

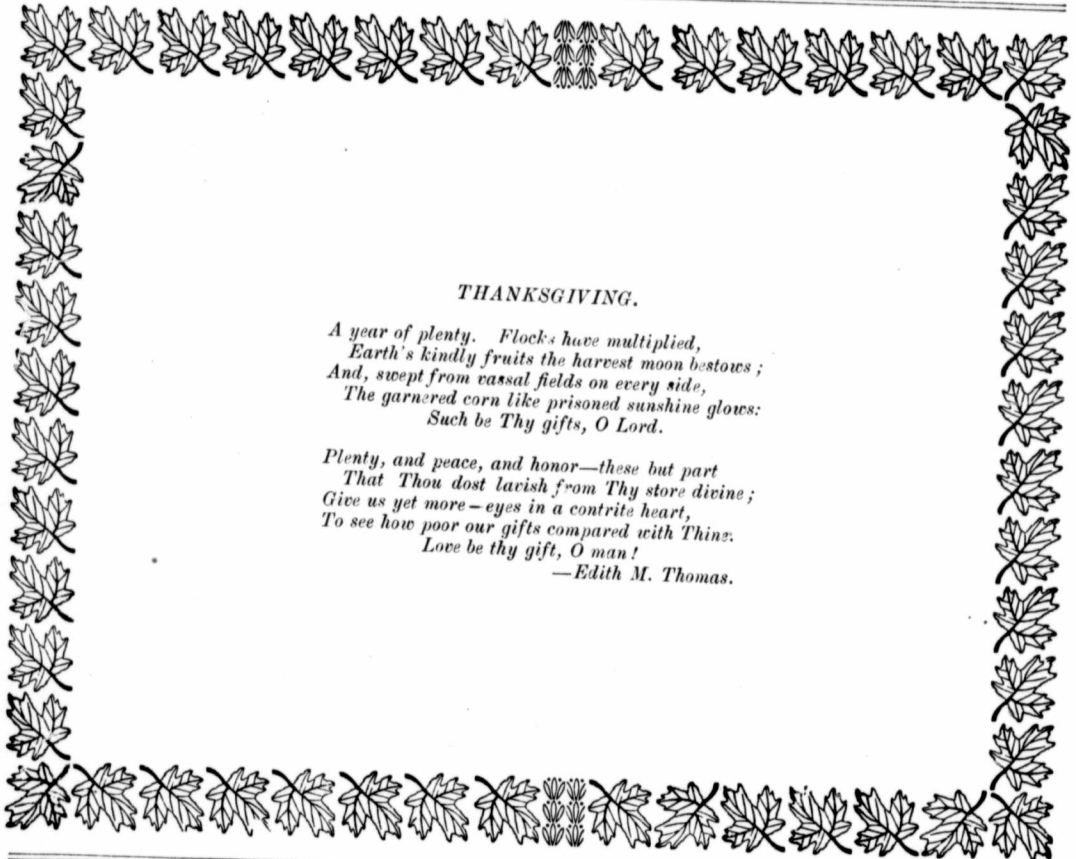
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To see how poor our gifts compared with Thine.
Love be thy gift, O man!
—Edith M. Thomas.*

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At Montreal, Oct. 9th, James King, late of Sarnia, in his 65th year.

At his late residence, 27 Isabella street, Toronto, on Oct. 5, 1902, Jas. Fleming, inspector of Legal Offices for Ontario, in his 64th year.

At 146 James st., Ottawa, on Wednesday last, Daisy C. Henderson, in her 17th year.

On Oct. 5, 1902, at the residence of his father, 479 Park avenue, George Ford, son of George Burns, collector of customs, London.

MARRIAGES.

At the manse, Morrisburg, on Oct. 1, 1902, by Rev. H. Cameron, John Martin to Sophia, daughter of Isaiah Cramer, all of Williamsburg.

On Oct. 15th, at St. James Square church, Toronto, by Rev. Dr. McLeod, of Barrie, assisted by Rev. Alfred Gaudier, Mary, youngest daughter of the late John Young Reid of Toronto, to Murray James Woodbridge.

At the residence of the bride's sister, Mrs. Grant, Perth, by Rev. A. H. Scott, M.A., Mr. W. B. Hart and Miss Margaret McCallum Caldwell, youngest daughter of the late Boyd Caldwell, of Lanark.

At Ompah, on Oct. 1, 1902, at the residence of the bride's parents, Miss Hattie M., daughter of Mr. and Mrs. Jas. Moore, to Mr. Edward Hart, of Fredericksburg, the Rev. James Binnie officiating.

At the bride's home, West Second street, Cornwall, on Oct. 8, 1902, by Rev. Dr. MacNish, W. Herbert Robertson, of Ottawa, to Isabel Hamilton Finlay, eldest daughter of Jas. D. Finlay.

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Note and Comment.

Mr. Andrew Carnegie, who is rector of S. Andrews University, has given £1500 for a union for the women students attending the university.

Rev. Arch. Ewing, the newly appointed superintendent of Presbyterian Chinese missions in British Columbia, is a Glasgow man.

Bishop Hamilton, addressing young ministers seeking admission into full connection in one of the conferences, said: "If you don't get enough, if you don't think you get enough—learn more."

Mr. Chamberlain, Lord Ripon, the Archbishop of Canterbury, Mr. Herbert Gladstone, and other distinguished public men have written to the "Roumanian Bulletin" deploring the persecution of the Jews in Roumania.

The Wesleyan Methodist Church in Ireland holds a strong position when it is remembered that the island is Catholic. At a recent general committee it was stated that there were 386 churches, 150 schools and lecture halls, and 158 manse.

The movement to endow a bed and cot in the Manchester Southern Hospital in memory of Burns and Scott has been so well supported that the promoters have decided to aim at endowing a bed or cot in every hospital in Manchester and Salford in memory of Burns.

Sir John George Bourinot, Clerk of the House of Commons at Ottawa, Ont., and an authority on Parliamentary procedure, died on the 13th inst. He was in his 65th year. Sir John was known as an author and lecturer, chiefly on historical subjects. Among his works may be noted, "How Canada is Governed," "Cape Breton and its Memorials," and a constitutional history. He was a native of Nova Scotia.

The Liverpool magistrates have decided that in future very severe penalties will be inflicted upon persons using bad language in the streets. Sir Thomas Hughes said the bad language often heard in the streets was a blot on the fair fame of the city, while another magistrate asserted that it had become a serious social sore. We could wish to see similar action taken in all our cities. Ottawa is not immune in this respect.

The cornerstone of the new Campanile, at Venice, Italy, will be laid April 22, 1903, and the authorities are projecting for much ceremony for the occasion. All the debris will have been cleared off a month hence. At present the courtyard of the Doge's palace is entirely occupied by fragments of statues and bas-reliefs saved from the ruins. Some of them will be employed in rebuilding the Campanile, while the others are destined for a museum which is to be established in the Loggia Sansovino.

Lord Kelvin read a paper at the recent meeting of the British Association for the Advancement of Science on a subject which was a new departure for him, the phenomena of digestion. In the paper he made the suggestion, which will hardly bring forth a rush of volunteers, that some healthy subject should consent to pass a considerable time in a bath at the elevated temperature of 106 degrees Fahrenheit in order to benefit the scientific investigation of digestion.

At present the Education (England) Bill is the absorbing topic in British politics. The Bill does not extend to Scotland, but it might afterwards be extended, or regarded as a precedent, and the Scots are opposed to its principle; and the Irish Nationalists (who have hitherto been supporting the measure) threaten to oppose it because "the Secretary for Ireland is not regarding the Coercion Act as a dead letter." English Nonconformists are earnestly opposing the measure.

At last, the city of Jerusalem is receiving a supply of good pure water, brought in iron pipes (partly at least) from the "Sealed Fountain," seven miles south of that city. Good, says the Christian Observer, but let us not forget that in the days of Solomon, three thousand years ago, that king did substantially the same, brought the water seven or eight miles from this spring near Bethlehem, mostly by aqueduct, partly through a tube of perforated stone, into the city of Jerusalem. Recent art is therefore showing a degree of skill equal to that of Solomon.

When a recognised organ of the liquor traffic denounces the "average liquor saloon" as "a disgrace to the wine and spirit trade," it may be taken for granted that the brewers and distillers and the wholesale liquor dealers are beginning to realise that the tide of public sentiment is steadily rising against the traffic. The New York Wine and Spirits Circular has fallen into line with the labor organization, the religious and secular press and the best elements of society, all of which condemn the liquor saloon.

Earl Rosebery recently unveiled the statue which has been erected in George Square, Glasgow, to the late Mr. Gladstone. The statue represents Mr. Gladstone as attired in the robes of Lord Rector of Glasgow University. There was an immense crowd present at the unveiling ceremony. Lord Rosebery made an eloquent address, but avoided commenting upon Mr. Gladstone's political career for the reason that men of all creeds had contributed to the memorial. He, however, eulogized Mr. Gladstone's character, talent, industry and labours along the lines of religion and literature.

Cincinnati has resolved on making a determined effort to stop street begging. Every one found begging is to be arrested. The Mayor there says that there is no necessity for begging, as the public institutions provide for all in necessitous circumstances. Precisely the same may be said of this city (New York) says the Scottish American, but here beggars abound, and the

authorities seem to make no serious effort to suppress the nuisance—of exposing deformities, if any, to all passers by, but more especially to women. Here, in many cases, begging is a profession, at which some get rich through their impositions.

One of the most remarkable communications that have ever come from the Vatican is the announcement just made by Cardinal Rampolla to the effect that Pope Leo is resolved to "maintain the strictest reserve, and not to pronounce any utterance which might be interpreted for or against the policy of the French Government" in regard to its Association Act and its application to Catholic schools. It was not thus says the London Presbyterian that the mediæval Popes conducted themselves towards the rulers of Europe, and we suspect Gregory VII and Innocent III. would be very gravely amazed and scandalised if they could learn the cautious policy of their successor.

Some British papers are making note of the fact that Germany appears to be gradually awakening to the truth of the war in South Africa, in marked contrast to the campaign of slander indulged in by the German press when the war was in progress. An association has been organised, the aim of which is to abolish the existing bad feeling towards Great Britain, and it is said that many prominent Germans are supporting it. It is further stated that the feeling of press and public in Germany has undergone a great change since the conclusion of peace and the illness of King Edward. The terms of peace conceded by Britain to the Boers; the fraternisation of the latter with their whilom enemies, and their rapid and facile surrender have made a profound impression all through Germany. The Glasgow Leader remarks that this is very flattering to Great Britain and hopes the feeling will last; adding: "Germany behaved itself like a spoiled infant during the time we were at war with the Boers, and if reflection has brought shame and a desire for atonement, we will not hesitate to hold out the olive branch. Peace is what we desire—peace and fair play."

A paragraph is going the rounds of the press to the effect that the Emperor Menelik, of Abyssinia has issued an edict prohibiting the importation of alcoholic drinks into his empire. French wines and German beer have, he says, found their way to his court. He has watched their effects and has come to the conclusion that if he does not put a stop to the drinking that is going on his empire will soon fall a prey to other nations. The emperor has no objection to European arts and sciences, but he sets his face against European poison, and declares that he will punish importers of alcoholic liquors by forcing them down their throats until they die. In the preamble to his edict he says that drunkenness is pernicious, enfeebles a race and destroys the body and mind. He desires that his people remain strong, healthy, independent, and as a means to that end prohibits alcoholic drinks in every part of his domains. Menelik appears to have a good deal more shrewd sense than many rulers and people in Christian countries. His is prohibition of a very practical character.

The Quiet Hour.

Cities of Refuge.

S. S. Lesson. Joshua 20 : 1. 9. Nov. 1902.

GOLDEN TEXT—Ps. 46 : 1. God is our refuge and strength, a very present help in trouble.

B. REV. GEORGE ARNOLD, B. D., PORTAGE LA PRAIRIE, MAN.

The Lord . . . spake Joshua, saying, v. 1. Man, left to himself, would wander further and further from God. He can never become the author of his own salvation, but of his own destruction. God, before the foundation of the world, planned our salvation and, in the fulness of time, spoke unto our "Joshua," saying, "I appoint Thee as the city of refuge, to which every sinner may flee and be safe."

Appoint out for you cities of refuge, v. 2. The nature and situation of these cities of refuge is suggestive. As to their nature they were all Levite cities; so, although the manslayer could not go out and up to the ark at Shiloh to worship, yet the Levites could teach him the knowledge of God, comfort and encourage him and bid him welcome. May we not see in this the truth that ministers of the gospel should bid poor sinners welcome, and comfort and encourage him and bid him welcome. May we not see in this the truth that ministers of the gospel should bid poor sinners welcome, and comfort and encourage those who are already Christians. Then, as to the situation of these six cities, they were on hills and so distributed that the manslayer could in one half day reach one. So, Christ is our refuge, and wherever we are, He is a refuge at hand—a very present help in trouble.

That the slayer . . . may flee thither, v. 3. The roads to these cities were prepared, obstacles removed, finger posts at the cross-roads to indicate the proper road to take. We who believe in Jesus Christ are commissioned to point others to Him, to urge them to flee from the wrath to come and lay hold for refuge on the hope set before them (Heb. 6 : 18), as Bunyan's pilgrim fled from the City of Destruction to attain the Celestial City.

Your refuge from the avenger of blood, v. 3. The man who believes in Jesus Christ and has fled to Him for refuge shall be saved. He is saved, and he shall be saved, for he is kept by the power of God and under the shadow of the Almighty. No avenger of blood dares cross that threshold. But simply to contemplate Christ's salvation and call Christ a Saviour or the Saviour, will never give security and peace. He must be able to say my Saviour, my refuge, my fortress, and my deliverer.

And when he that doth flee . . . shall stand . . . declare his cause . . . take him into . . . and give him a place . . . among them, v. 4. How beautifully this verse describes the reception by Christ of the returning sinner. We have it paralleled in the father's reception of the returning son (Luke, ch. 15) "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee." Then the father ran, and fell upon his neck and kissed him, and said, "Bring forth the best robe, and put it on him . . . he was lost and is found." What a confession! What a re-

ception! "Him that cometh to me I will in no wise cast out," John 6 : 37.

And they appointed Kedesh . . . and Shechem . . . Hebron and Bezer . . . and Ramoth in Gilead, vs. 7, 8. Each city in its name is a type of the character of Christ.

(1) Kedesh—Holiness, Sanctuary: Christ our sanctuary, our holy of holies. He is made unto us sanctification, I Cor. 1 : 30. (2) Shechem—Shoulder: Christ the burden bearer. He is our sin-bearer (1 Pet. 2 : 24), the sorrow-bearer, Isa. 53 : 4. Then let us roll our burden and ourselves too on the Lord (Ps. 37 : 5). (3) Hebron—Fellowship: Christ our friend, who died to unite us to God. (4) Bezer—Stronghold: Christ our fortress, Ps. 18 : 2. (Ramoth—Gilead—Heights, Exaltation: Jesus the glorified, Gone to heaven that he might send the Comforter to earth. He has ascended into heaven . . . now to appear in the presence of God for us, Heb. 9 : 24. He is highly exalted and given a name that is above every name, Phil. 2 : 9. Through him we are the sons of God, 1 John 4 : 17. (6) Golan—Joy, Exultation: Christ our exceeding joy, Ps. 43 : 4. He is the good tidings of great joy which the angels brought, Luke 2 : 10. "Rejoice in the Lord alway: and again I say, Rejoice," is his message to us, Phil. 4 : 4.

And for the stranger that sojourneth among them, v. 9. Even for the strangers and sojourners there was refuge. In Jesus Christ there is no difference between the Jew and the Greek. Barbarian, Scythian, bond or free, makes no difference, "for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved," Rom. 10, 13, 14. "Whosoever will, let him take the water of life freely," Rev. 22 : 17. The hand of the Crucified has opened the door of mercy.

Not Destruction But Fulfillment.

"I am come not to destroy but to fulfil," says Christ, and not destruction but fulfilment is the method by which his kingdom is to be realized in the world. There is a lesson in this for two classes of people. There is first that class who think that their fathers knew nothing as it should be known, that the fathers' wisdom and achievements are of no value to us to-day, that this is the great age of enlightenment and the dawn of the great era of progress. On the other hand, there is that other class, generally composed of older people, who think that the only good times were the good old times and that to-day everything is going wrong and the world is growing worse. Let me say that both of these classes are wrong in their opinions. All things are being fulfilled in Christ's kingdom with the progress of the ages. More and more of the good that goes to constitute his kingdom is being realized. Every age is a stage in the progress of the world. Each generation builds upon the foundation the previous one has left. And we cannot be without the knowledge and achievements of our fathers. Their work was necessary and our achievements to-day are but the outcome and fulfilment of their labors and purposes and the achievements of the next generation will be but the outcome and fulfilment of our aims and

efforts. And the blessing, the greatness, the glory of this generation will depend upon the faith of its men in great causes and the energy and enthusiasm with which they throw themselves into the great work of God; for every work which in any way helps mankind is a work of God. Moreover the questions which are causing us trouble to-day, the problems we are called upon to solve are the questions and problems which naturally come to us at the stage of the world's history which we have now reached, the outcome and fulfilment in our day of the work of the past ages. What they all need for their solution is the enlightened application of Christian principles. But that society should ever cease to be agitated by great questions would be a sure sign that the world had ceased to make progress.

I have heard it said that the great strikes of the present day are an indication that the world is growing worse, because they did not have such things in former times. On the contrary, does it not show the progress of the world that such things are possible? It is less than a hundred years ago since a number of men were thrown into prison for six months, I think, for merely asking an increase of wages. We are too prone to forget the great struggles which tried men in the past, the blood and treasure which men of other days spent in solving their problems and winning for us the blessings which we now enjoy. Go back to reformation times and begin to reckon up the cost of winning over intellectual and religious freedom. How many generations gave of their best before this was obtained? Then think of the life and energy given to win man's physical freedom. Think of the long fight culminating in the successful efforts of Clarkson and Wilberforce and others in Britain, and in the results of the greatest war of modern times in United States, in establishing the principle that no man shall have power to assert ownership over the person of another. We have our political freedom in the British Empire, but it takes a great amount of history reading to ascertain how long was the struggle and how great the cost in obtaining it. And the struggle between capital and labor to-day is an indication that the enjoyment of these other blessings has made enlightened labor to gradually become conscious of her rights and her powers, and she is now exerting her might to win, and endeavoring to show herself worthy of, what men are pleased to call industrial freedom. Or if you do not like that term, the effort is now to secure that each person shall have a fair share of the product of the industry of all. It is becoming impossible that one woman should with vulgar ostentation spend five thousand dollars on a wedding dress while in the same city another should be starving to death in a garret, or twenty cents a day obtained from making shirts. Labor of course will go to extremes and do unworthy things and capital is not likely to let go her privileges without a hard fight. The contest is thus likely to be long and vigorous. One thing, however, gives us hope and that is the wise moderation of later labor leaders. But there can be no permanent peace until justice has been secured for all.—Y.

To the Christian thought of Personality, that is, individuality creating itself through covenant with God, there is no Fate, save luck of time; and the belief is immortality, the historical corollary of the belief in Personality, makes time no bar.—H. S. Nash.

It has been said that the highest exercise of charity is charity toward the uncharitable. But that is the kind of love we must show, if we want to be like Christ. As Paul said to the Romans, "Perhaps some one might dare to die for a good man, but Christ proved His love by dying for us while we were yet sinners and His enemies."

Love seeks no return. The quaint old English writer, Francis Quarles, says that our love toward our friend must be like an arrow that will remain with him, and not like a ball that will bound back again.

Paul, in his letter to the Romans, paints a black picture of the heathen world, and perhaps the blackest feature of all is brought out in the words, "without natural affection." Natural affection is affection that is an instinct, it is the affection that even a dog would show. And without Christ men do not even show that affection. Christ is the source of all love, even of the lowest and poorest kind of love.

"God is love," says John. Any one who has love in his heart, then, has God in his heart, and any one who has God in his heart has paradise there.

The Corinthian Christians, to whom Paul was writing, had evidently been jealous of those that had superior abilities among them. Perhaps these extraordinary gifts had made them discontented and discouraged. They wondered why they, too, might not be distinguished in some way. Paul points out a great way, the greatest of all ways, in which they may, each of them, become distinguished. For each of them could love, and love is the best gift.

Lux Christi.

Mrs Caroline Atwater Mason needs no introduction to thousands of cultivated readers, her previous work having commended itself to all who like elevated and beautiful fiction—fiction that has a broad and ennobling purpose, while conforming to every canon of art. In her present volume Mrs. Mason strikes a different key and asks the women, not of our Church only, but of all evangelical communions, to sit quietly down with her as guide and teacher and enter upon a year's study of India. She has brought to her task a rich scholarship and intense enthusiasm, a finished and magnetic style and a deep love for Christ. Add to this an earnest conviction of the need of and expectation of the success of foreign missions, and you see how complete is her equipment for the enterprise so happily accomplished in Lux Christi.

The first chapter sketches for us the dim centuries that lie almost lost in the haze of the remote past and contrasts the development of the Hebrews and that of the Indo-Aryans' systems of philosophy, Pantheism, kalm worship, Buddhism, its doctrine and spread its defects, are among the subjects treated here, and the chapter closes with themes for discussion, a list of reference books and another list of pivotal dates.

In the second chapter India's Invaders, Persian, Greek, Mohammedan, Tartar, etc., are taken up, and the several subdivisions, which are numerous, treat of such topics as, under European Invaders, "The French in India," "The British in India," "Origin of the East India Company," etc. An important section is devoted to "The British Empire in India." This chapter and all succeeding chapters end, as does the first, with illustrative quotations and helpful lists.

Chapter III takes us into the life of the oft-conquered people, dwells on their racial characteristics, their handicaps of poverty

and famine, the status of these women, family life, Mohammedan interiors, child marriages, child widows, and the various phases of the Hindu nature as exemplified in their religion.

The fourth chapter is entitled "The Invasion of Love," and rapidly and in masterly fashions outlines the progress of missions from their inception to days within the memory of many now living. This period is starred with great names that shall shine in the firmament till "the leaves of the judgment book unfold."

In the fifth chapter, which is simply more fascinating than any romance in literature, we have a "Century of Work for Women," and in the sixth and last Mrs. Mason presents in striking antithesis the "Force of Darkness and the Forces of Light."

In the appendix we find a list of twenty books, none of them very costly; of twenty leading missionary periodicals, a glossary explaining words often met with when we read about India and a comprehensive index.

For Lux Christi it is confidently anticipated that there will be a welcome as cordial and a sale as large as have been accorded to its predecessor, Via Christi. The way and the light! Shall we not eagerly note how the one has been made smooth and the other brightened from dawn to day while "God is marching on!"—Woman's Work for Woman.

The Best Gift.

Topic for Nov. 2.

I COR. 12 : 28-31 ; 13 : 1-13.

The best man is not the man that gets the best things or has them, but the man that desires them with all his heart. God does not consider our success, but our attempts. If we want to please God we need not accomplish, we need only endeavor. Therefore the secret of the noblest life is merely to endeavor the noblest thing, and that, as our lesson tells us, is love.

No good thing you can get for yourself is to be compared with forgetting yourself in your care for others. All good things for you lie along the path of good things for other folks. If, then, you seek good things for yourself, you will never find them.

A certain wise man had friends.

One of them coveted the gift of painting, and the greatest museums vied with one another for his masterpieces. Another of them coveted the gift of oratory, and vast throngs yielded themselves to the spell of his words. A third coveted the gift of money making, and became able to buy up whole cities and command the luxuries of the world. A fourth coveted the gift of the poet, and his songs thrilled a great nation to nobility and daring. A fifth coveted the gift of the inventor, and his artful contrivances lightened burdens in millions of homes. A sixth coveted the gift of mastery over men, and behold, armies and kings bent to his will.

But the wise man coveted none of these things—not painting, nor oratory, nor wealth, nor poetry, nor invention, nor power—but only the gift of love, to love and be loved. And lo, it soon appeared that he had all the other gifts in one. His very presence painted a beauty on faces that they never wore before. The love in his heart

gave him an eloquence that overmatched the most effective oratory. His wealth of friends proved to be the most enduring wealth, both for this world and the next. The life he lived and inspired in others was recognized as a poem more lovely than any lyric. Love contrived a thousand inventions that brightened and eased the lives around him. And when on the last great day the kings of earth were ranged in order, and bidden give reasons why they should have thrones in heaven, this wise man, whose only empire was love, out-ranked them all!

Some one has analyzed the fruits of the Spirit and found them all to be different forms of love. Love itself stands first; then there is joy—love excelling; peace, love in repose; long suffering—love untiring; gentleness—love in society; goodness—love in action; faith—love on the battlefield; meekness—love at school; temperance—love in training. No wonder that Paul went on to say: "Against such there is no law."

Three times on that last night with His disciples did Christ repeat the command, "That ye love one another," and twice He added, "As I have loved you." That is a high standard—to love like Christ. Can we ever do it? Yes, if we love Christ enough.

Newman Hall, the great English preacher compared the love that is in the soul of the Christian to a fire kindled from above. But the fire is soon out unless we furnish fuel. What is the fuel of this fire of love? It is the truth of God, meditation on the love of God, worship of God, and the doing of godlike deeds. But all the fuel one can put in a furnace only stifles it unless at the same time we admit the air. What is the vitalizing air that keeps alive the flame of love in our hearts? It is the breath of constant prayer.

For Daily Reading.

Mon., Oct. 27.—Love God. Mark 12 : 28-34
 Tues., Oct. 28.—Love Christ. Mark 13 : 32-39
 Wed., Oct. 29.—Love your kindred, Ps. 133 : 1-3
 Thurs., Oct. 30.—Love your friends, Prov. 17 : 17
 Fri., Oct. 31.—Love your neighbors, Luke 10 : 25-37
 Sat., Nov. 1.—Love your enemies, Luke 6 : 31-35
 Sun., Nov. 2.—Topic.—The best gift.
 I Cor. 12 : 28-31 ; 13 : 1-13

It requires a well kept life to do the will of God, and even a better kept life to will to do his will. To be willing is a rarer grace than to be doing the will of God. For he who is willing may sometimes have nothing to do, and only be willing to wait; and it is easier far to be doing God's will than to be willing to have nothing to do—it is easier far to be working for Christ than it is to be willing to cease. Now, there is nothing rarer in the world to day than the true willing soul, and there is nothing more worth coveting than the will to will God's will. There is no grander possession of any Christian life than the transparently simple mechanism of a sincerely obeying heart.—Professor Drummond.

Our Contributors.

Glengarry C. E. Union.

ADDRESS OF WELCOME BY REV. D. MAC VICAR, B. D., TO DELEGATES TO THE EIGHTH ANNUAL CONVENTION HELD AT FINCH.

In extending the hand of welcome to this large and representative body of Endeavor workers, I feel that my task is both easy and difficult. It is easy on the one hand because I know the welcome is very sincere. It is difficult on the other hand because it is not easy for me to express in appropriate terms, the kind feelings which I know exist in the hearts of those whom I have the honor to represent. I would like to do these feelings some measure of justice, and to make our welcome as emphatic as possible. In order to do so, I shall welcome you in the name of each letter of the word, W, E, L, C, O, M, and E, and that is made possible at once by the fact that each of these letters represents one or more of the vital principles of the Christian Endeavor organization.

The first letter is W, it stands for watchfulness. We welcome you because you are a watchful and wide-awake band of Christian workers. The Lookout committee is a prominent feature of the Society. You watch for souls, and by your covenant performance of daily duty, you strive to fulfill Christ's command to "Watch and pray" and to be always ready, for ye know not the day nor the hour when the Son of Man cometh.

The second letter is E, it stands for earnestness. We welcome you because you are an earnest band of Christian workers. If there is any work on this earth, worthy of earnestness, and our first endeavor, it is Christian work. It is the only work that is really permanent in its results. It is this consideration that gives point to our Lord's exhortations to lay up for ourselves treasures in Heaven, and to seek first the Kingdom of God and His righteousness.

The third letter is L, it stands for loyalty. We welcome you because you are a loyal band of Christian workers. You are loyal to the King it is true, but I refer more specially to our motto "For Christ and the Church." Our loyalty to Christ is also pledged, and we promise to do all we can to further the interests of the Church to which we belong by loyalty to its officers, and by attending its Sabbath and week-day services.

The next letter is C. When I came to this letter, I remembered that some good people have spoken of us as a courting society. It must be confessed that courting is sometimes done, but that is not one of the avowed objects of the Society. It is simply incidental and accidental, and there is no harm in it. Far better that our young people should do their courting in Christian circles than in other associations which are not so pure and healthful in their influences. I thought also of the word Catholic in connection with C, Christian Endeavor is characterized by a broad catholicity of spirit. We recognize all Christians as brethren, and do all we can to realize the fulfillment of Christ's prayer, that they

may all be one, even as the Father and Son are one. But C stands also for consecration. We welcome you because you are a consecrated band of Christian workers. Every month we consecrate ourselves afresh to Christ in our consecration meeting. And this is the strong pillar of our organization. If we are strong here, we are strong everywhere but if we are weak here, we are weak also in every department of our work.

The next letter in the word welcome is O. It stands for obedience. We welcome you therefore, because you are an obedient band of Christian workers. Loyola, the founder of the Jesuit order, took an oath of instant and unquestioning obedience to the people of Rome. You have not sworn obedience to any pope or patriarch, but you have pledged your obedience to Christ in that you have promised to do whatever He would have you do.

The next letter is M, it stands for missions. We welcome you because you are missionary in your spirit. Our motto is not only "For Christ and the Church" but also "The world for Christ." We have missionary meetings, and a missionary Committee. We contribute money for missions and by every means at our disposal, we do what we can to carry out our Lord's parting command to go into all the world and preach the Gospel to every creature.

The last letter of the word is E. As the representative of a Calvinistic body, I naturally thought of the word "elect" when I came to this letter. You are the elect, but then I remembered that it is principally the Presbyterians who are elect, that we should be leaving out our Methodist friends and other brethren, and that would not be consistent with the principle of our interdenominational fellowship and so I have chosen another word. E stands for enthusiasm. We welcome you because you are an enthusiastic band of Christian workers. The machinery of the steam engine is useless without the power of steam. So also is the machinery of Christian Endeavor useless without the power of spiritual enthusiasm, and I trust and pray that this Convention may be characterized by some of the old-time enthusiasm, I hope that a fire may be kindled that we may all be involved in the conflagration, and that we may go back to our respective societies and do some incendiary work there.

The Gospel and Moral Reforms.

BY A PRESBYTERIAN ELDER.

According to the Presbyterian Standard of Charlotte, N. C., a campaign of moral and civic reform is being waged in many Southern cities. As that paper states: "The city authorities of our Southern States are bestirring themselves as never before for the purification of their several communities of the different sorts of vice." And the work is telling satisfactorily. Perhaps the most significant civic reform campaign is being waged in St. Louis where board aldermen are being made to feel the strong grip of the law. Some have confessed, some have fled the

country, and several are in mortal dread of being compelled to don the penitentiary stripes before long. Summing up a review of the work being done in closing gambling dens, and liquor saloons, the Standard says: "The South especially, is profiting by the failure of the democracy in the cities of the North and West, and is learning to curb the forces of rapacity and corruption and lawlessness and vice." And here is a timely hint for civic and municipal authorities in Canada: "In general the question rests with the executive officers. If they wish to enforce the laws the laws are generally not hard to find." And it may be added that the "proper authorities" will not hesitate to do their duty in enforcing the laws, when they become convinced that these laws have a substantial public opinion behind them, representative of the desires and determination of the best classes in the community.

And there is another thing to be taken into account," says the Standard. "All the evangelical churches in the South are growing at a much greater ratio than the population. It was much easier a few years ago to organize, from among the irreverent or infidel or the simply wicked, a gang that would have the majority on its side and which would keep down the decency and morality of the community. That is growing harder to do every year that the gospel is preached. Church members are forming a larger and ever-larger part of our population and we have no reason to believe that among church members there is not a larger proportion of earnest Christian people than ever before. And after all, this is the surest way of reform, to Christianize men. We should not be satisfied with filling the churches with worshippers, while allowing the devil's side to hold all the offices and to make and execute the laws. But whenever the majority of people and of voters get to be Christians, the rest is easy." Here is a suggestion for the Christian men and women of Canada. Whenever they unite, irrespective of denominational or political differences, in a determination to root out the rum shops and close gambling dens and haunts of vice, they can in large measure accomplish their object. The trouble is that in this country, as in the United States, the hands of Christian workers and moral reformers—notably in connection with the liquor traffic—are often paralysed by political influences. The saloon keepers know too well how to "work" the politicians of both parties—they can generally manage to "keep on their string" a sufficient number of the politicians to balk the efforts of those who are honestly anxious to do their full duty in fighting and curbing the liquor traffic.

What our contemporary across the line says about the power of a faithfully preached Gospel to give a living impetus to moral reform, should not be lost sight of. "After all, this is the surest way of reform, to Christianize men." It is not much use for temperance people to be calling for more stringent anti-saloon legislation, until a strong and healthy public opinion, based upon and animated by the living Christian morality of the Bible, has been evoked and can be effectively brought to bear in the battle for temperance and other moral reforms. Are the Christian pulpits of our country

doing their duty in so seldom calling upon Christian people to rally to the support of those who are engaged in fighting the greatest obstacle to the development of the power of the gospel in Christian lands. Christian ministers are not called upon to champion particular methods of political action, but from the stand point of God's Word—which denounces intemperance as a great evil and thunders out the denunciation "Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken also, that thou mayest look on their nakedness"—from this point of view every minister of the gospel has abundant warrant to speak out in support of all wise and honest efforts which are being made to curb the liquor traffic and lessen its evils—to destroy it, if that be possible; and it is possible, if Christian men and women rise to the occasion and do their whole duty. The Bible contains many texts upon which may be based vigorous and effective sermons in condemnation of the liquor traffic and in support of genuine gospel temperance. Here are a few of these texts: Habakkuk 2: 15—"Woe unto him that giveth his neighbor drink," &c.

Hosea 7: 5—"In the day of our king the princes have made him sick with bottles of wine," &c.

Proverbs 20: 1—"Wine is a mocker, strong drink is raging."

Ephesians 5: 18—"And be not drunk with wine wherein is excess"

Isaiah 5: 11—"Woe unto them that rise up early in the morning that they may follow strong drink."

Isaiah 5: 22—"Woe unto them that are mighty to drink wine."

The list of such texts could be extended indefinitely and might well occasionally be selected as texts on which to base excellent, rousing and educative sermons in support of temperance and other moral reforms.

Notes by Nemo

Nowhere more than in London, the metropolis of the British Empire are clergymen estimated so thoroughly from the practical standpoint. This fact is shown very clearly in the following extract from the "Sketch," taken from an article on the present Bishop of London. The thing that is emphasised is not the position of the man as a dignitary of the established church, or the learning that has often been regarded as the indispensable qualification for a bishop, but the man's strong character, and his real sympathy with those who need his ministry. In that great city a minister must be strong, self-denying and energetic if he is to make a mark and do good work, and if once succeeds in a really unselfish fashion he is admired and revered by all classes of people. Dr. Ingram is evidently worthy of the admiration of all sections of the Christian church:

"That such work can be made to appeal to even the difficult East-End is evident from a remark made by a man when he heard that Dr. Ingram had been appointed to his excellent office. "God bless him," he said; " 'e's a good 'un, and what 'e has done for me and my pals nobody knows."

Most Bishops preach temperance. Dr. Ingram practises tectotalism. He is said to believe in it for itself, but it is certain that he regards it as an indispensable qualification in anyone who wishes to advance the cause of temperance among the intemper-

ate. At a meeting of workmen, one day, he was discussing the usual question, when one of the men shouted, "Are you a 'tot'?" "Of course I am," said the bishop. "All right, then," he replied; "fire away. If you wasn't, I wouldn't listen to you.

Scarcely less striking is the incident which has often been told, that, when preaching to a lot of one day, he advised them to break the chains of sin at once. At the end of the sermon, a young man went up to him and handed him a flask of liquor. "That's my chain," he said; "break it for me. You knew it was my chain; I could see your eye on me all the time you were talking."

Perhaps because he knows the difficulties of life, certainly because, like his predecessor, he is a man before he is a Bishop, Dr. Ingram has a certain pity for those who drink, and he rarely even abuses those who supply drink; yet he has probably been the cause of the ruin of more than one publican who found that, when it was a question of Beer versus Ingram, Ingram won.

Dr. Ingram's predecessors in the Bishopsrics of London and of Stepney used to compose the sermons and addresses when on the road to deliver them. Dr. Ingram has had to do the same ever since he became Bishop of Stepney, and possibly even before. Punch some time ago playfully sketched the Bishop in the following lines, which are as literally true as anything that has probably been of him:

'From morning till evening, from evening till night,

I preach and I organize, lecture and write;
And all over London my gaitered legs fly—
Was ever a Bishop so busy as I?

For luncheon I swallow a sandwich of ham,
As I rush up the stairs of a Whitechapel tram;
Or, with excellent appetite, I will discuss
A halfpenny bun on a Waterloo 'bus.

No table is snowy with damask for me;
My cloth is the apron that covers my knee.
No man-servants serve, no kitchen-maids dish
up

The frugal repasts of this Suffragan Bishop.

And so he goes, doing all that comes his way to the uttermost, with patience, with energy, and with a touch of humor, unless his twinkling eyes belie him which, like a little leaven leaveneth the whole.

Sparks From Other Anvils

The Methodist Recorder: The differences of observation by two persons must be checked one against the other before they can arrive at any correct understanding of each other. Often that which we call ignorance or perversity in another is nothing but the force of the personal equation.

Pacific: There is no other power today equal to the press in shaping the thoughts and actions of the people. Its influence is greater than that of the pulpit. It is only when the pulpit is supplemented by the religious papers that it is able to counteract the streams of pernicious influences flowing into the homes from the many daily and weekly and monthly publications, whose management is either hostile to many of the teachings and undertakings of the church, or so unfamiliar with them and their fruitings as to greatly misrepresent them, although without any intent so to do.

The United Presbyterian: "Fight!" This is the trumpet call to the young man of today. He has many enemies to contend with, but the most dangerous is himself. He opens the door by which the legions of the world and the devil enter

the citadel of his soul. Live at peace with all men "as much as lieth in you," but not with yourself. Fight the brain, that it may not turn back from the problems necessary to success. Fight the hand that it may not weaken through idleness. Fight the heart, that it may not fix its affections on unworthy objects. Fight self, that it may not be your master. Your besetting sins, and not the besetting sins of another, should be laid at your chariot wheels.

Journal and Messenger: Anent the nomination of a "minister" for an important office in Ohio, the Washington Post is reported to have said: "A minister of the gospel can undo all the good he has ever done by going into politics." But suppose that "minister of the Gospel" has not been accustomed to preach the Gospel; has little or no sympathy with the Gospel; is accustomed to cast contempt upon gospel truth and the gospel plan of salvation, is it not better for him to go into politics and thus the more readily get out of the pulpit? There ought to be no pulpit for the man whose thought and purpose are more in harmony with the forum and the arena than with the things of Jesus Christ.

Go Ye.

BY GEO. W. ARMSTRONG.

Go ye into all the world,
Raise Christ's standard high; unfurled
Be the banner of the Cross
Worldly glory count but dress.

Go ye, preach the Gospel free,
Over land and over sea,
Till the nations of the earth,
Life receive through second birth.

Go ye, tell God's mercy great,
Atonements, sacrifice relate;
Go ye, spread the word rous story
Of the Lord of life and glory.

How He left His throne above,
Full of pity, full of love,
And without a home or bed
Had not where to lay His head.

Go ye, tell His gracious work
'Mong the poor and common folk:
Curing maimed, and raising dead
Sickness owned His power and fled.

Go ye, tell of man's ill treatment,
Mocking, scourging and impeachment;
How they spat upon Him too,
"For they know not what they do.

Go ye, tell of crown of thorns,
That, as diadem adorns—
Royal brow, fair, calm, serene,
Dignified and kingly mien.

How He bowed His head sublime,
As one suffering for a crime;
And with malefactors died—
Just, for unjust, crucified.

Go ye, tell through all the earth,
How Christ's death gives second birth;
How the graves strong bars are riven,
For the Lord of Life is risen.

Who will go and tell the story
Of death, life and endless glory?
And proclaim salvation free,
Who will go? Christ says "Go ye."
London, Ont.

It is the glory of man that his life rises to moments of joyous consciousness, when he not only lives, but also knows that he lives.—Rev. C. F. Dole.

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THE CRITIC'S CORNER. II.

A great many people, including Macaulay's school boy, are quite well aware that the word "critic" comes from a Greek word, which means a judge; and that the proper usage as well as the correct etymology of the word should keep us from supposing that it can refer to mere fault-finding. Men who have suffered from bungling or unfair criticism have said bitter things, such as that the critic is a man, who having failed at every- thing else, regards himself as a competent judge of other people's performances; or in other words:

"Every man must learn his trade,
But critics are all ready-made."

With a great deal of perfunctory reviewing and slipshod criticism abroad, there is little wonder that this impression should prevail, but in spite of superficial appearances, it is still true that criticism is a fine art, that in order to be a critic a man must know something of the subject with which he is dealing, and must endeavour to view each work of art, or piece of literature in a sympathetic spirit and from the right point of view.

One great writer has told us the story of "the critic fly"; this particular fly is walking up the side of a cathedral wall and discovers a crack whereupon it gives a judgment of the building, in which nothing appears but the crack. The fly can see the flaw and be annoyed by it, but has not a brain big enough to grasp the ideal that this is a great structure, a temple, nobly planned, and finely executed, in which men can meet for the worship of the living God. There have been too many "critic flies" buzzing around. Many of the ablest writers and poets have had to fight against misinterpretation and contempt, when a little appreciation would have helped them forward. Good men admit that they learn something even from harsh criticism, but there is no need that criticism should be unfair and harsh.

On the other hand, mere flattery is not criticism. To say that a bright, clever book is an incomparable stroke of genius, that it

possesses all the great qualities, and hence is "unique." That kind of criticism stultifies itself, it is merely an effusion of personal or partisan feeling. It is not working from any real standard or applying any great principle. It does not help the reader, and it is in the end just as unfair to the person praised as is the opposite extreme.

Criticism is judgment and it reveals and judges the critic. No man has a right to judge another man's work in a hasty, superficial fashion, though he has a perfect right to treat slovenly work with contempt. That into which a man has put honest toil and earnest conviction, deserves careful consideration, though it may come from a different point of view from that which we usually occupy. It should be looked at as a whole and judged from the standpoint of the author's aim and purpose. We heard recently of a gentleman who wrote a scathing condemnation of a book he had not seen. That proceeding was both ungentlemanly and immoral; it was not a manifestation of criticism but a display of fanaticism. No noble battle can be fought, no good cause helped forward in that spirit. Above all, we must have fairness, if out of the clash of conflicting view, the truth is to come forth in clearer form and with sweeter power.

Of course, it is not necessary that a man should be able, in every case, to do a thing himself in order to criticise the doing of it. There are, of course, some forms of criticism that are only possible to experts in that particular line. But a man who cannot write a story may be able to see that a particular novel is false and foolish, considered as a reflection of any form of real life; a man who has little dramatic power may feel the power of a great tragedy and see how wonderfully the artist has handled a real situation. But, in any case, the critic must show fairness and sympathy, he must have the power to put himself in the other man's place, he must allow the full force to arguments that come from a different point of view. In other words, he must have a broad view of the world, a large knowledge of life, and sympathy with all endeavours after the true and the beautiful. It is difficult to reach this high position, but we can keep it in view as the thing to be aimed at, and seek to judge others in all things, in the spirit that we ourselves desire to be judged.

UNDER THE BAN.

The liquor saloon appears to be losing its friends. It has its devotees, but has it really any friends? Across the border among our neighbors the saloon is coming in for not only criticism but denunciation. For instance, Bonfort's Wine and Spirits Circular, published in New York, has this to say:

"The average saloon is out of line with public sentiment. The average saloon ought not to be defended by our trade; but it ought to be condemned. In small towns the average saloon is a nuisance. It is a resort for all tough characters, and in the South for all idle negroes. It is generally on a prominent street, and it is usually run by a sport who cares only for the almighty dollar. From this resort a drunken man starts reeling to his home; at this resort the

local fights are indulged in. It is a stench in the nostrils of society and a disgrace to the wine and spirit trade. How, then, shall we defend the average saloon? We answer, Don't defend it, condemn it."

This is not only a sweeping condemnation of the liquor saloon, as an enemy of decency and humanity, but it intimates a disposition on the part of those who claim to be legitimate representatives of the liquor traffic to reform that traffic by placing the saloon under the ban. But, even with the saloon abolished, we shall still have all the main evils of the liquor traffic to fight. So long as the liquor traffic is legalised and regarded as a legitimate trade, so long we shall have drunkenness, and the result of drunkenness in a more or less aggravated form. Abolishing the saloon will not legitimise the liquor traffic morally or restore to it the apparent respectability which it once possessed. Abolition of the saloon would simply be a step, possibly an important step in the direction of abolishing the whole traffic. That is the goal christian and temperance people should keep in view; at the same time they should accept, retain and make good use of every concession they can win from the law-makers of the country.

THE CRITICISM OF PUBLIC MEN.

Mr. Waldo L. Cook contributes to the October number of the International Journal of Ethics an article on this important subject. He begins with the statement that "The letters of Junius are the classic, in English language, of the abuse of public men. Modern journalists are discreet, tender and chaste compared with the writer who, as Mr. Lecky says, is chiefly responsible for the fact that any one remembers the Duke of Grafton. The duke has come down to us as the most abused politician of his time." But the sober historian speaking of the statesman whom Junius abused has to sum him up thus "A young man of great position, strong passions, weak character, his notorious indolence, vacillation and indifference, the contrast between his old friendship for Wilkes and his recent policy, and the careless and undisguised profligacy, which led him on one occasion—when still prime minister—to appear publicly at the opera with a well known courtesan, were all sources of scandal and weakness." As the essayist says, there was evidently some reason for the abuse, and as he goes on to point out, this rough criticism did good and the private life of public men is higher to-day than ever before.

"Even Lord Melbourne could not swear in the presence of the youthful queen and it followed, as Mr. Gladstone used to say, that the accession of Victoria drove profanity from the British court in a somewhat analogous way; the rise of the free press has reacted upon the public life of democracies. The preliminary question asked nowadays by political managers is whether the possible candidate carries with him the faintest aroma of scandal. No party willingly enters a popular campaign burdened with the defence of a scandalous private life. Notwithstanding the exaggeration, the libel, the scurrility which have long accompanied criticism of

rulers, public life has been largely purged by this process. Rough it has been and often brutal, perhaps, like a grinding process of nature, yet popular government has been benefitted and the net result has been good." The next question is, cannot the standard of public morality be raised. The late Lord Dufferin is quoted as saying "force and not right is still the dominant factor in human affairs." Mr. J. Bryce, speaking of the English, says "they have two moralities for public life, the one conventional or ideal, the other actual. The conventional finds expression not merely in the pulpit, but also in the speeches of public men." To put it mildly this is quite as true of Canada and the United States. The absolute sincerity and veracity of such men as William the Silent and George Washington are spoken of by historians as qualities that are "singularly rare" in statesmen. Professor Virchow, the distinguished scientist, who has just passed away, declared that "when one knows persons who will bear the responsibility of the world's events before history, one is faced by a complete riddle." The riddle, according to our essayist is the double standard of morality among public men. Senator Tillman states the difficulty in these words "I confess I have felt somewhat at a loss how to judge men who in one aspect appeared to be so high and clean and honorable, and in another appeared more or less deplorable." Our essayist admits that it is very difficult to carry into public life the high ideals of a noble individual morality, and yet we must keep striving for this; it is also difficult to have a perfectly sane and wise criticism of public men, but still the best criticism that we can get is a healthful thing. If we admit the double standard, the political man will say "If Cecil Rhodes can do that for the British Empire, why can I not do it for my own pocket?"

This criticism, a natural accompaniment of freedom of speech and freedom of the press, is a characteristic of the more democratic countries; it is checked in Germany and repressed in Russia. The conclusion reached seems to us to be quite reasonable. "The function of criticism is a part of political evolution peculiar to party government and to democracy. Given the free platform and the free press, even with their superlatives, hyperboles and mendacities, and you have one of the most puissant forces making for righteousness in government."

"As for the honest critic of public men, he can never do injury to the State if (adapting somewhat a saying of Huxley) he makes it his aim 'To smite all humbugs, however big, to give a nobler tone to politics; to set an example of toleration for everything but lying; to be indifferent as to whether the work be recognised so long as it is done'."

THE DOMINION PRESBYTERIAN intends to begin the publication in serial form of an interesting story, entitled Fiona M'Iver, a Romance of the Western Isles, by Arthur Jenkinson, minister of the parish of Inellan, Argyllshire, and his daughter Emily J. Jenkinson. About fifteen years ago Mr. Jenkinson succeeded the well known preacher and author, the Rev. Dr. G. Matheson, as

minister of Inellan, and has rendered efficient service in the pulpit much to the satisfaction of the many summer visitors. He has also found time to engage in literary work, in addition to articles in magazines and reviews he has published the following works: "A Modern Discipline," "The Life of Alfred Lord Tennyson" and "God's Wine Press" (a story). In composing the tale we are about to publish Mr. Jenkinson had the assistance of his youthful daughter, who early showed great capability for work of this kind and who will we believe be heard of by and by as a successful writer of high class fiction. The scenes of this story are laid in the Western Isles of Scotland and the places mentioned were visited by the authors while the story was in course of construction. It is a wholesome story showing literary skill as well as a broad sympathetic outlook upon human life.

Literary Notes.

The fall number of The Hesperian opens with an illustrated article on Washington Irving. Then follows a description of the once famous city of Bragarza, Portugal, and the Villa Real. Under the heading "Appearitions" ghosts are discussed at some length. In Everyday Topics we find "Dress and Character," "Passing Thoughts," "The Murderous Mania" and "Extramundane Excursions." This bright little quarterly magazine is well worth reading. The Hesperian, St. Louis, Mo., U.S.A.

John Fiske has an excellent article in the October Cosmopolitan on Alexander Hamilton, of whom several portraits are given, including the frontispiece which is from the painting by Turnbull. "Climbing the Scotch Alps" is another interesting article, also "The Coronation and its Significance," by W. T. Stead. In the way of fiction we find short stories by Elliott Flower, Ara I. Shane, E. Crayton McCants and Harry Thurston Peck. Irvington, New York.

Outdoorland by Robert W. Chambers. Type and Drawings in Tint. Illustrated with Seven Full Pages in Color and many Marginal Drawings by Mr. Reginald B. Birch, the well-known illustrator of "Little Lord Fauntleroy." Square 8vo, Ornamented Cloth, remarkably pretty cover in six colors and Gold, \$1.50 net. Harper & Brothers, New York. This charming book is a story for children told in a most pleasing and simple fashion and yet in such a way that the child while being entertained is also being thoroughly instructed in national history. The author, a successful novelist, is also an accomplished student of natural history. He has made his animals or insects or trees tell their own stories in language of the most simple kind, and the result is strikingly good. It is to be recommended emphatically to those who wish a delightful gift book for a small child.

The Bibelot is a welcome monthly visitor. The following opening paragraphs from the essay of F. W. H. Myers on "Rossetti and the Religion of the Beautiful" will show the character of its contribution for October. "Among those picturesque aspects of life which the advance of civilization is tending to reduce to smoothness and uniformity we may include that hubbub and conflict which in rougher days used to salute the appearance of any markedly new influence in science, literature, or art. Prejudice—not long since so formidable and ubiquitous a

giant—now shows sometimes little more vitality than Bunyan's Pope Pagan; and the men who stone one of our modern prophets do it hurriedly, feeling that they may be interrupted at any moment by having to make arrangements for his interment in Westminster Abbey.

"Now, while it would be absurd not to rejoice in this increasing receptivity of cultivated men—absurd to wish the struggle of genius sharper, or its recognition longer deferred—we may yet note one incidental advantage which belonged to the older 'regime.' While victory was kept longer in doubt, and while the conflict was rougher, the advocates of a new cause felt a stronger obligation to master it in all its aspects, and to set it forth with such exposition as might best prepare a place for ordinary minds. The merits of Wordsworth (to take an obvious instance) were long ignored by the public; but in the meantime his admirers had explained them so often and so fully that the recognition which was at last accorded to them was given on those merits, and not in mere deference to the authority of any esoteric circle.

"The exhibition of Dante Rossetti's pictures which now (February 1883) covers the walls of Burlington House is the visible sign of the admission of a new strain of thought and emotion within the pale of our artistic orthodoxy. And since Rossetti's poetry expresses with singular exactness the same range of ideas as his painting, and is at any rate not inferior to his painting in technical skill we may fairly say that his poetry also has attained hereby some sort of general recognition, and that the enthusiastic notices which appeared on his decease embodied a view of him to which the public is willing to some extent to defer.

"Yet it hardly seems that enough has been done to make that deference spontaneous or intelligent. The students of Rossetti's poems—taking their tone from Mr. Swinburne's magnificent eulogy—have for the most part rather set forth their artistic excellence than endeavoured to explain their contents, or to indicate the relation of the poet's habit of thought and feeling to the ideas which the Englishmen are accustomed to trust or admire. And consequently many critics, whose ethical point of view demands respect, continue to find in Rossetti's works an engima not worth the pains of solution, and to decry them as obscure, fantastic, or even as grossly immoral in tendency.

"It will be the object of this essay—written from a point of view of by no means exclusive sympathy with the movement which Rossetti led—to show, in the first place, the great practical importance of that movement for good or evil; and, further to trace such relations between this Religion of Art, this Worship of Beauty and the older and more accredited manifestations of the Higher Life, as may indicate to the moralist on what points he should concentrate his efforts if, hopeless or withstanding the rising stream, he seeks to retain some power of deepening or modifying its channel."—T. B. Mosher, Portland, Maine, 5c.

A GENTLE REMINDER.

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

The Inglenook.

Little Breeze.

BY B. G. PRESCOTT.

Was it out of the clouds he came, or was it from the beautiful blue sky, or from among the hills? I cannot tell. I only know he kissed my cheek as he passed, and whispered a secret in my ear which I could never quite make out. He lifted the smoke from the mountain top, and tumbled the little clouds over and over like fleecy white lambs at play. He crept in and out among the tree tops, and all the little branches swayed back and forth, while the pines tuned their tiny harp strings, and sang soft, low melodies as he passed.

Then on and away he went down the mountain-side into the lowlands and across the meadows. The tall elms along the lane bowed gracefully before him, while all the little sumacs by the wall spread their skirts and made blushing little courtesies, and the poplars on the hillside looked on and fluttered their tiny white handkerchiefs as he came and went. Over in the corn-fields there was a lifting of silken plumes, and a clashing of swords in memory of a day when the north wind came down, and laid low their serried ranks, and the bearded wheat put their heads together, and told the story to each other in harsh, low tones. But Little Breeze only laughed as he skipped away, and the tall grass bent low before him.

And a smile spread over the farmer's face
As his straw hat lifted with easy grace,
While the shining eyes of a little girl
Looked merrily out through her tangled curls.

Still on and away went Breeze, and the river crinkled and dimpled as he kissed her pretty face, and the little boats spread their sails and went skimming along like birds with great white wings.

Where he went then was a mystery to me,
But I always thought he was lost at sea.
Then the trees, and the flowers, and all the grasses

Lifted their heads with shy little glances,
And the fleecy white clouds blushed rosy and red
As each to the other bashfully said,—
"Oh, he whispered to me," "He kissed my cheek."

"He told me a secret I'll never repeat."
But alas, and alack! they all had to agree
"Twas the very same story he told to me,
And the secret, whatever 'twas all about,
We none of us could quite make out.

Soft Coal in the Furnace.

In view of the anthracite coal famine which seems likely to prevail during the coming winter, the *New York Times* gives instructions how to keep warm by the use of bituminous coal:—

"Soft coal ignites very quickly, dies down with equal facility, and needs constant watching and frequent replenishing to maintain ever a measurably constant fire. In these respects it more resembles wood than anthracite, but it burns very nearly as well in an anthracite range as in one built for a market where only soft coal is used.

"In an anthracite heating furnace soft coal needs to be treated very differently from anthracite, but the difference consists in the management of draughts and checks. In the feed door of every furnace there is a slide damper to admit air over the fire.

When anthracite is used, this is opened only if it is desired to deaden the fire and lower the temperature of the house. With soft coal it must be left open all the time. The great volume of gases evolved from it in the coking process, which is the first stage in its combustion, calls for more air than can be had through the body of fuel, and unless this is supplied above the fire, the greatest value of the fuel is lost up the chimney in unconsumed gases. Too much air for good combustion can be admitted over the fire, but it is not likely to be the case if the slide damper in the feed door of a furnace built for anthracite is left wide open all the time. The draught opening in the ash pit door, on the other hand, needs to be less widely and continuously open than for anthracite. With the same amount of bottom draught which it is customary to give hard coal, soft coal would simulate the combustion in a blast furnace and call for constant stoking. The householder must also remember that the check draught in the smoke pipe, which with anthracite is usually kept open in moderate weather, cannot be opened much, if at all, with soft coal, or the house will fill with smoke. The best way is to leave it closed altogether. With attention to these details, and reversing the customary practice with anthracite, a furnace may be run on bituminous coal so to keep a house entirely comfortable.

"It will be found difficult, if not impossible, to keep either a range or furnace fire over night with soft coal unless one has a watchman on duty to look after it. As an offset to this, however, we have the ease with which a fresh fire of soft coal may be lighted, and its almost instantaneous response in heat-imparting efficiency. It kindles nearly as easily as shavings, and the coke of the previous fire does not have to be removed from the fire pot. All that is necessary is to shake down the fine ash, and make the new fire upon what remains. With a little judgment, one having a small supply of anthracite available may run his furnace through the day and evening with soft coal, and by adding anthracite at night have a fire in the morning. But with no anthracite at all, he can, with a little more trouble than he is accustomed to, keep his house comfortable with soft coal."

"They That Seek Me Early."

A farmer on a cold afternoon was gathering his sheep and lambs into the barn, to shelter them from the weather. His minister asked him why he was so anxious to get the little lambs in. He replied:—

"If they stay out at night they will freeze to death before morning."

"But," said the minister, "why not let them stay out several nights to see if they are going to live, and then take them in?"

The farmer's child had recently professed conversion, and he had said she was too young to join the church, that she had better wait to see if she was going to be pious. His own conduct about the lambs convinced him of his error, and he consented for his child to be taken into the fold.

A little girl was refused admission into the church because they thought her young. She leaned upon her pastor's bosom and

said:—

"Jesus did not treat me so when I went to him; he received me, and now you turn me away."

The pastor clasped her to his bosom and said:—

"No, my child, we will not turn you away." And she was received into the church.

Some of the most consistent and useful Christians that ever lived were converted at seven, nine, ten and eleven years of age. And the Lord says, "I love them that love me, and they that seek me early shall find me."—*Ram's Horn.*

Morse's "Light."

Rev. George Winifred Hervey relates that long ago, while pursuing investigations in the Astor Library, New York, he used often to meet there Prof. F. B. Morse, the renowned inventor of the electric telegraph. Once he asked him this question: "Professor Morse, when you were making your experiments yonder in your rooms in the university, did you ever come to a stand, not knowing what to do next?"

"Oh, yes; more than once."

"And at such times, what did you do next?"

"I may answer you in confidence, sir," said the Professor, "but it is a matter of which the public knows nothing. Whenever I could not see my way clearly, I prayed for more light."

"And the light generally came?"

"Yes. And I may tell you that when flattering honors came to me from America and Europe on account of the invention which bears my name, I never felt that I deserved them. I had made a valuable application of electricity, not because I was superior to other men, but solely because God, who meant it for mankind, must reveal it to some one, and was pleased to reveal it to me."

This utterance by a distinguished man of science reminds us again, as many similar utterances have done, not only that true greatness has no vanity, but that superior minds, as a whole, reverently acknowledge the Supreme: They who climb highest see farthest, and the light which comes from above shines the longest way.

A pleasing proof of the felicity and far-seeing wisdom of this eminent man and devout inventor appeared in the result of a grand test by the Postal Telegraph Company. This company had a "field day" a short time ago, when the various transmission methods and alphabets were tried on all their lines. When comparative material, costs, salary of operators, accuracy of work, time consumed, and all other factors were taken into consideration, the decision was wholly in favor of the Morse system, which has been in use fifty years.

The inventor's first message—"What hath God wrought!"—intimated in no uncertain way the inspiration which gave his work longevity, and made it a light to the world.

At the completion of one of the Amherst College buildings, when President Hitchcock first assembled his geology class in a new recitation-room with sky windows, this was his introduction to one of his best lecturers: "Young gentlemen, all the light we have here comes from above."

The reverent spirit which took that text, and spoke in the Astor Library, dignifies scientific thought, and contributes to success in all search after truth.—*Youth's Companion.*

"Pin Money's" Last Meaning.

"Pin money" now means the allowance of money for a woman's own personal expenditure, but originally it meant literally the actual sum spent on pins.

It is almost impossible to think of any stage in the history of womankind when the pin was not one of the main-stays of her existence, but until about the end of the seventeenth century an article more resembling a wooden skewer than anything else was all that could be obtained.

After that time the modern pin was invented, but the maker was allowed to sell them openly on Jan. 1st and 2nd, so that court ladies and fashionable dames alike were obliged to buy a large store on those days, says the Gentlewoman. So extremely important was this yearly purchase that apparently a special sum of money was obtained from all indulgent husbands for it, and at a later time, when the pins became cheap and common, womankind gradually came to spend their allowance on other vanities, but the old name, "pin money," remained in use.—Exchange.

There are three things no one should ever allow his dog to do, bite him, even in sport, scratch him, or lick any part of his body. Dogs have no sweat glands and the mouth is to a considerable extent an organ of elimination. They constantly lick all parts of their own body. Their extraordinary sense of smell, and its inexplicable relation to their activities, mental and physical, draw them into all sorts of filthy places. They may be at any time purveyors of disease. The skin was never made to be scratched. The feet of dogs are constantly in the dust and in all sorts of dirt. The dog that has been running all day meets his master, leaps upon him, perhaps scratches him. Blood poisoning is most frequently caused by slight abrasion of the skin. No one can foresee the possible consequence.

The Afterglow.

BY P. O. WILSON.

Just out there, in the soft silver light,
Thou art lying, O sea, in the arms of night;
With a rose-tinted cloud drawn over thy breast,
While the waves murmur low, as if sinking to rest.

With a soft, mellow light from the evening star
Gently falling on thee from its home afar,
My soul stands entranced, as on thee I gaze,
While the darkness envelops thy pale, fading rays.

Now my thoughts turn to thee, O Saviour
divine!

Who art stills the tempest in this heart of mine.
May I sink to rest, when life's storms are o'er,
As the waves gently dies on old ocean's shore.

The Literary Development of**George Eliot.**

I bring from the reading of Sir Leslie Stephen's genial study the feeling that to Mary Ann Evans all the greater experiences of life came tardily. Her struggles for religious emancipation filled the precious years from twenty-two to thirty. In these years, when her mind should have been in the mood of affirmation, she was quarrelling with her father about going to church, taking counsel of strange radicals and schismatics at Coventry, and running the gamut of creeds, philosophies, and social nostrums. At a time when her fresh enthusiasm should have spent itself upon creative writing, she

was drudging out her translation of Strass' "Das Leben Jesu." Love came to her at thirty-five and found her already a middle-aged woman. Under the quickening influence of the versatile Lewes, she wrote her juvenilia in her late thirties. Literary genius has seldom shown a more pathetic instance of retarded flowering. Often, indeed, men and women have first written in middle life, when their youth has been passed in unconscious preparation. Miss Evans' experiences tended to produce a noble character and to reinforce an extraordinary intelligence; but they equally tended to rob her life of that zest and confidence without which genius lacks its wings. In certain aspects she recalls the great melancholy poets, but without their audacity. When I think of her laboriously constructing a monumental failure in "Romola," I picture a Milton approaching "Paradise Lost" with the "Hymn to the Nativity" and "Comus" unwritten, or Dante, shorn of the "Vita Nuova," setting himself to write the "Divine Comedy." The loss of one's youth is irreparable, and the wisdom of experience can seldom wholly energize a life to which its due and timely share of joy and courage has been denied. Says Mr. Brownell in his most conscientious manner: "Her thinking was eclectic, and shows the lack of comradeship, of harmony and accord, of those fostering influences of concert under which thought flowers in luxuriant spontaneity."

This will probably be very nearly the ultimate view of George Eliot the woman; and it will explain why, in some respects the greatest of woman writers, her achievement is distinctly less congruous and impressive than that of Madame de Staël, Mrs. Browning, or George Sand, whose superiority she fully recognized. Why the development of a great writer and the making of a beautiful soul should be even partially incompatible is one of the more tragic mysteries. I can only stand by the fact. If this interpretation of George Eliot's character be correct, her idyllic novels, from "Scenes from Clerical Life" to "Silas Marner," must be regarded as precious salvage from the wreck of an overfreighted but undermanned argosy. Such a judgment, grotesque as it may seem at first, gains reasonableness when we consider that marvellous period in which, living in the glamor of a belated youth, she for once spoke freely and in her natural idiom—the five years after she had cast in her lot with Lewes, when she wrote from the quickened memory of her childhood scenes.—Frank Jewett Mather, Jr. in the October-December Forum.

Dying Summer.

Summer dieth; o'er his bier
Chant a requiem low and clear!
Chant it for his dying flowers,
Chant it for his flying hours.

Let them wither all together,
Now the world is past the prime
Of the golden olden-time.

Let them die, and dying Summer
Yield his kingdom to the comer
From the islands of the west;
He is weary, let him rest!

And let mellow autumn's yellow
Fall upon the leafy prime
Of the golden olden-time.

Go, ye days, your deeds are done!
Be yon clouds about the sun
Your imperial winding-sheet;
Let the night-winds as they fleet
Tell the story of the glory
Of the free, great-hearted prime
Of the golden olden-time.

—Sebastian Evans.

THE MODERN MOTHER**Has Ways of Caring for Baby That Our Grandmothers Never Knew.**

Many almost sacred traditions of the nursery has been cast aside by the up-to-date mother. Even the once essential cradle is now seldom found in the house blessed by baby's presence. The modern baby is not fed every time he cries, but when the clock announces the proper time. The doctor approves of this and baby is better for it, but despite regular hours for feeding nearly all the disorders of infants are caused by derangements of the stomach and bowels. Mothers' greatest problem is a treatment of these ills that will be gentle but effective, and above all, safe. Mrs. J. W. Bailey, of Head Lake, Ont., writes from the fullness of experience when she says: "I have used Baby's Own Tablets for my six months old baby who was troubled with indigestion. The result was beyond my expectations. Words cannot convey to those who have not tried them the worth of these Tablets. I will never again use my own preparation for the baby, as I am convinced there is nothing so good as Baby's Own Tablets."

These Tablets are a gentle laxative and comforting medicine for infants and children. They are pleasant to take and are guaranteed to contain no opiate. If your druggist does not keep Baby's Own Tablets send 25c. to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y., and a full sized box will be mailed, post paid, to your address.

Crusty People.

Not bad people, simply crusty people. They would not lie or steal or defraud or malign; they scorn vice; they are upright in their dealings, and honorable in their lives. But, oh, how snappish, how cross to the children, how hateful! how hard to get on with! Sometimes they sulk, and you wonder what you have done to offend them. Sometimes they storm, and you wish yourself a hundred miles away. Sometimes they say disagreeable things before company, and the company fidgets and does not know where to look. Sometimes they make you speak several times, pretending they do not hear you. They are crusty; they blight the home; they ruin their own peace, and that of everybody around; they are like an untimely frost. For crusty people there is no excuse. One may govern words and looks if he chooses. One may refrain from needless rudeness. One may cultivate that gentle altruism which makes politeness habitual. And if one happen to be born with an infirmity of temper one may ask God's help to overcome the evil and seek the good.—Selected.

No good deed, no genuine sacrifice, is ever wasted. If there be good in it, God will use it for His own holy purposes and whatever of ignorance or weakness or mistake was mingled with it will drop away as the withered sepals drop away when the full flower has blown.—Frederic W. Farrar.



Ministers and Churches.

Toronto.

Rev. E. A. Wicher, of Claude, preached in Westminster church, Toronto, last Sunday.

Rev. Dr. McTavish conducted anniversary services in Knox church, Beckwith last Sabbath.

The Knox College Literary and Theological Society will hold an at-home on Friday evening December 12.

Rev. Prof. McLaren D. D., of Knox college, and Rev. Alex. Gilroy, of College church, conducted anniversary services in Chester church last Sunday. An effort is being made to wipe off the debt.

The Executive committee of the home missions met last week. Much routine work was put through. One feature of the meeting was the presence of the new General Secretary Dr. D. McLaren and the two synodical superintendents Dr. Carmichael and Dr. Herdman. These men have taken up the duty assigned to them with great confidence and energy.

The work in our North West has assumed dimensions that almost overpower and paralyze us. It is of vast importance that the English speaking people who are pouring into that country shall have the gospel preached to them, but perhaps a greater problem awaits us in the attempt to christianize and nationalize the foreign populations that are coming to us from all parts of the world. Great liberality, much self-sacrificing zeal and much prayer are called for from our church in carrying forward the mission.

(But for pressure on our space these notes would have appeared in an earlier issue of this paper.)

Manitoba Notes.

Rev. R. W. Craw, Kaslo, B. C., has accepted a call from Vernon, B. C.

Mr. Leslie has taken charge of the Presbyterian services at Headingly for the coming year.

Dr. Reid was re-appointed to carry on medical work in the Dauphin district and to continue school already begun.

A committee was appointed to investigate the condition of Doukhobors and Galicians and ascertain the way of educating them.

Rev. A. Hamilton, Bois-evean has been renewing old acquaintance at Whitewood and preached there one Sabbath during his holiday.

We note that Dr. McLaren was not permitted to leave Mount Pleasant without the warm expression of regret and tokens of esteem shown him by many of his congregation.

The synodical committee met in Knox church, Winnipeg on Tuesday evening last. Dr. Warden who was present recommended that more regular contributions be obtained to aid in home mission work.

The Rev. Mr. Farquharson, Pilot Mound, attended the home mission committee in Toronto. His pulpit was supplied by students from Manitoba college.

Mr. Alex. Dunn late of B. C., passed through Winnipeg on Thursday last en route to Princeton. It is understood he is taking a position on the staff of that institution.

Rev. Ledingham, of the Presbyterian church, has completed his summer term in Elkhorn; last Sunday evening, every available seat in the church being taken. This is Mr. Ledingham's second season at Elkhorn and his services have been much appreciated. He leaves to resume his studies at Manitoba college.

The Rev. W. B. Cumming, B. A., late of Nanaimo, who on September 2nd, was tendered a unanimous call to Knox church Carberry was formally inducted into the pastorate on the evening of October 1st. The congregation extended a royal welcome to its new pastor. In the absence of the Rev. Mr. Speers, the moderator of the Brandon presbytery, who was unable to be present, the Rev. T. C. Court, of Petrol, who has officiated as moderator, of the session, presided. The sermon of the evening was preached by the Rev. Mr. Loughheed, of Douglas, who took as his text the injunction "Go out into the highways and hedges and compel them to come in." The ordination service followed, and the Rev. M. Cumming

was formally welcomed into the Brandon presbytery by the moderator and members of the presbytery present. It might be mentioned that the Rev. Mr. Cumming preached in Knox church on Sabbath September 9th, and received an unanimous call from the congregation on the following Monday, and the call was sustained and arrangements made for the induction service on the following Tuesday, making a record for rapidity in ecclesiastic procedure.

Mr. Horesci, our Hungarian missionary reported to the committee in his work around Whitewood. He preached in three places with an average of 35 families at each place. A report was also received from Mr. Hamilton who has been doing special work for the H. M. committee in Minnedosa Presbytery. It was also decided to recommend the assembly's committee to open an office for church purposes in Winnipeg, Mr. Gordon, Dr. Bryce, Dr. Carmichael and Mr. Farquharson were appointed to support the resolution.

Last week was an important one in the matter of prohibition in Manitoba. At a convention held in Winnipeg it was decided to organize and nominate out and out prohibitionists in the various provincial constituencies of Manitoba. Mr. Spence was further instructed to prosecute his work with vigor.

The following resolutions received the sanction of the convention:

- (1) Pledge candidates to support prohibition or place a prohibitionist in the field.
- (2) Publish a paper to further these interests.
- (3) Convention to be held and organization proceeded with at once.

The committee reported favorably on the extension of the freedom to women, but this was ruled out of order by Rev. Dr. Stewart who presided over the meeting.

The opening of Manitoba college for the present season took place with Principal Patrick presiding. The others of the faculty present were the Rev. Dr. Bryce, the Rev. Dr. Hart, J. S. Will, registrar, Dr. McInnis and A. Calhoun. Rev. Dr. Hart was the speaker of the evening, and "spoke of the thirty years during which he had been associated with the college, the only senior member of the staff being Dr. Bryce." He told of the work of organization and of the early efforts that were so abundantly rewarded in later years. He paid a glowing tribute to the first chairman of the Board of Management Hon. A. G. Bammatyne. He told of the starting of the institution in Kildonan 1874, of its subsequent removal to Winnipeg, where it was situated on Main street; of the removal to the grounds now occupied in 1882; and of the erection of the structure that is now its home, ten years later. He took up the different departments of the work and showed that they had grown and strengthened. There have been 315 arts graduates of whom 45 were ladies since inception. He paid a high tribute to the late Dr. King, Dr. Black and Dr. Robertson, each of whom had been steadfast supporters of the college. In conclusion, Dr. Hart spoke of the excellent work which the midsummer theological classes had done, which would be discontinued after ten years of work, and be included in the regular arts term. Before the meeting closed Principal Patrick introduced the new Professor who takes Mr. Clark's place during his absence, Mr. Colquhoun of Queen's University. The meeting closed with prayer.

Ottawa.

Thank offering meetings were held in St. Paul's, St. Andrew's, Knox and Bank street churches last week in connection with the W. F. M. S.

All the Ladies Aid Societies have joined together in the "jam scheme" asking each family to give one bottle of preserved fruit for use in Protestant hospital.

The Presbyterian Ministers Association took place on Monday of last week. Rev. D. M. Ramsay occupied the chair. A discussion on the Referendum and Prohibition took place. Rev. Dr. Armstrong was elected president, and Rev. A. E. Mitchell B. A., secretary for the ensuing year.

Rev. R. E. Knowles of Galt, Ont., a former pastor of the church will give a lecture in the Stewarston church on Monday, Oct. 27th. His subject will be "Three Months in Europe." He will also preach at the anniversary services on Sunday, October 26th.

In McKay street church, New Edinburgh, Rev. Norman McLeod referred to the growth of the church and the progress which it had made in the past year. He also referred to the bountiful harvest which has blessed the people and for which the greatest thanksgiving should be given.

Rev. Dr. Armstrong, in St. Paul's church chose for his text the verse: "The earth was made for man." This was very, very fittingly illustrated in the coal strike which had just come to a termination. The earth, he said, was made for the benefit of the whole human race and not for a few to grow rich upon while others went in want.

In Stewarton Presbyterian church Rev. R. Herbinson referred to the recent settlement of the coal strike as one of the greatest causes for thanksgiving. The restoration of peace in South Africa, the abundant harvest and the general prosperity of the country was also among the greatest reasons for thankfulness.

The Thanksgiving services were well attended. In St. Andrew's church Dr. Herridge referred to the settlement of the coal strike. He dwelt at some length on the question and showed what misery had been obviated by its opportune settlement, for which devoted thanks should ascend to the Almighty. Garrett's Harvest Cantata was sung by the choir, Mrs. Darnley Bently taking the solo.

Rev. D. M. Ramsay at Knox church took as his text, "Husbandsmen shall receive the first fruits of his work." He enumerated the restoration of the King's health, the good harvest, the declaration of peace and the general good health enjoyed by the people. The settlement of the coal strike was also referred to, in which connection he remarked that we should be thankful that Canadians were in no way connected with the trouble.

Rev. Dr. Moore in Bank street church spoke on the advantages to be gained by the use and observance of Thanksgiving and other public holidays, which brought life in closer contact with religion through special services, tended to strengthen domestic ties; served as a convenient time for cultivating and keeping alive family traditions and afforded a good opportunity for the creation and strengthening of an intellectual patriotism. The collection was in aid of the Protestant General Hospital.

Northern Ontario.

The Harvest Home of Zion church, Angus, is announced for the 27th inst.

Rev. and Mrs. Paton have been warmly welcomed on their arrival at Angus. The ladies of the congregation prepared a sumptuous repast in the dining room of the manse, where the pastor and his family were cordially received by many of the congregation. Mr. Paton has entered in his work cheered by the knowledge that he will have the hearty co-operation of the people, both at New Lowell and Angus.

The ordination of Messrs. James Atkins, James Smart and Dr. Dunn, who have been duly elected to the eldership of Beeton Presbyterian church, took place on the evening of the 30th ult., the pastor Rev. P. Nicol, officiating. An appropriate address was afterwards delivered by Rev. J. E. Smith, of Clover Hill.

The Stayner congregation having called the Rev. W. J. Allison, a graduate of Yale, the Presbytery of Barrie, at a meeting held at Stayner on the 6th ult., sustained the call and ordered it to be forwarded to Mr. Allison. Provisional arrangements for his induction on October 28th, should he accept was made as follows: Rev. J. Borland, to preach; Rev. Thos. Paton, to address the people; and Rev. J. A. McConnell, the minister.

A successful concert in aid of the Boys' Brigade of Knox church, Copper Cliff was held at the end of last month. The feature of the evening was the drill exercises of the boys themselves. Under the able leadership of Mr. F. Lee, the boys have attained to great proficiency in their drill. There are few congregations outside the cities who can show a more efficient or better equipped brigade than the mining town of Copper Cliff. The concert realised between \$20 and \$25, which sum has been set apart as part payments of the rifles, lately secured for the boys.

C. E. Convention.

The fourteenth annual convention of the Ontario C. E. Union was held in Ottawa from the 7th to the 10th inst. The headquarters were fixed in Knox church but several meetings were held in Dominion Methodist church.

The attendance of delegates was good, the citizens turned out in goodly numbers, the programme was excellent and the interest was sustained to the end. Rev. Dr. Scofield was obliged by illness to cancel his engagement at the last moment. This was a serious disappointment but the executive proved equal to the occasion and in the end secured Miss Ben Orlie, daughter of the famous Jewish missionary, who entertained her audience charmingly with her illustrations of eastern manners and ideas.

It was very fortunate that Father Endeavor Clark was able to be present, fresh from a long series of journeys in the interests of the movement. He drew a full house on Tuesday evening for his description of various scenes he had recently beheld whereby was emphasized the international social value of Christian Endeavor. As you listen to Dr. Clark it becomes very evident that he was raised up to do this one thing. He would hardly have made his mark as a preacher, earnest though he is, but his services are invaluable to the organization which he had the honor to found.

Probably the man whose words were most eagerly listened to was Rev. C. W. Gordon. Mr. Gordon the speaker, hardly reaches the high level of Ralph Connor the writer, and it is probable that some were disappointed with his addresses but that would be the result of unwarranted expectations. In his style in his whole bearing it was easy to detect the note of distinction which makes him worthy to be called a true christian gentleman. On Thursday morning his subject was, The Chivalry of Jesus, and he handled it with grace and reverence.

Notable addresses were made by Rev. A. L. Geggie, the cheery pastor of Parkdale Presbyterian church, by Rev. Dr. Chown, the Methodist champion of prohibition and by Rev. Dr. Weeks, the spiritually-minded Baptist of Toronto. But indeed not a single address or paper of the whole convention was in any sense a failure.

Mrs. Clark presided with great tact at the junior breakfast and conference on Wednesday morning when various phases of junior work was discussed and many helpful suggestions given.

A very interesting item was the junior rally in the Russell Theatre on Friday afternoon. The spacious building was filled with the children and friends. The Junior Choir "looked lovely," the little girls all dressed in white and winning their audience by their bright faces and sweet voices. A patriotic exercise entitled, "Junior's Love of Country" was carried out very satisfactorily by the number of Local Endeavors.

Those who were detained in the city were sorry to miss the trip to Aylmer on Wednesday afternoon. There Dr. Clark, who is a native of Aylmer, unveiled a memorial window in the Presbyterian church to his father, mother and brother. Various appropriate addresses were made and in spite of the dreary weather the excursionists returned to the city in good spirits.

The executive of the local committee are to be congratulated on the success of the convention and it may be hoped that it will have served to rouse the waning interest in the society. Dr. Clark was careful to say with emphasis that the movement was not declining. One may rejoice to believe that the number of endeavors is increasing throughout the world but it cannot be denied that the zeal of many of the older societies has grown cold and greatly needed such a stimulus as an enthusiastic convention may communicate.

Western Ontario.

The Rev. A. J. Mann, B. A., Eramosa, preached in Mimos on the 12th instant.

Rev. Mr. Johnson, of Preston, is occupying the pulpit of the Millbank church.

Rev. F. H. Larkin, of Seaford, conducted anniversary services in Belgrave church last Sabbath.

Rev. Jas. Barber, of Forest, has been called to Russell, Man. The stipend offered is \$1,100 and a manse.

The choir of Barrie church announce a concert by the famous Westminster Abbey Coronation choir on the 4th of November.

Rev. Dr. McCrae, of Westminster, has just returned home after a visit to the Pacific coast. One of his sons, who has been unwell for some

time, accompanied him from British Columbia. While in Vancouver the doctor preached with much acceptance in St. Andrew's church.

Mr. W. W. McLaren of Knox College, took the services last Sunday for Rev. H. D. Cameron, of Alandale, who preached anniversary sermons on that day at Bradford.

Rev. Dr. Battsby, of Chatham, has just celebrated the twenty-fifth anniversary of his induction to that church. He was presented with a purse of gold, a beautiful bouquet of twenty-five roses and an address by Rev. J. C. Tolmie on behalf of the congregation. The speakers of the evening were Rev. W. E. Knowles, Rev. J. C. Tolmie, Rev. Dr. Jamieson of Blenheim, and Rev. Dr. Battsby.

Rev. J. G. Scott, B. D., of Brantford, preached at Hamilton on the 12th instant, on the seventeenth anniversary of the opening of Wentworth church, with great acceptance. Rev. A. McWilliams, B.A., filled Mr. Scott's pulpit in Brantford. Wentworth church, under the pastorate of Rev. Mr. MacWilliams, is doing a good work. The congregation is steadily growing, and the Sunday School is one of the largest in the city, the superintendent of which is Mr. W. R. Leckie.

At a largely attended and harmonious meeting of the congregation of Knox church, Hamilton, a unanimous call was extended to Rev. E. A. Henry, pastor of the First church of Brandon, Manitoba. Six names were placed in nomination, and a ballot taken on them, the lowest being dropped each time. On the final ballot Mr. Henry had a majority of 69 on a total of 310 votes, and a motion to make the call unanimous was carried. The stipend will be \$2,200 with six weeks vacation.

Mr. R. J. Wilson, who has been the popular assistant to Rev. Dr. McMullen, pastor of Knox church, Woodstock, said farewell to the congregation Sunday night. A large congregation was present to hear his last discourse. The text was "I write unto you, young men, because ye are strong," and from it Mr. Wilson developed many thoughts appropriate to a closing sermon. In closing, he referred to the pleasant relations that had always existed between himself and the congregation, and expressed regret at the severance of the ties that had been formed during his stay. Mr. Wilson has returned to Knox College to complete his course there.

The nineteenth annual meeting of the Stratford Presbyterian Women's Foreign Missionary Society was held in Knox church. The past year, as shown by the various reports, has been one of marked success. About one hundred new members were added, and the contributions were larger than those of the previous year by \$212.45. The secretary-treasurer of the supply committee reported that eighteen bales of goods had been sent to the Northwest during the year. The total value was \$503.62. In the presbyterial treasurer's report the total collections were shown to be \$1,628.78. The officers were re-elected by acclamation: Miss Macpherson, Stratford, President; Miss Rennie, New Hamburg, recording secretary; Miss Hamilton, Stratford, corresponding secretary; Miss Moderwell, Stratford, supply secretary; Mrs. Gibb, St. Marys, treasurer. The vice-presidents were elected by ballot, as follows: First, Mrs. Hislop, Stratford; second, Mrs. (Rev.) A. Grant, St. Mary's; third, Mrs. (Rev.) R. F. Cameron, North Easthope; Mrs. (Rev.) T. A. Cosgrove, St. Marys. Rev. A. B. Winchester of Toronto, addressed the evening meeting.

Presbytery of Bruce.

Presbytery held a special meeting at Paisley on the 7th Oct. to consider a call from Wolds-ville and Newbury in the Presbytery of London, to the Rev. S. D. Jamieson.

Presbytery of London was represented by Rev. James Wilson, of Glencoe, and there was a large deputation from Mr. Jamieson's pastoral charge. All the circumstances in the case were very fully presented on both sides, and the people to whom Mr. Jamieson has ministered for the past three years were as anxious to retain him as the others were to have him translated. Mr. Jamieson having intimated his desire to accept the call, the Presbytery agreed to his translation, which is to take effect on the 19th Oct.

Presbytery met at Hanover on the 9th Oct. for the induction of Rev. A. L. Badge, formerly of Presbytery of Sarabia. Mr. Badge received a very hearty welcome from the people of his new charge, and enters upon his work there with bright prospects of a successful pastorate.

Eastern Ontario.

The annual missionary services were held in the Vankleek Hill Church last Sabbath.

Rev. James Cormack of Maxville preached for Rev. H. McKellar, at Martintown last Sabbath.

Rev. D. D. Millar, pastor of the Hawkesbury church fell on Wednesday last week and broke his arm.

In St. Andrew's church Almonte, anniversary services were held last Sabbath conducted by Rev. Dr. Jordan, of Kingston.

Rev. Mr. Woodside, of Carleton Place, will preach anniversary sermons in St. Paul's church Athens, on Sabbath Oct. 26th.

Rev. Mr. Elmhurst, of Admaston, conducted the service in Melville church, Eganville, on Sunday morning on behalf of the Women's Foreign Missionary Society.

Rev. Dr. Hutchison, who preached so acceptably in St. Andrew's, Carleton Place, the last two Sabbaths, left for his home at Brechin. Rev. Mr. Woodside filled his own pulpit last Sabbath.

A well attended social under the auspices of the W. F. M. S., was held in MacLaren Hall, Alexandria. During the early part of the evening an interesting lecture on Corea, was delivered by Rev. Mr. Harkness, of Cornwall, who for several years labored as a missionary in that eastern country.

Rev. Colin Campbell, who many years ago bore his entering the ministry, resided in Eganville was a visitor there last week. He came to spend a day or two with the family of his late brother (Rev. J. C. Campbell), before going to New Denver, B. C., where he will take the pastorate of the Presbyterian church.

Knox church Camden, was re-opened, after being thoroughly renovated last Sunday. Rev. M. MacGillivray, M. A., of Kingston preached in the morning, Rev. Mr. Weatherill in the afternoon, and Rev. James Wallace, M. A., of Queen's College in the evening. On Monday a social gathering was held.

Rev. W. Guy, B. D., of Bath, occupied the pulpit at Napanee on Sunday morning and evening. The pastor, Rev. W. W. Peck, is Moderator of the session at Picton during the vacancy, and communion dispensed there. On Monday evening a congregational meeting was held to extend a call.

The good people of St. Paul's church, Winchester, are considering the building of a manse for their minister. Their church edifice is one of the nearest and most commodious in Eastern Ontario, and a new manse would make their church property very complete, as well as enhance the comfort of the minister's family.

Barrie Presbytery will meet in the Presbyterian church, Stayner, on Tuesday Oct. 28th at 1.30 p. m., for the examination of Mr. W. T. Allison and if examination be satisfactory, for his ordination and induction into the pastoral charge of Stayner and Sunnidale Corners.

Ottawa.

Rev. Dr. Moore preached at both services on Sunday in Bank street church.

The congregational meeting to consider Dr. Moore's resignation and appoint delegates to the Presbytery will be held on Thursday night.

In the absence of Rev. A. E. Mitchell in New York, the service on Sunday morning in Erskine church was conducted by Rev. Jos. White, a former pastor. Rev. A. S. Ross of Westboro' preached in the evening.

SPECIAL TO MINISTERS.

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

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President. Manager

The Rev. Silas K. Hocking.

BY ARLEY LANE.

Not a seat vacant, said the brother at the door. The floor was full, and despite the general instructions of the police the aisles also were full of chairs. The faraway gallery was crowded, likewise the steps to the gallery. Fact was, continued the brother, that twice as many people as the place would hold had arrived an hour before the time announced for the commencement of service. Herein lay suggestiveness. I asked him whether the people had come to worship God or to hear the celebrity? He smiled, and said that God alone could tell. Asked whether the Baptists were heavy novel readers, and whether the general body approved of novel-writing pastors, he smiled expressively and said that times changed, and men must change with them. Asked whether this sort of opportunism was openly preached from the pulpits of the faith, or tacitly adopted as an essentially worldly course which should be kept in the background, he smiled a third time with more expression than ever, and said that, now he came to think of it, there was room for one on the chancel steps. Would that do? If so, and a side door were not finally closed—

In two minutes I was squatting on the friendly steps, looking at the small of the preacher's back through an atmosphere like that of the kitchen on an old-fashioned washing day. Truly the preacher's reception was not wanting in warmth.

He turned toward the organ while a hymn was sung, and then I perceived that he had reached the fifties; that he was tall and thin; that he was slightly bald; had a healthy complexion, an aquiline nose, and a beard that would have done honour to General Booth, or Shylock, or Father Christmas, or Father Abraham. Perched in the pill-box pulpit he seemed to the manor born. Methought I divined his early history, the history of many a good man and true, especially among the Non-conformists, those happy professors of the highly developed, old-fashioned conscience, which they claim as the true origin of the greatness of England. After the hymn came prayer; a prayer that was in a measure a sermon on the efficacy of prayer. We did not pray as we ought; how strange, when the Lord, the Omnipotent, waited to give all we asked. Men need lack nothing; what they wanted was prayer and faith. Not only people but pastors came short in this matter. There need be no empty churches; all could be filled with faithful prayer.

The formal preliminaries having been performed, we settled for the sermon. The gas was turned down, while the preacher stood up. His text, he said, would be found in Malachi. Here the congregation did a great turning over of leaves. Clearly the good Baptists were verifying the text, and my respect for them rose proportionately. They actually knew the location of Malachi, perhaps of Habakkuk, possibly of Obadiah; wonderful acknowledgments to him who only knows the whereabouts of Genesis and Revelations. Will a man rob God? read out in determined tones, the Rev. Silas K. Hocking. Then more resignedly he repeated the question. Will a man rob God? Afterwards he paused a moment to allow the text to sink into our minds (if any), and to take our measure and the nature of the general environment.

* * *

Mr. Hocking restrained himself at first, stating his case in a judicial way. As he warmed he began to swim, uniting his hands in front and striking out like Holbein crossing the Channel. His next stage of heat saw him cutting down oaks like a pioneer in a primeval forest. Subsiding into comparative gentleness he commenced sowing, gently dropping seeds from his right hand, whether wheat, or tares, or turnips was lost in conjecture. Warming again, he brandished an imaginary sabre and hewed his way through hostile legions like a Light Dragoon. How could a man rob God? he asked, in comparative calm. Did not God give us all? Had we anything but what God gave us? No. How then, could we rob God? By withholding His due! Could a man rob his wife who was dependent on him for everything? When he gave her food clothing, shelter? Yes; there were more things than money and money's worth. There was companionship, sympathy, love. In like manner we could rob our children, though they had nothing. A woman who wasted her time and thought on dress and company was a robber. Children needed more than food and discipline. They need love and had a right to it. Without it they grew up cold, hard, morose. We wedded them love.

* * *

And children owed love. They were expensive luxuries, but if they loved us we were more than repaid. Was there any young man present who came from the country, and who was a little careless about writing to his mother? Let him write her that very night, and let him be sure to make the mother feel that he loved her. That would be a precious letter; no young man, devoid of the experience of life, could know how precious. The older we grew the more we prized our parents.

The human race needed for its full moral development more love. Other things essential: love supreme. Think how much was comprised in that one word—Love!

If we did not serve God we robbed Him in the most vital sense of the word. If we put business or pleasure first we were robbers of God? Anything beyond hunting up our smallest change for the collection?

The Reverend Silas was pungent, piquant, practical, and pleasant. I have not read his novels, my conception of the religious love-story being derived from the Sunday magazines of my early days, in which the lovers mostly conversed of the respective states of their respective souls from the post-sermon point of view; proposing, accepting, and kissing between texts, and bringing up a large family, principally as it seemed on religious tracts. But if Mr. Silas K. Hocking can write as well as he can preach, I should have no objection to number myself among his disciples. Meanwhile, he must be content with a following which, according to the publishers, is more than twice as large as that of Miss Marie Corelli.

Health and Home Hints

Candied Lemon Peel.—Remove the peel in spiral form and cook until it is tender, changing the water several times. When done drain and roll in flour. Make a syrup of water and sugar and when it boils drop in the peel, cooking it until it is clear. Remove from syrup and place on dry plates in a warm, not hot, oven, for an hour or more. Orange peel may be candied in the same way.

HOW RELIEF CAME.

An Interesting Story From An Icelandic Settlement.

From the Logberg, Winnipeg, Man.

The readers of Logberg have long been familiar with the virtues of Dr. Williams' Pink Pills through the well authenticated cures published in these columns each week. Many of our readers are also able to vouch for cures which have come under their own observation. This week "Logberg" has received a letter from one of its readers, Mr. B. Waiterson, a prosperous farmer living at Bru, in which he gives his own experience in the hope that it may benefit some other sufferer. Mr. Waiterson says: "Some years ago I was suffering so greatly from rheumatism in my limbs that I was for a long time unable to do any work. I tried in many ways to obtain a cure, both by patent medicines and medicine prescribed by doctors, but without obtaining any benefit. I saw Dr. Williams' Pink Pills advertised in the Logberg as being a cure for this trouble and determined to give it a trial. I bought a dozen boxes and before half of them were used I felt a great change for the better. This improvement continued from day to day, and before I had used all the pills I was completely cured. Since that time I have never had an attack of this trouble. After this I used the pills in several other cases and no other medicine has been so beneficial to me. I feel it my duty to publicly give testimony to the merits of this wonderful medicine so others similarly afflicted may be led to try it."

If you are weak or ailing; if your nerves are tired and jaded, or your blood is out of condition, you will be wise to use Dr. Williams' Pink Pills, which are an unfailing cure for all blood and nerve troubles. But be sure and get the genuine, with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

Dressing for Vegetable and Egg Salads.—Mix the yolks of three eggs with two teaspoonfuls of salt, one tablespoonful of sugar, one teaspoonful of mustard, and half a salt-spoonful of paprika. Beat well, then add two tablespoonfuls of melted butter, a cup of thick cream, half a cupful of hot vinegar, and the whites of three eggs beaten stiff. Cook over hot water, stirring continuously till of the consistency of soft custard. Keep in a glass on ice, and this dressing will be good for several weeks.

Peach Sponge.—To make peach sponge, pare and remove the stones from one pound of nice ripe peaches. Boil together half a pound of sugar and half a pint of water for just a moment; skim and add the peaches. Cook two minutes; take from the fire and press through a sieve; add the juice of one lemon. Stir in half a box of gelatine that has been soaked in half a cupful of cold water for half an hour; stir until the mixture begins to congeal, and then fold in the well-beaten whites of three eggs. Turn into a mould, and stand at once in a cool place. Make a sauce from the yolks of the eggs, three tablespoonfuls of sugar and a pint of milk. Cook as you would a soft custard. Add a little grated rind of a lemon, and stand the mixture in a cool, dry place. Apples, pears or any other small fruits may be substituted for peaches.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

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

SYNOD OF HAMILTON AND LONDON.

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

Huron, Brucefield, 14 Oct. 10 a.m.
Sarnia, Sarnia, 23 Sept. 11 a.m.
Maitland, Brussels, 16 Sept. 11 a.m.
Bruce, Paisley, 2 Dec. 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

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

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

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
Inverness, Whycomough, 2 Sept., 11 a.m.
P. E. I. Charlottown, 4 Nov.
Pictou, New Glasgow, 4th Nov. 1 p.m.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Mild. Musgloot, 10 Sept., 2 p.m.
Halifax, Chalmers' Hall, Halifax, 26th Feb., 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, Oct. 21.
Miramichi, Chatham, 24th June.

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c	" 105 leaves "	1:30 p.m.
c	" 106 arrives "	8:00 p.m.
d	" 107 leaves "	9:30 a.m.
d	" 108 arrives "	6:45 p.m.

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