

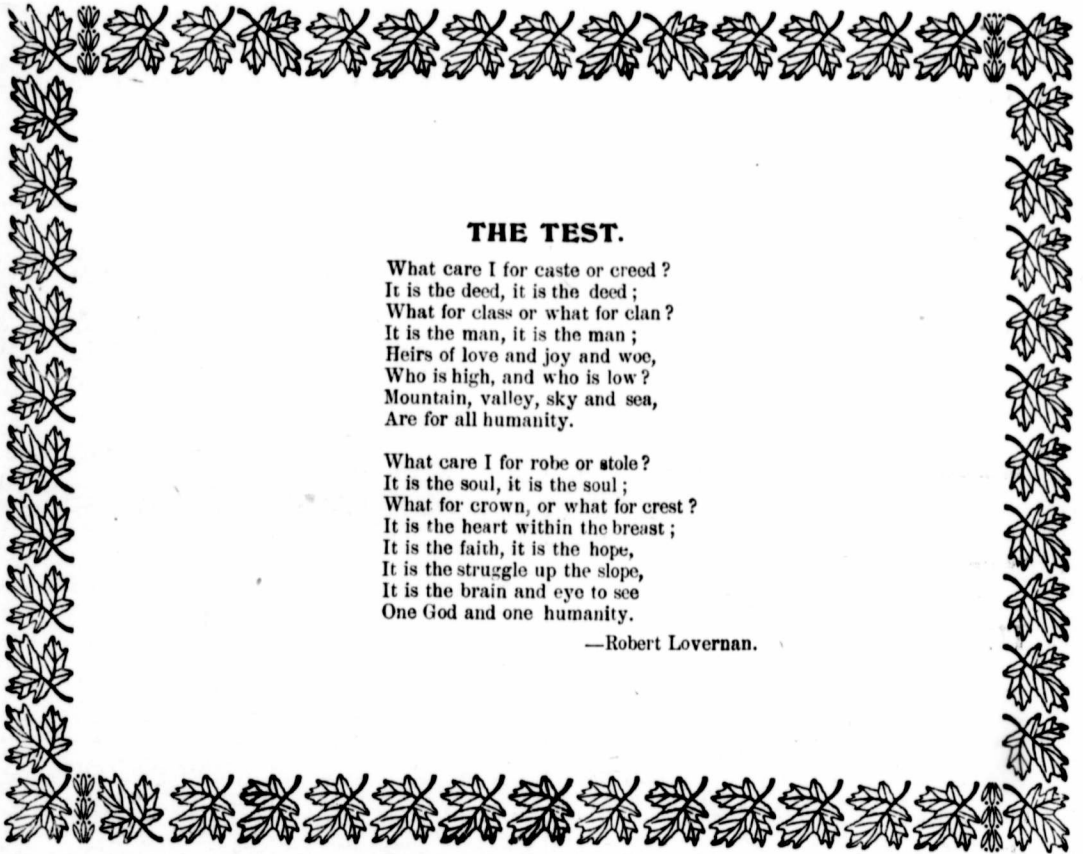
# Dominion Presbyterian

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## THE TEST.

What care I for caste or creed?  
It is the deed, it is the deed;  
What for class or what for clan?  
It is the man, it is the man;  
Heirs of love and joy and woe,  
Who is high, and who is low?  
Mountain, valley, sky and sea,  
Are for all humanity.

What care I for robe or stole?  
It is the soul, it is the soul;  
What for crown, or what for crest?  
It is the heart within the breast;  
It is the faith, it is the hope,  
It is the struggle up the slope,  
It is the brain and eye to see  
One God and one humanity.

—Robert Lovernan.

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On Wednesday, October 21st, at 379 Spadina Avenue, Toronto, by the Rev. Alexander Macgillivray, assisted by Rev. Dr. Armstrong Black, Harry Bowen of Pittsburgh (Pa.) to Muriel Falton Hunt, only daughter of Dr. and Mrs. H. Hunt.

On Wednesday night, October 28th, at the residence of the bride's parents, 113 Emerald street, Hamilton, by the Rev. A. MacWilliams, L. M. Croal, daughter of Mr. and Mrs. G. Croal, to Mr. Ed. J. Puschinski.



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E. J. DAVIS, Commissioner Crown Lands, Department of Crown Lands, Toronto, July 29, 1932.

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## Note and Comment.

Edwin A. Abbey, R.A., will contribute all his illustrated work exclusively to Harper's Magazine during the year 1904. Mr. Abbey is now engaged in painting the official picture of the Coronation of Edward VII, for which he was especially commissioned by the King.

Chicago merchants have posted notices forbidding employees from playing the races or gambling in other ways. A man who has kept a book on various tracks and been on the inside of the business says the smaller race tracks would be forced out of existence were it not for the small investments of salesmen, clerks and mechanics. This movement of the Chicago merchants is significant.

Professor Mommsen, the venerable and veteran German historian, was during the South African war one of the bitterest assailants and traducers of England. He now writes in a strain of very generous appreciation of Englishmen, and hopes to see Germans and Englishmen going forward hand in hand. The fact seems to be that the Germans are somewhat anxious and disappointed over the recent treaty agreed upon between France and England.

Five great Indian Tribes have been for many years located in Indian Territory. They are in the main civilized and Christianized. They are ready for statehood, and are preparing to organize a new state to be named "Jefferson." One of the fundamental principles of the new state will be the Prohibition of the Liquor Traffic and the tavern. This is a rebuke to white men who have not the courage, the self denial and the Christian principle required for such a step.

Some scientists take the view—Prof. Sayce among the number—that Sinai where the laws were given to Moses, was not in the region between the Suez and Akaba Seas, and other scholars have doubted the traditional route of the Israelites on their march to Canaan. A German scholar, Professor Schoufeld, has now started at the head of an exploring party, with a view to examine the whole desert and the mountain range in which Sinai has been supposed to stand. The result of the expedition will be awaited with interest.

The Presbyterian Witness, Halifax, is calling for information regarding the Rev. Angus Mackenzie and states the following facts: In 1849 a minister arrived at Toronto during the prevalence of Cholera. He had been seized immediately before landing and taken to the hospital where in two days he died. His name was Angus Mackenzie from Nova Scotia. His wife Margaret MacGregor, died in Nova Scotia, and one girl and three boys were left orphans in Toronto. The eldest child was 9 years of age. His daughter, now living in Chicago, has some recollection of her father living "near a coal miner," and of his having gone to preach at Halifax.

The British and Foreign Bible Society, which in a few months completes a century

of work, has issued no fewer than 180,000,000 copies of the Scriptures, which are now printed in nearly 400 different languages. The actual revision of the text of the recently completed Malagesi Bible, apart from printing cost the society over £3,000. The diversity of tongues to be found in one country is often a matter of surprise. Last year the society's agents sold the Scriptures in 53 languages in the Russian Empire, in 28 languages in Burma, in 30 in South Malaysia, and in 53 in the Egyptian agency. The total issue of Bibles, complete or in parts last year was nearly 6,000,000.

Lamartine was a poet first and a man of affairs afterward. He wrote once in his memorandum book a list of persons who were to be provided with situations. Previously, however, he had scribbled "David" on the page, and the head of the cabinet promoted the said David consul to Bremen. As David did not appear, the chief asked Lamartine who he was. "It was he who danced before the ark," was the poet's answer. "And I have gazetted him to Bremen!" Lamartine explained that he had intended David as a subject for meditation. The name was cancelled, and the *Moniteur* registered the change. But few knew that the consul appointed to Bremen was King David.

Mr. Edison, according to a writer in the current Harper's Weekly, claims to have solved the problem of generating electricity for common use at a trifling cost. The electrical generator which Mr. Edison has perfected, after years of toil, derives its power from a so-called fuel of marvellous potency. It will make it possible for the day laborer, as well as the millionaire, to light his home with electricity and have some sort of a motor vehicle. For a few cents a day light and power may be produced in sufficient quantities to supply the needs of any family, and the generator is so simple that any person of ordinary intelligence can act as engineer. Mr. Edison warns the public that there is yet much work to be done before the harvest he has sown can be reaped. But the invention is perfected, and the problem of cheap electrical generation is definitely solved.

The Christian Intelligencer remarks that the method so far proved to be the most successful in fighting the liquor traffic, is local option. It quotes the Herald and Presbyterian in support of this view as follows: "It is estimated that over one-third of the population of the United States is now living under prohibition either by State or by local option. It is claimed that over one-half of the country is "dry" territory. In the State of Ohio the question is being rapidly driven up to the great cities. During the past year 138 incorporated cities and villages in Ohio have voted out the saloons by the local option law, thereby closing more than 700 saloons. Nine county-seats in Ohio to-day are dry, and three whole counties have no saloons, while three-fourths of the unincorporated townships have driven out the saloons." If Premier Ross is going to give Ontario a drastic liquor license law, he could not do better than frame it on the local option principle. Such a measure will be a

long step towards provincial prohibition. Meantime each community should have the privilege of voting upon the question of license or no license.

The United Presbyterian notes as a proof of the advanced spirit and the spreading influence of Christianity in heathen countries, the adoption of Christian methods by the natives. Thus the Christian schools of Egypt led to great educational efforts by the Copts and Mohammedans. We see a notice of a Moslem prayer-book, published by "The Mohammedan Tract and Book Depot, Punjab." That journal thoughtfully and appropriately remarks: "When the waters are moved there is healing power present. The indirect influence of missions is very great, and even though it leads to greater activity by its enemies, this activity is itself an awakening of the mind, and a mind awakened to thought and effort will not be restricted by its original purpose. One sees some light when closing the shutters against it."

The Presbyterian Church of Brazil, which was formed by a consolidant of American missions, North and South, is the subject of a new attack by the Catholic clergy of Brazil on the ground that all Protestants are disguised political emissaries of the United States. Not long since a company of Americans had obtained a "concession" to gather and import rubber from Acre, the extreme north-west section of the valley of the Amazon, a little known district over which more than one South American state has claimed a doubtful sovereignty. But the Brazilians, alarmed at the number and character of the immigrants about to be introduced, ejected the Americans. The Catholic press of Rio Janeiro is now attempting to confuse the Presbyterian missionaries with this recently defeated colony in Acre. An inflammatory pamphlet of eight pages denounces all American Protestants as "enemies of the Latin race," warning Brazilians that the purpose of the Monroe doctrine is to reserve South America for North America occupancy, and to occupy by "conversion" what can not be gained by force.

In these days of church union it is hardly a matter of surprise to learn that a scheme has been projected looking to the unification of all Chinese Presbyterians and the organization of a general assembly. The Christian Observer points out that there are enough Presbyterians in China to justify the organization of a General Assembly. In connection with the Northern Presbyterian church there are two Synods, including ten Presbyterians and about twelve thousand four hundred communicants. Besides this, there are churches gathered by the missionaries from our own church, from the Presbyterian church in England, from the Church in Scotland, from the United Presbyterian Church, the Reformed Dutch Church, the Canadian Presbyterian Church, etc. The missionaries of the Presbyterian church of the United States in China, are heartily promoting the project. The Observer says the cause of Christ in China and the growth and development of Presbyterianism in that land would be promoted by union.

## Our Contributors.

### Towns Without Drink.

It will surprise many people, no doubt, but it is stated on authority that if one were to walk through England and Wales one out of every five persons one would meet would be a teetotaler. If that be so, then there are something like six million children and adults living under voluntary prohibition in these countries. But the figures are perhaps open to question. There are, however, throughout the British islands upwards of a thousand villages and towns where prohibition has been tested many years, and in all there are probably half-a-million persons in the United Kingdom living under total prohibition.

It is not laying down any new proposition to say that Temperance is good business policy. The most conspicuous illustration of this is the experience of the Artisans', Labourers' and General Dwellings Company, founded about 30 years ago in London. The Company has four estates—namely, Shaftesbury Park (Battersea), Queen's Park (Harrow road), Noel Park (Wood Green), and Leigham Park (Streatham). In addition to these it has many "block buildings" in sundry parts of the metropolis. There was no suggestion of philanthropy about the concern. It was a business Company from first to last, formed to open up estates and erect houses of all kinds wherever land could be obtained. The very first condition of importance laid down in the articles of the company was that there should be no drink licenses on any of its estates. That condition has been faithfully kept, and to-day, though the Company owns nearly three hundred acres of estates, on which about 10,000 families live, not a single glass of ale has been sold on their land since they began to build. The Company has now a paid-up capital of three millions sterling, which has increased at the rate of half-a-million a year for three years. When the last report was made the only place to let on any of the estates, with the exception of the one at Streatham, which has just been opened up, was a stable!

Toxeth, the great prohibition area at Liverpool, a large estate within the township of Toxeth, was laid out for building about 35 years ago by Lord Sefton and Mr. John Roberts, late M.P. for Flint, and a clause was inserted in all leases on this property prohibiting the sale of liquor. Upon the ground thus prohibited 200 streets with 12,000 houses have been built, with a population of 60,000 persons, mostly artisans connected with shipping. You may walk a mile each way in a straight line through crowded streets without seeing a single public-house. Pauperism has all but vanished from Prohibition Toxeth, nine-tenths of the applications for relief coming from parishes where the public-houses exist. The poor rate has gone down from half-a-crown to less than a shilling in the pound, and in this way the prohibition area is a direct saving to the ratepayers of over £20,000 a year.

Roe Green, a Lancashire Colliery district, is a teetotal village six miles from Manchester. It consists of 140 separate dwellings, of which 81 are owned by the people themselves, and has a population of about 650. There has been no public house in the place in 30 years. This was brought about at the request of the villagers by the action

of the Bridgewater Trustees, who have control, not only of the Green, but of the property adjoining. The Co-operative Store here is the common property of the villagers, and yields a dividend of 3s. in the pound.

There is a Rechabite Tent with a membership of 270, the funds available for the maintenance of sick members amounting to £1,700, and in addition there is a flourishing Band of Hope with 286 members. In fact the people of Roe Green, although mostly miners, are fairly well off, and very few of the residents in the village are in the habit of going to neighbouring towns for drink. As a community, they are keen politicians, and—the women as well as the men—take a very warm and intelligent interest both in national and local affairs.

Throckley, in Northumberland, is another village without public-houses. Here the people have invested in the Co-operative store some £14,000, the sales yielding £32,000 a year, and the miners let their own houses to their neighbours.

The Parish of Humberstone, in Lincolnshire, is part of the Carrington Estate, and consists of 2,700 acres, with no public-house in the village. The labourers' wages are 2s. 6d. a day; and their children are healthy and well fed. They are industrious, steady, hard-working men, who have for themselves solved the problem of old age pensions by their own savings from their cows and little pieces of land; and instead of about £150 or £200 a year going from the village public-house to a brewer living elsewhere, most of it is saved in the parish. Consequently there are no poor, and Earl Carrington says:—"I do not know of an instance of anyone of this parish going to the workhouse or receiving outdoor relief for years."

Saltaire—a little town of 4,000 inhabitants just outside Bradford, on the banks of the River Aire—also can claim exemption from any public-house. It was founded by Sir Titus Salt about 50 years ago, and is an ideal workman's town; the houses are nice and clean, and the people (of the superior artisan class) are for the most part employed in the extensive manufacturing works built on the spot. There are splendid schools for the children, a large recreation and reading room for the men, and a beautiful church, almshouses for the aged, and an exceedingly pretty park laid out for cricket and tennis. The station restaurant is under the management of the Bradford Coffee Tavern Company, and no alcoholic drink is sold. Downstairs is a large dining-hall for the workmen and workwomen of the factory, and upstairs are the large rooms of a restaurant. In the local savings' bank there are larger deposits per head than are found anywhere else in England. And all this in a place where there are no *police*, no *prisons*, no *poverty*, and no *public-houses*.—The Dublin Visitor.

### The Sabbath, not Sunday.

If we have any interest in the religious observance of the Sabbath, let us call it by the right name. The use of the name "Sunday" is one of the influences that are deadening the consciences of the people. If the first day of the week is the Sabbath, there are divine reasons for its sacred observance. If it is not the Sabbath, we need not make any more efforts to keep it or have it kept holy. The divine sanction for the

observance and sanctification of the day lies in the fact that it is the Sabbath. If we wish to make any impression in our plea for religious observance, let us call it by its divinely given name. If we do not do this, we give up our case. We get exceedingly tired of hearing about "Sunday" schools and "Sunday" observance. If we believe that we have foundation for our religious life and observances in the Word of God, let us show respect for him from whom they come, and when we speak of the Sabbath let us be reverent enough and thoughtful enough to call it the Sabbath.—Herald and Presbyter.

### The Children's Song.

BY GEO. W. ARMSTRONG.

India's children once employed,  
Their youthful voices and God praised;  
They sang, and Israel's King enjoyed,  
To hear the hallowed notes they raised.

"Hosanna to the King," they sang,  
That cometh from the Lord most High;  
And mountains, hills and valleys rang  
Re-echoing the childrens cry.

Christ then was gratified to hear  
Those Hebrew children sing His praise;  
He kindly lent a listening ear,  
And spoke approval of their lays.

His glorious name we still will sing,  
Blending hosannas with our own song;  
Our lips a gracious tribute bring,  
Our great Redeemer's praise prolong.

Whilst we upon this earth shall live,  
We'll render mind and soul to God;  
Our young and tender hearts we'll give,  
To Christ to wash them in His blood.

Then, when we leave this world of sin,  
And soar to worlds of bliss on high;  
In nobler strains we will begin  
To praise the Lord of earth and sky.  
London, Ont.

### A Jew Honoring A Christian Society.

BY T. FENWICK.

I have not seen the following in any English paper. No doubt it is the same with many readers of the DOMINION PRESBYTERIAN. What I now give, I have translated from "Le Chrétien Français" of April 2. It is a piece of most pleasing reading to those whose delight is in the law of the Lord.

"This year, the British and Foreign Bible Society celebrated its ninety-ninth anniversary. The president, the lord mayor, occupied the chair. He is a Jew by birth, in heart, and in religion. From the beginning of his address as chairman, he took care to keep these facts before the meeting. He said that some persons were astonished at a Jew being able to preside over a meeting such as the one in which he then stood. For his part he was astonished at their astonishment. The words of the hymn which had just arisen from those present, the passage which had been read, wasn't all that borrowed from the Holy Books of the Jewish people? All hearts had sung with emotion the missionary hymn which had followed the reading of the psalm. He, therefore, esteemed it a very high honor to have been called to preside over such a meeting, and he felt a most lively satisfaction in fulfilling that charge."

Woodbridge, Ont.

The World To-Day. (World To-Day Co., Chicago, 25c.) This is a bright, interesting magazine full of readable matter and well illustrated. It takes a large, comprehensive view of the world and is quite clean and wholesome. There is a great array of contributed articles and in addition many interesting reviews and brief, bright paragraphs.

## Letter From India.

Dear EDITOR: Plague is still raging and has now spread to Neemuch. The first signs have shown themselves in the houses of some of our missionaries. Dead rats have been found in their outhouses and numbers of the natives about there have died so that the Government is taking very vigorous action to drive it out and keep it out which means much distress. Disinfection, isolation, living in grass huts and difficulty of moving about, of getting supplies of securing servants, etc., but so far none of the missionaries in Neemuch have taken it.

Mrs. Menzies has resolved to remain on in India in the service of the mission, provided the F. M. C. agree to it. As soon as she heard that Mrs. Harcourt was down with plague she went to her to nurse her and is throwing herself earnestly into the work of helping to care for the suffering.

One missionary writing of the commission on Central India Mission says: "On seeing the Toronto papers this mail we learned that there was much to give us sorrow for it said that Dr. Wilkie cannot return to India with advantage to the mission. We grieve for such a verdict and we all feel keenly disappointed, each day as it comes we feel the loss of Dr. Wilkie to the mission. People meddle with our affairs who would never dare to do so were Dr. Wilkie here. Our very graveyard has a placard on it forbidding us to bury any more there as it is required as a site for some Rani's (Queens') palace and I had to bury a little child down in the plague graveyard for Hindus. We had to wait until we could find a place to bury the child." Lord Curzon, who has shown so much wisdom and decision in other matters has for some time been causing the missionaries anxiety from his apparent desire to ignore the principle of religious neutrality that was so strongly emphasized in 1858 first after the Mutiny.

At its last meeting the Calcutta Missionary Conference—the most influential missionary body in India—discussed it very warmly.

"In gratuitous advice to people to stick to their own faith, in patronizing overtures toward the Sikh religion and the proposed Government recognition of the Buddhist Archbishop in Burma, unwise and undesirable tendencies to meddlesomeness in religious matters have been displayed—tendencies which may lead to serious embarrassments in other unforeseen directions." Lord Dufferin when approached years ago to recognize the Buddhist Archbishop of Burma refused to do so but Lord Curzon is doing what may lead to Buddhism being recognized as a state religion in Burma.

The church of England—especially the High church section—is also so pushing its cause that many fear an attempt at the same relation to the Government of India as the Church of England has in England. Such effort can only lead to serious trouble and cause not a little anxiety to the missionary body.

Your CORRESPONDENT.

The Little Owls at Redgates, by Ella Farman Pratt, price 60c. Dana Estes and Company, Boston. This is one of the most attractive books we have seen this season, for little children. It is bound prettily in green linen with red trimming, and the very oblong shape of it makes one feel that here's something interesting. When we open it we find that the stories are partly told by means of pictures, which will enable even the children who cannot read to help and make out the meaning. It is distinctly a desirable Christmas book for our small boys and girls.

## The Apostle Paul.\*

W. W. McLAREN, B.D., PICTON, ONT.

For the second time the major part of the material of this volume is offered to the public. The sixteen chapters about St. Paul, which cover the pages of this book, along with chapters about Stephen and Timothy and others, made up the fifth series of "Bible Characters," issued some time ago from the press of the publishers of this volume.

The author dedicates this study to "Students of Divinity," but in spite of that fact the book is far from being technical in its character. Its spirit is strongly evangelical. Its pages make hard reading sometimes, because the thoughts they contain arise out of the matured experience of a profoundly spiritual mind. Immature spiritual experience is something at a loss to understand what it is all about. The style is occasionally too pregnant, but what it loses in clearness it gains in force.

The reader must not expect to find in these pages a biography of St. Paul, at least, such a one as Farrar writes in his "Life and Times of St. Paul." There is no word about any of the outward events of the Apostle's varied, busy life. Here is a record of spiritual moments. Ideas alone are treated of. If the title had been *Pauline ideas; set forth and applied*, the reader would have been better prepared for the contents.

Nor is the main purpose of the author to present a complete spiritual biography of "the great apostle." Dr. White is a preacher, and sees with a preacher's eyes. His interest in knowing the Apostle's mind and heart is second to his interest in reproducing the same mind and heart in the saints of earth. He would say to every reader "let the same mind be in you which was also in Paul." Hence the main effort of this book is not biographical, but hortatory. It is this element, so strongly marked, that gives the book its force, and also whatever of popular interest it may have.

Perhaps the best chapter of the book is that which treats of St. Paul as a Pastor. The author's personal interest in this side of the Apostle's life is of long standing and very acute. Paul is the ideal Pastor. "Altogether Paul was such a preacher, and such a pastor, and such a saint, that I cannot blame them for thinking in those days that he must be nothing less than the Holy Spirit himself, who had been promised by Christ for to come." Such sentences as the following show how the author's ideal lends features to his picture of the Apostle. "Paul, you may depend upon it, was quite content some days just to have waved his hand in at that window. Paul would often drop in, as we say, not indeed to curse the weather, and to canvass the approaching marriage, but all the time to rejoice with the bridegroom and the bride, and to set down their exact date in his diary, so as to be sure to be on the spot in good time, and in his best attire."

The height of our author's evangelical fervour is reached, as one would expect, in the chapter on "Paul as the chief of sinners." Now does Dr. White's reputation for capacity to "blacken the saints" lose anything in this chapter. He forces home upon his readers, the universality of sin and the dreadful sinfulness of sin, as with the trumpet of doom. Straightway we are driven to self examination, which in turn throws us for-

ward upon the offer of pardon by the Grace of God. "It is," he agonises, "when I take my own heart, with all its wickedness—working self-love, and with all its self-seeking in everything, and self-serving out of everything and every one: with all its deceitfulness, and disingenuousness, and envy, and jealousy, and grudging, and malevolence, and lay it alongside of the holy heart of my Lord, it is then, that my soul turns in its agony of pain and shame and seeks an utterance for itself in such consummating passages as these—I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee, therefore I abhor myself and repent in dust and ashes. Behold, I am vile: What shall I answer Thee? I will lay my hand upon my mouth."

The reader of these pages cannot escape the feeling that an appeal of personal directness is made to him. So earnestly is each phase of the Apostle's life held up to mirror forth his "form and pressure," that the most indifferent reader could scarcely but see himself and think over what he said. Each chapter is a sermon of wonderful persuasiveness. The secret of all this force is the man speaking. He is St. Paul over again. To read this book is to get to know two Pauls. Here is surely an original production, a contribution of note to the literature about St. Paul. As such it is commended to every reader and student of the Bible.

W. W. McLAREN, B. D.,

Picton, Ont.

Two Tramps, by Amy Le Feuvre, price 75c. Fleming H. Revell Co., Toronto. We are glad to welcome another charming book by this well known writer. Amy Le Feuvre's stories may always be safely recommended for children, so full are they of true goodness and natural feeling. The children she writes of are usually good, but with no affectation and no consciousness that all children are not equally good. In Two Tramps we read of a small boy who goes off for a trip through England with his uncle in search of health, their many adventures and the various people met with form a most entertaining story, which we commend highly to the attention of parents and friends who wish a wholesome bright story for a little boy.

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\*The Apostle Paul by Alex. White, D. D., Oliphant, Anderson and Ferrier, Edinburgh.

## The Quiet Hour.

### The Curse of Strong Drink.

S.S. LESSON—Prov. 20 : 1 ; 23 : 20, 21, 29-35.  
November 22, 1903.

GOLDEN TEXT—Prov. 20 : 1. Wine is a mocker.

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

Wine is a mocker, ch. 20 : 1. It is a long time since this verse was written, but it might have been written to-day. It is as true now as ever it was. We have all seen the foolish drunkard reeling on the street and exposed to the derision and mocking of the unthinking. Every police magistrate has had before him many times the man whose face is covered with blood and wounds, and who, when he is accused of making disturbance, pleads that he was drunk and did not know what he was doing. What incredible folly for one to drug himself in such fashion that he loses possession of his senses and is incited by the stimulant to riotous and disorderly conduct! It is a mild way to put it, to say that he who is thus misled is not wise. It is very great unwisdom, extreme folly.

Be not among winebibbers; among riotous eaters of flesh, ch. 23 : 26. The marks of excess in intoxicating liquor are more prominent and more frequently reproved by public sentiment than those which follow excess in eating, but in this verse they are coupled together, and the admonitions concerning these faults are given simply with a view to the effect that they will have upon a man's temporal prosperity. The statement is plain, that the drunkard and the glutton shall come to poverty, and the testimony of the centuries, the many centuries that have passed since then, only adds weight to this judgment. If gluttons and drunkards were not in demand in the world of long ago, they are certainly not in demand today. If a boy wishes to be successful in life, one of the imperative demands made upon him is that he should be in full command of his faculties, ready to draw upon them to their full limit in response to the calls that are made. But if he indulges his bodily appetites to excess, it is impossible for him to have the alertness that is required. Men who drink and boys who smoke cigarettes are not wanted, and whatever their natural abilities, if they persist in such pursuits, the result will be the ruin of worldly prospects, to say nothing of the moral and spiritual ruin that is the consequence of such habits.

Who hath woe? who hath sorrow? v. 29. Very graphically the physical signs of debauch are here enumerated, as well as the mental distress. It is a picture that we all have looked upon. There is a temporary enjoyment. Under the stimulus of the wine that sparkles so beautifully, everything takes on a pleasing aspect at first. The mental and emotional qualities are quickened. The songs sung and the stories told seem more delightful and wittier than songs and stories heard in sober moments. All sorrow is forgotten.

"Twill make a man forget his woe,  
Twill heighten all his joy."

But it is only a passing enjoyment, and for every thrill of pleasure there succeeds the sting of pain, and compound interest is paid in both physical and mental distress for every moment of joy. There is only one way of safety, and that is to shun even the sparkle

of the wine. The man who never need fear these woes, is the man who never indulges, and there is no other safe-guard.

Look not thou, v. 31. The life is likely to follow the look. To gaze upon evil is the first step towards practising it. On the other hand, the constant contemplation of the good leads naturally to well doing. Those who wish to form right habits will resolutely turn their eyes from the base and fix them on the excellent.

### St. John's Philosophy of the Affections.

The revised translations of the first letter of St. John contain a significant change. A word which ought not to have stood in the King James Version has been stricken out, and instead of "We love Him because He first loved us," we read, "We love because He first loved us." This is St. John's whole philosophy of the affections in one terse sentence. He is the very master of sweet counsel concerning love. It is the one word which we instinctively apply to the personality of St. John. He had thought the matter out thoroughly and formulated the laws of love wisely. His entire conception of love as the law of life rested upon the love of God for men. The only basis for human affection, the only warrant for love, he found in the love of the Heavenly Father for his earthly child.

The scope of the proposition is far wider than it was in the words of the older translations. There the warrant for the love of man towards God was made the previous manifestation of God's love for man; now the entire affectional life of man is based upon the love of God, which has gone before and shown what human love ought to be. This is the true philosopher. We never can learn what love really is, in all the range and tenderness of it, until we discover the love of God manifested in Jesus the Saviour. God is the inspirer of the affections. Just as all knowledge is thinking God's thought after him, so all human loving is feeling God's love after him.

The man who would be a real lover must learn to love from Christ. That is why the true philanthropy is always Christian. We do not hesitate to contend that no line of humanitarian service can be permanently successful unless it is inspired by a Christlike love. The truest family affections are those which are drawn from this source of a divine love manifested in the face of Jesus Christ. The only true brotherhood which we can trust for the fraternal reconstructions of industry and society in the new day to come will be based upon the love of God for his children shown in the Son of Man. Human love is a manifestation of divine love, therefore, every impulse of the affections is essentially a new disclosure of the great heart of God.—Zion's Herald.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle never know.—Kingsley.

### If Men Were Wise.

BY CHARLES MACKAY.

What might be done if men were wise—  
What glorious deeds, my suffering brother,  
Would they unite  
In love and right,  
And cease their scorn of one another?

Oppression's heart might be imbued  
With kindling drops of loving-kindness,  
And knowledge pour  
From shore to shore,  
Light on the eyes of mental blindness.

The meanest wretch that ever trod,  
The deepest sunk in guilt or sorrow,  
Might stand erect  
In self-respect,  
And share the teeming world to-morrow.

What might be done? This might be done  
And more than this, my suffering brother,—  
More than this, my tongue  
E'er said or sung,  
If men were wise and loved each other.

### Your Responsibility.

Respect your individuality. It is a good thing to recall that we stand alone, that we are insulated from all our fellows, that each of us stands out distinctly before God as if there were not another being on the planet. Realize this constantly. Do not confound yourself with other people; do not lean upon other people; stand on your feet.

We saw an article the other day in which the writer insisted that roses ought to be grown on their own roots; he said such roses were stronger and safer, and that they thus came to the utmost perfection of their splendid nature. It is the same with men. Keep on defining your individuality, hold personal fellowship with God, grow on your own roots, grow for eternity.

Realize your responsibility. Never attempt to limit it or to escape it; it is your glory, it alone distinguishes you from things and brutes.

We may not put our burden on our brother, but we may lean on God. He knows us personally. He does not know the ocean only, but the drop; not the Milky Way, but the star; not the meadow, but the flower; not the mass, but the atom; not the millions, but the man. He knows you, and knows you altogether. And He can bear your burden. It would crush your neighbor, but it would not crush Him. He can bear it easily as the Atlantic bears a bubble, easily as Mont Blanc a snowflake. Cast your care upon Him, for He careth for you.—The Canadian Baptist.

### The Garden of the Soul.

Each bud flowers but once, and each flower has but its minute of perfect beauty; so, in the garden of the soul each feeling has, as it were, its flowering instant, its one and only moment of expansive grace and radiant kinship. Each star passes but once in the night through the meridian over our heads and shines there but an instant; so, in the heaven of the mind each thought touches its zenith but once, and in that moment all its brilliancy and all its greatness culminates. Artist, poet, or thinker—if you want to fix and immortalize our ideas or your feelings, seize them at this precise and fleeting moment, for it is their highest point. Before it you gave but vague outlines or dim presentiments of them. After you will have only weakened reminiscence or powerless regret; that moment is the moment of your ideal.—Amiel.

**The Sacrifice of Praise.**

W. ROBERTSON NICOLL, LL.D.

"The sacrifice of praise." We are apt to pass over the words and miss their deep meaning. The sacrifice of praise is not the mere natural expression of joy. The word carries a red stain. Praise in a world like this, and from creatures such as we are, must often be sacrificial if it is to be continual. Continued thanksgiving carried through a life of faith is a sacrifice which may be laid upon the altar where the Perfect Oblation was offered up for the sins of the whole world.

When the father of Principal Cairns died, after protracted suffering, there was a short pause till each of the family circle had realized what had happened. Then the mother in a broken voice asked that "the books" might be laid on the table, and gave out the verse—

"The storm is changed into calm  
At His command and will;  
So that the waves that raged before  
Now quiet are and still."

It was her voice that raised the tune. Then she asked her eldest son to read a chapter of the Bible, and afterwards to pray. When they knelt down the son made a strong effort to steady his voice, but failed utterly, and "the dear mother herself lifted up the voice of thanksgiving for the victory that had been won." That was the sacrifice of praise.

To offer the sacrifice of praise, then, is to bless the Lord at all times, to give thanks in every thing, to make the mornings, noons and midnights of life one Eucharist. How different is the sacrifice of praise from the mere exaltation of youth! Youth, with its profuse illusions, demands happiness as its right, and even if it recognizes God as the giver of joy, turns away from him when the shadow falls. Youth demands victory, and cannot wait. It grows weary in a long and losing fight. But if we have learned to offer the sacrifice of praise upon the altar, we need not covet youth. God has provided some better things for us. We know it even when we see ourselves grey haired and wrinkled in the mirror, and feel that the battle is as much as ever we can fight, and the race as much as ever we can run. We have learned to give thanks as the tide of battle rolls this way and that. The inner life wells up as the outer sinks into the ground. There is within us something better than the light-heartedness of youth, a joy, a buoyancy, a confidence which the world cannot give and cannot take away. We have learned to drink in the sunlight when exposed to it, and give back that light in the brightness of the night. To offer the sacrifice of praise is to give thanks as the Lord gave thanks when He took the bread and blessed it and brake it. He gave thanks for the wayfaring behind and the Cross before.

We learn, too, as life goes on that the Christian sacrifice of praise means much more than the acceptance of sorrow in the hope that it may pass and be succeeded by gladness. There is less meaning for the Christian church than there was for the Jewish in the words, "Weeping may endure for a night, but joy cometh in the morning." It is Jewish rather than Christian to watch the unbidden guest Sorrow with impatience and wretchedness, taking comfort in the thought that her presence must pass with the dreary night that at morning she will be gone, and we shall find joy in her room. There is an element of truth in that view. Mornings of joy, even in this life, sometimes follow nights of weeping. When the worst comes to the

worst, men say things mend, and they say also that it is always darkest before dawn. But we have come to know that Sorrow does not pass even though Joy enters, and those who can offer the sacrifice of praise do not even pray that she should pass. They learn to make room for the two angels, the veiled angel and the shining. Both are welcome guests, both are sent from God, both will work for us a gracious ministry, if we will only suffer it. For the veiled angel we are to praise God, though it must be the sacrifice of praise.—British Weekly.

**Sun., Nov. 22. What are you Thankful For?**

Ps. 33: 1-22.

The Main Point.

We may have no temporal blessings whatever; but so long as we possess what Paul calls God's "unspeakable gift," we have the main thing to be thankful for.

About most things in our lives we have very limited wisdom. "The mistakes we mortals make when we get our own way," says George Eliot, "might fairly raise some wonder that we are so fond of it." The thing we cannot be thankful for to-day, in our blindness and ignorance, may appear clearly to us, ten years from now, as the greatest blessing of this period of our lives.

Paul rejoiced always, because he rejoiced in his salvation. Scourging, chains, dungeons, martyrdom itself, could not shake this steadfast thanksgiving. If we base our rejoicing on earthly things, we cannot rejoice always. But if we realize the main point on which gratitude should center, we are in no danger of complaining of our lot, no matter where it is cast.

**Her Thank-Offering.**

"Whenever I feel thankful I drop a little offering in that box on the mantel," said a young woman, the other day. "I call it my thank-offering box, and when it is full, I open it, and—"

"Give it to missions?" queried her companion.

"Not at all; I spend it on something for myself," was the unexpected answer. "That makes me more thankful still, you see!" Some people never share their thanksgiving; it is too limited to go round.

True thanksgiving gets outside of self. It rejoices in family blessings, in church progress, in every good and righteous and lovely thing it finds. It looks forward and not back, and out and not in; and so it inspires joy and gratitude in other hearts, too, and sees its own radiance reflected in other faces.

**A Prayer of Gratitude.**

Lord, for the erring thought  
Not unto action wrought;  
Lord, for the wicked will  
Betrayed and baffled still;  
For the heart from itself kept,—  
Our thanksgiving accept.

—W. D. Howells.

**Enjoying the Present.**

Some people are so constituted that they can only be happy when they are absolutely certain as to the things upon which their well-being depends. They have got to be sure that their property is safe, that the health of the dear ones is not threatened, and that there are no clouds on the horizon before they can take any comfort and enjoy

themselves. Naturally enough they find very few occasions where they can rationally indulge this feeling of perfect security, and therefore there are very few times when they are happy. Their atmosphere is always a dull gray. Things are not so arranged in this world that we can make certain the basis of happiness. Nothing is certain. Anything may happen. The next time the postman comes he may shatter the hopes and visions of a decade. What are we to do, then? Why, the answer is plain, enjoy what you have while you have it. Take the comfort of things and persons while you can. Conditions may change to-morrow, but you can make sure of to-day. If that philosophy shocks anyone, he should remember that it approximates to the philosophy of Jesus when He advised men not to worry much about to-morrow.—The Watchman.

**Daily Readings.**

Mon., Nov. 16.—For his word.

Ps. 119: 105-112

Tues., Nov. 17.—For his works.

Jer. 10: 12, 13

Wed., Nov. 18.—For his loving kindness.

Ps. 119: 57-64

Thurs., Nov. 19.—For his watchfulness.

Job 36: 1-7

Fri., Nov. 20.—For his deliverances.

Acts 12: 6-11

Sat., Nov. 21.—An old-time thanksgiving.

Neh. 12: 37-43

Sun., Nov. 22.—Topic.—What are you thankful for? Ps. 33: 1-22.

**Prayer.**

Father of our spirits and Father of our Lord and Saviour, Jesus Christ, bind us to thyself with cords of faith and love that can never be broken or strained. May we feel the impulse of our divine childhood and find rest in thee. Feed us out of thy Word, and may it be sweet to our souls. May prayer daily acquaint us with thee and make us calm and strong. Cause the light of thy face to shine upon us so that we shall ever see our path and find the world our Father's home. Give us patience and peace under every burden. May we not be anxious and troubled over many things, but have the one thing needful and be content. O Master, let us walk with thee! Amen.

Remember that acquaintance with God can come through no casual introduction. Calling on God in the morning and leaving your visiting card of devotion, but having no care as to whether you find him at home, and really catch sight of his face; talking to God through an interpreter,—through the minister or the sacraments or the hymn-book,—but knowing nothing of real and intimate personal conversation with him,—his is not acquaintance with God.

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C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Nov. 11 1903.

If Canada will probably make as much progress in the 20th century as the United States made in the 19th, what are the obligations laid on the churches of Christ in view of such a prospect?

A recent speaker takes the ground that no young clergyman should ever be graduated from a theological seminary until he has received a special course of some kind bearing on the importance and best methods of Sabbath School management and instruction. Any second of this motion?

Russia, lying alongside China, is evidently determined to get as much as possible of China's territory, and as much as possible to control China's destiny. The ideas of plucky little Japan, however, seem to be gaining lodgment in the Chinese imagination. A union of China and Japan, under the leadership of the latter would make it highly interesting for Russia, and might result eventually in a very open door for Christianity.

The superintendent of a large Sabbath School which is successful in keeping the older boys in continued attendance and in touch with the school, says one of the most useful things he has found has been the attendance of prominent men of the church. He has them stand at the doors, assist as ushers, and in various ways be in evidence. He says many young men think it *infra dig* to be in the same room with mere "kids;" but that their growing manhood is considerably placated by observing prominent men in the church do not consider attendance belittling. Whatever may be true of individual churches, the biggest problem of the average congregation is by what means to retain the attendance and interest of those who either are already, or soon will be, the young men. Can any church or Sabbath School from which the young men are mainly absent be properly termed successful?

## A SHARP CRITICISM.

The following description of a sermon by an able and popular preacher is interesting. It is taken from the Manchester Chronicle and is written by the man who "does" the churches. He is evidently a clever man of the world and his comments are very keen; it is evident that the preacher did not reach his heart, and so far as he was concerned failed of the highest effect in preaching.

The Reverend Silvester Horne preached from the text which includes the words: "Then cometh the end." He began quietly with a clear voice of medium strength and good carrying quality, and for some minutes was as cool as the top of Mont Blanc. He spoke of the battle of Heaven and Hell for the human soul, an old idea presented in the old manner without a tinge of novelty or individuality. He never met his own congregation without realising this battle. There were two sets of influences—the higher and the lower. The preacher's inflections, like his reflections, were old, old as the art of preaching. He had a good platform presence, excellent gesticulation, and plenty of it; knew just when to front his audience; when to stand edgewise; when to recede from the desk; when to walk up to it; when to smack one hand in the other; when to drop his arms in despair; when to wave them in triumph; in short, he was a thorough master of every detail of the speaker's art. He knew when to thrill with a sudden shout; when to sink to a pianissimo; when to pause for a reply; and, above all, had mastered the art of uttering platitudes with an air of deep conviction which seemed to stamp him as the discoverer.

Heard with breathless attention, he said nothing new, nor anything old in a new way. All was sane normality, elevated by an art which had behind it no creative power, and the virtues of which were plain diction, wholesome teaching, and the absence of the stilted and the anecdotic. On the other hand there was some playing to the gallery. At the right moment Mr. Horne mentioned the bishops, the bookmakers, the publicans, and the need for religion in statesmanship. He is born to popularity because he has a popular mind, thinks as the masses think and speaks to them their own thoughts in better language than they can command; not a leader, but a follower of the multitude—not an originator, but a skillful, pleasant echo. His reference to Macedonia was timed to a nicety, and seemed to make his hearers regret that our foreign policy was not in the hands of the nonconformist pastor.

A perfect preacher in this way, sure of success, bound to win popular acclaim, and, therefore, to confer further honour upon the historic church which is the scene of his London labours, as well as upon the cause of nonconformity at large. On this occasion he made his mark; caused the rank and file to listen with wonder; and even partially hypnotised them with his well-considered pianissimo conclusion. Printed, the sermon would be flat indeed. Spoken, most

of his hearers thought it amazing. I, too, admired the preacher, if not as a man of genius, yet as a man of talent, and much as Oliver Goldsmith admired the French cook who could make fifteen appetising dishes out of a turnip top.

Bryon said: "What a man or an artist wants is to get his effect." The Reverend C. Silvester Horne certainly got his effect and if he succeeded in what he attempted, he needs no greater praise.

## A GOOD START.

We have already pointed out that the action with regard to Queen's University which the church seems to favor involves great responsibility. We are glad now to note that the fact is recognised very fully by at least one leader of the movement. Mr. John Charlton, M. P., has intimated his intention in connection with this movement to found a chair at Queen's; whether this means a new appointment or the placing of one of the existing chairs on a safe basis is not stated. This generous offer makes a good beginning of a great movement. If there are a few men able and willing to follow this lead the result will be speedy and satisfactory. Mr. Charlton has at least shown that his words mean something.

Great Britain is in the midst of a time of readjustment of parties, if not of opinions. The general jumble includes arguments for a reimposition of protective tariffs, a new split of the Irish party, and continued resistance on the part of non-conformists to the recent Education Bill. It is all right. The agitation will go on briskly, sometimes fiercely, but it winnows the field of opinion, and, after a while, gives for wild confusion peace. The Russian system of political suppression gives children's minds in men's bodies.

The Ontario Lord's Day Alliance has re-elected Rev. Principal Caven as President. It is well so important a movement has a President whose well-balanced judgment is a help in discussing the true boundaries between what is practicable and quixotic, what is essential and what non-essential. Compared with almost any other part of the world, Ontario has a good record for Sabbath observance; and much credit is due the officers and active managers of the Society for their efforts in the past; particularly in enlisting to so great an extent the sympathy and good will of the labor unions.

The November number of Good House-keeping (Dominion Phelps, Toronto), is an especially bright one, opening with the first chapter of a short serial called "Paying Guests." Then follows a most interesting and clever article by Florence Hamilton Randal on Housekeeping in the Transvaal. Miss Randal was one of the forty Canadian teachers to go to South Africa, and in this article she tells of how she and her companions kept house. Other articles are: Hospitality Old and New; the City and the Country Hostess; Homes for the Aged; the Girl at School; and the Value of Domestic Science in the Home. Many recipes are given, as well as menus, etc.



## JESUS THE MEDIATOR.

The apostle Paul tells us that there is one God, and one Mediator between God and man, the man Christ Jesus. The author of the epistle to the Hebrews speaks of Jesus the Mediator of the New Covenant. This is a great claim made on behalf of our Lord, and it means far more than appears upon the surface. It is well to make it the subject of frequent thoughtful meditation. We must try to realize the nature and meaning of this wonderful mediation. Take the first part of Paul's statement "There is one God," how simple, how commonplace, this short, sublime creed appears when read in the advanced light of our own times, yet what struggle and living movement lies behind it, when we view in the light of history. We may say that this was the special contribution of the Hebrew people to the religious thought of the world. The intelligent student of the Old Testament knows that it was through a long, painful process that they were brought to realize the large meaning of the words, "Hear, oh Israel, the Lord our God is one Lord." Through the rich spiritual teaching of the pulpit they were led to a large universal faith so that they claimed the whole world for their God; in this manner they prepared the way for the glorious revelation of light and love which comes to us through Jesus Christ. The Mohammedans fought all their noblest battles in the strength of this simple creed that God is one and Supreme. The truth of the oneness and sovereignty of God can never now be lost; it may be obscured in the minds of particular individuals or peoples, but it must remain a priceless heritage of the human race for evermore. Science, not to speak of theology, makes all other thoughts of God absurd and contradictory; it teaches us that the world is one, that everywhere the same forces and similar laws prevail. This great truth then is, we believe, so far as the leaders of the world are concerned, safe from the attacks both of superstition and scepticism. But this truth finds its completion not its contradiction in the further statement that there is one Mediator between God and man. Here we reach an aspect of truth and a side of the divine nature to which the Hebrew religion had not attained. The ancient faith recognized clearly the working of God in nature. Such psalms as VIII, XIX and XXIX and the great passages in the book of Job carry a perpetual message for mankind. The conception of God as a great power working the history of the world is one of the striking thoughts in the Old Testament, and it is set forth in the cleanest, boldest fashion, the birth hour of the nation is dated from a great historic crisis, the deliverance from Egypt, but we cannot say that the other great truth of the indwelling of God in man was as clearly recognized or as explicitly stated; "God with us," had not the depth of meaning to the ancient Jew that it may and ought to have to the thoughtful Christian. The central fact of the Christian faith means that the highest revelation of God comes

to us in human form. We still need the God of nature and of history, but "the God and Father of our Lord Jesus Christ" is in a deeper sense the God of our own life; "God who commanded the light to shine out of darkness hath shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ." What then does this mediation mean? Can we say anything more than this, that because God has taken upon Him our nature and our name, therefore we have a revelation of His thoughts more intimate and tender than was possible under the older forms of faith, even though these contained significant hints and glowing anticipations of this? As this question is suggestive we hope to return to it, and discuss some of its phases.

## Literary Notes.

The Green Satin Gown, by Laura E. Richards. 75c, Dana Estes and Company, Boston. Another of Mrs. Richards' charming volumes of short stories will be surely welcomed by our girls. The book itself is attractive from the many fawn linen cover to the clear type and pretty illustrations, while the stories seven in number are most interesting. The green satin gown was an old fashioned one worn by a young girl one evening to please an old friend who did not realize that the cherished dress was out of date and would cause her little friend to be laughed at by the rest of the party. The way the heroine bore the laughter and finally gained her reward is told very prettily. The other stories are equally readable.

The Reproach of Christ and Other Sermons: By Rev. W. J. Dawson, Minister of Highbury Quadrant Congregational church, England. Fleming H. Revell Company, Toronto, price \$1.00. The seventeen sermons contained in this book makes a volume of 281 pages. The author is a novelist, poet, dramatist, lecturer and editor, as well as preacher. In an introduction to the volume, Rev. Newell Dwight Hillis, referring to the ability and versatility displayed by Mr. Dawson in the different roles mentioned above, remarks that "doing many things he does them all well"—something that can be said of comparatively few men. Mr. Hillis also says of Mr. Dawson, "Above all else he is a preacher, persuading men to righteousness and to the life of Jesus Christ. It should be added that these sermons are now published just as they were preached, and represent an attempt to persuade men Godward and Christward from the view point of the English preacher and the English listener." There can be no doubt that the sermons are couched in vigorous and graceful language, evincing a close grasp of the Scripture subjects on which they treat. They make excellent reading, not only for Sabbath hours but for leisure hours in any day of the week. It must, however, be pointed out that one of the sermons, "Dives in Hades," presents a view of the future state of the unsaved which sounds very much like the Papal doctrine of purgatory; in other words, depicting Hades—by suggestion rather than by statement—as a place of probation where suffering is remedial. Readers of the DOMINION PRESBYTERIAN will hardly regard this as the orthodox view; but apart from this there are some excellent points in the sermon.

The Bibelot (T. B. Mosher, Portland, Maine), for November contains Ann; A Memory by Thomas de Quincey. This is a

pathetic story, and a fair specimen of De Quincey's best style. The following passage expresses a large human spirit which the preacher as well as the poet should possess: "But the truth is that at no time of my life have I been a person to hold myself polluted by the touch or approach of any creature that wear the human shape. I cannot suppose, I will not believe, that any creatures wearing the form of man or woman are so absolutely rejected and reprobate outcasts that merely to talk inflicts pollution. On the contrary, from my very earliest youth, it has been my pride to converse familiarly, more Socratic, with all human beings—man, woman and child—that chance might fling in my way; for a philosopher should not see with the eyes of the poor liminary creature calling himself a man of the world, filled with narrow and self-regarding prejudices of birth and education, but should look upon himself as a catholic creature and as standing as equal relation to high and low, to educated and uneducated, to the guilty and innocent."

Our Own and Other Worlds, by Joseph Hamilton, Author of The Starry Hosts, a Prize Book of the Science and Art Education Council of London, England. William Briggs, Toronto. Rev. Dr. Withrow writes the following Introduction to Dr. Hamilton's book: "This book is exceedingly well written and instructive. Dr. Hamilton has thoroughly mastered and digested the literature on astronomy, and interprets its technical information into the language of common life. He gives the results of the latest thought and discovery on the subject. He makes the conceptions of the vast spaces of the universe more real by using the journey of a railway train, and the transfer of sound and light, as measurements. The argument in favour of other worlds being inhabited is exceedingly strong and cumulative, and has won the commendation of eminent astronomers. The book would be eminently suitable for day school, Sunday school and popular libraries, and would be highly educative in its character, as well as fascinating in its interest." There is not much to add to this strong recommendation of Dr. Withrow. The book is admirably adapted to give our young people a good idea of the heavenly bodies without obliging them to learn the many scientific terms used by the astronomer.

The opening article in The Literary Collector, (Greenwich, Conn.) for October is entitled The Book of the Chair and gives the history of this most interesting book which is to be found in what is known as the Old Corner Bookstore, in Boston. It seems that in this store there is an old chair which was always occupied by Oliver Wendell Holmes when he visited there. After his death Mr. Wm. H. Halliday, for many years salesman in the store and a close personal friend of Holmes, had the happy thought that many of the great men who had met Holmes in the Old Corner Bookstore would have stories to tell of him, sayings to repeat, or opinions concerning him to give, and thus was instituted the Book of the Chair. The writer of the article calls it "the most unique autograph album in America." We find such names as Dr. Geo. E. Ellis, John Fiske, Paul du Chaillu, Julian Ralph, Alrich, Oliver Herford, Edward Everett Hale, W. D. Howells, Bliss Carman, and among the ladies, Louise Chandler Moulton, Lilian Whiting and Mrs. Stuart Phelps Ward. Other articles in the number are: Ex Libris; Rudyard Kipling and His Collectors; Books as Friends, and the usual book reviews and notes, etc.

## The Inglebrook.

### Breakfast Experiences.

"Breakfast!" exclaimed Mrs. Wilmer, who was visiting Mrs. Peters, from a neighboring city; "if any of you have ideas on the subject, please let me have them. That meal is a perfect bugbear to me."

"If you had two hungry boys to feed," replied Mrs. Price, "you would have no trouble except to get enough of it."

"That is just the trouble," rejoined Mrs. Wilmer, "my husband is not hungry. He does not want any meat for breakfast, and he hates made-over dishes, hash, etc."

"I have known men who scorned 'hash,' but would eat a 'mince' with great relish," remarked Mrs. Ripley dryly. She was older than the other ladies present and had at one time kept boarders in the city, though now she lived in this small town.

"Just what do you mean?" asked Mrs. Wilmer with interest.

"Chop your bits of cold meat very fine, season pretty highly, add a little Worcestershire sauce, if you like. Make it quite moist with gravy left from your roast; if you have none, be extravagant and use a spoonful of cream. Boil some eggs hard, heat your mince hot, pile in the center of a hot platter, be sure it is hot; arrange the sliced eggs around your meat. Give it to the man, with a muffin, or some toast and coffee, and I'm mistaken if he doesn't eat it."

"It does sound appetizing," said the young housekeeper.

"Your boys, Mrs. Price," continued Mrs. Ripley, "perhaps will not mind if the meat is a trifle coarser and the platter not quite so hot, but delicate appetites must be given consideration, and really this dish is not so much trouble as it sounds."

"My great dependence for breakfast is eggs," said Mrs. Peters, who had not spoken before.

"Oh, that is very well for you, who can always have them fresh," replied the visitor.

"But then, one soon gets tired of eggs, always boiled or fried," remarked another of the company.

"But there are so many ways to cook eggs," exclaimed Mrs. Peters. "One can vary almost indefinitely."

"Tell me some of them; you know I am quite an inexperienced housekeeper."

"Baked or shirred eggs, as some call them are easy and appetizing," was the answer. "Butter slightly on an earthen plate you are not afraid to put in the oven. Beat the whites of the eggs stiff and pile on the plate. Drop the yolks at regular intervals into the beaten whites, add salt and a bit of butter to each; bake until the yolks are cooked, which will take only a short time. Eggs may be cooked in the same way without beating the whites; the latter plan gives a prettier appearance."

"That is what I want, something that looks tempting," interrupted the young housekeeper.

"Then scrambled eggs, everybody knows how to cook."

"Please tell us your way," interposed Mrs. Price; "I find sometimes I know less than I think I do."

"Beat the eggs slightly, adding a spoonful of milk for each egg. Pour into a hot spider and stir until the whites are set, seasoning of course. They should be served the mom-

ent they are done. A variation of this is to serve on toast, a spoonful on each slice. Then there is the infinite variety of omelets."

"Oh, yes. I can make an omelet. I learned that in cooking class," exclaimed the city lady.

"Try adding a little chopped chicken or cold boiled ham; spread on the omelet just before turning over. Another variety is to spread with jelly in the same way. Any kind of cold meat chopped fine can be used."

"Let me add a word," said Mrs. Peters. "To have your breakfast a cheerful and well served meal, make a rule that the family all sit down together, not come down at different times when the food is cold and unappetizing, or what is more trying, demanding something special."—Advance.

### A Queer Streak.

BY MAY EVERETT GLOVER.

"Peanuts! fresh peanuts!"

Ben tried to call out as cheerfully as usual but somehow his voice would falter as he stood there beside the peanut-roaster on the street corner and watched the group of merry boys passing. It was a great disappointment that he would have to stand there all day when he had been expecting that Teddy and he would have such a good time. It didn't matter so much for himself, but Teddy was so little; and then he would try to say something to cheer up the little fellow who sat on a box watching the people passing.

"Give me ten cents worth," Tom Strong said, as he came running across the street from a group of boys, "Why 'Ben' is this you!" he exclaimed, "I didn't know that you sold peanuts."

"I don't only when Uncle Jim's sick," he answered sullenly.

"Ain't you going on the excursion?"

"No," Ben tried to speak naturally but his voice suddenly choked.

"I'm sorry. We expect to have a fine time. There's going to be a band and lots of people; but I'll be left if I don't hurry."

"Who's that little ragamuffin you were talking to?" Ned Allen asked as Tom joined him.

"Why, don't you know him? Its that boy who was in our class at school the last few weeks," Tom answered. "I pity him, he wanted to go to-day. Say, Ned, you go on with the others, I am going back a little."

"What is up now, do you want to miss the boat! You do take the queerest streaks."

But Tom was already half way across the street. He paused a moment, his face unusually grave.

"I want to go bad as ever can be," he said half aloud, "but perhaps it's what Miss Milton meant when she told us to try and make some one happy during this vacation, even if we had to deny ourselves some pleasure. Then he was beside the peanut-roaster. "Say Ben," he began. "I'm sorry that you can't go along."

The boy suddenly brushed aside a tear with his ragged sleeve.

"Well, it can't be helped now. I don't care so much for myself as for Teddy. He's never been no place, and he's been wantin' to go ever since I told him about it; and every night when he says his prayers, he's

said, Dear Lord, lets us go on the "Scursion," and I've worked to get money enough, but Uncle Jim got sick and I had to give it to him for medicine. Don't think that I didn't want to give it," he said suddenly, "I was glad I had it, for Uncle Jim is awful good to us; but we did want to go to-day. Folks like us never get nowheres."

"Well, you are going to go now," Tom exclaimed; "I'll sell your peanuts until you get back. I don't care so much, seeing that I have gone so often."

Ben looked at him in surprise. "Here, don't waste any time here. You can take my ticket, and I've plenty of money to get one for Teddy." Tom hoped that he did not look disappointed.

"Oh, I couldn't do that," Ben said hesitatingly.

"Of course you can. You want to go, don't you, Teddy?" Tom said. "Won't he enjoy it though?"

"But, Tom—" Ben began.

"Here, don't waste any time talking. You can take my lunch, I guess there's enough for both if you make up with ice cream and such like. You put on my coat, its warm enough here without. I know how to roast nuts. I used to help old Billy sometimes," and before Ben realized it, he had on Tom's coat and cap, and with his lunch box in one hand and holding Teddy with the other, he was hurrying down to the wharf, while Tom stood on the corner and looked after them.

"That's another of your 'queer streaks,' as Ned calls them," he said to himself, "you've never talked a hundred words to that boy before in your life, and you would have such a good time. You've got yourself into a snap, and you will have to stand here all day." Then he suddenly gave his shoulders a shrug.

"Tom Strong, I'm ashamed of you, being sorry for one minute that you are staying home to let those two boys have a good time, when you have gone dozens of times and can go lots more, and they never get any place, and have to work and wear old clothes and—I am ashamed of you, Tom Strong—get to work and see how many peanuts you can sell until they come home." Then he went to roasting peanuts with a will, but how warm it was and what fun Ned and the rest would be having. Then—when he thought of Ben and Teddy, he didn't feel near so tired.

It was noon when two dignified looking men suddenly stopped, "Judge, why, ain't that your boy?" the one suddenly exclaimed in an undertone.

"Guess I'll have to claim him," the other replied with a grim smile. "Why, Tom, what does this mean?" he asked in surprise.

Tom looked around half frightened, for he stood in awe of his father.

"Why, I didn't go to the excursion. I gave my ticket and lunch to a poor boy and his little brother who had to sell peanuts all day, and never get anywhere, and I'm selling them for them until they get back. I really didn't want to go so bad when I found that Ben wanted to go so badly and take Teddy," he said earnestly.

Judge Strong smiled.

"I don't believe that this is the boy who was so anxious to get off he could scarcely eat his breakfast this morning. You must come with me and have luncheon."

Tom hesitated a moment.

"I can't leave here, and, besides, Ben left his lunch and he'd think it wasn't good enough if I wouldn't eat any of it."

"Have it your own way, my boy. Here, Drummond, I know you like peanuts; we ought to patronize the boy a little."

Tom almost regretted that he had not gone with his father, when he opened the little package of lunch that Ben had left—dry bread and a few cold potatoes—but he tried to eat it bravely.

"I'll know how it is to be poor," he thought.

That afternoon, business became quite brisk, any when Ben and Teddy came back, all happy and excited over the day's pleasure, Tom was entirely sold out and waiting for them.

"Well, my boy, are you tired?" Judge Strong asked, putting his hand on Tom's curly head as he lay on the sofa in the library, that evening.

Tom looked up with a bright smile. "A little—but what a good time Ben and Teddy must have had."

"Do you think so?" and Judge Strong pushed the hair from Tom's face and stooped and kissed him, and Tom felt that he was repaid.—N. Y. Observer.

The inner side of every cloud  
Is bright and shining,  
I, therefore, turn my clouds about,  
And always wear them inside out,  
To show the lining."

#### What Peggy Lent.

Peggy watched Mrs. Toomey go away with a look of relief on her tired face.

"Oh, mamma," Peggy said, "I wish I could lend something to somebody, too!"

"Well, why not?" mamma said, cheerily. "Truly?"

Peggy hurried to the door, but Mrs. Toomey's calico dress was just a little blur of dingy red in the distance. It was too late to call her back.

"And there isn't anybody else with seven little mites o' children and a landlord," Peggy said, coming back into the kitchen slowly. "Besides," she added, as a sudden afterthought, "I spent my ten cents—I forgot."

Mamma smiled. She had just taken out a pan of sugar cookies, and she selected two of the golden-brownest ones, and tucked them, all warm and spicy, into Peggy's hands.

"Never mind, dear heart," she said; "there are other people to lend to besides Mrs. Toomey and plenty of other things to lend besides money. Now run out on the piazza steps, and eat your cookies."

It was cool and shady out on the front piazza, but just outside the reach of the great leafy branches of the linden tree how sunny and hot! Peggy munched her cookies, and pitied the people going up and down the street. She made believe the avenue was the Desert of Sahara, and it really did make a good one. There was such a wide stretch of glaring white dust to cross, from curb to curb. Only, of course—Peggy laughed at the idea—of course, there wasn't a steady procession of camels going up and down the Desert of Sahara! On the avenue the cam—I mean the horses and the cars went back and forth always.

"There goes the blind music teacher—he's going to cross the Desert o' Sa'rah," mused Peggy lazily. "He always stops the longest time and listens first. I shouldn't like to cross the Desert o' Sa'rah in the pitch dark, either—my, no!"

Out on the curbstone the blind man waited and listened. His face was turned toward Peggy, sideways, and it looked anxious and uncertain. There were so many wheels rumbling by! The hot sun beat down on his head pitilessly.

"He's going to give to Tilly Simmons a music les—"

But Peggy never finished that word.

A sudden wave of pity swept over her.

The next moment the blind man on the corner felt a little cool hand slip into his, and a shy voice was saying something in his ear.

"It's me—I'm Peggy," "I'll lead you 'cross the Desert o' Sa'rah, just as soon as that 'lectric car goes by—there, now!"

Together they crossed the wide, hot avenue in a whirl of dust. Peggy's bare yellow head caught the sunlight like a nugget of gold. Her earnest, care-stricken face was red and moist. On the further curbing she slipped away and ran across again, back to the rest of her cooky on the piazza steps. By-and-by she remembered, the return trip the blind man must take.

"I'm going back there, and wait for him, so's not to miss him," she decided promptly; and away she flew.

But it was hot—my!—on the other side of the avenue! There was no linden tree over there, and Peggy thought it wouldn't be polite to sit on other people's doorsteps.

"Tillie Simmons takes pretty long lessons," she thought, with definite sympathy for Tillie and a general compassion for everybody else who had to wait round on sunny avenues without a hat on.

The return trip across the Desert of Sahara was made safely and the blind man plodded his careful way home with a happy spot in his heart. And Peggy—Peggy went home with a glad spot, too. She had never thought to be glad for her eyes before.

Mamma opened the window and beckoned to Peggy. "Well, was it as nice as you thought, dear?" she said, smilingly.

"What?—was what as nice, mamma?" asked puzzled Peggy.

"Lending things to people."

"Why—why, I haven't lended a single thing to anybody, mamma!"

"No, not a single thing—two things, dear. I think you must have enjoyed it very much."

Peggy looked decidedly astonished. What in the world had she lent to anybody? Two things, mamma said—mamma said such things.

"Oh!" cried Peggy, suddenly, laughing up at mamma. Then her face sobered and grew gentle.

"Yes—oh, yes, I liked it, mamma," she said.—Annie Hamilton'Donnell, in Pittsburg Christian Advocate.

#### A Cheerful Brother.

Springtime finds me happy, Summer makes me sing;

Falltime is so glorious, I hear the joybells ring!

Winter—I jest love it, with fires blazin' free;

Every blessed season is packed with sweets for me!

Great old world, I tell you; don't care what they say,

With the frosts of Winter, with the flower of May.

Ain't it doin' splendid? Any one can see  
Every cup is brimmin' with joy for you an' me!

Great old world in darkness—great old world in day;

Reap its happy harvests, walk its happy way!

Lots more light than shadow—night a-fallin' free,

An' all the bloom an' beauty an' light for you an' me!

—Frank L. Stanton.

"It 'pears dat the opportunities of dis life," said Eben, "is a heap like fish. It's allus de bigges' ones dat gits away."

#### THE SENSIBLE MOTHER.

When little ones are ill the sensible mother no longer doses them with nauseous, gripping purgatives, nor puts them to sleep with the so-called "soothing" preparations which always contain harmful opiates. Baby's Own Tablets have been used by thousands of mothers who cheerfully testify that they are gentle in their action, absolutely safe, and make little ones sleep soundly and naturally, because they remove the trouble that made baby irritable and wakeful. On this point Mrs. T. Watson, Sarafeld, Ont., says:—"I have used Baby's Own Tablets and find them a very valuable medicine for young children. When baby is cross or fretful I give her a Tablet, and it soon puts her right."

These Tablets cure all the minor ailments of little ones. They are good for all children from birth onward. Sold by medicine dealers or sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

#### Cured by Bagpipes

About a year ago a soldier who had served in the South African war was brought to one of the Glasgow infirmaries suffering from catalepsy. For more than nine months he remained under treatment at the hospital, without showing the least signs of improvement, despite the fact that all the resources of medical science were applied to his case. Finally someone suggested that a bagpipe be played near his bed. The experiment was tried and proved highly successful. At the first "skirl" of the pipes the man recovered consciousness almost immediately, and was soon able to take the necessary nourishment. Just the other day he was discharged from the Infirmary entirely cured.

There are in Russia 95,850,000 orthodox Greek Catholics, 12,150,000 Roman Catholics, 12,150,000 Mohammedans, 6,750,000 Protestants, 4,050,000 Jews, 1,350,000 United Church and Armenians, and 2,700,000 followers of other faiths. There has been no law requiring conformity to the orthodox belief with the exception of the restraints laid on the Jews.

#### If Your Physician.

Prescribes a milk diet, for its easy digestibility it will be well to use Borden's Peerless Brand Evaporated Cream to get a rich, deliciously flavored milk food, perfectly sterilized, according to latest sanitary methods. For general household uses. Prepared by Borden's Condensed Milk Co.

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## Ministers and Churches.

### Toronto.

Rev. T. H. Rogers, B. A., is preaching a series of sermons on the "Seven Deadly Sins" in Emmanuel church. He recently completed an interesting series on "History of Zachariah."

Rev. Dr. Milligan in Old St. Andrew's: "What is the theology? It is religion viewed logically; it is biblical teachings interpreted by a reasoning mind, a mind that weighs and examines and analyzes. What is the true significance of the word 'absolute'? The agnostic declares it to apply to the Almighty in the sense of aloneness. God has no direct relation to the earth any more than the Czar of Russia has to depend on the suffrage of his people for the making of laws. The worship of the Almighty on earth is institutional; it is not inspired by His presence and pervading influence. So say Spencer and his fellow agnostics. But the true conception of the word 'absolute' is that it means God's all-pervading, all-inspiring presence. It is He who touches the inner springs of the heart; it is He who directs men's minds and teaches them to think. There is no 'alooness, no 'absolutism' in the sense of Spencer."

Rev. Mark Guy Pearse has some striking aphorisms. Here are two or three from one of his recent sermons in this city:

I'm sorry for people who don't get tired. There is the word "ennui." You can't render it into English, but it means the tiredness of people who never get tired.

I never get vexed when I see a woman asleep under my sermons. A good sleep will do her a deal more good than my sermon, and I'll not speak loud or I may wake her up.

I keep the remaining niches in St. Paul's Cathedral, not for men who have killed others in war, but for the life-boat men who have saved others on the sea.

The best thing you can do when you go down to the office in the morning is to say: "Lord, come in and be a member of the firm," and see that He gets His share of the profits when you make up the ledger.

The meeting of the Ontario Lord's Day Alliance was fairly well attended, and was quite successful in every way. Rev. Principal Caven presided at the public meeting and among other things drew attention to the fact that the main object of the Alliance was to combine all the religious people of the province along lines calculated to preserve the sanctity of the Sabbath. He deplored the tendency to follow the United States in their disregard of the Lord's Day. Contrary to the impression of many people the Alliance did not of itself seek to create by act of parliament a day of rest and devotion to the Creator. God himself had made this law and the Alliance only wanted to have a divine command respected. Rev. T. A. Moore and Rev. W. F. Wilson, spoke on various phases of Sabbath desecration. The disregard of this day was the subject of a strong attack by the Rev. J. G. Shearer on the transportation systems. He instanced the fact that there were 60,000 employees of these companies who did not enjoy the Lord's Day privileges. He knew of an instance where men have worked for 36 hours at a stretch without rest and in another a man worked for 70 hours with only one break of an hour. Principal Caven was re-elected president unanimously. Others elected were: Vice-presidents, Right Rev. W. L. Mills, Rev. Dr. Carman, Chancellor Wallace, Mrs. A. O. Rutherford, Rev. Dr. Chown, Rev. N. Tucker, and Hon. E. H. Brunton; secretary, Rev. T. A. Moore; treasurer, John C. Copp; chairman of Organization and Education Committee, Rev. W. J. Hanna, Mt. Forest; chairman of Legal Committee, J. A. Paterson, K. C.; chairman of Finance Committee, John E. Brown, Hamilton; chairman of Committee on Legislation, J. K. Macdonald.

The inaugural meeting of the recently organized Presbyterian Union, held last week in St. James church, was a great success. Judge Winchester presided. Rev. Alfred Gandler stated at length the object of the Union. The organization is formed with a view of strengthening the work of the church in the city and suburbs, with its objects: (1) The better equipment of congregations in populous districts; (2) the planting of new churches as might be needed; (3) aggressive mission and evangelistic work under the direction of an advisory council consisting of representatives from the various sessions and the managing boards in the city,

while the membership was to be made up of all members and adherents of the Presbyterian church who contributed 50 cents and upwards annually to its funds. Mr. R. S. Gourlay spoke on the necessity for more money to carry on the Bible women's work. He was followed by the chief speaker of the evening, Rev. Wm. Patterson, D. D., of Philadelphia, who in a powerful address showed the good work such co-operation had done in other cities. Canadians, he said, had set the pace for many other movements, and it was the duty of this "city of churches" to set an example in the matter of a well-organized church union. He further urged that the union be run on business principles. The election of officers resulted in the following appointments: President, George Tower Ferguson; secretary, Rev. R. C. Tibb; treasurer, P. H. Burton. The Union has agreed to provide \$3,750 for St. Mark's church. The congregation was for many years aided by St. Andrew's, King Street. It is now a separate charge, but is still scarcely able to provide the necessary funds to carry on its work successfully. Meanwhile the Union will help.

### Ottawa.

In Erskine church, Rev. R. J. Craig, formerly of Aylmer, but now of the Montreal presbytery, preached last Sunday in the morning. Rev. A. E. Mitchell occupied the pulpit at the evening service.

Rev. J. W. H. Milne occupied the pulpit at St. Andrew's church on Sunday, Rev. Dr. Herridge being in Arnprior conducting anniversary services.

Ottawa has had the pleasure of welcoming many conventions this fall, and not least in importance is that of the Woman's Christian Temperance Union which held its first sessions here on the 6th instant. The meetings have been attended and great interest is manifested by the people of Ottawa in this subject of grave importance. The presence of Miss Brehm, the president of the Illinois W. C. T. U., has been a special attraction, for not often does an audience hear so brilliant a speaker. Her personality too is charming, her voice clear and distinct and her enunciation perfect. Then she is thoroughly conversant with her subject and has the gift of making her hearers understand it. The address given by Miss Brehm and the other speakers at this convention cannot but result in good and the cause we all bear so much at heart. Miss Brehm spoke in Bank Street church on Sunday afternoon, taking as her subject "The World for Christ."

### Eastern Ontario.

We regret to report that Professor Ballantyne, of Knox College, is seriously ill with typhoid.

Last Sunday afternoon, Rev. D. C. Hossack preached the sermon for the Order of Railroad Conductors in Victoria church, Toronto Junction.

Owing to Rev. Jas. Cormack's absence in Ottawa, both services in the Maxville church on Sunday the 1st instant were conducted by Mr. Beck, of the Presbyterian College, Montreal.

The Hawkesbury congregation is mourning the death of Mr. John Johnstone who was for many years one of their elders. He died on Oct. 22nd in his 82nd year.

Rev. A. R. Evans who has been in charge of Oakhill and Knoxville Presbyterian church left this week for Aldimur, where he will carry on his work in the future. Rev. F. Roadhouse, of Aldimur, will be in charge at Knoxville and Oakhill.

Rev. J. Anthony, B. D., of Waterdown, one of the talented young men of the church, preached in Wentworth church, Hamilton, last Sunday, Rev. A. McWilliams having gone to Waterdown to conduct anniversary services. Toronto

A very successful tea-meeting was held in Knox church, Reidville on the evening of October 30th. An interesting part of the programme was an address to Miss Hattie Reid, with which was presented a purse as a token of the appreciation of the congregation of Miss Reid's services as organist of the church.

On October 27th a social was held in Knoxville church on the occasion of the departure of Mr. Evans, who for six months had ministered to the people of that church. The members and adherents presented him with an address and a beautiful clock and the choir also gave him an address and a toilet case. Mr. Evans responded suitably.

On the 1st of November Rev. J. M. Goodwillie preached in the Metcalfe church.

Rev. Geo. Weir of Avonmore occupied the pulpit of the Grand Hill Church on Sunday November 1st.

Rev. Dr. Herridge, of St. Andrew's church, Ottawa, occupied the pulpit of the Arnprior church on Sunday last.

Rev. W. W. Peck preached two excellent sermons a week ago last Sunday in the absence of Rev. J. R. Conn, who was preaching anniversary sermons in Sterling.

Rev. W. A. Guy on his return to his charge at McDonald's Corners, Elphin and Snow Road, with his bride, was given a hearty reception, and presented with an address and a number of useful gifts.

Metcalfe and Russell Presbyterian congregations are officially separated and each will have a clergyman. Rev. Mr. Louchead, it is said, will be the Metcalfe pastor, while Rev. T. A. Sadler will remain at Russell.

Rev. N. H. McGillivray held special meetings in the Presbyterian church at Kinburn each evening of last week. They were well attended. Mr. McGillivray's subject last Sunday evening was "Letting God alone."

On Sunday, Nov. 1st, the Rev. W. W. McLaren of Picton, preached in St. Andrew's church, Trenton, morning and evening. The evening congregation was a large one, and the discourse was interesting and instructive.

The annual Thankoffering service of the Campbellton W. F. M. S. was held on a recent Sabbath when Rev. Murdoch McKenzie delivered a powerful address on Mission work to China. The Thankoffering amounted to \$36.00. Mr. McKenzie also addressed a second meeting in the afternoon, and in the evening spoke at Workworth to a large congregation.

The annual Thankoffering of the W. F. M. S. of the North Sunbury church was held on the 30th of October. The speaker of the evening was Mrs. Harkness of Cornwall, who in an exceedingly interesting address, gave the audience an insight into the mission work in Korea. A pleasing feature was the description of the clothing of the Koreans, to exemplify which Master Willis Bush was dressed in a native costume. After the address a collection amounting to \$24. was taken up.

Services in connection with the re-opening of the Enniskillen church will be held as follows: On Sunday, Nov. 15th sermons will be preached at 10:30 a. m. and 7 p. m. by Rev. M. C. Tait, Claremont. The choir of Enniskillen Methodist church and Miss Carrie Beacock, Blackstock, will conduct the service of praise. Monday evening Nov. 16th at 7:30 p. m. Dr. John Montgomery of Oshawa, will read a historical sketch of the congregation after which a first-class concert will be given.

On the 1st instant Rev. Mr. Potter, missionary among the sailors, preached in the morning in First church, Port Hope. The text was "And when he came to himself he said, I will arise and go to my father." Luke 15. 1st clause of the 17th and 18th verses. After a short and appropriate sermon, Mr. Potter spoke of the Upper Canada Tract Society and the good it is doing for the men in the lumber camps, their need of good literary matter, and the sources of its supply, and then of the sailors and their need of a comfortable home when in port; there is a prospect of having such a one in Kingston, and he was instructed to ask for \$2,500 towards its completion.

On the 23rd anniversary of their wedding day Mr. and Mrs. Dunwoody were the recipients of an address and beautiful silver pudding dish from members of the Newburgh church and scholars and teachers of the Sunday School. The following is the address presented. To Mr. and Mrs. T. A. Dunwoody,

We the scholars, teachers and officers of the Newburgh Presbyterian Sabbath School, take the opportunity on the twenty-fifth anniversary of your wedding day, to show our appreciation of your long and faithful labors of love in our Sabbath school. As a token of our appreciation we present this little gift. We pray and trust that you may be long spared to each other and to us, and that at last you may receive from the Master the eternal reward, promised to his faithful servants. Signed in behalf of the Sabbath School.

J. M. Thomson,  
Newburgh, Ont., Oct. 30th, 1903.

## Western Ontario.

Rev. A. H. MacGillivray of New Market occupied the pulpit of First church, Chatham, last Sabbath.

Anniversary services were held last Sunday in the Hagersville church, Rev. Alex. Grant of St. Mary's conducted services both morning and evening.

Rev. A. W. McIntosh of Belwood and Rev. J. T. Mann of Eramosa exchanged pulpits last Sabbath.

Rev. A. McAulay, of Mitchell, and Rev. Robt. Stewart, of Motherwell, exchanged pulpits on Sunday Nov. 1st.

The social congregation meeting of Knox church, Ayr, held on the 30th. of October, was a great success.

Anniversary services were held on Nov. 1st. in the Burford church, when Rev. H. J. Pritchard, of Brantford, presided.

Anniversary services were held on Sunday in the Gifford Church when Rev. Mr. Thom of Toronto conducted the services.

The Ladies' Aid Society of the South Delaware church have built a vestry which adds greatly to the appearance of the church.

A congregational meeting was held at the Shakespeare church last week at which it was decided to open the new church on either the 20th or 27th of December.

The Varna church has lost one of its most respected members through the death of Mr. Purdy who was an elder and also the assistant superintendent of the Sunday School.

The congregation of the Cromarty church enjoyed a great treat on Sunday, Nov. 1st. in the way of a missionary lecture by Rev. Dr. McKay, returned missionary from China.

Rev. Jno. Johnston, of Paisley, preached in the Hensall church on the 1st inst. Last Sabbath Rev. H. H. Cook of Smith's Falls, preached and is to occupy the pulpit again next Sabbath.

A meeting in aid of the Mission Band was held in St. Andrew's church, Hillsburg, on Nov. the 6th. Rev. Mr. Burnett, of Orangeville, addressed the meeting and a musical program was provided by the members of the band.

Rev. George R. Fasken of St. Paul's Presbyterian church, Barton avenue, Toronto, has been tendered a unanimous call to become pastor of the Presbyterian church at Paris. The church is the most influential one, and pays a salary of \$1,800.

The anniversary services, in connection with St. Andrew's church, Kippen, will be held on Sunday, November, 22nd. Rev. A. McAulay, of Mitchell, will conduct the services, morning and evening, and in the afternoon, Rev. F. H. Larkin, of Seaford, will officiate.

A most enjoyable concert was given on the evening of the 3rd. November under the auspices of the Ladies' Aid Society of Knox church, Woodstock. The artists who took part were Mrs. Maude Fenlon Ballman, Mr. James O. Close and Mr. E. H. A. Watson.

One of the most enjoyable affairs that have taken place recently, in the Sunday School room of Erskine church, Hamilton, was the conundrum tea, given last evening. The idea originated with Mr. Graham's Sunday School class of young ladies, and was carried out to raise money towards a piano fund. The affair was a great success in all respects.

The afternoon session of the last meeting of Hamilton Presbytery was entirely taken up with a discussion on the matter of the continuation of the relations of Queen's University to the Presbyterian church in Canada. The subject was ably debated and the speakers were unanimous in declaring that it was to the interest of both the church and the college that the existing relations should not be severed.

On Sunday Nov. 1st. the pulpit of the Motherwell church was occupied by the Rev. A. McAulay of Mitchell very acceptably, the occasion being the anniversary of the C. E. Society. Both services were well attended. On Monday evening an entertainment was given in the church under the auspices of the same society, where a lecture and limelight views were given by the Rev. M. Wilson of Walkerton, his subject and lime illustrations being on the life of the Rev. J. G. Paton, missionary to the new Hebrides. The evening was a very enjoyable and highly profitable one. The proceeds from entertainment and the Sunday evening service amounted to over \$50.

Rev. Dr. McLean, who has been the pastor of St. Andrew's church, Biyth, for the past thirty-eight years preached his anniversary sermon a week ago last Sunday morning, giving a report on the past years work. Although Dr. McLean has been so long there, he is still closer to the hearts of his congregation than at any time in the past, all of them hoping that he may be able to continue as their pastor for a great many years to come.

It has been decided to hold the anniversary services in connection with the Presbyterian church, Seaford, on the last Sabbath in November, and it is likely the anniversary tea will be held on the following Monday evening. Rev. W. J. Clark, of London, will conduct the Sabbath services. Mr. Clark's many old friends and warm admirers here will be greatly pleased to have this opportunity of seeing and hearing him again.

The anniversary services at Letterbreen were, probably the most enthusiastic ever held in connection with the church. Rev. J. Truax, whose work the pastor, Rev. J. Ferguson, took at Holstein, preached in the morning and evening, and Rev. W. G. Hanna in the afternoon. The entertainment on Monday evening was very enjoyable and the attendance large. The program was furnished mainly by Mount Forest talent. The proceeds amounted to the handsome sum of \$51.

Rev. W. G. Hanna, of Mount Forest, exchanged pulpits with Rev. W. R. McIntosh of Elora on Sunday November 1st. and was well received by the congregation there. In the evening he addressed a union meeting in the Methodist church at the annual meeting of the Bible Society. He spoke of the power and influence of the British and Foreign Bible Society, the vast amount of good it was doing in giving God's Word to the nations of the earth in the mother tongue, and the determination of Christians to continue to support and help forward the organization until the evangelization of the world was accomplished. The address, which was an hour and a quarter in length, was listened to with unusual interest. The collection in aid of the funds of the Society amounted to \$14.

At the June meeting of the Presbyterial C. E. Convention at Holstein a committee was appointed, D. L. Dromore, convenor, to ascertain if their C. E. societies could support a missionary. As enough has been promised to support a Home Missionary, viz., \$250, but not enough to maintain a Foreign Missionary, the committee decided to ask Dr. McLaren to appoint them a Home Missionary. This was done on Oct. 21, when there was assigned them the field of Mekiwin in the Presbytery of Portage la Prairie under the charge of Rev. A. M. McQuarrie, who will furnish us at least two reports from the field during the year. These will be sent to all societies in the presbytery to be read. All the societies will send their contributions, half by end of the year and half by end of June, to the convenor, D. L. Campbell, Dromore.

The anniversary services of Chalmers' church, Elora, were held on Sunday the 1st instant, a day of perfect weather, and were highly successful. Rev. J. A. Turnbull, of West Presbyterian church, Toronto, delivered an excellent discourse both morning and evening. There was a large attendance in the morning, and in the evening the capacity of the church was taxed to the uttermost by the united congregations. On Monday evening a tea was served in the basement by the ladies of the church, followed by an entertainment of music, song and speech. Mr. and Mrs. A. H. Bessel, of Brantford, provided the greater part of the programme, assisted by the choir, the church quartette, and Mr. C. E. Reiner. Rev. Messrs. Kaye, W. R. McIntosh, Elora and A. W. McIntosh, Belwood delivered congratulatory addresses. The receipts from the services totalled over \$250.

At a congregational meeting of the Wentworth church, Hamilton, held on Nov. 4, it was decided to open a free reading room, with games, and later, perhaps, a gymnasium attached for the benefit of the many young men residing down that way, many of them strangers and in boarding houses. Rev. A. McWilliams, the energetic pastor, occupied the chair, and briefly outlined the project, which had been endorsed by both the Session and the Board of Managers. Mr. W. A. Leckie proposed, seconded by Mrs. McWilliams, who takes a lively interest in everything pertaining to the welfare of the young people, a resolution to the effect that such a room be opened, and that a committee be appointed to carry out the proposition. It was stated that about \$100 would be required to make a start,

and that there would be no difficulty in providing the money. The resolution was carried unanimously, and a committee was appointed to have the room opened.

## Northern Ontario.

The Hallowe'en social under the auspices of the Presbyterian choir at Singhampton was well attended. A pleasant time was spent by those present in the old games of Hallowe'en.

## Tobacco and Liquor Habits.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2. Truly marvellous are the results from taking this remedy for the liquor habit. Is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge street, Toronto.

## ST. CATHARINES WELL.

In St. Catharines, the Garden City of Canada eleven miles from Niagara Falls, on the main line of the Grand Trunk Railway, is situated the historic "St. Catharines Well," above which is woven many a romantic India legend, and whose curative properties are known far and wide throughout North America. The water of this famous Saline Well is considerably denser than sea water, but clear, sparkling and odorless, and is remarkable for its penetrative qualities.

These waters are a great specific for such diseases as rheumatism, gout, scrofula, neuralgia, liver trouble, skin diseases, and cases of nervous prostration, or as a tonic pure and simple. The treatment is conducted on the broadest possible lines, the idea being to assist nature as much as possible. The use of the waters is the chief medicinal agent, accompanied by static electricity, massage, exercise and rest. All treatment is in charge of house Physician. The baths are in a separate building, connected with main building by a glass covered corridor.

Full information, descriptive matter, and all particulars may be had on application to G. T. BELL, G. P. & T. A., Grand Trunk Railway System, Montreal, Canada.



## TENDERS FOR SUPPLIES, 1904.

The undersigned will receive tenders up to noon on Monday, 23rd inst., for supplies of butchers' meat, creamery butter, flour, oatmeal, potatoes, cordwood, etc., etc., for the following institutions during the year 1904, viz.:

At the Asylums for the Insane in Toronto, London, Kingston, Hamilton, Missico, Brockville, Cobourg and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penetanguishene; the Institution for Deaf and Dumb, Belleville, and the Blind at Brantford.

Exception—Tenders are not required for the supply of meat to the asylums in Toronto, London, Kingston, Hamilton and Brockville, nor for the Central Prison and Mercer Reformatory, Toronto.

A marked cheque for five per cent of the estimated amount of the contract, payable to the order of the Honorable the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides. Two sufficient sureties will be required for the due fulfillment of each contract, and should any tender be withdrawn before the contract is awarded, or should the tenderer fail to furnish such security, the amount of the deposit will be forfeited.

Specifications and forms of tender may be had on application to the Department of the Provincial Secretary, Toronto, or to the Bursars of the respective institutions.

The lowest or any tender not necessarily accepted.

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

J. R. STRATTON,  
Provincial Secretary,  
Parliament Buildings, Toronto, November 9,  
1903.

**HEAD  
BACK  
LEGS** **ACHE**

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

**Painkiller**

taken in hot water, sweetened, be-  
fore going to bed, will break it up  
if taken in time.

There is only one Painkiller. "PERRY DAVIS"

#### Autumn Hints to Housewives.

A variation in fried bananas for a dessert is to fry them croquette fashion. The skin is removed and they are cut in two, leaving square ends so that they will stand upright. They are then rolled in flour and fried in hot fat. An excellent sauce to serve with them is a little currant jelly diluted with boiling water, and added to it a little shredded candied orange peel. A lemon sauce may be used if preferred. The liking for cooked bananas seems to be a cultivated one, but it is worth while to encourage the taste, for the fruit as a food is wholesome and nutritious.

A prize recipe for plain stewed prunes has been developed in response to a competition started by a California fruit growing association. As it was selected from those of many competitors, it may be supposed to represent the perfected process of serving this useful fruit in the simplest way. Wash one pound of prunes in several waters, nearly cover with water, and let stand overnight. Then simmer on the back of the stove until tender. Just before removing from the stove add a large tablespoonful of sugar—Harper's.

#### How to get Sleep

1. If you have anything on your mind, from a sonnet to a soup, "make a note of it." It is less nerve expense to use a paper tablet than to use the brain tablet.
2. Relax. Lie as limply in your bed as a year-old babe. "Rest, relaxation, repose." Station-these Delsarte graces at the approach to your nerves. If your nerves are overtaxed they will find rest; if not these three will stand guard against a thousand so-called duties.
3. You are too tense. When you think, use the brain alone. You cannot have repose of mind without repose of muscle. A well-known author complained that his knees ached while he was writing, and that his arms ached when he was walking. He broke down. Too tense.
4. Do no mental work after eight o'clock in the evening. Associate only with restful persons.
5. Place a handkerchief wet in cold water at the base of the brain. In extreme cases the sanitarium people use the ice-cap—a close-fitting double rubber cap filled with pounded ice.

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 bull wrappers.



## World of Missions.

What we Eat in Brazil.

MISS CHARLOTTE KEMPER.

Perhaps when I tell you that we serve refreshments for the outer man five times a day, you will begin to wonder when and where we get in any missionary work. Well, we rise early, and the first thing that a Brazilian wishes as he opens his eyes to the light of a new day, is a cup of coffee, good coffee, such as one never sees out of Brazil. The missionary soon discovers that this is a most natural and reasonable want, and so following St. Ambrose's counsel to his perplexed friend, we in Rome do as the Romans do, and have our cup of coffee before entering upon the duties of the day, generally at half past six or seven a.m. It is served with or without bread, according to the individual taste. At ten, or sometimes a little later, we have breakfast, a good, substantial meal. Here is a typical bill of fare: Rice, beans (called feijao, one of the principal food products of the country), meat of some kind, generally beef or pork, potatoes, farinha, onion and pepper sauce, bread, sometimes butter, and all followed by the inevitable cup of coffee. I have said that the coffee is good. I am sure that if you could only taste it once, you would feel as did the Egyptians about the water of the Nile, that nothing else would satisfy your thirst of a beverage. At midday the coffee appears again, and at four p.m. the second meal of the day is served, the menu being similar to that of breakfast, a little more elaborate, perhaps, with the addition of some dessert. At eight o'clock p.m. there is a simple repast of tea and bread, and the eating for the day is over.

And now to our subject: "What we eat." If I should not give you a list of the things of which we eat, with which to tempt and satisfy the appetite, you would conclude that Brazil, too, is a "land that floweth with milk and honey." First, the fruits—and what an endless variety these are! Oranges, the best in the world; pineapple, bananas, pomgranates, figs, grapes, watermelons, lemons, guavas, peaches. So far we are on familiar ground, but as I go on to enumerate: Jaboticaba, abacaxi, acerola, jamba, cajsi, ovaia, caesalpinia, manga, jaca, fructo de condé, guaiava, goiaba, amora, etc., you feel disposed to cry: "Hold enough!" Then the vegetable list. I have already mentioned the rice and beans that must be seen on every well furnished Brazilian table. But these do not complete the list. There are Irish potatoes, sweet potatoes, mandioca, a root from which the tap root of commerce is made, and which also furnishes the farinha, a dry meal or powder, which is quite indispensable in the rice and beans. We have pumpkins of divers kinds, which Brazilian cooks prepare in divers ways, macabuto, cara, cove, a member of the cabbage family, used as we use turnip greens; butterbeans, corn, tomatoes, radishes, lettuce, and, in short, any and all our common American vegetables, where there is sufficient energy to prepare the soil and sow the seed, for a more responsive soil than that of Brazil it would be difficult to find.

The Brazilian housewives are famous for their preserves and sweetmeats. The marmalade, made from the quince, the goiabada, from the goiaba, guava, the conserved figs, the candied oranges, the ornamental sweets made of the coconut, for decorating festive boards, are veritable triumphs of culinary skill, and might easily excite the admiration, if not the envy, of the most notable North American housekeepers.

## UNFIT FOR WORK

### THE RESULT OF SEVERE KIDNEY AND BLADDER TROUBLE.

AFTER YEARS OF MUCH DISTRESS MR. W. F. KENNEDY HAS BEEN RESTORED TO A LIFE OF ACTIVITY.

There is probably no man in the township of Pelham, Welland County, better known than Mr. Wilbur F. Kennedy. He is a prosperous farmer and the owner of a large coo-erage, and is held in the highest esteem by all who have his acquaintance. Mr. Kennedy is now seventy-two years of age, and is as active and rugged as many a man years younger. For years, however, he was a great sufferer from kidney trouble and he cheerfully gives credit for his present good health to the use of Dr. Williams' Pink Pills. Mr. Kennedy says: "Ten years ago, as the result of exposure, I think I was stricken with kidney and bladder trouble in a severe form. The complaint at times caused me most intense suffering and great personal discomfort as I would often have to arise a dozen times in the night. I tried many kinds of treatment and some of the best physicians, but their skilled efforts were unavailing, and as a result I lost in flesh, grew very weak, and was troubled also with insomnia. I grew despondent and felt that I was doomed to a life of suffering, if not an early death. At this stage I was prevailed upon to give Dr. Williams' Pink Pills a trial. After using four boxes I could see a distinct improvement in my condition, and I gladly continued the use of the pills until all the symptoms of the trouble had passed away, and I was again strong and healthy. It is no exaggeration to say that at the time I began the use of Dr. Williams' Pink Pills I was so weak that I could not lift twenty-five pounds, while now I am quite sure I can lift as much as any man of my age. I believe the pills not only released me of the misery I suffered, but have added years to my life."

Anaemia, rheumatism, kidney trouble, heart ailments, partial paralysis, St. Vitus dance, and the many ailments peculiar to women are speedily cured by Dr. Williams' Pink Pills, simply because these pills make new, rich red blood, and thus reach the very root of the trouble. There are pink colored imitations of this great medicine but the buyer can protect himself against these imitations by seeing that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around every box. Sold by all dealers in medicine or direct by mail from The Dr. Williams' Medicine Co., Brockville, Ont., at 50 cents a box, or six boxes for \$2.50.

USE THE GENUINE

**MURRAY & LANMAN'S**

**FLORIDA WATER**

THE UNIVERSAL PERFUME FOR THE HANDKERCHIEF, TOILET & BATH. REFUSE ALL SUBSTITUTES.

**Presbytery Meetings.**

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

**SYNOD OF MANITOBA AND NORTHWEST**  
 Portage la Prairie, 8 March.  
 Brandon, Brandon,  
 Superior, Fort Arthur,  
 March.  
 Winnipeg, Man. Coll., bi-mo.  
 Rock Lake, Pilot M'd., 2 Tues. Feb.  
 Glenboro, Souris, Dec. 1.  
 Portage, P. La Prairie, 14 July, 1.30 p.m.  
 Minnedosa, Minnedosa, 17 Feb.  
 Melita, at call of Moderator.  
 Regina, Moosejaw, Tues. 1 Sept.

**SYNOD OF HAMILTON AND LONDON.**  
 Hamilton, Knox, Hamilton 3 Nov 10 a.m.  
 Paris, Woodstock, Ch'at., 10 Nov 11 a.m.  
 London, Glenora, 8 Dec. 10.30 a. m.  
 Chatham, Chatham, 8 Dec. 10 a.m.  
 Stratford, Stratford 12 May.  
 Huron, Clinton, 10 Nov. 10.30 a.m.  
 Sarnia, Sarnia, 15 Dec. 11 a.m.  
 Matilda, Wingham, 15 Dec. 10 a.m.  
 Bruce, Paisley 6 Dec. 11 a. m.

**SYNOD OF TORONTO AND KINGSTON.**  
 Kingston, Belleville, 8th Dec. 11 a. m.  
 Peterboro, Mill St. Port Hope 15 Dec.  
 Whitby, Whitby, 20th Jan.  
 Toronto, Toronto, Knox, 2 Tues. monthly.  
 Lindsay, Uxbridge, 17 March, 11 a.m.  
 Orangeville, Orangeville, 19 Nov.  
 Barrie, Beaton 15th Sept. 9.30 a.m.  
 Owen Sound, Owen Sound, Division St.,  
 1 Dec. 10 a.m.  
 Algoma, Blind River, March.  
 North Bay, Powassan 30 Sept. 9  
 a.m.  
 Saugeen, Harriston, 8 Dec. 10 a.m.  
 Guelph, Guelph, 17 Nov 10.30 a. m.

**SYNOD OF MONTREAL AND OTTAWA.**  
 Quebec, Sherbrooke, 8 Sept.  
 Montreal, Montreal, Knox, 8 Sept.  
 9.30 a. m.  
 Glengarry, Moose Creek, 15th Dec.  
 11 a.m.  
 Lanark & Renfrew, St. A. church, Car-  
 leton Place, 10 Jan., 10.30 a. m.  
 Ottawa, Stewarton Church, 3 Nov.  
 Brockville, Spencerville, 6 Oct. 2.30 p. m.

**SYNOD OF THE MARITIME PROVINCES**  
 Sydney, Sydney, Sept. 2  
 Inverness, Baddeck, 17 Nov. 2 p.m.  
 P. E. I., Charlottetown, 3 Feb.  
 Pictou, New Glasgow, 5 May 1 p.m.  
 Wallace, Oxford, 8th May, 7.30 p.m.  
 Truro, Truro, 10 May 10 a.m.  
 Halifax, Charlottetown, during meeting  
 of Synod.  
 Lunenburg, L'Anse 5 May 2.30  
 St. John, St. John, Oct. 21.  
 Miramichi, Bachurst 30 June 10.30

**RICE LEWIS & SON.**

(LIMITED).  
**BRASS & IRON**  
**BEDSTEADS**  
 Ties, Grates,  
 Hearths, Mantels  
**RICE LEWIS & SON**  
 LIMITED  
 TORONTO,

**ATTENTION!**

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 Is noted for repairing, cleaning, dyeing,  
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**GENTLEMEN'S OWN MATERIAL**  
**MADE UP.**



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

Any even numbered section of Dominion  
 Lands in Manitoba or the North-west  
 Territories, excepting 2 and 26, which has not  
 been homesteaded, or reserved to provide wood  
 lots for settlers, or for other purposes, may be  
 homesteaded upon by any person who is the  
 sole head of a family, or any male over 18  
 years of age, to the extent of one-quarter sec-  
 tion of 160 acres, more or less.

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

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

(1) At least six months' residence upon and  
 cultivation of the land in each year during the  
 term of three years.  
 (2) If the father (or mother, if the father is  
 deceased) or any person who is eligible to make  
 a homestead entry upon the provisions of this  
 Act, resides upon a farm in the vicinity of the  
 land entered for by such person as a homestead,  
 the requirements of this Act as to resi-  
 dence prior to obtaining patent may be  
 satisfied by such person residing with the father  
 or mother.

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

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

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

A settler who avails himself of the provisions  
 of clauses (2) (3) or (4) must cultivate 30 acres  
 of his homestead, or substitute 20 head of stock,  
 with buildings for their accommodation, and  
 have besides 80 acres substantially fenced.

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

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

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

**JAMES A. SMART,**  
 Deputy Minister of the Interior.

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

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Slave if you will, but if you prefer to make  
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**GOLD DUST**  
 It makes home brighter and care lighter.

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## A Great ~~Club~~ Offer.

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

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

The Dominion Presbyterian,  
Ottawa, Ont.

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DAILY EXCEPT SUNDAY.

Commencing Oct. 12 trains will leave Canadian Pacific Union Station.

GRACEFIELD STATION.

Lv. 5:05 p.m., Ottawa. Ar. 9:30 a.m.

Ar. 7:40 p.m., Gracefield. Lv. 7 a.m.

WALTHAM SECTION.

Lv. 5:15 p.m., Ottawa. Ar. 9:40 a.m.

Ar. 8:45 p.m., Waltham. Lv. 6:25 a.m.

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

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Winter Time Table

COMMENCING OCT. 4th.

### Montreal Trains

8:20 a.m., Fast Express daily; 4:25 p.m., Fast Limited; 4:25 p.m., for New York, Boston and Eastern points. Through sleepers

TRAINS LEAVE MONTREAL FOR OTTAWA:

8:00 a.m., Fast Express; 4:10 p.m., Fast Express;  
All trains 3 HOURS only between Montreal and Ottawa.

FOR AN PRIOR, RENFREW, EGANVILLE AND PEMBROKE.

8:30 a.m., Express; 1:00 p.m., Mixed; 4:40 p.m., Express.

FOR MUSKOKA, GEORGIAN BAY AND PARRY SOUND.

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All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway. Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.

For all information, apply nearest agent.

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Leaves Ottawa 7:40 a.m.  
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TWELVE TRAINS DAILY (except Sunday)

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FROM UNION STATION

Leave Ottawa 4:13 a.m. daily.

8:15 a.m. daily except Sunday.

3:10 p.m. daily.

6:20 p.m. daily except Sunday.

FROM CENTRAL STATION (Short line.)

Leave Ottawa 8:45 a.m. daily except Sunday

3:30 p.m. daily.

4 p.m. daily except Sun.

6:20 p.m. Sunday only.

EIGHT TRAINS DAILY (except Sun.)

Between Ottawa and Almonte, Ar-

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Leave Ottawa (Union)

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