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## Note and Comment.

The Presbyterian Synod of the Maritime Provinces met at St. John, N. B., on Wednesday evening. The Rev. A. F. Carr, of Campbellton, was elected moderator.

The Chinese Government have made arrangements for the erection of expiatory monuments in the foreign cemeteries that were desecrated during the Boxer uprising.

A London sanitary official, Dr. Shirley Murphy, found that the number of cases of consumption increased in exact proportion with the number of persons living in one room.

Portugal is the most illiterate country in Europe; 67 per cent. of its population cannot write. In Italy the proportion of illiterates is 53 per cent; in Russia 36, in Spain 9, in Britain 3 1/4.

The German Emperor has issued an order that the court of the Empress Frederick be broken up on Oct. 1, when her late majesty's household will be dissolved, several of the members of it being retired on pensions.

Seth Low, President of Columbia College, has been nominated for Mayor of New York by the Republican City Convention and the Convention of the Citizens' Union. It is expected that Mr. Low will be elected this time.

Some of the wooden churches of Norway are fully 700 years old, and are still in an excellent state of preservation. The timbers have successfully resisted the frosty and almost Arctic winters because they have been repeatedly coated with tar.

It is announced that the treaty between Britain and the States regarding the Nicaragua Canal has been adjusted, and now only awaits signature. Generally, it follows the lines of the old treaty, but is very reserved regarding the neutrality clause.

Pertshire contains many romantic glens, such as Glen Quaich, the Sma' Glen, Glenogle, and others, that excite the admiration of the wanderer; but perhaps Killiecrankie in some respects excels the most of them for extent, leafy adorning and splendour of scenery.

The British Post Office have been making experiments between London and Glasgow with a new system of telegraphy by which twelve messages can be sent over the same wire simultaneously, and the number can be doubled by the duplex method of transmission.

Rev. Hugh Black, before starting from Edinburgh for America, completed a volume on which he has been at work for a considerable time, devoting to it the scanty leisure a busy city pastorate allows. On Sabbath last the reverend gentleman preached in the Presbyterian Church at Princeton, N. J., to large congregations.

The Chief of Police of Passaic, N. J., has warned the publisher of Pedro Esteve's anarchist paper, *La Question Sociale* that its publication will not be permitted again in that city. The U. S. postal authorities will deny such publications the use of the mails.

On Tuesday of last week the sixty-first session of Queen's University opened with a large attendance of students. The registered students in attendance will number eight hundred, an increase of about a hundred. From his sick bed Rev. Principal Grant sent an inspiring note to the medical classes.

The first case under the Inebriates Act in Scotland was tried at Kirkwall Sheriff Court on the 20th ult. The accused, a hawker, had been 58 times convicted of petty offences, committed when under the influence of drink. He pleaded guilty, and was sentenced to three years' detention in the Perth Inebriates' Home.

Relief for the famine sufferers is necessary in nineteen provinces. To meet this the Russian Government has made large provision. Emperor Nicholas has ordered that the Central Government give 14,000,000 roubles (\$10,500,000), and the other divisions of the Government have appropriated from 100,000 to 400,000 roubles for relief.

The limit of the fruit area in Ontario has not nearly been reached, according to Prof. Macoun of the Geological Survey. He has been examining the territory between Niagara and the northerly extremity of Huron peninsula. When the land owners of this district go in for fruit culture, he says, they will raise great quantities of the finest fruits in the world, and the importance of Ontario as a fruit-growing district will greatly increase.

The old tradition that the Eskimos are a people of small stature is without foundation. On the contrary, in Labrador, Baffinland and all around Hudson Bay the height of the men is probably above rather than below the average of the human race; but as a rule the women, although very strong, are considerably shorter than the men. They are brave, industrious, provident and communicative, in all of which characteristics they contrast with the northern tribes of Indians.

Lorn Roseberry's remark in Edinburgh that Scotland has produced the greatest gardeners in the world recalls a rather cynical saying of Dr. Johnston on the subject of Scottish gardening. At Mrs. Terale's one evening Boswell remarked that England was indebted to his native land for one thing, as almost all the good gardeners in the south were Scotsmen. Johnson thereupon observed, "Why, sir, that is because gardening is much more necessary amongst you than with us, which makes so many people learn it. It is all gardening with you. Things which grow wild here must be cultivated with great care in Scotland. Pray now" (throwing himself back in his chair, and laughing), "are you ever able to bring the *sloe* to perfection.

The Modern Precilla, for October, has a specially inviting table of contents for the ladies; while the Needle Work Knitting and Crochet departments are unusually complete. Very readable and useful will be found the article on "Some Autumn Wild Flowers and their Use in Design." One dollar per year; W. N. Hartshorn, Boston, Mass.

The casket containing the remains of Abraham Lincoln was opened last week and reinterred for the thirteenth time. Eighteen people were permitted to gaze on his features to make sure that there was no mistake about the identity, and the casket was then placed in what is announced as its final resting place, though every former removal was thought to be the last. The casket now lies inside an iron case imbedded in a huge block of cement beneath the tomb of the Lincoln monument in the Oak Ridge Cemetery.

Britain is threatened with trouble with Turkey over the independence of Koweyt. Turkey is reported to have 30,000 troops concentrated there with the intention of seizing it, and Britain is evidently determined to thwart the design, as she is committed to maintain Koweyt's independence. She has already three warships in the Persian Gulf, and they are to be augmented by the gunboat Assaye, and the second-class cruiser Highflyer. Turkey has represented to Britain that her interference in the matter is "unfriendly," and that it (Turkey) only "intended to traverse Arabia with the object of suppressing disaffection in Yemen."

The vigor with which the Provincial Government is developing New Ontario is evidenced by the expenditure during the past year of \$140,000 in colonization roads alone. This, too, is a line of expenditure which touches the ordinary settler, and increases his chances of success. All the roads now laid out have been completed, with the exception of those in the Temiscaming district, where the work will be completed by the end of November. The vote for this district is \$11,000. There are at present sixty miles of roadway completed in New Ontario, of which 25 miles are new this year. Next summer grading machines will be set to work grading the roads.

Two farmers met at the Cross of Kilmarnock on a Friday, and as they came from the same district and attended the same church, "tell a-crackin'." John said to James, "Are you attendin' the kirk noo?" "No," replied the other, "I have not been to church for about two years." "Dear me," said number one, "I'm sorry to hear that o' ye. Have you and the meenister fa'in oot?" "No, the minister was at my hoose last nicht an' had tea wi' us. He's a fine fellow the minister." "Then what is adae?" "Oh! its jist this way. You ken yon body, the banker, that's an elder?" "Ay, fine." "Well, the last three times I was at the kirk he was at the plate, an' whenever I drappit my collection into the plate he stapped ower tae me, an' said, 'Your bank account is over-drawn!' That settled me.



## The Quiet Hour.

### Joseph Exalted.

S.S. Lesson, Oct. 20; Genesis, 41: 38-49.

Golden Text: 1 Sam. 2: 30. Them that honour me I will honour.

A man in whom the Spirit of God is, v. 38. It is told of a great artist that he had been working at a portrait of Christ. At last the picture was finished and the painter brought a little child into his studio and asked him if he recognized the portrait. The child said No, and then the artist knew that he had failed. He put away the picture and commenced another. When the second portrait was completed, he showed it to the same child, who exclaimed as soon as he saw it: "Oh, that is the One who said, 'Suffer the little children to come unto Me,'" and the painter saw that his second effort had been successful. After one of our own missionaries had been preaching, an Indian boy asked about him, "Is that Jesus Christ?" It is the business of Christians to reflect the spirit of the Master. It would be a sufficient reward even for such sufferings as those of Joseph to have men see the stamp of the Spirit of God on all we do. This is possible, for it is said: "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

Forasmuch as God hath showed thee all this, v. 39. In a large manufactory there are multitudes of separate machines for different purposes. On one floor you may find a whole array of printing presses; on another, a large number of folding machines; on yet another, sewing machines, and cutting machines, and what not, each adapted for its separate work, but all moved by the same engine. Now of course men are not machines; but the analogy may help us to understand how, though there may be in each of us distinct aptitudes and abilities fitting us for different kinds of service, yet the Spirit of God may be in all of us, the energizing and operating principle.

See I have set thee over all the land of Egypt, v. 41.

"The heights by great men reached and kept  
Were not attained by sudden flight;  
But they, while their companions slept,  
Were toiling upward in the night.

Standing on what too long we bore,  
With shoulders bent and downcast eyes,  
We may discern, unseen before,  
A path to higher destinies."

His ring . . . vestures of pure linen . . . a gold chain, v. 42. Joseph was just as wise and discreet before he was adorned with all this finery as after he was so gorgeously arrayed. Success does not consist in outward recognition and reward, but in character. And "character," as Mr. Moody used to say, "is what a man is in the dark." Real success in life is good character, and "that character is the best which is real and thorough, true and genuine to the core, which has nothing underlying it of the consciousness of secret sin, which is as pure and unspotted as it is thought to be, and the moral and manly virtues of which are based upon, and inspired by, religious faith, by that love and fear of God which at once preserve from great transgressions and prompt to the cultivation of every personal and social virtue." Said the great Bishop Phillips Brooks. "To keep clear of concealment, to do nothing

which he might not do out on the middle of Boston Common at noonday, I cannot say how, more and more, that seems to me to be the glory of a young man's life. It is an awful hour when the first necessity of hiding anything comes. The whole life is different henceforth. Put off that day as long as possible. Put it off forever, if you can."

And he made him to ride in the second chariot which he had, v. 43. This is a striking comment on Hannah's joyful song, on the model of which the Virgin's Mother composed her hymn of praise, Luke 1: 46-55:

"The Lord killeth and maketh alive;  
He bringeth down to the grave, and bringeth up.

The Lord maketh poor, and maketh rich;  
He bringeth low, He also lifteth up.  
He raiseth up the poor out of the dust,  
He lifteth up the needy from the dunghill,  
To make them sit with princes,  
And inherit the throne of glory."

(1 Sam. 2: 6, 8, Rev. Ver.)

"All this happened because one day, for the sake of God, Joseph resisted a temptation to one act of sin. If he had yielded, we should probably never have heard of him again; he would have been slain by the siren who has slain so many more strong men, and would have gone down to the dark chambers of death. No happy marriage, no wife, no child would have fallen to his lot. No honor or usefulness, or vision of the dear faces of his kin, would ever have enriched his life with their abundant blessing. What a good thing it was that he did not yield!"—Meyer.

Joseph . . . stood before Pharaoh king of Egypt, v. 46. "He stood alone, and did God's will as Potiphar his owner's steward. He stood alone, and did God's will, when the wretched woman tempted him. He stood alone, and suffered for God's will, when the husband turned upon him. He stood alone, and did God's will in the dungeon, and let his solitary light shine there on his fellow-sufferers, in sympathy, and service, and truth telling. And then, in time, he stood alone before the awful Pharaoh. And then he stood alone as the hope, the pilot, the saviour of a starving empire, which leaned on him as he stood alone. And finally he stood alone amidst a smaller but yet more memorable circle of men who leaned hard on him, the steady pillar; he stood alone as the preserver of Jacob, and of his brothers, and of all their little ones." (Moule.) He will do best for himself and for others who has learned to stand alone in God's strength. This is one of the lessons of those years from seventeen to thirty in the life of Joseph.

### Death, Gain.

Death is not the end of life to a Christian, but the beginning of a glorified life at God's right hand in heaven. It is not a calamity, but a great good fortune. It is not an irreparable loss, but a great gain. "To die is gain." In death the Christian gains an enduring mansion in a house not made with his hands, eternal in the heavens. And all of this "God hath given us assurance in that he hath raised him (Christ) from the dead."—Religious Telescope.

### "The Preacher and His Message to the Age."

This was the theme of a timely and eloquent address by the Rev. Robt. Johnston, D. D., of London, delivered at the opening of the Montreal Presbyterian College last week. We are indebted to the Witness for the following report.

The lecturer commenced by referring to the criticism of the pulpit. Sometimes it was severe, but it was usually friendly and generous. He pointed out the value of the pulpit in counterbalancing the baneful effects of sensational journalism. There had been times when the sensational press had on a Saturday created such a commotion that the most terrible of wars were threatened. The Sabbath and the pulpit intervened, and on Monday the troubled waters had been calmed and disaster had been averted. Public sentiment had been revolutionized by the influence of calm judgment and a Christian spirit exerted in, and emanating from the ministrations of the pulpit. The present age was impatient under restraint. Perhaps indifference to religion was more alarming than an opposition. The great question was, "How can we reach the people?" There was a regrettable absence of true religion in business, social and political circles. The signs noted were sufficient to cause the thoughtful and earnest Christian much concern. The regeneration of all branches of society was a thing to be aimed at. What the Church was the people would be. This age might present difficulties heretofore unknown. Every age had its own peculiarities but Christianity had proved itself equal to all demands.

The thoughtful student of history could not be a pessimist. The philosopher might speak in doleful tones and the poet sing in a minor key, but the facts of history were encouraging. The Bible was to-day considered by the irreligious rather as obsolete than untrue. Stronger faith was needed to produce inspiration and prevent paralysis.

The preacher should have first of all a true conception and appreciation of his calling. It was rather a vocation than a profession. The Church recognized the necessity of a divine call to the office of the ministry. It was on an entirely different plane to the learned professions as the term was commonly understood.

One occasionally heard of 'sacrifice' in connection with the work of the ministry. Those who felt they had made a sacrifice when they entered the sacred office had got into the wrong place—they had never heard the call of the Master or known the joy of his service. Millions were needed to compensate those who missed the opportunity to preach the gospel.

The cherished purpose of the preacher was to be worthy of his office. The mere sacerdotal aspect of the office was unscriptural and unworthy of the Christian profession. The atmosphere of the preacher's life must be divine, and the true spirit of Christ would impel to faithful toil, Indolence was a sin charged against a large section of the Christian ministry to-day.

The consciousness of God in the soul was a necessity to a successful ministry and the principal object should be the revelation of God in men, through the ministry.

The Church should represent the Master in opposition to evil. God has led his chosen people to aggressive work in all ages. The gift of rallying men and leading them is a great gift and no men are so much needed as capable leaders. Preachers should be leaders in all good work so far as their influence could be exerted. Caesar was more

than his legions. Confident that the hand of God was upon him the preacher should say to his people like the ancient prophet, 'Arise and build.' In the face of inviting fields the Church stands and waits for men of ability and confidence to lead her to victorious conquest. She wants generals who can rally, direct, advance and succeed. The military spirit had reached and spread over our Dominion. It was strong throughout the world. People's minds were being attracted in all directions. Sport was becoming a business. The sins of the heathen were being introduced into Christian communities. Leaders were wanted who would thrill men with the message of God, and bring out of sin and selfishness those who were unmoved by eloquence or argument.

The need of our time was the need of all time. The gospel was sufficient for every need of every age. This was an age of enquiry, but no new truth was being discovered. What was needed was a re-statement of the truth to suit the spirit and conditions of the times. Revelation was ever the same, though the methods of interpreting it might differ.

The sinfulness of sin and the dignity of man were two things placed side by side—throughout the Bible. Sin was not vividly brought home to the realization of men to-day as it should be. Opposing interests were nursing their grievances unmindful of eternal truths. Man was ignorant and debased and the preacher must deliver the message with both knowledge and confidence. He could only convince others when convinced himself; he could only give what he possessed. The passion for souls was the fruit of unfeigned love and of being filled with the spirit.

**Why Do We Hesitate.**

A strange reluctance comes over many when they try to talk about the soul and its relation to God. It is felt alike by the converted and the unconverted. Very often the gay young girl, whose heart is running over with mirth and fun, and whose speech sparkles with wit and humor, has deep in her consciousness the feeling that she is unsatisfied—that she wants something better, purer and higher. She wishes that the Christian woman who is talking with her would ask her a question, would give her a hint, would lead the conversation to the subject of personal religion. The other has no thought of the kind. She even has a faint, undefinable dread that any effort on her part would be received coldly or be the subject of ridicule. So the opportunity passes. The souls have been within speaking distance but have failed to communicate with each other. Each goes on its way. The friend of Christ who might have won a soul to him, has been silent, ashamed, afraid. What wonder if to that faithless friend there comes the sad experience that the Beloved has withdrawn himself and is gone; that, seeking the Spirit, it finds him not, and calling, there comes no answer. Can there be perfect serenity and the full sense of communion with God to one who refuses or neglects so important a duty?—Margaret E. Sangster.

On one occasion a minister found it necessary to punish his little daughter. But she climbed into his lap, and, throwing her arms around his neck, said: "Papa, I do love you." "Why do you love me, my child?" the father asked. "Because you try to make me good, papa." When our heavenly Father chastens us it is always to make us good. Let us then cultivate in all our trials and afflictions the grateful and loving spirit of this child.

Our Young People

**A Bad Bargain.—Topic for October 20.**

Scripture Reference: Gen. 25: 29-34.

**WILL IT PAY?**

BY ARTHUR W. KELLY.

The question "Will it pay?" is heard altogether too often with the sense it generally bears. In a deeper meaning it needs to be asked far more. It might have saved Esau and his descendants from a great loss. He was wofully at fault in reckoning the present worth of a birthright and a dinner. It seems absurd, almost impossible, that the future of a people should turn on the eating of a mess of lentils. But careers of nations and of men do turn on trifles just because men are willing to pay a career for a trifle. Every day brilliant men are trading their future in two worlds for a drink.

A man is sure to make a bad bargain unless he is a good judge of the value of what he is buying and selling. The trouble is that we train our wits far too much to prize what is seen and temporal. We do not spend on the unseen and eternal time and thought enough to become expert in recognizing the worth of that. The titles to heavenly treasures form the currency that is demanded in return for a large part of the most alluring articles offered in the world's markets. A little of the world looks very large in our eyes; and honest, purity, conscience, the soul itself, are recklessly bartered for it, regardless of the Master's question.

No man need be tricked into such bad bargains. There are warnings enough so that whoever act foolishly must do so with open eyes. However one may be infatuated by the glitter of paltry tinsel, it is certain that at last, and generally in no long time, the undeciving will come. As in Esau's case, it is then too late. The worst of a bad bargain is that there is no exchanging the goods. The world does not, cannot, give back what it took. God may accept repentance and grant pardon, but the past is fixed.

**For Daily Reading.**

- Mon., Oct. 14.—Our heritage. Heb. 9: 11—20
- Tues., Oct. 15.—Forgiving the giver. Ps. 103: 1-7
- Wed., Oct. 16.—Following one's own will. Judg. 17: 6; Prov. 14: 12
- Thurs., Oct. 17.—Love through self-seeking. Luke 17: 26-33
- Fri., Oct. 18.—An unprofitable exchange. Isa. 55: 1, 2; Jer. 2: 4-8
- Sat., Oct. 19.—God's gift, sin's wages. Rom. 6: 12-23
- Sun., Oct. 20.—TOPIC. *A bad bargain.* Gen. 25: 29-34

Eternity for bubbles proves at last  
A senseless bargain. —William Cowper.

Esau got what was good: it was probably excellent porridge; but he got it in exchange for what was infinitely better; this is what fools many a young soul in his purchase of the good things of time; he does not see what he is paying for them.

A dime or a sixpence held close to the eye can shut out the sun. Resolute effort is needed to prevent the small, intrusive present from blotting out the transcendent greatness of the final future. And for lack of such effort men by the thousand fling themselves away.—Alexander McLaren.

**Faith.**

A lady went out one afternoon, leaving her little boy with his grandmother, and saying she would call for him when she returned home, which she expected would be by 6 o'clock.

The time passed until it was nearly 6, and his grandma said perhaps his mother was not coming for him that night.

"Yes, she will," replied the boy.

Six o'clock came and grandma said:

"Well, I guess your mother will not come for you to-night."

"I know she will," said the boy, confidently; and he watched patiently for her.

It was getting towards his bed-time, and grandma was pretty sure his mother would not come, and he would stay all night with her.

"Well, I know she will come," was still his confident reply.

"Why, what makes you so positive?" asked his grandmother.

"Because," said the boy, "she said if she was not here by 6 o'clock she would certainly come, and my mother never told me a lie."

In a few minutes his mother came and took him home.

What a lesson for mothers in the faith of this child. And what a lesson for doubting Christians to whom the Lord seems "slack concerning his promise." "He will come again." Our Saviour never told us a lie.

Irving, in his "Life of Christopher Columbus," tells us that the Indians encountered on the first voyage were easily overreached by the discoverers. They would trade their curious ornaments of gold for glass beads and hawks' bells. On one occasion an Indian gave half a handful of gold-dust for a toy, and no sooner was he in possession of it than he bounded away to the woods, looking often behind him, fearing lest the Spaniards might repent of having parted with such an inestimable treasure. We smile at their ignorant foolishness, but we are reminded of Lowell's words:—

"At the devil's booth all things are sold,  
Each ounce of dross counts its ounce of gold;  
For a cap and bells our lives we pay,  
Bubbles we buy with a whole soul's tasking;  
'Tis heaven alone that is given away,  
'Tis only God may be had for the asking."

The prayer, "Show me thy way," implies that you are seeking the way, and ready to walk in it as it may be made clear to you.

The Lord appeared unto Abram and said, "I am the Almighty God." There was, therefore, no promise too difficult for him.

Men say that when they know they will do; Jesus says that when they do they will know. He does not promise to manifest himself to the man who dreams or debates, but to him who keeps his commandments. The seeds of truth sprout in the soil of obedience. The words of Jesus in the mind of a disobedient man are no more vital than wheat in the wrappings of a mummy. To know the divinity of Jesus's teachings we must do his will with definite intention. Moral disobedience is mental darkness, but to submit our wills in loyalty to his law is to open our minds to the light of his truth.—S. S. Times.

## Our Contributors.

Westminster College, Cambridge.

BY REV. PROF. JORDAN, B. A., D. D.

One of my brightest days during my recent trip to England was passed at Cambridge, as there I had the pleasure of seeing the new college, and meeting some old friends. As a graduate of the Presbyterian College, formerly in Queen's Square, London, and now removed to the famous University city this visit was particularly pleasant. By the bye, on my homeward journey I learned a fact about the old college which was quite interesting, to me at least; I met on board ship a young Jewish clergyman and on comparing notes, I found that we were both educated in the same college, that is in the same building. This was news to me. I did not know that the Jews had an academic institution of that kind, a theological seminary; and still less that the large, dingy old mansion, in Queen's square, had passed into their hands. Well! in the movement of life many such curious changes take place. Good work was done in the old hall in Queen's Square, but in its new surroundings we trust that the English college has before it a still brighter career.

On arriving at Cambridge I took the liberty of calling on the Rev. Hailiday Douglass who was at that time recommended by the Board of Knox College as professor in Apologetics, and who has since been appointed by the General Assembly. As I write these words the time of his induction draws near, and he will soon be engaged with his students facing the problem of modern religious thought. I was glad to be one of the first to say a word of welcome, and to assure Mr. Douglass that in Canada he would find a cordial reception and a large field of usefulness. The new Professor is a man of keen intelligence and breadth of view, who will hold fast to the essentials of the faith while dealing sympathetically with the great thoughts that God gives to His Church to-day.

The greater part of my time in Cambridge was spent at the college in company with the Rev. Principal Dykes. I shall not attempt a detailed description of the college buildings; but I may say that I was delighted to go over them with the Principal as my guide. It is a handsome block of buildings, beautifully situated. Small it may be in comparison with some of the elaborate academic buildings of the English universities; but considering the cost, and the accommodation required, it is highly satisfactory, everything being neat and in good taste. The residences of the professors are in one wing; those of the students in another; and the class rooms, library, chapel, &c., in the main building. Each student has a small suite of rooms, and the arrangements in the student's quarters combine opportunities for both sociability and privacy. The class rooms are rather small but as the different years are taken separately that is not an inconvenience. Dr. Skinner, the Old Testament Professor, was not at home; and I had not, therefore, the pleasure of meeting him. Neither did I see my old friend Mr. J. G. Smieton, the Librarian and Honorary Bursar; but I was pleased to see his comfortable offices, as I remember how he was cramped, cabined and confined in the old

days. Mr. Smieton is an old student, a bachelor who has long been married to the college; his services to it are free and faithful. Some of us remember with gratitude how at Queen's Square we received our first lessons in German from him in the spare moments which were snatched from other studies. I was delighted to meet Dr. J. Gibb, the one professor of the present staff who has been a long time in connection with the work of the college. In my time he lived up stairs in the Queen's Square Hall, and exercised a gentle supervision over the resident students. Now he has a beautiful house; and it seemed to me that in the new surroundings he looked younger than ever. His welcome was hearty, and as he traced the fortunes of the men who belonged to my year I learned, what some perhaps would not suspect, that he took an interest in men as well as in books. May he long be spared to do steady, effective work in expounding the Book and presenting the history with which he is so familiar!

The Rev. Dr. Dykes had laid me under obligations by his friendship over a dozen years ago, and especially in connection with my transition from the Presbyterian Church of England to that of Canada. No one could have felt greater satisfaction in his appointment to the headship of the college; and I was glad to have the privilege of meeting him in its new home and receiving such kind and courteous treatment. Dr. Dykes is a gentleman, a scholar and a preacher who would do honor to any position in the Christian Church; and it goes without saying that he is a worthy representative of the Presbyterian Church in the old University city. The Presbyterian college will no doubt gain something from its nearness to the other great colleges; but the gain will not be all on one side. Dr. Dykes held for very near twenty years a heavy charge in one of the busiest cities of the world. Regent Square Church, where Edward Irving and Dr. Hamilton had ministered, was a sphere of labor sufficient to tax the strength of a strong man; but Dr. Dykes was all through a student and a scholar. When I referred to the great labor he must have put into the work of The Declaratory Act, The Articles of Faith, &c., he admitted the work had been heavy, but pointed out that it had been a good training for his present position. That was certainly true; and in these days when there is so much thin, shallow preaching, it would be well to remember that our theological training is scarcely begun when we leave the college. Never was it more important that the busy minister should also be a thoughtful student, and never did the church need more a clear, strong living theology. It was a privilege to discuss with such a man, not only the social and political outlook in England, but also burning questions of Biblical criticism and theology. The Presbyterian church of England owes much to Dr. Dykes in these days of criticism and discussion that she has not been driven into "the falsehood of extremes," but has held fast to the great central verities; and at the same time kept an open mind and a Catholic spirit. He has never degenerated into a mere church politician; but has always shown patience, tact and perseverance, as well as a fair measure of energy and original initiative. He knows that "a leader" is to some extent limited by circumstances and

by his followers; but also that it is the duty of a leader to lead, to go forward steadily to meet the growing light, so that the church facing the problems of to-day may be prepared for the duties of tomorrow.

### Decision.

BY REV. R. E. SPEER, D. D.

"Indecision," said Dr. William M. Taylor used to say, shaking his shaggy head,—"indecision is the paralysis of usefulness." Truly indecision is one of the things that unmake a man. Decisiveness, positiveness, certainty of character, are the qualities demanded in a man. Many sports are so admirable because they train the boys to quickness of sight and judgment, and discipline the life with all its powers and faculties to respond instantly to the will.

Decision should begin with the positive and fearless choice of sides, in those matters where each real man, eschewing all trimming and compromise, must have convictions and show them. The true man never drifts. He has chart, compass, course, and helm. He steers. Least of all does he drift with reference to his relationship to God and Christ. He heeds the words written in the Epistle to the Hebrews, and he gives thought to the great truths of life "lest haply he drift away from them."

All sorts of influences work on men to break down decision of character. There is a moral gravitation that draws men down earthward, makes them spiritual stoop shouldered. Life is like a stream in which all things that are dead drift down, and only those things work up that possess the power of decisive resistance. Men are caught in the current of weakness of will, the current of sin, the current of cowardice, the current of selfishness or narrowness, and, wanting the faculty of quick, sharp decisiveness, are swung away from their moorings and adrift before the will is awake and the resistant forces can be summoned into action.

The useful men in the world are the men of decision. Perhaps sometimes they err. But the slow, hesitating, irresolute men are left maundering and gurgling by the roadside as the great stream of life flows past. "The fact is," said Sydney Smith, "that, to do anything in this world worth doing, we must not stand back shivering and thinking of the cold and danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks and adjusting nice chances; it did very well before the flood, when a man could consult his friends upon an intended publication for a hundred and fifty years, and then live to see his success afterwards; but at present a man waits, and doubts, and consults his brother and his particular friends, till one fine day he finds that he is sixty years of age; that he has lost so much time in consulting his first cousins and particular friends, that he has no more time to follow their advice." There is a wise deliberation. There is a holy impetuosity.

The Bible constantly holds the irresolute, undecided life up to contempt. It speaks of men who are like "clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots." It refers scornfully to the "double-minded man,

unstable in all his ways." And Jesus himself told John to write to the Laodiceans, "Because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth," while in one of his greatest parables he said that when the prodigal came to himself and rose up from among his swine to be a man again, the new manliness burst forth in decision,—"I will."

Manliness will always express itself in decision. "The longer I live the more certain I am," said Sir T. Fowell Buxton, "that the great difference between men, the feeble and the powerful, the great and the insignificant, is energy and invincible determination—a purpose once fixed, and then death or victory. That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it." It was this that made Disraeli prime minister of Great Britain. "I have begun several times, many things," he said, finishing his first speech in the House of Commons amid jeers and laughter at his failure, "and I have often succeeded at last; aye sir, and though I sit down now the time will come when you will hear me."

The man of decision always will do what he ought to do. He will never sink out of hard responsibilities under the plea that he cannot perform them. He knows that "impossible" is an impossible word in the line of duty.

"So close is glory to our dust,

So near is God to man,

When duty whispers low, 'Thou must,'

The youth replies, 'I can'—"

This is the kind of life for a man—not a soft, pliable, wavering, invertebrate life, but a life of iron and steel, of quick vision, sober, steady judgment, and sharp, keen, decisive will. Every true man will be another John the Baptist. "What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold they that wear soft raiment are in kings' houses." Even so, but the kingly life and the kingly work are his who scorns the raiment of delicacy and who unshaken stands "foursquare to all the winds that blow."

#### Sabbath Observance at Summer Resorts.

BY J. G. SHEARER, B. A., GEN. SECRETARY  
L. D. A. OF O.

The writer had exceptional opportunity during July and August last of taking careful note of how the Lord's Day is observed in "The Highlands of Ontario."

There is much to commend—little to condemn. The great majority of cottagers, campers and boarders avoid all pleasure seeking and where possible, attend Church services. Practically, the only exceptions are the most gay and fashionable resorts and a few 'camps' where 'men only' (and His Satanic Majesty) are allowed—women and angels being under the ban. From these there is a certain amount of fishing, hunting, etc., and worldly gaiety unbecoming the Day of God. In many places a distinctly Christian atmosphere prevails. This is due mainly to the restraint and leavening influence of the Christian people who prevail in numbers at the various resorts. At many of them, regular services are held by resident pastors, students or visiting ministers or laymen each Sabbath. At

one resort where about thirty boarders were accommodated and where two ministers were of the number, daily family worship was conducted at 8 o'clock each evening. All the guests manifested their appreciation by regular attendance. If the ministers and laymen of the churches were more uniformly to see that services of this kind on the Lord's Day or on all days were held, the question of the observance of the Sabbath would not need to be raised.

Would it not be well, also, for the various Ecclesiastical authorities to give a little more attention to the supplying of acceptable leadership in such services, systematically, at the various summer resorts throughout our country. Something is being done along this line at present. Much more might be done. Would it not be possible for the Home Mission Committees of the various denominations to confer and cooperate so as to reach all such resorts with at least one service each Lord's Day, and yet avoid needless overlapping? This has before been suggested by some of the religious papers. I am persuaded it is worthy of more serious consideration. The atmosphere of our summer resorts must be maintained as distinctly Christian or the reflex influence upon the Spiritual life of our city and town churches will be serious.

In increasing numbers our friends from the United States are patronizing these Highlands of Ontario. A goodly number of these visitors are as appreciative of the value of our quiet Canadian Sabbath as we ourselves. Many others bring with them the conceptions of the Lord's Day as a mere worldly holiday which prevail in their own communities. Thin influence, thus far has been well held in check but it carries with it a serious peril, not only to the Sabbath of the summer resort, but to the religious life of the country.

#### Faith Healing.

On this subject the Belfast Witness says:

The Rev. G. Campbell Morgan who has gone to succeed Mr. Moody in charge of the work at Northfield, has felt constrained to state his views on faith healing, which is becoming a fanaticism in America. He says he believes in Divine healing, because there can be no healing which is not Divine. When ill he employs medical aid because he expects God to work through human skill. He maintains (and this is an important point) that he cannot assent to any system which claims that God must heal all who in faith ask to be healed regardless of the purpose of Providence. Therefore, he does not sympathize with those who teach faith healing as an integral part of the Gospel. Americans have evidently imported a level-headed man who will help to keep them sane and safe and sound on these subjects.

The children had written compositions on the giraffe. They were reading them aloud to the class. At length the time came for little Willie to read his. It was as follows:

"The giraffe is a dumb animal and can not express itself by any sound, because its neck is so long that its voice gets tired on its way to its mouth."

Character must stand behind and back up everything—the sermon, the poem, the picture, the play. None of them is worth a straw without it.—J. G. Holland.

#### Sparks From Other Anvils.

**Religious Intelligence:** With characteristic uprighteousness, the fakir Dowie reports to the assessor that his assessable property is worth \$50,000. The Chicago board of review places the Dowie valuation at \$500,000, and intends that he shall pay taxes accordingly.

**Christian Century:** Ties which bind us to Christ.—These seven 'togethers' are seven links of a chain which bind us indissolubly to Christ: Crucified together; quickened together; raised together; seated together in heavenly places; suffered together; heirs together and glorified together with Christ.

**Christian Observer:** Every duty we perform helps us to perceive, and to be readier to perform, some other duty. And as John Ruskin says, "every duty we omit obscures some truth we should have known." Thus we are all the time gaining or losing in the line of right doing. Each time it is easier, or harder, for us to do next time as we should do.

**Lutheran Observer:** It is profoundly significant that the supreme illustration of hope for the world was furnished by him who came into closest and deadliest contact with its evil, and who knew it, therefore, in its strength and blackness as none other has ever known it among the sons of men. Yet the world's greatest optimist was Christ. For the world, about which some people are ready to despair, he was willing to die.

**Sunday School Times:** Balancing the accounts of giving and getting is pretty poor business for any servant of God. It is more important that giving should proceed unceasingly, without thought of return, than that return should accrue to the giver at all. The man who cannot give of his time and money and strength to God's service without thinking of what he will get out of it in thanks or credit or place or honor has not yet learned to give.

**United Presbyterian:** The movement for Sabbath rest gains favor and is making headway in Europe. Of this we have an evidence from some of the postal stamps, as in Belgium, which have printed on them, "Not to be delivered on Sunday." This is printed on the bottom of the stamp and may be detached. It is in the direction of no Sabbath delivery and gives the sender the opportunity to keep his correspondence from the postman's pouch on that day.

**Presbyterian Banner:** To too great an extent parents throw off all sense of responsibility for the training of their children, and children almost from their earliest days assume an independence of judgment and action which is wholly unbecoming. These things pertain to a very marked degree to our country and need to be guarded against in order that we may increase what of good we already possess in our national life, and remove the influences of evil which would demoralize more and more.

A lawyer, about to furnish a bill for costs was requested by his client, a baker, to make it as light as possible. "Ah," said the lawyer, "you might properly say that to the foreman of your establishment; but that is not the way I make my bread."

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Ottawa, Wednesday, Oct 9th, 1901.

There is a distinctively brighter tone in the reports from the fields this summer. There has not been any great change in the conditions about us, but we think there is a change in our attitude towards the work to be done. We are taking hold of it, we are beginning to accomplish something, and courage and confidence are returning. For some months we have been talking, and discussing what ought to be done. That is always disheartening work. Better far to take hold at the thing that lies next us, make a beginning, and so contribute to the bettering of what needs reforming in the world about us.

New York Presbyterianism has suffered severely this summer. Two of its most prominent and best loved ministers have suddenly passed from active labor here, to higher service with the Master. Dr. Babcock was a man greatly beloved, not only to those to whom he ministered, but by all who came to know him. Dr. Purvis, as pastor of Fifth Avenue Church had, a commanding place among the workers in that great city. Yet He who has called has already one prepared for the work they have laid down. He rules, and with infinite wisdom, though to us it may seem as if there was confusion and disaster in the work.

With regard to family worship, its value and importance, let us quote the opinion of an observant business man whose calling brought him into contact with people in many sections of the country. He said to the writer that in those places where family worship was generally observed, he noted a high degree of respect and courtesy among young people, not only towards their parents and superiors, but also towards strangers, something that was not observable to any great extent where family worship was the exception and not the rule. He was not a Presbyterian, but he did not hesitate to say that he found family worship to prevail very generally in rural districts mainly Presbyterian. Would it not be well if such testimony to the refining influence of family worship could apply to all Christian communities?

## PRACTICAL TRAINING.

This was the keynote of the address that the Moderator of the General Assembly gave to Professor Douglas on Wednesday of last week. We need men who know how to work. We have men who know how work ought to be done. Our young men are well equipped with knowledge when they leave the colleges of our Church, but do they know how to do the work. Are they practical men, or only theorists.

They are more than theorists. Almost every man of them has been in the active work, and has learned how to face some of the difficulties incident to the missionaries' life. But there is not one of them who will not in his heart admit that he is not yet skilful in his approach to men. He knows what he wants to say, but he does not know how best to say it. This does not mean that he cannot clothe his message in fitting language, but that he is unable to put his message in the light in which the man to whom he speaks will see it to advantage.

The study of men is not a part of the curriculum. It should be a part. Not that we can put it upon the course of studies, and make a Clair that shall take charge of this branch of training; but that during the course of study, opportunity shall be given the student to meet all classes, to see all phases of life, to study the problems that emerge in different conditions of life, and to learn what bearing the Gospel message has upon men everywhere. We need to study life. We should be able to put ourselves in the position of the man who is under the pressure of business for six days in the week. We should know something of the stress that comes upon those who must calculate each day how much they can spare for necessities, to whom an extra ride on the street cars is a luxury. We need to know something of the conditions that surround the children both in the home and school and playground. The business of the preacher is not done when he has carefully sought out his message and spoken it. Has it reached the mark? Has he been skilful in directing it?

It has often been said that the minister is a poor business man. The ground for this statement is not that the minister has been met in business, and has shewn poor business ability, but that in his addresses to his people on subjects where the business of the world is touched, he shews himself ignorant of the conditions that prevail, and unable to adapt his message to the need of the men who live in these conditions. So they call him impractical, because he fails to understand the conditions of life that to them are everyday conditions. There is need for the study of men if the minister is to be God's messenger to men in all the walks of life.

Religious journalism is distinctly the poorer because of the death of Dr. Gray of The Interior. Every sentence he wrote was imbued with his own life, and the personality it breathed was a singularly kindly one. He struck hard at times, but it was always a fair blow; and was always aimed at the thing he considered an evil, or less worthy, never at the man. He has done much to enrich the influence of the religious press.

## A NOTE OF WARNING.

Many journals in the United States—notably the religious and denominational journals—are drawing lessons for the American people from the assassination of the late President McKinley, some of which may apply with more or less force to our own country. One writer in the Lutheran Observer points to the lax administration of criminal laws as giving direct encouragement to the criminal classes to hold human life cheaply. He says:

"Murder, lynching, and anarchism are on the increase. Yet at the same time we are boasting of high ideals and intellectual and moral progress. What is the cause then of this increase in crime? One of the reasons is, I think, the lax administration of the laws. Many murderers do not receive the punishment their crimes justly deserve. For sentimental reasons, the almost unlimited power of money, and, in some instances it must be feared, the miscarriage of justice, capital punishment is administered in very few cases. Terms of imprisonment are made shorter than they should be. Then after the murderer is tried at a great expense to the state, and sentenced, he is pardoned out, after serving a few years, by the governor. And the latter's reasons may be merely sentimental or political. Hence men have little fear, especially if they have plenty of money or political influence, of receiving adequate punishment for the killing of any person who crosses their path."

It may be said that we do things better in Canada, at least in so far as the graver criminal offences are concerned; but it is not a fact that in many of our cities there is a very lax administration of many municipal laws, which, if permitted to continue, will breed a contempt for all law; and that cannot fail in time to deaden public opinion and give encouragement to criminals? Take, for instance, the laws designed to restrict and control the liquor traffic. Is it not a fact that in many places offences against these laws are inadequately enforced, sometimes not enforced at all. Why? Because those engaged in the liquor traffic have sufficient influence over members of city and municipal councils and the officials appointed by them, to secure a large degree of immunity from the exposure and punishment which their violations of law deserve. And Christian men, who should strive for pure and righteous civic government, look complacently on without even uttering a protest while law and order are thus being trampled upon. Christian men cannot permit this thing to go on indefinitely without suffering for it. When law and order are brought into contempt by lax enforcement or non-enforcement, the criminal classes will grow bolder, and then we may expect them to have less and less fear for the criminal laws of our country. The American people, in the name of liberty, nourished the "viper" anarchy and in the assassination of their President are "feeling the pain of its sting," as is well expressed by the writer quoted above. "Has not our government been too lenient in its treatment of murderers, lynchers and anarchists?" He asks, let the people of Canada take warning that the consequences of not enforcing law are certain, some day or other to come home to them in a very severe and costly fashion.

The latest news from Kingston respecting the Rev. Principal Grant's condition is more encouraging. He takes nourishment, and is resting better. His physicians are hopeful,



## A NOTE OF APPEAL.

The colleges have begun work again. With the usual public services the doors have been opened, and the old and new students have been welcomed back again. In some of the colleges there have been improvement and additions to the staff, and the occasion became even more than usually interesting. Knox College has now a fifth Chair, and the general verdict is that it has been worthily filled. We believe the general opinion to be right, and that the years will reveal to us the true worth of the man who has been appointed.

But in the opening addresses, as in the closing addresses last spring, there has been a note that is new in Canada. Montreal's Principal first sounded the note of alarm. The Principal of Knox alluded to it, but only to say that there was no indication that the alarming condition to which reference had been made would affect Canadian colleges. The note was not so confident this autumn, when again reference was made to a possible decrease in the number of men offering themselves for the ministry. There was appeal in the reference to the depletion of sister institutions in other lands, as if the possibility of it is condition reaching us were admitted.

The Church has learned to listen with heed to the men of whom we have spoken. Both are clear of sight, and courageous. They would not speak of danger if it were not real to them. And it must be remembered that both merely admit the possibility of this scarcity of men who give themselves to the Gospel ministry affecting Canadian colleges. It has not yet done so, and the prospects for the present year are favorable to large classes. Dr. Warden, in his address to the congregation at the close of his charge to the new Professor, touched the root of the matter when he said that we must look for the cause of the diminishing numbers of young men who consecrate themselves to the ministry, in the homes of the people. Were the parents to keep before the children the dignity and honor of the Gospel ministry; the fact that those called to it are called of God to the highest of all services in this world, the number would not be less. We have been accustomed to hear the blame laid upon the College, we believe that we must go farther back. We find it in the lowering of the spiritual life in the homes. We find it in the desire on the part of the parents to train their children to live well and to appear to advantage in this world, and in their failure to make those God has asked them to train for Him recognize that the highest service, and the most successful is that to which God calls us.

It will be well if we heed this note of warning, and listen to the appeal that is being made. The revival of the Christian Home is the great necessity in the religious world of to-day. We may organize as we will outside of the home, we may wear out our energies in active service in connection with the Church, but if the atmosphere in our own home is indifferent, not to say godless, we shall bring nothing in our hands when the Master calls us.

## Literary Notes.

The October number of the Ladies' Home Journal contains the story of "How the Leopard Got His Spots," by Rudyard Kipling; while Ernest Seton-Thompson tells of the adventures of a cock sparrow in New York under the title, "A Fifth Avenue Troubador." The first part of a love story, entitled "A Gentleman of the Blue Grass," is given, and the concluding chapters of the serial, "Aileen." The different departments are full of helpful articles on everything connected with the house. The Curtis Publishing Company, Philadelphia.

HARPER'S BAZAR for October is the Autumn Fashion Number and the chief articles in it are therefore about clothes. In the "Autumn Fashion Outlook," Miss Ashmore gives many helpful hints. Other articles of a similar nature are "Autumn Hats," "Autumn Outing Fashions," "Evening Gowns," "Silk Waists," "Winter Coats and Wraps," etc. William Dean Howells continues to write of "Some Heroines of Fiction," his subject this month being the heroines of J. W. DeForest. "A Pilgrimage" is a very pretty little story with the quaintest of illustrations. The several departments are as suggestive as usual. Harper and Brothers, New York.

THE OCTOBER number of Harper's Monthly Magazine opens with an article on "The Hotel of the Beautiful Star," the French "L'Hotel de la Belle Etoile," well written and well illustrated. "The Royal Tombs at Abydos" is an account of recent discoveries, by W. M. Flinders-Petrie, D. C. L., LL. D. The fiction in this number is particularly strong. Henry James has a characteristic story entitled "The Beldonald Holbein," and Paul Leicester Ford a very delightful one called "Distinctly a Plight." "The Little Girl Who Should Have Been a Boy" is a touching sketch. Several other short stories and installments of the two serials go to make up an excellent number. We cannot omit mentioning Peter Newell's illustrated article, on "Alice's Adventures in Wonderland," written from an artist's standpoint. Harper and Brothers, New York.

In the "Fortnightly Review" for September W. H. Mallock writes the first of a series of papers on "Religion and Science at the dawn of the Twentieth Century." He assumes the role of an intellectual accountant and will try to examine and tabulate what either side has to say, so that the intelligent enquirer may see how the account really stands. Such an examination by such a man must certainly prove interesting, and we trust we may be able to say later on, helpful. The article "The Irish University Commission and University Education in Ireland" by Judge O'Connor Morris is a plea for what the writer claims is rightly due to Catholic Ireland. Lovers of books will find much that is interesting in "Book Collecting as an Investment," by W. Roberts, F. C. Schiller, in "Do Men Desire Immortality," seems to lean to the view that there does not exist the desire to probe into the mystery of death. He seems to forget, or does not understand, the condition of man, as also that there are other and better ways of learning more of immortality than through the Psychical Society of which he is Secretary and to which men have contributed only £2000 a year. "An Open Letter to Lord Roseberry" by Calchas calls upon the "lost leader" to avoid a too general popularity and to cultivate a little hatred. There are nine other articles in this interesting and valuable number of this magazine. Leonard Scott Publication Co., New York.

THE October number of Frank Leslie's Popular Monthly opens with an article by Earl Mayo on "The Texas Rangers," with numerous illustrations. "Maximite," by its inventor, is an interesting and instructive article. Rev. Chas. F. Goss writes "The Story of a Thief," and several other short stories complete the number. Frank Leslie Publishing House, New York.

'World Wide' is a weekly reprint of articles from leading journals and reviews reflecting the current thought of both hemispheres. This remarkable and most readable journal, published by Messrs John Dougall & Son, of the 'Witness,' has pushed its way, in a few months, beyond all expectation, chiefly owing to the goodwill of its rapidly-growing constituency. 'World Wide' has found its place on the study table. Preachers, teachers, writers, and thinkers generally, have hailed it as a new and most welcome companion. As a pleasant tonic—a stimulant to the mind, 'World Wide' has no peer—at the price, no equal among the journals of the day. Regular readers of 'World Wide' are kept in touch with the world's thinking. Fifteen cents will bring this most interesting and valuable paper to the end of the year. Address all communications direct to the publishers, John Dougall & Son, 'Witness' Building, Montreal.

A good man leaves an impress where one would least expect to find it. The tribute of the secular press to the late President McKinley, which has been given irrespective of party, is to the man, not the statesman. It is worth while living a life that carries such an impulse for good.

Those who harboured the expectation that Mr. Roosevelt would prove himself the special patron of a particular political faction are apparently doomed to bitter disappointment. In a conversation with some Southern Congressmen on Saturday, he stated deliberately that he was going to be President of the United States and not President of any section. "I do not," he suggestively remarked, "care for sections or for a policy conducted on sectional lines." If Mr. Roosevelt holds out to this ideal there cannot be any doubt, despite the annoyance its pursuit may cause in some quarters, that he will earn the respect of all that is best in the States and of the respectable of other nations, and that he will magnify the confidence already so generally reposed in his integrity, both by the bulk of his own people and by those in Europe.

## Goodness Not Monotonous.

Mix the same leaven into white flour and Graham flour, and it does not make the same kind of bread. Mix the same gospel into different souls, and it does not make the same kind of saints. Race, nationality, sex, and personal temperament form the raw material for Christian character, and the product varies according to the material. A white saint and a black saint, a holy man and a holy woman, a Christian child and a Christian philosopher, may all shine with the same light to the eye of God, but to all other eyes they differ. And it is a good thing they do. The diversity of a hundred Christian minds is infinitely finer than the monotony of a hundred empty flower-pots,

## The Inglenook.

### The Romance of Jimmy O'Dowd.

BY DAVID LYALL.

It may be, nay, it is more than likely, that those who have followed me so far on my way in this strange and troubled land have been depressed by its needless gloom. But when a man is present at four stiff battles in one week, when the reality of war is pressed home to him at the mouth of the rifle and the point of the bayonet, he is not much inclined to levity, especially when he is by nature a man of peace. And yet a hundred times in that week, which for incident and event might have been half a lifetime, the smile and the laugh were side by side with the hot moisture in the eyes and the lump in the throat. Even on the black day of Magerfontein the queer side of things often presented itself, making warp and woof less lurid than it must otherwise have been. My notebook is full of the queer sayings of the men with whom I lived and moved and had my being—the rough and ready chaps in the fighting ranks who do not pause to adorn their words or gild their pills. When there is serious business in hand they are all there with faces grimly set towards the enemy, but when off duty there is a great deal of fun and frolic, which makes camp life one of the best possible places on which to study human nature in the rough. Certainly during that week we of Methuen's flying column had not had much leisure to enjoy ourselves. Fighting and forced marches had been the order of the day and night; it was after Magerfontein that we had a few days' rest, and were permitted to spend Christmas with all the hilarity possible to the occasion and the surroundings. I was awakened at the usual unearthly hour by my soldier servant, Jimmy O'Dowd, and it is the romance of Jimmy O'Dowd I am going to tell. Of course Jimmy was an Irishman, as his name proclaims, but though he was born at Shorncliffe, and had never been out of it till his regiment was ordered South, his brogue was as rich and mellifluous as if he had started fresh from the wilds of Connemara, and had never even acquired the mild polish of the Curragh Camp. I may as well say here at once that Jimmy was one of the scapegraces of the regiment, and had not been recommended to me by the Colonel. In fact when he saw Jimmy brushing my second-best khaki at the tent door one evening he looked at him with a queer smile, and when Jimmy was out of hearing, he said frankly, "How did you ever come by that rascal, Mr. Lyall? I can find you a better servant." "Impossible, sir," I replied cheerily; "I like Jimmy immensely, in fact I couldn't do without him." "But he doesn't know the meaning of truth," said the Colonel in a puzzled voice, "and you'll need to count your studs every night. I wouldn't trust him myself with a bath towel." "I've missed nothing, and I started with the assumption that he would be truthful and honest, Colonel," I answered, "and upon my word he is, so far as I've gone. I like to see his face round the canvas of a morning. His grin is enough to banish a dozen night mares."

"Every man to his taste," said the Colonel; "and I grant you that the rascal has a lamb-like smile; but he is a rascal all the same."

"Give a dog a bad name and hang him," I said, and the Colonel with a nod passed on. It was only when he was safely out of sight that Jimmy re-appeared, and then I saw that his face wore a distinctly anxious look.

"Shur, sor, an' the Colonel has been spakin' agin me. I feel it in me bones."

"He only said you were a rascal, Jimmy, and a stranger to the truth, but I told him you had turned over a new leaf."

Jimmy's face instantly brightened. Not his most partial friend could accuse Jimmy of good looks, and yet there was something particularly winning about his queer broad face; perhaps it was the pathos of his Irish eyes.

"Then, you won't go back on me, sor? I loike yez; it wad break me heart to get the sack."

"I daresay you would recover, Jimmy," I said serenely. "Now tell me how you are going to celebrate Christmas to-morrow, writing to your sweetheart, eh?"

"I ain't got wan, at least, not serious. Av coorse there's always little colleens that warm the heart av a bhoy everywhere, but none av thim are thinkin' on Jimmy O'Dowd."

Here he heaved a great sigh and suddenly looked at me with an odd twinkle in his eye.

"If yez shan't want me to-morra night, sor, I'll be goin' out to supper just after I've seen yez go comfortable in to mess."

"That's all right. I suppose it's a regimental supper; who's asked you?"

"No, it's no sich thing," said Jimmy; and after folding up my poor stained and battered suit as tenderly as if it had been the finest broadcloth he stood at attention, and eyed me for a moment in steady silence.

"Well, Jimmy, what is it? You've got something on your conscience, out with it."

"Not on me conscience exactly, sor, but on me heart," he said, and fumbling in the pocket of his tunic he produced a small piece of paper from an envelope. "That's me invitation, sor, for eight o'clock to-morra evenin'; all fair an' square, isn't it? an' she's a purty colleen."

The note, quite evidently written in a disguised hand, was dated from Helder's Farm. It was very short, and simply said that Mr. O'Dowd would be very welcome at Helder's Farm at such an hour, and bore the signature, Anna Helder.

"Where did you get this, Jimmy?" I asked suspiciously. I knew Helder's Farm, and had heard that there were some Boer women in it, but I had not yet walked round that way, it being distant about a mile and a half from the camp.

"It was sint to me, sor, by a spalpeen from the farm. You see, sor, I've been round that way tryin' to buy up some poultry an' milk, all fair an' square, av coorse," said Jimmy, virtuously, "an' I've had spache wid the colleen. Her father an' brother is fightin' under Cronje, an' she's managin' the place; it's only a poor bit av a place after all, an' they don't get much av a livin' Av

coorse a lot av the boys 'ave been smellin' round Helder's Farm, but they can't get spach av her, an' it makes thim mad that I have. When they knows as I've got this, as they will to-morra, they'll go clane out av their sines."

"I don't believe Miss Helder wrote this Jimmy. It's a disguised hand. I'm afraid they're going to play some trick on you."

"Let thim thry," said Jimmy, philosophically; "they'll find O'Dowd eal to the occasion, so to speak. Here's the watter, sor, if watter it can be called. Ach! when I think av the sinful waste at home, 'ow they'll think nothin' av wastin' a whole cartful on a bit av dusty dirty road, I don't feel like sayin' me prayers. If it's dust they're agin let 'em come out 'ere, where there's nothin' else. Now look at this tint, bedad, it's all dust an' nothin' else."

Jimmy spoke the bare, unadorned truth. It lay thick everywhere—a faint, evil powder, which could seek into the very marrow of one's bones. We smelt it, felt it, ate and digested it at every meal; it was engrafted in our skins, the universal legacy we might take with us gratis from the land that had cost us so much.

"I've to go on picquet to-night, sor, nine sharp, but I think iverything's roight, so good evenin' to yez, at present."

So saying, O'Dowd took his lean, lithe, nimble form, and broad, cheerful face out of my sight. I saw little of him next day, for the men were feasting for Christmas, and were partly relieved of their duties. He turned up to see to my things just before mess, and I was glad to see that he was quite sober, which he would not have been except for that invitation to Helder's Farm. I had not the faintest doubt in my mind but that he was being played a trick on, but knowing an Irishman can generally wriggle out of a tight place, I dismissed him from my thoughts. I had no temptation to remember him at the mess-table, where there was so much pathos mingling with our fun. There was only one toast offered, and I never saw one drunk so quickly or in such conspicuous silence. The toast was, "The dear ones at home," and even before our Colonel tried, and failed to add a word to it there was a lump in every man's throat, and it was an immense relief when one of the fellows cleared his voice and began to sing a comic song. There was not a man among us who did not bless him in his heart and we cheered him to the echo. After that we had a jolly hour. Song and story followed quickly on each other; it seemed to be every man's object to leave no space for the inevitable sadness of such a Christmas feast. I wondered as I undressed in my tent what had become of O'Dowd, and whether I should see his friendly face and the shaving water arrive with its customary punctuality at six o'clock. I was dreaming of Adam Fairweather's school when something awoke me, and feeling cold, I drew my blanket up to my neck. Then I saw Jimmy in the grey light, and he came solicitous to the side of my bed.

"Yez seem a bit onaisy, sor," said he; "I suppose the cratur flowed like watter, only cleaner, last night."

"So you're there, Jimmy, sound of limb and well as ever. Well, how did you enjoy your evening with Miss Helder?"

Jimmy grinned. What depths were in that grin! It was comprehensive enough to take in all the emotions.

"I was wrong then. It was a *bona fide* affair, was it, you rascal?"

"Faith it was, an' it wasn't, sor. She

didn't expect me, but I wint in an' had me supper all the same."

"Tell me about it, Jimmy," I said, preparing myself to enjoy a yarn.

"Wid all the pleasure in loife, sor. It's a good story, but they won't tell it in camp, becoss it's to the honour an' glory av Jimmy O'Dowd. Well, sor, sharp on eight o'clock I finds myself at Helder's Farm. You know how bright the moon was last night, an' afore I got there I saw some figgers I thought I knew. None av thim walked very stiddy, an' I guessed they were up to a lark. They were hidin' behind the wall whin I wint through the courtyard; an' I let on not to see thim, though they was waitin' for the fun wot didn't come off. I wint up to the door as bould as brass, sor, an' knocked, an' I heard thim laughin' fit to bust themselves behind the wall. Whin she comes to the door, the purty colleen, an' sees a British soldier there she goes all whoite an' trimblin' loike; but whin she recognises O'Dowd, she breaks into the swatest smiole. But I saw I wasn't expected, and I didn't give myself away. I jes says wid me best bow an' me Sunday smiole, 'I've come to wish yez all a merry Christmas' Wid that she opens the door wide an' bids me come in, an' I goes in and stops there, yer honner, till the back av ten o'clock."

"Good Jimmy, carrying the war into the enemy's camp. Well, what then?"

Jimmy dusted the table vigorously with his coat sleeve, and then turned to me with a perplexed look on his face.

"Yer honner, this is a crooil war. I niver thought av it till last night. We're the same mother's sons; y' shouldn't be tearin' at each other's throats."

"Have you come back a pro-Boer, Jimmy?" I asked, experimentally.

"I don't know what that is, sor; but I'm agin this war," he said, steadily. "What for should we fight decent folk an' turn thim out av their own land?"

I perceived that there had been some discussion at the burgher's farm, and that the women of the Helder household had talked to Jimmy to some purpose. But he was an individual of such limited intelligence that it was not worth my while to carry on the discussion with him.

"It's natural you should feel as you do in the circumstances, Jimmy. I suppose this won't be your last visit to Helder's Farm?"

"It's a grand country this, yer honner; it laughs when you touch it, an' there's a livin' in it decent for man and baste. I'd loike to be done wid solderin' after the war's through, an' settle down in it."

"You might do worse, Jimmy. Did you tell Miss Helder this?"

"No, yer honner, I didn't dare," he answered. Then there came upon his face that indissoluble pathos which could disarm even a just anger against this wayward son of Erin.

"They've been blackballin' me to her, yer honner; y' some av the bhoys that's eaten up wid jealousy an' spite. Have I served yez faithfu', an' will ye do something for O'Dowd that he won't forget till his dyin' day?"

"What is it, Jimmy?"

"Could yez take a walk quite nateral like to Helder's Farm an' see the colleen, an' spake a good word for Jimmy O'Dowd? He may have been a baste in the past, but he'll be a baste no longer. For to win a smile from the colleen or a kiss from her lips a man wad give up everything in the wuruld."

With that Jimmy began to empty his pockets on the little table, and the contents were a sorry sight. A few bits of silver, a

handful of coppers, some exploded bullets, an old knife, a few bits of string—such was Jimmy's stock in trade. But presently from an old pigskin purse in his inner pocket he took two gold coins, and laid them above the silver he had placed in a little heap.

"If yer honner would take care av me bit av money an' keep it out av harm's way. It's savin' av ivery penny I'll be now; yer honner knows what for."

I felt my heart go out in an odd way to this rough Irishman, upon whom love had laid its divine, uplifting touch. Strange gropings after a better life were wresting in his soul, and there was a look of dumb entreaty, a prayer for help, in his eloquent eyes which no man could resist.

"An' I'll take the pledge if you please, sor, ather breakfast this very day. An' could yer honner spake a good word for me at the farm? It would go a long way wid the colleen an' her mother, for its moighty quare notions they 'ave of the British soldier in thim parts. They spake av 'im as if he was a woid baste an' nothin' less."

I promised Jimmy heartily enough, and the thought of a visit to Helder's Farm pleased me not a little. I knew it would add to the odd bits of experience I had picked up in the wake of the war. But the visit did not come off, nor have I to this day spoken face to face with the sweet Dutch maiden who had won Jimmy's honest heart. I rose shivering from my bed that day with a burning fever in my veins, and when the doctor saw me I was peremptorily bidden go back to it, and stay there until he gave me leave to get up. A sharp attack of fever laid me low for a week, and when we got our marching orders again I was just able to walk and no more. During my illness no woman could have been more tender or more sympathetic than Jimmy O'Dowd. His love affair progressed, it seemed to me, with surprising rapidity, and when the parting day came Anna Helder had promised to wait for him and keep true till the dawn of brighter and more peaceful days. What ending Jimmy's romance may have I know not, but this I know, that even in its early stages it made a better man of him; it caused him to be ashamed of his past record, and awakened in him an eager longing after things honest and lovely and of good report. And so whether it bring to him ultimate happiness or not, it has not been without its message of inspiration and grace for the soul of Jimmy O'Dowd.

### In The Orchard.

When the fiery maples blaze through a smoke of golden haze,  
And the early frosts begin,  
Then the children have such fun, brisk and busy every one,  
Gathering the apples in.

It was such a pretty sight when the orchard blossomed bright,  
May-day wreaths on every bough,  
While the petals fell below in a drift of rosy snow;  
But we think it prettier now.

For we love the apples red, blushing, burning overhead,  
All a-tiptoe for a fall;  
Up the mossy trunk we spring, to the gnarly branch we cling,  
Till at last we pluck them all.

On a windy winter's night, when the fire is flaming bright,  
We will bring them from the bin,  
And with peals of laughter glad we will tell what fun we had  
Gathering the apples in.

—Ex.

### Two Bits of Fun.

'Manda was perched up on the stone wall, a piece of johnny cake in one hand and a raw turnip in the other.

The yellow leaves of the big elm came fluttering down around her. There was a sweet smell of ripened grapes from the wild vine near her. The air was warm and mellow and full of September haze. It was very still, only now and then one heard ripples of laughter and the sharp click of balls and mallets.

"Do you see 'em?" said 'Manda's twin sister, 'Melia, reaching up so that her freckled forehead was on a level with the stone wall. Poor 'Melia couldn't climb up because she had a stone bruise on her foot, and it hurt her to put her toe in the crevices of the wall.

"Yes," replied 'Manda, peering through the yellow leaves. "'Lizabeth Edwards has got a croquet-party. More'n a dozen there! The girls have got on white dresses, and the boys have velvet jackets and ruffles on their shirt-waists."

"I don't see why she didn't invite us!" said 'Melia, pettishly.

"'Cause we're poor and our mother takes in washing and our best dresses are only gingham," soberly.

"We can play croquet real well, though! My, don't I wish we had a set?"

'Manda took another bite of her turnip, crunched it between her even white teeth, and then said, earnestly, as she scrambled down from the wall:

"I say, 'Melia! Let's make one!"

"How?"

"Oh, you'll see!"

And pretty soon slower-witted 'Melia "saw."

Stout, yellow willow stems, with leaves stripped off, were bent hoop-like for the arches; for mallets 'Manda begged two large spoons from mother, and long sticks made handles for them. Two sticks with strips of red, green, blue, black, orange, purple, and white wound around them served nicely for stakes; while as for balls, what was better than the little hard apples, the windfalls scattered on the orchard grass? 'Manda took a red Spitzenburg and 'Melia a bright Rhode Island greening. And whenever the "balls" were smashed by lusty blows, it was easy enough to get more.

Such a jolly game as they had! It was so funny that the girls never quarrelled a bit—and I'm afraid I can't say that of the young folks over in Judge Edwards' yard.

"I tell you what, mother," said 'Manda, as she went into the house for a new spool, "home-made games are the nicest, after all. One has two bits of fun with them! The first is the making them and the second is playing them!" —Mary E. Q. Brush, in Youth's Companion.

A clergyman, taking occasional duty for a friend in one of the moorland churches of a remote part of England, was greatly scandalized on observing the old verger, who had been collecting the offertory, quietly abstract a half-crown before presenting the plate at the altar rails. After service he called the old man into the vestry and told him, with emotion, that his crime had been discovered. The verger looked puzzled. Then a sudden light dawned on him. "Why, sir, you doan't mean that ould half-crown of mine! Why, Oi've 'led off' with he this last fifteen years!" —Denver Times.

What makes life dreary is want of motive,  
—George Eliot.]

## Ministers and Churches.

### Our Toronto Letter.

At the last meeting of the Toronto Presbytery the latent talent of some hitherto unknown debaters awoke into life. The questions at issue were the advisability of organizing a systematic visitation of the congregations of the Presbytery, according to the plan suggested in the Book of Forms; and what should be the order of service and the mode of conducting ordination and induction services. In the first the point around which debate centered was that of interference with the work of the congregation; in the second the bone of contention was that a set service, timed to a minute, was mechanical.

There was no question of the Presbytery's right to visit and take oversight of the congregations composing the Presbytery; that was frankly conceded by all. The point was whether it was expedient to arrange for such a visitation immediately. No one seemed justly ready to welcome the commissioners who might be appointed. All seemed inclined to call the visit "inquisitorial," and that settled the matter in the minds of those who were wavering. They would stand friendly counsel, but they drew the line at the inquisition. It was pointed out with the utmost patience, that the proposed visitation was of the nature of a friendly conference, and not even remotely inquisitorial; but the name had been flung at the scheme, and it stuck.

The best that could be done for it was to grant a reprieve; and meantime three Committees will sit upon it, and dissect it, and perhaps remedy it, and then tell what they think of it, at the November meeting. Some would welcome the visit of the Presbytery if those chosen were wise men. That sounded harsh when we first heard it, for all men composing the Presbytery are supposed to be wise. But we were told that some had not the particular wisdom that qualified them to enter a bears den without making the bear ugly to its keeper for some time to come. It may be that there is some truth in this, and that the keeper knows how to handle the bear better than a stranger.

The manner in which induction services are usually conducted has aroused the ire of a large proportion of the members. There is no continuity in the several parts, nor even congruity. The address to the minister travels all over the sermon, and the address to the people tracks all over both of them. Again these start off fair, but never come within hailing distance of each other during the entire service. The services are too long. Some parts are unduly prolonged, and the others are crowded so as to be unrecognizable. All this, and more has been said in private indignation meetings. We sympathize with much that has been said even in the haste of some of the brethren. We attended a service some time ago, where the last speaker rose to begin his address, which was an excellent one, after an hour and three quarters of prosing. Even Dr. Parker could not hold an audience after that experience.

The remedy proposed is to draw up a timetable, or what one of the fathers, after hunting around for a second or two for a word to express his contempt, designated, with an imitable tone and gesture—"a sheddle"—. Each part of the service is allotted so many minutes, and all who take part are enjoined to make time. We fear the attempt to carry the scheme into execution will meet with a similar fate to that of the new schedule on the Toronto Street Railway. We heard a very sensible proposition from a brother who silently listened to the debate over some of the points at issue. He suggested that the service be entirely an induction service, at which the brief address of the Moderator should take the place of the sermon, and the address to the minister and the address to the people should be the principal part. In the latter, especially, there would be opportunity to dwell upon some phase of Presbyterian polity or doctrine. The whole service need not be prolonged, and the effect would certainly be stimulating. We pass the idea of the silent brother along, with the suggestion that it be thought over a little. It is worth the thought.

How very little it takes to keep people away from the most interesting service. There were hundreds in the city, and beyond it, who were interested in the induction of Professor Douglas to the new Chair of Apologetics; but because the service was not held in their own church they did not show their interest by coming to the induction. There were upwards of a thousand people there, but there should have been scarcely standing room. Those who were there

however, did not go away with disappointed expectations. Professor Douglas spoke at great disadvantage, coming as he did at the close of a long and formal service. It was almost two hours after the beginning of the induction proper before he rose to make his address. But his fine presence, his strong clear voice, his deliberate manner, and well chosen words made a good impression; and tired as they were, the interest of the people perceptibly quickened as the address proceeded, and a hearty round of applause surprised the echoes of the church auditorium as the speaker closed his address.

The College is now in full swing. In appearance it is much improved, and doubtless there has been at least as much attention given to secure the comfort of the students, as there had been to make their abode presentable. We have been somewhat careless of outward appearance, perhaps in the past; but the change will not take away the desire to care for the essentials of personal comfort while pursuing study. It is too early to state the strength of the classes for some of the members of the different classes, have not yet been able to tear themselves away from their mission fields; and some have gone home for a few days before taking up the hard work of the winter. In a fortnight more all will be in their places in the classroom.

Rev. Prof. Iverach, D. D., of Aberdeen, is expected in Toronto, and will be the guest of Rev. A. Gandier.

Rev. Prof. Ballantyne preached in the Church of the Covenant, Toronto, last Sunday morning, and declared the pulpit vacant. The professor will be interim moderator during the vacancy.

### Ottawa.

Rev. A. E. Mitchell and Rev. R. Herbison have been addressing evangelistic meetings in Bethany Church.

At the morning service at Erskine church last Sabbath communion was observed and seventeen were admitted to membership. The new church for this congregation is now being roofed in.

The missionary box which was sent at the beginning of the month to Portage La Prairie by the women of the Ottawa Presbyterial, has been valued at \$500. This is about the value usually put in the Ottawa contribution, but the articles this year are of a much better quality than ever before.

The communion was administered at the Glebe Presbyterian church last Sunday morning, when eight new members were received by certificate. The attendance was larger than on any previous occasion since the church was opened; and the attendance at the Sunday school was also the largest on record.

During the renovation of Bank street Church the services have been held in the lecture room. The work has now been completed, and next Sabbath the newly decorated church will be occupied, and the sacrament of the Lord's Supper will be observed at the morning service.

### Montreal.

The congregation of St. Giles Church, which has just celebrated its tenth anniversary, is making a strong effort to retain the services of their pastor, Rev. J. R. Dobson, B. A., who recently received a unanimous call from St. John's church, Moncton, N. B.

Rev. Principal MacVicar, at the opening of Montreal College, among other things said: "The attendance at the college this year was expected to exceed last year, but all the students who had applied have not yet arrived. Arrangements were under consideration for a series of special lectures by distinguished men from a distance. The establishment of a course of lectures on missionary work was also being discussed. The principal will continue his lectures on pedagogics, including the direction of Sunday schools and work among young people."

Referring to the address of Rev. Robert Johnston, D. D., at the opening of the Montreal College, the Witness says: "The attendance was quite large and it may be safely said that few, if any, more eloquent or inspiring lectures have ever been delivered in the college halls. From the opening sentences to the end of the lecture the Doctor had the closest attention of all present, and the applause which followed the concluding utterances of the speaker was intended as an expression of the highest appreciation of the audience."

### Eastern Ontario.

Rev. Hugh McQuarrie, of Tiverton, preached in the Woodville church on a recent Sabbath.

The next meeting of Kingston Presbytery will be held at Belleville, in John St. Church, on Tues. Dec. 10, at 11 a. m.

Rev. M. McGillivray, M. A., has entered upon his fifth year as minister of Chalmers' church, Kingston.

Rev. E. J. Shaw, of Whitelake, occupied the pulpit of the Avonmore church last Sunday morning.

The Rev. Thomas McKee and Mrs. McKee, of Barrie, returned last week from their trip to the old country.

Rev. Colin McKercher, of Lost River, Que., has been visiting friends in Stormont and Glenagarry.

The Rev. Mr. Harper, of Barrie, took the services in the Coldwater church on Sunday week; and last Sunday the Rev. G. S. Scott officiated.

The Rev. R. N. Grant, D. D., lectured in Knox church, Flos, on a recent evening. His subject was, "Here and There in London."

Rev. W. McDonald, M. A., B. D., has gone to Carleton Place for a few weeks, and will fill the vacancy in the high school there caused by the resignation of Mr. D. McIntosh.

The Rev. M. J. Leith has resigned the pastorate of the Presbyterian church, Bracebridge, and intends going to the Northwest to engage in mission work.

Rev. James Potter, a missionary among the sailors and lumbermen, occupied the pulpit of St. Paul's church, Hawkesbury, last Sunday at both services.

Rev. H. D. Cameron, of Allandale, preached anniversary sermons to Thornton and Ivy Presbyterian congregations recently. The thank-offering was large.

Rev. A. A. Scott, of Carleton Place, left for Woodstock, to spend a few days at the old home. He will then attend a meeting of the Home Mission Committee in Toronto, and probably be absent for ten days.

Mr. O. A. Patterson, student-pastor of Old St. Andrew's, Lanark, has been compelled to take a short rest on account of illness. He left for his home in Carleton Place last week, and Mr. John McConnell, of Queen's College, took his work here last Sunday.

Last Sabbath Rev. G. C. McLean, of St. John's church, Almonte, preached the anniversary sermon for the mission band of Calvin church, Pembroke; Rev. D. Bayne, of Pembroke, taking morning and evening services in St. John's church.

Rev. E. S. Logie, of Winchester, occupied the pulpit in Knox church, Morrisburg, last Sunday, preaching able sermons. At the evening service, Mrs. Logie, who accompanied her husband, sang, "The Light of the World," by Stephen Adams. She has an excellent voice of marvellous compass; and her singing was very much enjoyed by all present.

The Brockville Recorder reminds us that on October 7, 1811, ninety years ago, Rev. Wm. Smart arrived in Brockville and began his work as the first settled minister of the Presbyterian church in that vicinity, now known as the First church. During the month of his arrival he established a Sunday school which has been carried on continuously ever since. This was the first Sabbath school in Canada and among the first on the continent of America. On Sabbath, Oct. 20th, the 90th anniversary of Rev. Wm. Smart's arrival in Brockville and the founding of the school will be commemorated by special memorial services in First church, when the pastor will be assisted by his brother, Rev. Alex. Laird, of Cooke's church, Kingston.

### Winnipeg and West.

Rev. Mr. Stephenson, of Greta, has resigned, and his resignation has been accepted by Winnipeg Presbytery.

The following named students who recently completed their theological course at Manitoba College, have been duly licensed by Winnipeg Presbytery, after having answered the prescribed questions, viz: J. A. Cormie, R. J. McPherson, Hugh Hamilton, J. L. King, Wm. Bell, R. M. Carlyle, J. R. McAllister and J. G. Hogg.

The engagement is announced of Mary E., daughter of Rev. Dr. Lyle, Hamilton, to Alexander, son of Rev. Dr. Warden, Toronto.

## Northern Ontario.

Rev. P. Fleming, Maxwell, was quite ill and unable to supply his pulpits on the 29th ult.

Rev. A. Thompson, pastor of St. Andrew's Church, Hepworth, is reported to have tendered his resignation to the great regret of many.

Waldemar, Knox Church and The Maples held a joint meeting on the 30th ult., to consider a call to a minister, but "not ready" was the verdict of the meeting.

St. Paul's congregation, Warton, have placed motor power in the church for the organ. Rev. Donald Currie, of Keady, will conduct Harvest Home services in St. Paul's on the 13th inst, and the usual festival will be held the following evening.

"The Church concert at Barrow Bay was," says a correspondent to the Echo, "a great success. Mr. R. E. Moore filled the chair in his usual efficient manner; and the programme was varied and interesting. Over \$30 was netted to the church."

Proton Station congregation held anniversary services on Sabbath the 29th ult., when excellent sermons were preached by Rev. W. Buchanan, (Methodist) Markdale, and Rev. Ivison Wilson, (Methodist) Flesherston. On Monday evening a successful Harvest Home was held when with the pastor, Rev. L. W. Thom in the chair, addresses were given by Rev. J. Hill, (Anglican) Dundalk, and Mr. M. K. Richardson, M. P., Flesherston.

The Hepworth congregation held their annual Harvest Home on the evening of the 23rd ult. The choir of St. Paul's church, Warton, assisted in the programme. Several eulogistic selections were given by Miss Lyons, of Lucknow, and addresses were given by Revs. McLean, Acheson, Laidlaw and Bull. The anniversary service, on Sabbath the 22nd ult., was conducted by Rev. J. A. Patterson, of Chesley, who preached very able sermons to deeply interested congregations.

"A very interesting Harvest Home entertainment was," says the Owen Sound Times, "given at the Sarawak Presbyterian church on Monday evening, 30th ult. Rev. Dr. McRobbie ably filled the chair. Speeches were given by Revs. Shaw, of Seaford, Currie, of Keady, and Mr. Chas. Gorden of Owen Sound. Music was supplied by Knox church choir, the soloists being Mr. Adolph and Misses McPhadden and Ritchie. An interesting reading was given by Mr. Norris, after which refreshments were served by the ladies. The evening was a successful one and thoroughly enjoyed."

Mrs. Harvey, of Toronto, gave an interesting address on Missionary Work in Chalmers' church, Flesherston, on Sabbath the 29th ult. A "social evening" was recently held in this Church under the auspices of the Ladies' Aid Society which is doing helpful work in the congregation. Rain interfered somewhat with the attendance, but all who turned out were amply rewarded. Short addresses were given by Revs. Wilson (Methodist) and Lamont (Baptist) Flesherston, and Jas. Buchanan, Dundalk; musical numbers by the Misses Joy, Miss Christie and T. J. Sheppard, after which refreshments were served and a very enjoyable evening was spent together. The pastor occupied the chair and the basement of the church was beautifully decorated for the occasion.

Latona Church (Rev. W. Graham, pastor) has suffered a great loss in the removal of Mr. George Lamb and family, who were on the evening of the 26th ult., called upon at their home by about one hundred of the members and friends in the congregation and presented with a number of valuable gifts as a token of esteem from the congregation and friends in the community. An appropriate address from the Managing Board to Mr. Lamb was read by Dr. Smith, and one from the Congregation to Mr. Lamb and family was read by Mr. G. Lidingham, jr., to both of which Mr. Lamb fittingly replied. Mr. Lamb, who was given a fur coat, was a member of the Managing Board and Secretary of the congregation, which has had sixteen years of faithful service from him. The contents of the baskets and a programme of speeches and music were greatly enjoyed by all.

Mono East church has undergone renovation to the value of about \$200, which has very much improved the appearance of the sacred edifice. The exterior walls and interior woodwork have all been painted anew. The interior walls are nicely finished in pink and the ceiling in blue with a rich border of the same. On Sabbath

the 29th ult., re-opening services were held and notwithstanding unfavorable weather were very successful. Rev. J. M. Glasford, of Guelph, preached morning and evening and Rev. R. W. Dickie, of Orangeville, in the afternoon. On Monday evening the church was crowded and a very successful entertainment was held, the proceeds of which, along with the Sabbath collections, amounted to \$125. The pastor, Rev. J. W. Orr, and his people are to be congratulated upon their prosperity and the success attending their united efforts.

The church edifice at Mono Mills, which has done service for many years, has for some weeks been undergoing a renovation which now completed makes it a very neat and inviting sanctuary to worship in. The interior walls have been finished in plain buff color with handsome border at the ceiling. At the rear of the pulpit a pleasing effect is produced with a deep purple background and rich border. The floor has been painted, the pews stained and varnished and new windows with stained glass admit an easy light. The outer wall and porch also received a new coat of paint. A fine new organ has also been added. On Sabbath the 22nd ult., the pastor, Rev. J. W. Orr, exchanged pulpits with Rev. P. W. Anderson, of Shelburne, who conducted re-opening services, preaching highly appreciated sermons to large congregations; and a very successful entertainment was held on Monday evening.

Erskine Church, Meaford, celebrated the fourth anniversary of the induction of their pastor, Rev. S. H. Eastman, M. A., in a very pleasant manner at a social gathering in the church on the evening of the 30th ult. In the course of the evening a short programme was rendered and Mr. Cleland gave an interesting account of his recent trip to England and Scotland, after which Mr. and Mrs. Eastman were presented with a purse of gold, accompanied by a kindly worded address expressive of the congregation's high appreciation of their labors in their midst. Mr. Eastman, who was taken completely by surprise, feelingly thanked the donors not only for their kind gift, but for their warm words of appreciation and encouragement, which could not be but much appreciated and would prove a stimulus both to himself and Mrs. Eastman in the future. Since Mr. Eastman's induction 155 have been received into the church; 83 upon profession of faith and 72 by certificate.

## Western Ontario.

Rev. Dr. Wardrope has been conducting services at Mosboro church on a recent Sunday evening.

Rev. J. E. Smith, of West Essa, occupied the pulpit of the Bond Head church on Sunday last.

Rev. Mr. Eadie, of Point Edward, occupied the pulpit in the Sombra church Sunday afternoon and evening.

The congregation of Balfour and Onandaga churches, Brantford, have called Rev. P. W. Currie, of Beaverton.

The congregation of Pine River intimated to Maitland Presbytery that they would become self supporting after October 1st of this year and were congratulated on this new step.

Rev. Mr. Scott, of Garafraxa, conducted the Children's Service last Sunday week at Rockland, when the church was beautifully decorated for the occasion.

At the Rockland Concert and Scotch tea Rev. H. A. Macpherson, of Acton, made an ideal chairman, and a good programme was submitted. It is to be regretted that the attendance was not larger.

The Rev. H. R. Horne, of Elora, visited Toronto on Thursday last week, and assisted at the marriage of his brother, Rev. Edward B. Horne, of Watford, to Miss Abbie Ecclestone of Hamilton.

At a meeting of the congregations of St. Andrew's and Hills Green churches a call was extended to Rev. M. McLennan, of The stipend offered is \$800, a free manse, and four weeks holidays.

The missionary lecture, given by Rev. Mr. Hastie, of Belgrave, in the Bluevale church, on a recent evening, was fairly well attended. It was entitled "A Voice from Indore," and proved very interesting indeed. Mr. Hastie, speaking from personal knowledge, brought very vividly before the minds of his hearers, the strange people and customs of far away India.

## C. E. Convention at Moose Creek.

The Seventh Annual Convention of the Glengary C. E. Union, held at Moose Creek the 26th and 27th ult., was both enjoyable and successful. There were over 100 delegates in attendance; and all were unanimous in their praise of the complete arrangements made by the local society, the members of which had been unceasing in efforts to this end. The President, Rev. H. D. Leitch, presided; and after devotional exercises, an eloquent address of welcome was given by Rev. L. Beaton, of Moose Creek, and was replied to, briefly, by Rev. D. D. McLennan, of Apple Hill.

The papers read and addresses given were all of a useful and practical character. A paper by Mr. J. J. Wightman, of Maxwell, entitled "Twenty years of C. E.," in the writer's absence was read by Mrs. D. Munroe; and at this review Rev. Mr. Cormack gave a very helpful address on "The Joy of Service."

At the evening session on the beautiful Presbyterian Church, in which the meetings were held, was filled to the doors. After devotional exercises Rev. N. A. McLeod, B. D., of Ottawa, opened the subject—"How the C. E. can help the Pastor," which introduced an interesting discussion, thereafter the convention listened with breathless attention to a thrilling address by Rev. Jonathan Goforth, on the needs of China and some of the successes of missionary effort in that vast empire.

On Friday morning a "Quiet Hour" service was conducted by Rev. Mr. McLeod, who afterwards spoke on "The Holy Spirit." He said in part that in this dispensation of the Spirit, the great need of Christians is the power of the Spirit of God. The Holy Spirit's power is needed (1st) To interpret the word of God. (2nd) To enable us to work for God. (3rd) For growth in grace. The nominating committee recommended the following as the officers for the ensuing year and they were declared elected, viz: President—Mr. Jas. Pollock, Berwick; 1st Vice President—Mrs. J. W. Weagar, Maxville; 2nd Vice President—Rev. A. Graham, Lancaster; Rec. Sec.—Mrs. D. McEwen, Dunvegan; Cor. Sec.—Miss J. McLennan, Apple Hill; Treas.—Mr. J. J. Wightman, Maxville; Jun. Supt.—Miss E. Simpson, Alexandria; Committee—Miss Jessie Morrison, Peveer; Rev. H. D. Leitch, St. Elmo; Mr. R. Grant, South Branch; Mr. A. C. McArthur, Martintown.

At the afternoon session an excellent address on "The secret of fruit-bearing" was given by Rev. G. Weir, of Avonmore. Also Miss E. McGregor of Martintown, read an earnest, practical paper on "Junior Work," which aroused so much interest that the subject was discussed at considerable length and a motion was passed to have the paper printed in full.

Rev. H. D. Leitch, retiring president, gave a short account of the work done during the past year by the Societies in the Union. By the addition of four new Societies, viz., Newington, Pleasant Valley, Lunenburg and Dunvegan, and an increase in several others, about two hundred had been added to the membership. Over five hundred dollars had been given to Missions and a large amount to other causes. At this session a very interesting and instructive feature was a "Round Table Conference," conducted by Mrs. D. C. McDougall, of St. Elmo. There was a lively discussion of several practical subjects, such as "How can we best enjoy the C. E. Meeting?"

At the evening session Rev. Mr. Goforth again addressed the convention; and Rev. H. Pedley, of Montreal, spoke on the Ministry of young hearts and brains," after which he conducted the Consecration services. About 20 Societies responded to the roll-call by Scripture verses and by singing. Although the hour was late the large audience was perfectly attentive to the close, when "God be with you till we meet again," was sung at the end of a most impressive meeting.

Rev. G. M. Dunn has been elected Moderator of Maitland Presbytery for the ensuing six months.

Rev. R. Barber, who has had charge of the Sombra mission and at Duthill, left with his family last week for Toronto.

Lie still in the darkness, sleep safe in the night, The Lord is a Watchman, the Lamb is a Light, Jehovah, He holdeth the sea and the land— The earth is the hollow of His mighty hand. All's well in the darkness, all's well in the light, The Lord is a Watchman, the Lamb is a Light, Moravian Hymn.

## World of Missions.

### Worshippers at a Shinto Temple.

BY MISS J. B. ALLEN.

At Nogata there is a very famous Shinto temple called Ta Ga Insha, and dedicated to the worship of Izanagi and Izanami, the mythological divine ancestors of the emperors of Japan.

Formerly the whole inclosure was sacred ground, and no foreigner was permitted to pass under the gateway, or *torii*, that crowns the flight of steps which leads up to the high ground on which the temple stands. Even now there are various regulations with regard to the conduct of visitors posted up near the entrance, and so highly is the sanctity of the place esteemed that after the death of a relative the survivors are not allowed to visit the temple for three whole years for fear of ceremonial defilement.

The day I visited it, though there was no special service or festival going on, there was a continuous stream of worshippers, one or two at a time. They rang the bell in front of the main shrine, clapped their hands three times, bowed, and uttered a short formula of prayer and then retired.

Some of them tried their fortune by means of a wooden cylinder which was chained to a pillar close by, and in the interior of which were ten little tablets, on each of which a numeral was engraved; according to the number on the tablet that came out of the slot when the box was shaken, the wish of the worshipper was good or bad.

Others were gently rubbing a bronze horse that stood in the court, and then touching the place in their bodies where they were suffering, hoping to derive some healing virtue from this contact with the sacred image.

Into the inner shrine of all the high priest, or *kamushi* (the one in charge of this temple is always of specially high rank), only enters once a year after much ceremonial purification.

This strange resemblance to the ritual of the Jewish Day of Atonement makes one long all the more for the time when they shall learn that the way into the Holiest is indeed made open, not "by the blood of bulls and goats, or the ashes of an heifer sprinkling the unclean, but by the precious blood of Christ."

O God, our gracious Father,  
In thy Son's name we pray,  
Send forth thy Holy Spirit  
To hasten the glad day  
When of thy love the knowledge  
Shall spread from shore to shore,  
And those of every nation  
Shall thy great Name adore.

"According to a recent enumeration," says the Church Eclectic, "the following are the number of Roman clergy in the kingdom of Italy; Bishops, 272; clergy having some ecclesiastical charge, 20,465. The cathedral at Naples has on its roll 112 priests; the church of St. Nicholas, at Bari, 100 priests; St. Peter's, Rome, 120 priests. This will give an idea of how many clergy are only titularly employed in connection with the sacred ministry, and yet, notwithstanding this great nominal connection, there are over 100,000 priests in Italy who have no cures or any fixed employment. It is not to be wondered, therefore, that the traffic in masses continues to flourish so vigorously, as it affords to many men the only means of earning a trifle. Masses for the repose of the dead and for intentions, are eagerly bought at second hand from the sacristans who, while retaining the

greater portion of the fee, are yet able thus to furnish their poorer brethren with some subsistence."

## Health and Home Hints.

**Apple Ginger:** Take a pan full of soft apples, pare, core and chop fine. Boil with nearly the same weight of sugar and half a dozen pieces (or more if it is liked strong) of white ginger root from the drugstore. Two lemons, juice and rind cut into small pieces may be added. Cook slowly several hours until very thick and of a deep red color. It will keep in a jar for a number of months. An old-fashioned New England preserve.

**Deviled Tomatoes.**—Cream two tablespoonfuls of butter and one of powdered sugar, add one saltspoonful each of salt and dry mustard, with a dash of red pepper, one beaten egg with the yolks of two hard-boiled eggs, mashed fine. Add slowly three teaspoonfuls of hot vinegar, and cook until it thickens, stirring constantly. Peel the tomatoes, cut in half-inch slices, season with salt and pepper, sprinkle with flour and fry in hot butter. Take up on a heated dish, pour the sauce over them and serve at once.

**Pickled Sliced Tomatoes and Onions.**—Wash and cut a peck of green tomatoes in slices; also six large white onions. Put them in a preserving kettle, sprinkle over them half a cupful of salt, and let stand twenty-four hours. Then drain them in a sieve. Return the vegetables to the kettle; add half an ounce of ground pepper, two ounces of mustard-seed, one teaspoonful of ground cloves, two tablespoonfuls of celery-seed, half a cup of sugar, and sufficient vinegar to just cover all. Boil five minutes, counting from the time the boiling begins, and keep the kettle covered.

**Sweet Pickle Tomatoes.**—Take very small "plum" tomatoes, prick them all over with a pin, and put them in the preserving kettle with alternating layers of sugar, allowing four pounds of sugar to seven pounds of tomatoes. When they boil add a pint of white vinegar, a tablespoonful each of ground cloves, cinnamon and ginger. After boiling five or ten minutes longer, skim out the tomatoes and boil the syrup until it thickens; pour it, while hot, over the tomatoes, which have been put into glass jars. After two days pour off the syrup, boil again, and while hot pour over the tomatoes and close the jars.

To preserve orange peel cut the orange peel into thin small strips and throw them into a moderately strong brine. Let them stand for ten days, stirring thoroughly from the bottom every morning. At the end of that time wash thoroughly in cold water, and then soak in fresh water for three days longer, taking care that the water is changed once in every twenty-four hours. When ready for cooking drain well and put over the fire in fresh cold water of sufficient quantity to cover, and boil until the rind can be easily pierced with a straw. When tender drain thoroughly. To each pound of peel allow one pound of sugar. Add just enough water to the sugar to make a syrup, and when it reaches the boiling point add the peel, and let it cook until a rich syrup is formed. Remove then from the fire, and add white brandy in the proportion of one pint to four pounds of the orange peel. Pack away in jars, and let them stand for two weeks before using.

A man's life never rises above its source hence the need of being born from above.

## CRYING BABIES.

THE CRY OF AN INFANT IS NATURE'S SIGNAL OF DISTRESS.

Babies never cry unless there is some very good reason for it. The cry of a baby is nature's warning signal that there is something wrong. Every mother ought to get to work immediately to find out what that something wrong may be. If the fretfulness and irritation are not caused by exterior sources, it is conclusive evidence that the crying baby is ill. The only safe and judicious thing to do is to administer Baby's Own Tablets without the slightest delay.

For indigestion, sleeplessness, the irritation accompanying the cutting of teeth, diarrhoea, constipation, colic, and simple fevers, these marvellous little tablets have given relief in thousands of cases and saved many precious baby lives. Do not give a child so-called "soothing" medicines; such only stupify and produce unnatural sleep. Baby's Own Tablets are guaranteed to contain no opiate or other harmless drugs; they promote sound, healthy sleep because they go directly to the root of baby troubles. Dissolved in water these tablets can be given to the youngest infant. Mrs. Walter Brown Milby, Que., says:—"I have never used any medicine for baby that did as much good as Baby's Own Tablets. I would not be without them."

Baby's Own Tablets are for sale at all drug stores, or will be sent direct on receipt of price (25 cents a box) by addressing the Dr. Williams' Medicine Co., Brockville Ont.

## Teach The Girls.

Where there are two or three girls in the family, it is an excellent plan to allow each one, in turn, to assume the responsibility of housekeeping for a certain time. It does not hurt girls to be made to take a measure of responsibility concerning household tasks, for otherwise it does them a world of good, and lifts much of the burden from an over-worked mother's shoulders. Let them, in succession, have, a week at a time, charge of the chamber work, the mending, the cooking, the buying, even, for the family; all, of course, under proper supervision, and their faculties of reason, perception, judgment, discrimination, and continuity will be more developed in one month of such training than in six months of common schooling.—The Canadian Housekeeper.

## Waste in Cooking.

Prof. Marshall, the noted English economist, estimates that \$500,000,000 is spent annually by the British working classes for things that do nothing to make their lives nobler or truly happier. At the last meeting of the British Association, the president, in an address to the economic section, expressed his belief that the simple item of food waste alone would justify the above-mentioned estimate. One potent cause of waste today is that very many of the women, having been practically brought up in factories, do not know how to buy economically, and are neither passable cooks nor good housekeepers.

The taste of the fruit of the tree of life spoil forever the appetite for the bitter weeds of the world.

It is possible to know a great deal of Christ and yet not to know Him.

Demon possession has not disappeared as long as men go mad for money.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary.  
Edmonton, Red Deer, 3 Sept., 3 p.m.  
Kamloops, Enderby, 4th Sept., 10 a.m.  
Kootenay, Cranbrook, B.C., 27 Aug.  
Westminster St. Andrew's, Westminster, Feb. 28.  
Victoria, Victoria, 3 Sept., 10 a.m.

**SYNOD OF MANITOBA AND NORTHWEST**

Brandon, Brandon, 5th March.  
Superior, Kocwatin, 19 Sept., 10 a.m. March, 1901.  
Winnipeg, Man. Coll., bi-mo.  
Rock Lake, Manitow, 5th March.  
Glenboro, Glenboro.  
Portage, Portage la P., 4th March, 8 pm  
Minnedosa, Shoal Lake, March 3, 1901.  
Melita, Carnduff, 12 March.  
Regina, Regina, 3rd Sept.

**SYNOD OF HAMILTON AND LONDON.**

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

**SYNOD OF TORONTO AND KING TON.**

Kingston, Chalmers, Kingston, March 12, 8 p.m.  
Peterboro, Port Hope, 12th March, 1.30 p.m.  
Whitby, Whitby, 16th April.  
Lindsay, Cannington, Sept. 17, 11 a.m.  
Toronto, Toronto, Knox, Jeffries, cv. mo.  
Orangeville, Tuesday in May prior to the week of Synod meeting.  
Barrie, Midland, 17 Sept. 3 p.m.  
Owen Sound, Owen Sound, 3 Sept 10 am 9th, 10 a.m.  
Algoma, Little Current, 2 Oct.  
North Bay, Huntsville, March 12.  
Saugeen, Knox, Harriston, March 12, 10 a.m.  
Guelph.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, Sept. 10, at 8 p.m.  
Montreal, Montreal, Knox, 17 Sept. 9.30 a.m.  
Glengarry, Lancaster, Sept. 9.  
Lanark, Renfrew & Carleton Place, Oct. 15, 11 a.m.  
Ottawa, Ottawa, Bank St., 5th Feb., 10 a.m.  
Breville, Cardinal, 2nd Tuesday July 3 p.m.

**SYNOD OF THE MARITIME PROVINCES**  
Sydney, St. A. March 26th, 10 a.m.  
Inverness, Whyocomaq, Mar. 19 1901 11 a.m.  
P. E. I., Charlottown, 5th Feb.  
Pictou.  
Wallace, Oxford, 6th May. 7.30 p.m.  
Truro, Truro, 19th March.  
Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.  
Lunenburg, Rose Bay.  
St. John, St. John, St. A.  
Miramichi, Chatham, 26 March, 10 a.m.

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**Profitable Business Talks.**  
These are the days of advertising. It is more essential than capital, yet capital can be accumulated or diminished in advertising according as it is wisely or wastefully done. I have added years of experience to years of study in writing and placing advertisements for many of the most successful Canadian firms. I should have pleasure in explaining my methods and terms to you, either by letter or personally.  
**NORA LAUGHER,**  
Writer of Advertising.  
91-2 Adelaide St. E. office 17 Toronto

**Don't Overlook This Advertisement!**

It Tells Congregations of an Easy Plan to get a  
**Communion Set and Baptismal Bowl**

**FREE --**  
**For a Few**  
**Hours' Work**

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



**FREE --**  
**For a Few**  
**Hours' Work**

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

**Look at These**  
**Splendid Offers!**

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions **ONE DOLLAR each** club rate
  - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
  - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$17.50.
  - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

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

**THE DOMINION PRESBYTERIAN**  
**OTTAWA ONT.**

**MARRIAGES.**

At Minneapolis, on Sept. 10th, Mr. Duncan Gunn, of Manitoba, Man., to Miss Margaret A. Gunn, of Minneapolis.

At Knox church, Rat Portage, by Rev. Wm. Rochester, on Sept. 1901, Geo. L. Allan, of Vancouver, B. C., to Miss Maud Sharpe, of Rat Portage.

At Newington, on Sept. 11, 1901, by Rev. D. N. Coburn, B. A., of Lunenburg, Wm. J. Taylor, to Miss Emma Jane Taylor, both of Newington.

At the residence of Mr. Joseph Kitchen, on the 2nd, inst., by the Rev. Jas. Carruthers, William Rupert Maynard and Ida Blanche Macdonald, all of New Glasgow.

At Guthrie Church, Harristown, on Thursday, October 3, 1901, by the Rev. T. D. McCullough, M. A., Della Maude, daughter of A. J. Stewart, Esq., Town Clerk, to Harry I. Hucks.



**SEALED TENDERS** addressed to the undersigned and endorsed, "Tender for Heating apparatus, Military Store Building, Ottawa," will be received at this office until Friday, 18th October, inclusively, for the supplying and placing in position of a heating apparatus at the Military Store Building, Ottawa, according to plans and specification to be seen at the Department of Public Works Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers. An accepted cheque on a chartered bank, payable to the order of the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of tender, must accompany each tender. The cheque will be forfeited if the party decline the contract or fail to complete the work contracted for and will be returned in case of non-acceptance of tender.

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

By order,  
**FRED GELINAS**, Secretary.  
Department of Public Works,  
Ottawa, Oct. 4th, 1901.

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

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**The Ottawa**  
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Has the finest business college rooms in Canada, beautiful location, opposite the Parliament Buildings, and the ablest staff of instructors in business college work in the Dominion.

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Have been Favorites for  
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Are chosen and recommended by the Musical Profession as being strictly High Grade.

Send for Descriptive Booklet No. 31.

**The B. I. Organ & Piano Co. Ltd.,**  
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We have just opened up a fresh supply of Sunday School Books from best English publishers.



Books sent on approval. Lowest prices guaranteed.

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Publishers, Bookbinders,  
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Livery in Connection,  
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The School has good collections of Minerals, Rocks and Fossils. Special Students will be received, as well as those taking regular courses. For full information see Calendar.

**L. B. STEWART, Secy**

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The most thorough courses of study pertaining to a business life.

Individual instruction. Prospectus and Calendar free.

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**Business and Shorthand**  
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Corn of Young and College Sts.  
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We are showing a very large range of Black Goods and

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they are marked

they are as cheap as can be  
brought anywhere, and with

the discount  
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they are of a double value.

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the Place . .

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**CROSBY,**  
**CARRUTHERS**  
**COMPANY.**

**COR. BANK AND**  
**SOMERSET ST.**

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**BUSINESS COLLEGE**

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As Shakespeare has put it the Federal Business Colleges are rich in their many friends. All over the Dominion—and beyond its confines—these colleges have been known for years for the faultless work done by their sands of graduates.

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A Canadian Church School for Boys. A new and entirely separate building for boys under fourteen is now being erected. Reopened Tuesday, Sept. 11th, 1901. For Calendar and full information apply to REV. J. O. MILLER, M.A., Principal.

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Preparation for the Universities and all Elementary work.  
Apply for Calendar to  
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**Presentation Addresses**

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