The Treasury and Art—in Scotland", and "Sport and Politics under an Eastern Sky." In the way of Poetry there is a "Night Chant of a Nomad Asiatic Shepherd" by Giacomo Leopardi, and "Britannia's Seal" by Wallace Bruce. "Episodes in the Adventures of Mr. D'Hariet", "The End of the Tetter" and "On the Heels of De Wet" are continued. Leonard Scott Publication Company, New York.

The Rev. Mr. Tining of England addressed a special meeting of the Ottawa Ministerial Association on Monday afternoon on the subject of the federation of the churches. He gave a very interesting account of the situation in England. He dwelt at some length on the attitude of Nonconformists toward the Education Bill. His opinion is that the Nonconformists will not submit. Mr. Tining was warmly thanked for his address. The churches in Canada are drawing closer to each other and federation among them is among the possibilities of the near future.

The following paragraph from the Pittsburg Presbyterian Banner seems to be quite in line with what is said in another article respecting evangelistic services: "No pastor or church needs to wait for a special evangelist: let every pastor and church begin to use the means of grace, pressing the gospel upon the unconverted by preaching and personal work, and the Spirit will be poured out and a harvest will be gathered." Christian people who want the churches revived and lost sinners brought into the kingdom, should not forget what the Master has said: "Wherever two or three are gathered together in my name there am I in the midst of them;" and where Jesus is present in the Living Word and by the Holy Spirit, there, praying Christians, with faith in God's promises and ready to obey his call to work, have a right to expect the desired and promised blessings.

THE ANNUAL CONVENTION

THE ONTARIO LORD'S DAY ALLIANCE.

The Ontario Lord's Day Alliance will meet in Annual Convention in Jarvis street Baptist Church, Toronto, on Thursday and Friday, the 6th and 7th November.

The General Executive Committee will meet at 2 p.m., Thursday, to prepare the Annual Report, to nominate officers and to consider the future policy and plans of effort.

The year has been one of decided progress in the extension of the organization, in the arousing of public interest, if not in legislative endeavor at least in clearing the way for such effort by establishing provincial jurisdiction, and in successful dealing with various inroads on the integrity of the Lord's Day by kindly suasion, public remonstrance or by the enforcement of existing law. Full report will be made to the convention.

If possible, a new Secretary will be nominated to give his whole time to Ontario, leaving the General Secretary free to give all his time to Dominion work of which Ontario will rightly claim its fair share.

On Thursday evening a mass meeting will be held in the large and comfortable auditorium of the church, to be addressed by Rev. I Edgar Hill, D.D., of Montreal, President of the Quebec Provincial L.D.A., and the able leader of the forces in the winning of a series of splendid victories in defense of the Sabbath in his own city. Dr. Hill is a most forceful and eloquent speaker. It will be worth while for Toronto people generally as well as delegates from all parts of Ontario to hear his address. There will be other addresses worth listening to the same evening but Dr. Hill's will be the main feature.

On Friday, the two business sessions of the Convention will begin at 10 a.m. and 2 p.m. respectively. All members of the Alliance and other interested friends are entitled and invited to be present.

Delegates from outside Toronto should purchase single fare tickets and ask for standard certificates, which, being signed by the Secretary of Convention, will entitle them to return for not more than one third fare.

A GENTLE REMINDER.

Within the past few weeks accounts have been sent to all subscribers in arrears. To each individual the amount involved is small; but the aggregate to the Publisher is large. We ask for prompt remittance. Should there be any error we shall be glad to make it right.

RECOMMENDED BY PHYSICIANS.

Pond's Extract

Over fifty years a household remedy for Burns, Sprains, Wounds, Bruises, Coughs, Colds and all accidents liable to occur in every home.

CAUTION--There is only one Pond's Extract. Be sure you get the genuine, sold only in sealed bottles in buff wrappers.



history in humanity, the Bible just because it partakes in the general condition of all books and particularly ancient books, can become the object of criticism."—Vera.

THE CRITIC'S CORNER. III.

Roman Catholicism and Higher Criticism.

Some people look upon the investigation of ancient documents which goes under the name of "Higher Criticism" as a dreadful and dangerous form of activity. In our corner we may have something to say about it from time to time, and now we merely emphasise the fact that it is not confined to one branch of the church: in all but the smallest and most obscure sects it has its place, and does its work. My thoughts are led into this train by the sight of a little book which lies before me: it is entitled "Etudes Biblique" and is written by Alfred Loisy, a dignitary of the Roman Catholic church in France. This writings of this scholar have attracted wide-spread attention and are I believe under the consideration of the central authorities at Rome. He takes the position that Biblical criticism is a science having its own laws and methods and as such it must be honoured and respected by the church. The book is made up of six chapters on the following subjects: "Biblical Criticism," "The History of the Dogma of Inspiration," "The Biblical Questions and the Inspiration of the Scriptures," "The First Twelve Chapters of Genesis," "Catholic Opinions on the Origin of the Pentateuch," "The Gospel According to Saint John." These are subjects of interest to all classes of students, and it must always be instructive to us to observe how they are handled by men who belong to a different church and move in a different atmosphere. With regard to details of interpretation there must always be room for various views but the serious question that troubles some people is this: Do the results which profess to be based on scientific investigation tend to modify our views of the great facts of inspiration and revelation, and, if so, in what way? The following passage gives a brief answer by a Roman Catholic and in giving this he is speaking to his own students and not making an attack on Protestants. "The study of the Bible furnishes ample material for criticism. Doubtless as a divine book the Bible is above criticism. Scholars have not to verify the inspiration of the sacred books; this fact necessarily eludes all scientific proof; it is attested by revelation and by the church, the interpreter of revelation; the transcendent character of the Bible compared with the other documents of antiquity, may serve to demonstrate it indirectly but not in an absolute manner. In the same way, the scholar has not to define the proper object of the divine revelation which is contained in the Bible; an infallible authority is necessary for that, and that authority belongs only to the church. But if the Bible is truly a divine book it is also, and in every sense of the term a human book. The divine thought has become human in the mind of the sacred authors; it is so to speak, incarnate in the sacred book, and so it can be analysed. The composition of the scriptures and their preservation have been accomplished under a special guidance of Providence; but they are historic facts capable of being examined under this head, in so far as it is a book human in its form, having its origin and

The Inglenook.

The Prayer of Faith.

BY MRS. ANNA ROSS.

Bell was a little girl who had a great many perplexities. Prayer was one of them. The promises about prayer seemed so plain, "ask, and it shall be given to you, seek, and ye shall find"—but it seemed so hard to get the answers. Sometimes a sweet prompt answer would come when a thimble was lost, or a difficult task was to be performed. But the sorrowful thing was that many another prayer, just as earnest, and just as truly mixed with an eager hope, which surely has a little faith in it, never was answered at all, as far as she could see. Prayer was such an uncertain thing; sometimes it was answered quickly, and sometimes nobody seemed to hear.

After a while she read a paragraph in an old book which made some things look plainer. "When we pray for earthly blessings, we are asking for that which may or may not be our good. If a poor man asks riches, he cannot be sure that riches would be a blessing, and he should put in this trustful clause, "if it be according to thy will," which means in plain English, "if it is really for my good." But when we are asking for spiritual blessings we know we are asking what is "according to His will," for "this is His will, even our sanctification." Therefore we can ask in the simplest confidence that "He heareth us," and if we know that He hears us in whatsoever we ask, we know that we have the petitions that we desire of Him."

This paragraph helped Bell. She saw the sweetness, even when in the act of asking for a blessing, of trusting God to decide whether it would be a real blessing or not. Then she saw a little of the strength God has given to prayer when we are asking for things that are surely according to His will, because they are according to His promise. A strong, positive faith in such circumstances began to look clearer to her.

But still there was a great perplexity. She asked and asked for spiritual blessings that did not come, and she was driven back constantly to fear that there was something wrong about her prayer, and very soon she found out that that was true.

During summer holidays she and a young friend, whom I shall call Fannie, had undertaken to unite in prayer every Sabbath evening after sunset for a poor dying soldier concerning whom they were much troubled. Bell was much discouraged at her own coldness and unbelief during this little prayer tryst. Fannie she was sure, though far away, was praying earnestly, but her heart always seemed cold and hard as a stone. One evening she said to herself almost pettishly, "Fannie's prayers will do some good, but mine never will." Immediately after that thought came another. "If Fannie's prayers do any good it will simply be on account of the name in which they are offered." Then came a third glad thought. And I have the same name to bring before God, and He will look at that name, and not at me at all." And a new and strong confidence came into prayer by turning God's eye upon the name of Jesus Christ, and hiding all her own badness and goodness to-

gether behind Him. Hiding behind that shield she could pray for precious things and then sing—

"See, God, my Shield, look on the face
Of thine Anointed dear."

Another good lesson was given by a godly minister whose name it is safe to mention, for, after having endured hardness as a good soldier of Jesus Christ, he has now entered into rest. Rev. Robt. Hall, of Missouri, Ont., paid us a brief visit. Talking about prayer in a happy way one day he explained delays and disappointment in this way—

Suppose a great musician were to advertise free tuition to whosoever will, and you eagerly applied to him, asking him to teach you to play Beethoven's Moonlight Sonata. Suppose he commenced at once explaining to you the names and positions of the notes on the staff. Then you interrupted him saying, "No, this is not what I want, I want to be taught to play the Moonlight Sonata." "All right," he would say, "but this is the beginning, you must begin at the beginning." But you, having your eye upon the finished work and having no mind for the patient learning and the steady drudgery of practice, soon weary of what seemed like an unfulfilled promise and give it up altogether, now, make your own application."

Bell did make her own application. She saw that some of the precious things she had been asking for were like this power to play Beethoven's master pieces, and faith was not so staggered at seeming delays as before.

But a new and wonderful lesson about the prayers of faith came from the 143rd Psalm. It was still in those early days of "trying," when coldness and defeat were the rule, and victory came only once a while to keep from utter discouragement. On beginning to study that Psalm of course she quickly came to the last line of the first verse. "In thy faithfulness answer me, and in thy righteousness"

"What bold words to take before God,"—these were her thoughts. Does David mean to imply that, for God *not* to answer him would be unfaithfulness, would be positive unrighteousness? At first it seemed wrong even to think such a thought. But the plea was written out in the Bible, and a glimpse was given of the glorious power of it. That was her first lesson on taking a *covenant* hold upon God in prayer—taking hold of His *faithfulness*—taking hold as Jacob did, and saying, I will not let thee go, for I have thy word and it *must* be fulfilled. In thy faithfulness answer me, and in thy righteousness." Bell saw that she had found a key, a wonderful key. This is the prayer of faith.

All the other lessons were necessary, and preparatory to this. But this is the special characteristic of the prayer of faith. It takes hold of God's faithful word of promise, rests on that faithfulness, presses on that faithfulness, and wins as Jacob did.

Ottawa Ladies' College.

The Pumpkin's Hallow'e'en.

It was Hallow'e'en and a certain house was filled with dim shadows and figures moving under the ghostly lights, wizard faces gleaming from the walls and ceiling.

Surely there never was such another assortment of faces not even among all the wizards in the land of fables. The mouths of some were drawn up in mild good humor, honest, good-natured pumpkin wizards they. Some again were almost too hilarious, for their mouth circled up nearly to their eyes and presented a very wicked grin, indeed. The corners of others were drawn deplorably down and this cast a most depressing influence on their neighbors.

Two of these faces were busy lighting up a corner where a table was laid adorned with plates of pumpkin pies all ready cut for eating. One was a very jolly old fellow, indeed, but the other looked down on the pies as if the very thought of them filled him with the pains of dyspepsia.

"What makes you look so down in the mouth?" said Platter face to his melancholy friend, for they had grown in the same cornfield; had undergone like operations recently under the same skillful surgeon, and so were always sympathetic one with the other.

"I don't know," was the answer, "unless it is that I am heartily disgusted with all these people. They think no one lives but themselves—selfish things! and here they chop and hack us up and spoil our lovely existence just for one night of pleasure to them. We are called upon to sacrifice our lives that we may light up their gay gambols."

"Well, we musn't complain," answered Platter face, who was inclined to look on the bright side. "I think how it would be to be treated like Brother Curlstem. I was sitting in the kitchen, filled with horror at the thought of the operation I was to undergo, for the boys would talk of it continually before us, but when I saw what happened to Brother Curlstem, I determined I would be thankful for even my lot—so I have deliberately and resolutely grinned ever since."

"Why, what was it?" inquired the other, with melancholy interest—and good natured Platter-face was about to proceed when a thin, weak voice interrupted, and they both started and strained their glaring eyes into the dimness below.

"No, neither of you should be complaining if you have your heads punched and candles in 'em. Think of me. I have been peeled; yes, every bit of my skin pulled off. Then I was cut up and put into an iron thing and boiled and boiled. Think of it! What are candles to that! Then what must they do but pound me with a stick until my only way of escape was to crawl through some small holes and drop into a great darkness below. Oh, how frightened I was! and how I hoped that they would not find my hiding place. But, ~~as~~ me! they hunted me down even there and stirred me up with a lot of hot stuff, until my senses fairly whirled.

"Then I thought they might have left me in peace, but no. I was deluged with milk, whipped with a spoon, and at last I gave up in despair and lost consciousness entirely until the heat of an awful place I found myself in partially restored me and I was compelled to think again. It was dreadful! It makes me perspire now to think of it, but I was so ~~in~~ taken out and allowed to cool off down cellar. I had begun to hope that there might yet be a little happiness left in life, when they carried me up again and now they say I am to be eaten, actually eaten! Can you imagine a fate more horrible?"

"Yes, here comes that monster even now with the frightful mouth and the red mus-tache and he has his eyes on me. So, farewell, dear brothers. I hope you will be too

badly withered by tomorrow to be made into a pie."

"Farewell," returned kind Platter-face, and the tears fairly streamed from his square, bleary eyes, while his sad neighbor grew vindictive and called wrathfully, "Isn't there anything you can do to protect yourself? Think quick!"

But Curlem was already in the hands of the tyrant and could only answer feebly: "No, brother: nothing—for might is right with giants. But I will be revenged. I will give him a pain in his stomach that he'll not soon forget," and he disappeared under the red moustache of his tormentor.—Ex.

Baby's Mission.

BY M. H.

So still in its cot, lies the baby to-day,
Hushed is its voice, and its toys put away;
Its dear little hands on its bosom crossed,
And our hearts are sore for the baby we've lost.

We prayed in our anguish the dear life to spare,
Though our prayer is unanswered, we know
that He cares,
And sate in his arms, its mission fulfilled;
Our dear one is sleeping, because He has willed.

Ah! little we thought of His kindness and care,
By the pleasures of earth so easily ensnared;
We see it all now in the darkness and gloom,
On our knees, by the cot in the darkened room.

It is thus that He teaches to trust all to Him,
By taking our dear ones, our hearts He would win,
He knows we will follow where baby has led;
To the Saviour, who oft for our love has pled.

Our dear one has lived and died not in vain,
Its work on earth done, what need to remain?
Though short was its life, its mission how great,
And safe home in Heaven our coming will wait.
—Cannington, Ont.

Fun for Hallowe'en.

Surely the "maddest, merriest of all the gray old year," to paraphrase Tennyson, is All-Hallow Eve, or "Nut-Crack Night," as it was known in old England. To the very young it means such licence in the matter of fun and frolic as would scarcely be permitted on any other night in the year. Older and more sentimentally inclined youths and maidens tempt fate by peering into the future according to quaint devices and time honored customs.

A very original idea is to give a "ground floor party," the name being an indication not of the hard times, but of the fact that the party will be held in the basement. Tapestry the walls from floor to ceiling with tall cornstalks, which with their dried leaves and ripe corn, form a charming decoration. These may be kept in position by two or three lateral crossings of twine as nearly the color of the stalks as may be, so that it will seem an outdoor growth. If the stalks are not tall enough, make a frieze of grapevines the dark branches, bronze and red leaves and purple, flame-colored or green-golden fruit of which gives a splendid bacchanalian effect. Twine the chandeliers with the same and suspend yellow pumpkins transformed into grotesque and weird faces, from the ceiling. When the candles within these are lighted the scene is appallingly unearthly.

As each girl leaves the dressing-room, she will be given a cabbage stalk on which her name has been carved, and these will be collected by the hostess as she welcomes her guests, and slipped into a bag which she carries on her arm. When supper is announced, each gentleman draws from the bag a stalk, the name on it deciding his partner at supper. After supper the board

is quickly cleared and the real fun of the evening begins, ushered in in true English country house style by the huge "wassail" bowl, sometimes fantastically decorated. The "wassail" itself is a luscious mixture of sweet cream, sugar and spices with sections of baked apples and pears lurking in its depths and bits of orange and lemon-peel floating on its surface. By means of a great ladle each helps himself or herself to a portion of the creamy mixture, dipping it out into shallow saucers; to capture a portion of the fruit brings good luck, but a clove or an allspice alone is an evil omen, indeed.

Before any further ceremonies, all lights are banished except that from the ghostly pumpkin jack-o'-lanterns, and the log fire which flames and flickers in the fireplace. And now you may tempt your fate by hanging in front of the fire boughs of chestnut trees, the nuts still enclosed in their prickly burrs, but alas for the owner of the burr that shall refuse to give up its prize before the roaring blaze! Just such a tenacious grasp will the future keep on the prize he vain would wring from it whether that be coveted wealth or the hand of some fair one. And woe to the apple which, put to roast before the fire, shall scorch and dry instead of bursting into snowy beauty! Dead Sca fruit will life be for the one who placed it there. It may be whispered here that you can in a measure control fate by hanging the omen at just the proper distance from the fire; if too close it will scorch; if too far away it withers and dries.

If you shall succeed in paring an apple in one long sinuous stretch, affairs will go smoothly; now cast it over the left shoulder and in its mysterious windings read the magic initial

The witch's boat may be depended on to give thrilling and decisive points as to the future. Prepare beforehand a boat, consisting of the empty half of an English walnut shell, for each person. Insert in this frail bark an inch length of a small wax candle, pointed on one end so that it will burn, and fastened at the other end to the boat by slightly melting it and pressing it down to the bottom. If there are not enough different colored candles to go around, so that each may distinguish his own, affix a small strip of paper bearing a name or initials to the inside of the shell by means of a little mucilage. Let the company retire to the dressing-room for a few moments, issuing in couples at a given signal and returning to find the hostess dressed in true witch's costume, with flowing mantle and high-pointed hat, presiding at a table on which stands a large tub half filled with water. In silence each guest receives from her hands his boat, lighting his candle at her larger one, and at the tap of a bell each sets his crash afloat on this mimic sea of life. When all are launched the witch's wand sets the water in motion, and the course of your boat decides your fate. If it stanchly crosses the water and closely hugs port, health and wealth and long life are yours. If it cross but half way, remaining there or circling round in an aimless fashion, you may look for defeat or failure. If it clings to the edge of the tub and refuses to take its chances, you lack ambition and enterprise; but if your own and your partner's boat sail side by side across the water, it predicts lifelong friendship. If they jostle each other, look out for storms ahead and the love which does not run smooth. The candle which burns the longest points out in its owner the first bride or bridegroom.

Dipping for partners is a sure way of deciding your fate. Blindfold each person

SAVE THE BABY.

A Mother Tells How Many a Threatened Life May Be Preserved.

To the loving mother no expense is too great, no labor too severe, if it will preserve the health of her little ones. Childish ills are generally simple, but so light is baby's hold on life that it is often a knowledge of the right thing to do that turns the tide at a crisis. And in baby's illness every crisis is a critical one. "I think the timely use of Baby's Own Tablets would save many a dear little life," writes Mrs. P. B. Bickford, of Glen Sutton, Que. "I take pleasure in certifying to the merits of these Tablets, as I have found them a sure and reliable remedy. My baby was troubled with indigestion at teething time, and was cross and restless. The use of Baby's Own Tablets made a wonderful change, and I am glad to recommend them to others." Mothers who use these Tablets never afterward resort to harsh purgatives that gripe and torture baby, nor to the so called "soothing" preparations that often contain poisonous opiates. Baby's Own Tablets are pleasant to take, guaranteed to be harmless. Send 25 cents for a full-sized box to the Dr. Williams Medicine Co., Brockville, Ont., if your druggist does not sell them.

and arrange three saucers on the table, one filled with vinegar, one with milk and a third with water; lead each one in turn before these saucers, when they must dip a finger in the first one touched. If this be milk, a sweet-tempered partner will be theirs; if vinegar, look out for squalls; if water, they remain single.

Hallowe'en is just the night for a ghost party, when guests dressed in long white robes and black dominoes assemble around the dying embers of a fire in a darkened room and make each other's blood run cold with tales of witches and hob-goblins, ghosts and spirits of the other world. Each must bear a letter or number on his gown, and the first prize is carried off by the one who can rightly guess from the voices the greatest number of names.

Careful property owners must look out for their gates, nor must they be demoralized by tappings at the windows from sundry unknown causes, or by frequent ringing of door-bells, for the children, too, must have their fun and frolic on All-Hallow Eve.—Cultivator and Country Gentleman.

The D.L. Emulsion

Trade-mark.

Extensively used in Hospitals
The most palatable Emulsion made
Very easy to digest
Gives strength to the body
Increases the weight largely
The best Remedy for
General Debility,
La Grippe, Anaemia,
Consumption.

Ministers and Churches.

Toronto.

Mr. Wm. Mackenzie, the Canadian railway magnate, has presented to Trinity University ten entrance bursaries of \$100 each for Presbyterian students. The new endowment fund of Trinity now amounts to \$166,000.

The new People's church on King street, east, is making rapid progress, and will probably be ready for occupation by Christmas. The church when opened, will be "institutional," conducted on somewhat the same principle as obtains at Toyabe Hall, in the east end of London, England.

Rev. R. H. Warden, D. D., General Agent of the Presbyterian church in Canada, has been elected Vice-President of the recently organized Metropolitan Bank. The shareholders are to be congratulated on securing as a Director and Vice-President a man of Dr. Warden's great financial ability and wide experience.

W. L. Grant, M. A. of St. Andrew's College, and Frederick Hamilton, M. A., have undertaken to write a biography of Principal Grant. W. L. Grant is the son of the late principal of Queen's University; and Mr. Hamilton, who is a distinguished graduate of Queen's, won literary fame as the Globe's War Correspondent in South Africa. The forthcoming work is in good hands; and it is to be hoped that the request of the Editors for letters and personal items may have prompt response.

Eastern Ontario.

Rev. Walter W. McLaren, of Oshawa, is called by the congregation of St. Andrew's, Picton.

The Presbytery of Lanark and Renfrew has set aside the call to Rev. Bryce Innis, lately of Bobcaygeon.

Rev. James Ross, of Bethesda, was the preacher in the First church, Port Hope, on the 19th inst.

Rev. G. A. Woodside, of Carleton Place, conducted anniversary services in St. Paul's church, Brockville, last Sabbath.

Rev. J. M. Kellogg, of Morewood, occupied the pulpit at Russell on the 19th inst. Rev. T. A. Sadler being absent in Ormstown.

Rev. A. M. Currie, M. A., of Uptergrove, has been called to St. John's church, Almonte. Dr. Young and Mr. A. Campbell will represent the congregation at the presbytery.

There was a large attendance at the meeting of Lanark and Renfrew Presbytery on the 21st inst., in Carleton Place. The next regular meeting will be held in Arnprior on the 20th January, 1903.

The anniversary services in Knox church, Beckwith, on the 19th inst, were a great success, the attendance being large, and the sermons preached by Rev. Dr. McTavish, of Toronto, were of a high order of merit.

The annual thankoffering meeting of the W. F. M. auxiliary of Knox church, Lancaster, was addressed in a stirring manner by Rev. Robert Harkness, of Cornwall. Rev. J. U. Tanner was also a welcome speaker on the same occasion. The pastor, Rev. A. Graham, presided.

The call from Warkworth to Rev. J. F. McFarland, B.A., who for ten years has laboured with marked success in the congregation of Heckston and South Mountain, has been accepted, and his induction will take place in November.

Rev. Robert Harkness, of Knox church, Cornwall, delivered an instructive address on "Corea and its People" in MacLaren Hall, Alexandria, on the 8th instant. Many curious and interesting facts were given to the audience by the lecturer, who had spent some time among the Coreans.

The anniversary services of St. Andrew's Church, Arnprior, conducted by Rev. Prof. Jordan, of Queen's, were a great success. "His sermons," the Watchman reports, "were models of thoughtful information and application clothed in choicest diction earnestly applied, and the large congregations were most attentive and appreciative listeners. The collection amounted to \$227 to be applied on the church debt, and which is said to be sufficient to wipe out the debt entirely.

Presbytery of Lanark and Renfrew will meet in St. Andrew's church, Perth, at 1.30 on the 11th of November, to consider the call from the congregation of Eldorado, in the Kingston presbytery, to Rev. Mr. Leitch, of Watson's Corners, and also the call from St. John's, Almonte, to Rev. A. M. Currie, M.A., of Uptergrove, in the Barrie presbytery.

At Lanark and Renfrew Presbytery the first hour was spent in a conference on the subject of "How best to develop the spirit of liberality in our congregations." After some discussion along this line Rev. A. A. Scott, of Carleton Place, presented the home mission report, and Rev. Mr. Hay, Renfrew, the report of the augmentation fund. Both were adopted.

The book of family prayers prepared by the General Assembly and sent down to the presbyteries for examination and approval was found satisfactory by Lanark and Renfrew Presbytery. Rev. Mr. Hay gave notice of a motion to be introduced at the next meeting of presbytery for the appointment of commissioners to the next General Assembly, which will meet in Vancouver in June, 1903, and for making plans for the payment in whole or in part of the expenses of these commissioners.

A report on the plan for the allocation of the money required within the bounds of Lanark and Renfrew presbytery for the schemes of the church was presented by Rev. Mr. Rattray, of Eganville at last meeting. In connection with this subject, sessions were asked to commend these schemes to the liberality of their congregations, and to increase their contributions at least five per cent.

At Lanark and Renfrew Presbytery, Rev. Mr. Woodside, of Carleton Place, presented the report of the committee appointed to arrange for the visits of missionary delegations within the bounds of the presbytery. In connection with this it was decided that on Sabbath Nov. 16th, there should be a general exchange of pulpits throughout the presbytery, the visiting ministers to present in a most favorable light the schemes of the church.

The annual thankoffering meeting of the Crysler W.F.M.S. society was held on the evening of Thanksgiving Day. A goodly number was present. Mrs. (Rev.) Russell of Chesterville, gave a very interesting paper on the work, showing that every woman should be a member of the Missionary Society. Rev. D. McVicar gave an address and the choir furnished some very suitable selections. The annual report was very encouraging, showing an increase of \$13 more than last year.

A special meeting of the Presbytery of Kingston was held on the 23rd inst. Fifteen ministers were present. The consideration of calls was the principal business. Mr. Peck reported a call from Picton, to Rev. W. W. McLaren, probationer, it was very harmonious and well signed. Arrangements were made for the induction on Nov. 4th. Mr. Drumm to preach, Mr. Wilkins to address the minister and Mr. Peck the people. Mr. Burns reported moderating in a call at St. Paul's, Madoc Township, in favor of Rev. Mr. Leitch, Watson's Corners, Presbytery of Lanark and Renfrew. It was unanimous, and well signed, and was sustained. In the prospect of acceptance, the induction was appointed to take place on Nov. 25th. Mr. McKenzie to preach, Mr. Wilkins to address the minister and Mr. Burns the people. Mr. Rennie reported a call from Tweed in favor of Rev. Jas. Binnie, McDonald's Corners. This congregation is cited to appear at a meeting of Presbytery at Harrowsmith on the 7th Nov. Mr. A. Laird reported a call at Harrowsmith to Rev. G. S. Milligan, lately of Miramichie Presbytery, N. B. It was remarkably well signed, sustained, and the induction appointed to take place at Harrowsmith on Nov. 7th at 1:30 p. m. Mr. McGillivray to preach, Mr. Binnie to address the minister and Mr. Laird the people.

Western Ontario.

Rev. Reid, of East Normanby exchanged pulpits with Rev. Little, of Holstein, on a recent Sabbath.

The anniversary services of St. John's church, Bradford, was held on a recent Sabbath, and were largely attended. Inspiring sermons were preached morning and evening by Rev. Mr. Cameron, of Allandale, and in the afternoon by Rev. Mr. McLean of Duntroon. The collections which were in aid of debt fund on manse, amounted to \$51.

Rev. John H. Graham of Avonton exchanged pulpits with the Rev. Mr. Cranston of Cromarty, to the great delight of both congregations.

Rev. Davidson, of Verna, preached at Kippen on a recent Sabbath, Rev. Mr. McLennan conducting anniversary sermons at Chiselhurst.

Rev. Prof. Ballantyne of Knox college, and Rev. Dr. E. D. McLaren, secretary of Home Missions, were the preachers in Wentworth and McNab Street Presbyterian churches, Hamilton, last Sabbath.

Rev. W. G. Hanna, of Mount Forest, conducted anniversary services at Cotswold on Sunday afternoon and evening, 19th inst. Rev. Geo. Edmison, B. A., a son of the manse at Rothsay, acceptably filled the pastor's place in the bible class and pulpit of Westminster church.

Knox Church, Guelph, was crowded on Sunday night 19th inst., when Mr. Thomas Rodger, the acting pastor, preached a special sermon to young men from Hebrews xi. 25. An after meeting was held following the service, to which a large number of young men remained.

The Rev. E. A. Mackenzie, B. D., of St. Matthew's Church, Montreal, addressed a large audience in St. Luke's Church, Finch, Ont., on Friday night, at the annual Thanksgiving service of the Woman's Foreign Missionary society. The address was very impressive, and was much enjoyed by the people.

Zion church, Brantford, celebrated the fiftieth anniversary of its existence last week. This is the congregation to which the late Doctor Cochrane ministered to for more than a third of a century; and he is still held in affectionate remembrance, especially by the older members. His successor, Rev. Mr. Martin, is continuing the good work with much zeal, ability and success.

A pleasant social meeting was held in the lecture room of Knox church, Stratford, on the evening of the 25th inst., when a warm welcome was tendered the students attending the city schools. The members of the pastor's bible class and Young Peoples' societies took an active part in entertaining the young strangers. Rev. M. L. Leitch presided, and an attractive musical programme varied the proceedings. Altogether it was a very happy meeting.

Rev. Dr. Johnston, of St. Andrew's church, London, conducted the jubilee services in Zion church, Brantford. The Expositor was highly pleased with his discourses. It said: The preacher graced the occasion and the occasion was worthy of his best efforts. On few occasions indeed has there ever been gathered in this city such a large congregation as was present in the evening. Many were there from other churches, attracted not alone by the uniqueness of the event being commemorated, but by the reputation that Dr. Johnston possesses. The services throughout were deeply impressive.

A Pastoral: From the Moderator of the Presbytery of Kingston.

DEAR BRETHREN.—Last year, among other questions submitted to Kirk Sessions by the General Assembly's Committee on Church Life and Work was the following: "Should the Church continue to aim at securing legislation along prohibitory lines?" The Sessions within the bounds of our Presbytery, having deliberately considered the subject, reported a most unanimously in favor of making this an aim of the Church; and in view of the fact that they were so nearly of one mind in the matter, the Presbytery, at a meeting held in Kingston on the 6th of March last, adopted the following resolution, viz:

"The Presbytery has led with the greatest gratification that the mind of the Kirk Sessions is almost unanimous in favor of prohibitory legislation; and in view of the urgency of the matter at the present time, instructs the Moderator to write a pastoral on the subject setting forth these facts and exhorting the members and adherents of the Church faithfully to discharge their duty in the matter when it is brought by the Government before the country."

It is not surprising, though it is certainly very gratifying, that the Sessions view this subject of prohibition as they do; and now in accordance with the instructions of the Presbytery, I humbly venture to address you, and to ask your prayerful attention to the following considerations, viz:

First, almost every branch of the Christian Church has pronounced against the liquor traffic. Repeatedly has that traffic been declared to be the foe of the home, and one of the

greatest obstacles to the progress of the Church. The finished product of the traffic is a wreck, physically, socially, morally and spiritually.

Second, the traffic is not decreasing, as some suppose, nor is there any sign that its attendant evils are abating. According to the official returns, drinking has increased in Ontario by thirty per cent. during the past three years. Last year \$50,000 more were spent on intoxicants than in any previous year. Should this traffic, therefore, be allowed to continue, the indications are that it will become more strongly entrenched, more aggressive and, in its effects, more baleful, as the years go by.

Third, if a prohibitory act were passed, the bar-room would be out-lawed and the treating system, which is so pronounced a bane of modern society, would probably be abolished. When the bar-room is taken away, one of the most powerful and seductive temptations is removed.

Fourth, the act which will soon be submitted to the electorate is probably as perfect a piece of prohibitory legislation as it is possible to frame at the present time. It has been drafted with the greatest care, it has passed through the Legislatures of Manitoba and Ontario, and every effort has been made to avoid the mistakes in the legislation of the past.

Fifth, should this Act come into effect, there appears to be no reason why it should not be fairly well enforced. Thirty millions of people in the United States are now under prohibition; we who are British subjects have surely not less respect for law and order than they. This Act has been declared to be good law by the Privy Council. If therefore, a measure which is beneficent in its design, which has been drafted with the greatest care and which has been sanctioned by a large body of the electorate, cannot be tolerably well enforced, our country is in a deplorable condition, and we may well weep over its wickedness.

Sixth, the conditions imposed by the Government in taking the vote are such that the elector who votes against this Act, or who abstains from voting, declares himself in favor of the traffic with all its attendant evils. There is no alternative. Let this issue be clearly understood. If this measure is not sustained by the people, the Government would be justified in concluding that they desire the liquor traffic to continue. Unless an elector is prepared to assume his share of responsibility for the evils caused by the drink traffic—and these evils are simply indescribable—he should cast his ballot in favor of this Act.

Seventh, Christians should vote as they pray. The man who prays "Hallowed be Thy name," should not vote for an institution wherein the name of God is so often and so shockingly blasphemed. The man who prays, "Thy kingdom come," should not vote for a traffic which almost every branch of the Christian Church has pronounced one of the greatest barriers in the way of the coming of the Kingdom. The man who prays, "Lead us not into temptation," should not vote for an institution—the bar-room—which stands as one of the most alluring temptations on the street.

In the name of the Presbytery of Kingston, whose humble servant I am, let me repeat that the mind of the Kirk Sessions is almost unanimous in favor of prohibitory legislation, and let me also express the hope that the members and adherents of our Church within the bounds of the Presbytery will faithfully discharge their duty on the 4th of December next. Yours faithfully,

W. S. MAC TAVISH,
Moderator.

Deseronto, Oct. 21, 1902.

Ottawa.

The event of the week in city Presbyterian circles was the appearance of Rev. R. E. Knowles of Galt in the Stewarton pulpit, to preach anniversary sermons to his former congregation. At both services the church was crowded to excess, and all greatly enjoyed the message of the gifted preacher. Before the close of the evening service Rev. R. Herbison, the pastor of the church, express the feeling of appreciation throughout the congregation at having with them their first pastor, whom, he said might be called the father of Stewarton church. Rev. Mr. Knowles in an earnest response to the sentiments expressed by Mr. Herbison spoke of the pleasure afforded him in once more addressing his first and much-beloved congregation. His greatest hope was that they would continue to prosper in the future as in the past.

The young people of Erskine church held an enjoyable literary evening Friday night. This is the first of a series of such evenings which are expected to be attended with much profit and pleasure. The lives and works of Wordsworth, Burns and Goldsmith were compared. Mr. J. Leyden upheld Wordsworth, Mr. Gordon Watt, Burns, and Mr. G. J. Rice, Goldsmith. Mr. H. McGillivray and Mr. T. Boweman acted as critics.

At the meeting of Bank street congregation, held last week, to consider the resignation of Rev. Dr. Moore, it was unanimously resolved, on recommendation from the session and board of managers to grant Dr. Moore a retiring allowance of \$1,000 per year for six years. Many of the speakers referred in kindly terms to the Doctor's wise and faithful services; and Messrs. A. W. Fraser and D. B. Gardner were deputed to appear before the Ottawa Presbytery at its next meeting on behalf of the congregation, when the date upon which the resignation is to come into effect will be decided upon.

Rev. Jos. White conducted the service in Erskine church late Sunday morning, and Rev. D. M. McLeod of Billings' Bridge in the evening. Rev. A. E. Mitchell, who has been in New York for the past ten days, is expected home this week. The generous and energetic people of this church are moving for the erection of a manse. Meetings have already been held looking to the carrying out of this laudable undertaking. Mr. Mitchell and family well deserve all the kindness shown them by Erskine congregation.

"Kindness to those in distress will secure our own blessedness," was the theme of Rev. D. M. Ramsay's sermon in Knox church last Sabbath morning. Mr. Ramsay pointed out that assistance of the poor and distressed was the greatest work of the Christian. The poor who have not been so fortunate as the rich should always be recognized and assisted by the latter class. The fact that they have not the gifts of the world does not alter the fact that they are human, and it is the duty of every Christian who has in his power to assist his fellow-man who has been unfortunate or on whom the blessings of life has not fallen.

Northern Ontario.

Anniversary services to mark the third year of the induction of Rev. P. W. Anderson into the pastorate, were held in Knox church, Shelburne, on Sabbath last.

Rev. D. Currie, of Keady, preached at the annual Harvest Home thanksgiving services at St. Paul's church, Warton, on Sabbath last. The usual festival was held on Monday evening.

The congregation at Pike's Bay has suffered a great loss by the removal of their organist, Miss Kyles, who before her departure was presented with a purse of gold as a token of appreciation of her services.

The W.F.M.S. of Erskine church, Dundalk, held their annual Foreign Mission Rally on the evening of Thanksgiving Day with a gratifying measure of success. Rev. A. P. Lidingham of Dhar, Central India, was the speaker of the evening.

On Sabbath the 12th inst., Rev. R.W. Dickie, of Orangeville, exchanged pulpits with Rev. Mr. Teemer and conducted anniversary services at Mono East. Revs. H. Matheson of Caledon East and J. R. Bell, of Laveril, exchanged pulpits the same day.

The young people of St. Andrew's congregation, Orangeville, have reorganized the Young People's Association and have elected officers as follows: Hon. Pres., Rev. R. W. Dickie; Pres., Mr. E. H. Sproule; Vice-Pres., Mr. H. H. Smith; Sec. treas., Mr. R. G. Harshaw.

Rev. S. H. Eastman, of Erskine church, Meaford, preached a special sermon a fortnight ago to young men; and his discourse, which bore the marks of thoughtful preparation, manifested his heart's strong desire for the spiritual welfare of that class in his congregation.

On the 3rd inst, Presbyterianism at Alton lost a noble son in the person of Mr. Thomas Russell who peacefully passed to his home of rest at the patriarchal age of 100 years, 4 months and 10 days. The funeral was very largely attended and an impressive service was held in the Presbyterian church when the pastor, Rev. Geo. McKay, preached an appropriate sermon from Rev 14: 13. Mr. Russell, who was born near Edinburgh, united with the church when 16 years of age. At the age of 32

he came to Canada and settled in the first house built in Alton. Soon after his arrival he opened in a barn, the first Sabbath School in that section. There being no Presbyterian church there, he joined the Congregational and for 30 years served as clerk and deacon. Subsequently, he assisted in the formation of a Presbyterian congregation and was elected elder. In secular affairs he filled the position of school trustee, councillor and reeve; he was also a Justice of the peace and a Commissioner of the High Court of Justice.

Quebec.

From a recent Witness we clip the following interesting account of a memorable event; The jubilee of the Presbyterian cause in Joliette was enthusiastically celebrated last Sunday by the opening of a beautiful new church edifice. The little band of Protestants there, English and French, have been most active during the past year and have greatly strengthened their hold upon the community. The men who have been foremost in church work are the men who are also foremost in public industries, and these men stand before the community as men of the highest integrity and worth. The strength of the cause therefore is not to be measured by the number of families or communicants, but rather by the strength of influence exerted by men who are dead in earnest in the advancement of the gospel in their midst. The new building is a credit to the town and will prove a great boon to the work, both in accommodation and comfort, and also as a witness to the strength and earnestness of the Protestant cause. The Rev. G. Colborne Heine, of Chalmers Church, preached an impressive and helpful sermon in the morning. The Rev. Mr. Morin and pastor, the Rev. J. H. Paradis, assisted in the service. In the evening, the Rev. Mr. Morin preached in French, which was understood by all the English-speaking people, followed by addresses by the Rev. Messrs. Heine, Cruikshank and Paradis. An interesting feature of the morning service was the reading by Mr. N. M. Carswell of a brief history of the fifty years gone by together with an encouraging financial statement. The church was erected at the cost of \$3,500, and will seat between 350 and 400 persons. Some eighteen hundred dollars have been subscribed and partially paid without any assistance from without, save a few voluntary subscriptions. An appeal for help to raise the entire indebtedness will be made forthwith and friends of this important and deserving cause cannot do better than lend a helping hand. Contributions will be received by the Rev. J. H. Paradis, pastor, or by Mr. Copping or Mr. Carswell.

TO MINISTERS.

The attention of ministers is directed to the action of last General Assembly regarding rates to the Aged and Infirm Ministers' Fund (See Assembly Minute volume, age 67, sec. 3, a and b). A number of ministers, in the last week or two, in paying their rates, are sending the same sum as they have been accustomed to do, whereas last Assembly effected a change regarding rates. It is requested that ministers comply with the new regulation, and, in forwarding their rate, state the year of their connection with the Fund, and their age at that time.

SPECIAL TO MINISTERS.

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

JUDGE EDWARD MORGAN, W. M. GEMMEL,
President, Manager.

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 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 Maladies. 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, Brookline, New York

Health and Home Hints

Ways to Grow Comely.

If possible, always give your hair a sun bath after its sop and water shampoo.

Try for a 30 minutes' nap each day, even if visions of an overburdened mending basket are haunting your dreams.

Don't live your troubles ahead of time. Nervous prostration with women is more often due to anticipated worries than to present trials.

Substitute a glass of hot milk, a cup of good coffee or a nourishing soup and bread for an ice cream and charlotte ruse luncheon on shopping days.

Regulate your sleeping hours according to the demands of your system, without regard to the platitudes of early rising advocates.

Take a few gentle athletic exercises daily if you cannot go in for a thorough physical culture course. The simple calisthenics of your school days are better than complete neglect of this health branch.

Don't try to patch up wardrobe extravagance with table economy. Pantry stinginess is responsible for dull eyes, drab skins, flabby, bloodless looking cheeks and poor teeth that the daintiest dress vanities cannot beautify.

Find your spring tonic and blood purifier in a daily fare of green things. Eat cresses for breakfast and salad for luncheon and dinner—not a meagre dish of flabby lettuce, mind you, but a plateful of crisp, crinkled leaves, plentifully dressed with oil and vinegar.—Ex.

The "New" Housekeeping in Germany.

Every German girl is looked upon as a prospective housewife and is stocking her linen closet at the age when our girls are starting to college. In a way she is trained, too, for her work, but for the most part her training has been that sanctioned by custom, not by science. In the last few years, however, the women who are advanced enough to see that housekeeping methods need something besides age to recommend them, have set on foot a movement that promises to bring about a revolution. The schools of housekeeping in almost every city of the empire show with what astonishing rapidity conservative Germany has recognized the importance of giving its home-makers not more training, but a different kind. The subject has not been approached from the side of the sewing class, for outside of the largest cities "domestic service" is not as yet a problem.

The school of housekeeping in Berlin was the first, and still takes the lead both in the plan of work and in its execution. It was founded by Frau Hedwig Heyl, with the active co-operation of the Empress Frederick. When people looked askance at the school and objected that the place for girls to learn housekeeping was in their own homes, Frau Heyl replied that if they wished to advance the standards of living, to make use of the investigations of the bacteriologist and sanitary chemist, to the end that the dwelling might be more healthful and the food more nourishing, then instruction from people who were making a life study of these subjects was indispensable.

The full significance of her undertaking was not at first understood. The plan of the school was made to correspond with her broadened conception of what housekeeping means, but while emphasizing the larger duties of the home-maker she did not neglect the minutest detail of housework, as the

school abundantly proves. She believed and has demonstrated that the "drudgery" of housework may become interesting from the standpoint of the trained individual.

The Empress Frederick established a precedent by sending her own daughter as the first pupil, and various families of the court soon followed the example. The school now has the support of public opinion and in its different departments there are representatives from every class of society.—Good Housekeeping.

Literary Notes.

Harper's Bazar for November is the Thanksgiving number and contains excellent articles on the preparation of the Thanksgiving dinner and also the decoration of the table. Mary E. Wilkins has one of her characteristic stories, "The Apple Tree," and William Dean Howells writes on the question "What Should Girls Read?" The departments of fashion and house-keeping are full of interest and suggestion. Harper and Brothers, New York.

The October Ledger Monthly contains several articles of interest, such as "Famous Bells and Bell Towers," "Home of Kate Douglas Wiggin" and "Our Musical and Dramatic Art." There are also a number of short stories, in addition to an instalment of the serial. The opening article, on "Home Decoration in Pyrography," is most suggestive. The various departments are well kept up. Ledger Publishing Company, New York.

The table of contents of the October Fortnightly is certainly varied enough to suit any taste. Max Nordau leads off with an article on the various phases of ambition under the heading "The Conditions of Success." Then follow: "Siam and the Powers," "The Boer Generals at Downing Street," "Impressions of the Bruges Exhibition," "German Light on German Policy," "German Colonies and Naval Power," "The Bodleian Library" and "Seven Years of Unionist Government in Ireland." The discussion of the R. volt from Rome is continued by Father Taunton and the Rev. A. Galton; also "Science and Religion" and "Mankind in the Making" are continued. Leonard Scott Publication Company, New York.

Beautifully gotten up and most useful to the lover of books is Mr. Mosher's new catalogue, "A List of Books in Belles Lettres." These books are too well known to need any praise. They include writings of a great variety of authors, and in large measure the works that are not best known, and on that account of more interest to the student of literature. The Biblot is a unique Mosher publication issued monthly—"to bring together the posies of other men bound by a thread of one's own choosing and in this way those exotics of Literature that might not immediately find a way to wider reading, are here reprinted, and, so to speak, resown in fields their authors never knew." "The Biblot does not profess to exploit the new forces and ferment of fin de siecle writers as it offers the less accessible "things that perish never,"—lyrics from Blake, Villon's ballades, Latin Student's songs,—literature once possessed not easily forgotten of men." And this little booklet is issued at the absurdly low subscription of fifty cents per year payable in advance. Thomas B. Mosher, Portland, Maine.



Seasonable Advice.

CHANGE OF WEATHER DISASTEROUS TO MANY PEOPLE.

BAD BLOOD MAKES YOU LIABLE TO COLD—
COLD MAKES YOU LIABLE TO TWENTY
DISEASES—HOW TO PROTECT YOURSELF.

Changes of the season affects the health more or less perceptibly. The effect of the hot summer weather on the blood leaves it thin and watery, and now that the weather is changeable this makes itself disagreeably felt. You feel bilious, dyspeptic and tired; there may be pimples or eruptions of the skin: the damp weather brings little twinges of rheumatism or neuralgia that give warning of the winter that is coming. If you want to be brisk and strong for the winter it is now that you should build up the blood, and give the nerves a little tonic. Dr. Williams' Pink Pills are the greatest of all blood-making, nerve restoring tonics, and will make you strong and stave off the aches and pains of winter if you take them now. Mr. James Adams, Brandon, Man., is one of the thousands whom Dr. Williams' Pink Pills have restored to health and strength:—"It is with deep gratitude that I acknowledge the benefit I have derived from the use of Dr. Williams' Pink Pills. Before taking the pills my health was much shattered with rheumatism, nervous depression and sleeplessness. For fully twelve months I rarely got a good night's sleep. When I began the use of the pills it was with a determination to give them a fair trial. I did so and can truthfully say that I could not wish for better health than I now enjoy. I shall always speak a good word for Dr. Williams' Pink Pills."

Poor blood is the cause of most disease. Good blood means health and strength. Dr. Williams' Pink Pills do not purge—they simply make pure, rich blood. That's why they cure so many diseases. But you must always get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all druggists or sent by mail, post paid, at 50 cents a box or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

Herald and Presbyter: Religion is the highest wisdom. It takes into account the great facts of life, for time and eternity. It learns the truth from God, and believing his words, acts in accordance with his counsels.



Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

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

SYNOD OF HAMILTON AND LONDON.

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

Huron, Brucefield, 11 Oct. 10. a.m.
Sarnia, Sarnia, 23 Sept. 11 a.m.
Maitland, Brussels, 16 Sept. 11 a.m.
Bruce, Paisley, 2 Dec. 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

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

Algoma, Blind River, Sept.
North Bay, Parry Sound, 30 Sept., 9 a.m.
Saugen, Palmerston, 9 Dec., 10 p.m.
Guelph, 18 Nov., 10.30 a.m.

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
Inverness, Whyoccomagh, 2 Sept., 11 a.m.

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

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Lv. 5:15 p.m., Ottawa.	Ar. 9:40 a.m., Waltham.
Ar. 8:45 p.m., Waltham.	Lv. 6:25 a.m., Ottawa.

For tickets or further information apply City Ticket Office, 42 Sparks St., or Union Depot, C. P. R.

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4:15 p.m. for New York, Boston and all New England and New York points through Buffet sleeping car to New York; no change.

Trains arrive 11:30 a.m. and 7:10 p.m. daily except Sundays, 7:10 p.m. daily.

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1:00 p.m. Mixed for Madawaska and intermediate stations.

4:40 p.m. Express for Pembroke, Madawaska and intermediate stations. Trains arrive 11:15 a.m., 2:45 p.m., and 4:05 p.m. daily except Sunday. Railroad and steamship ticket for sale to all points.

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