

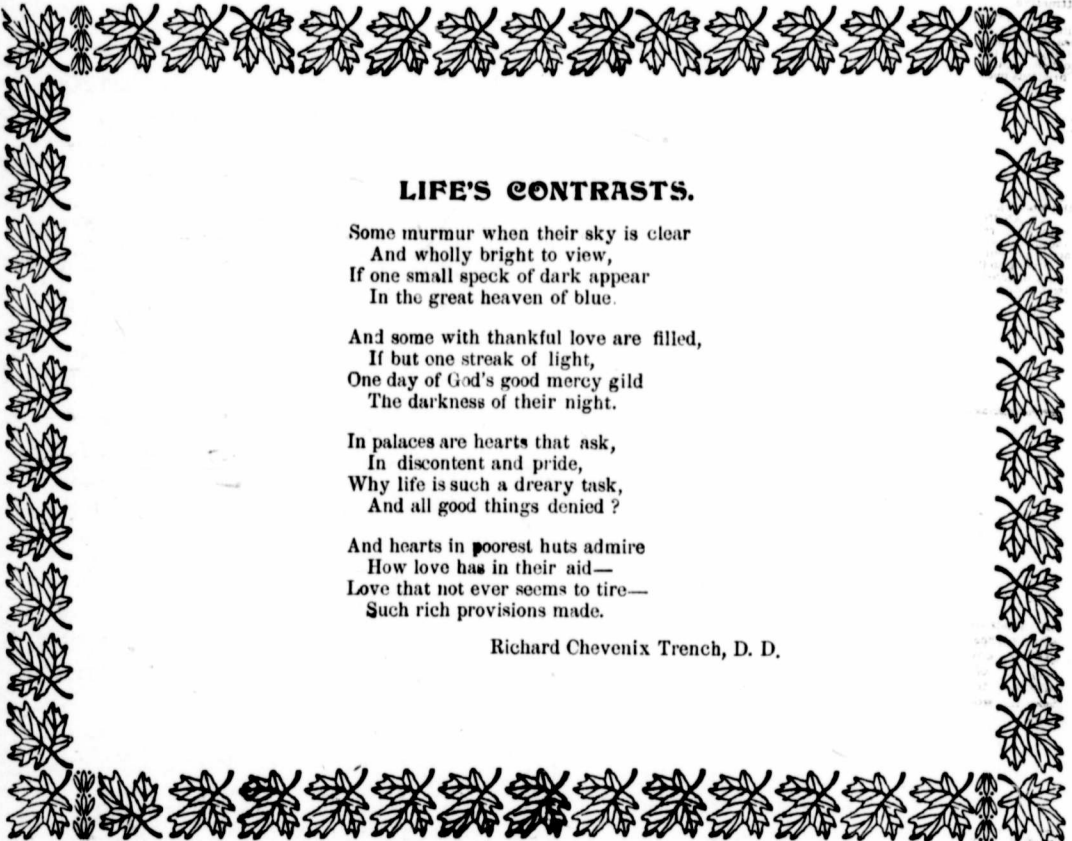
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LIFE'S CONTRASTS.

Some murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In the great heaven of blue.

And some with thankful love are filled,
If but one streak of light,
One day of God's good mercy gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied?

And hearts in poorest huts admire
How love has in their aid—
Love that not ever seems to tire—
Such rich provisions made.

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MARRIAGES.

On Oct. 21, 1903, by the Rev. A. J. McGillvray, at the home of the bride's parents, Edward A. Gibson, of the Canadian Savings and Loan Company, to Gertrude C. Stephenson, eldest daughter of Mr. and Mrs. John Stephenson, 308 Oxford street.

In Seaforth, on Oct. 15th, by Rev. F. H. Larkin, Mr. Charles Aberhart, druggist, to Miss Helen Penman, eldest daughter of Mr Robert Jones, all of Seaforth.

On Oct. 21, 1903, at the home of Mr. D. W. Clark, 472 Dundas street, Toronto, by the Rev. H. A. Macpherson of Chalmers church, Mr. Arthur H. MacLaughlan to Miss Elizabeth Duncan, both of Toronto.

At Cornwall, on the 13th inst. by the Rev. Dr. McNish, David Alexander Coleman, to Bella Grant, both of the Township of Cornwall.

On Thursday evening, Oct. 15th, at the manse, by the Rev. Alex Gilray, pastor of College Street Presbyterian Church, Mr. George E. McIntosh, of Forest to Miss Helen Murray, of Toronto.

On Sept. 29th, by the Rev. Alfred Gaudier, Gordon D. Kennedy of Pary Sound to Della M. Anderson of Waubausheue.

On Oct. 5th at the residence of the bride's father, McDonald's Corners, by the Rev. W. A. Guy, B. D., Miss May Gardner, to Albert Downing, M. B., of Bruce Mines, Ont.

At Bath, on Thursday, Oct. 5th, Rev. W. A. Guy, Presbyterian Minister at McDonald's Corners, to Grace T. daughter of Mr. and Mrs. D. T. Rouse, Bath, by Rev. Dr. Milligan, Toronto, uncle of the bride assisted by Rev. R. H. Fotheringham, Bath.

At St. Andrew's Church by the Rev. Armstrong Black, D. D., on the 12th of Oct., 1903, Archibald Graham Thompson, to Laura O'Neil, daughter of James O'Neil, Ireland.

DIED.

At Mhow, India, of bubonic plague, on Monday, Oct., 19th, Edna, the beloved wife of Rev. J. R. Harcourt, of the Central India Mission staff

At 11 Queen's Park, on Tuesday, the 20th of October, 1903, Alexander Manning, in the 85th year of his age.

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Note and Comment.

Knox, the newly organized Presbyterian congregation at Glace Bay, C. B., has cabled Rev. Wm. Meikle, evangelist, to be pastor. The salary promised is \$1200 with manse.

It is proposed to construct a railway from Halifax on the Palestine coast to the Sea of Gennesareth, taking in Nazareth and other towns in Galilee. It will be controlled by Germans.

Twenty years ago there were 22 ministers and missionaries with 1,153 communicants in connection with the Presbyterian church in the North West. To day there are 400 ministers and missionaries with a membership of 23,000 while from 40 to 50 new fields requiring workers were organized last year.

Last year the contributions of the Methodist church in Canada to Missions, Home and Foreign, amounted to the very handsome sum of \$330,347. The Guardian expresses the hope that soon half a million dollars shall be the mark aimed at. The contributions of Presbyterians in Canada last year amounted to \$270,000. Presbyterians will have to do some hustling.

Rev. Dr. Torrey and his singing companion, Mr. Alexander, some time ago returned to Great Britain, where they are now carrying on a vigorous evangelistic campaign. The London Presbyterian says they "have done a great work in Liverpool," adding "In every place where these evangelists have been a certain robustness seems to characterize their converts. That indicates work which will last."

When Stanley passed through the African territory from east to west and came out by the Congo to the Atlantic ocean, he said that the natives of the Congo basin were more like demons than like human beings. To day there is a church of 2,000 members at Banza Manteka, and every member of the church is pledged to total abstinence from intoxicants.

The Basuto Mission, (South Africa), a jewel in the crown of French Protestantism, has now 14,163 souls in membership, of whom no less than 1,492 were added during the year. There are also 7,352 candidates for baptism throughout the country, and 12,734 children at school. The whole population of Basutoland amounts to 272,770. Last year, by the aid of the London Auxiliary for the support of native Basuto evangelists, no fewer than 27 new out-stations were started.

The Southwestern Presbyterian has the following: "Another heart-warmer came to us the other day. It was a letter from a noble Texas woman, apologizing for her delay in paying for the paper, appreciating its waiting, and as a proof of her kind feeling paying not only for the past but for nearly two years to come! If the patrons of all papers knew how much pleasure they give by such words and acts they would feel well

rewarded for their thoughtfulness." "Heart-warmer" is a unique phrase. It will appeal powerfully to many a harassed newspaper man.

A short time ago a letter was received in Montreal from Rev. W. R. McKay, who went out as a Presbyterian missionary to Macao, China, a little over a year ago. The letter told of open doors in that the need for more missionaries and money. Aid was urged on behalf of a city of 100,000 people, where are found 100 Christians, who have themselves raised some \$1,500, and have asked him to occupy the field, and with half as much more in addition erect a church, school and missionary's rooms. Mrs. McKay is teaching the daughter of the famous reformer, Kang Yu Wei. There is no failure of missionary work among the Chinese, either in Canada or China.

Early in October a Chinaman in Montreal had both feet cut off by a street car, owing to his having accidentally fallen on the track. The hero of the occasion was Miss Ethel Sanders of Athelstan, a nurse in training at the General Hospital, who with her own hands applied pressure to the arteries and staunched the flow of blood until the arrival of a doctor, who told the young lady she had saved the Chinaman's life. Honorable mention of Miss Sanders' action has been made in the newspapers and her promptness to afford the sufferer relief, pending the arrival of the doctor, has awakened hearty appreciation and gratitude among those attending the Chinese mission schools in Montreal.

Miss McCully, of Truro, N. S., now connected with the Canada Presbyterian mission in Korea, is about to publish a biography of Rev. W. J. Mackenzie, the first missionary from Canada to that strange land. She was to have followed him to become his wife when he should have become settled in mission work, but his illness and untimely death prevented. Miss McCully, however, went to Korea, about the time that Messrs. Grierson, Foote and McRae went out, and is now doing excellent work in connection with the mission. She will undoubtedly produce an interesting work which will awaken fresh interest in Korea and mission work there.

There are some places in which prohibition does prohibit. This fact was declared respecting Charlottetown, P. E. I., at the recent meeting of the Presbyterian synod of the Maritime provinces. Rev. D. B. McLeod, pastor of Zion church, said that prohibition is successful all over the island. He said there were undoubtedly obscure "dives" where liquor could be secured but let any man go out to get a glass of brandy, and he will find out that Prohibition is a reality. Mr. Macleod added that a traffic which had its roots struck deeply in the city for over a hundred years could not be wholly wiped out at once. Perhaps it will hide in slums and sneak-holes for ten or twenty years to come; but it is disgraced, condemned and bound to perish.

The Presbyterian church of the United States has appointed a Director of Bible Institutes. The new officer is to assist and direct in cultivating "that study of the Word of God which may encourage the spirit of evangelism. He is to act in harmony with the Evangelistic Committee of the Assembly. The appointment is new. The field is inviting. It is intended that the serious and earnest study of the Scriptures shall be pressed as never before throughout the church on old or young. It is remarkable that the man chosen for this difficult post is not a minister of the Presbyterian church but of the Reformed Episcopal church, the Rev. James M. Gray, D. D., of Boston, a well known expert in the exposition and teaching of Biblical truth. The experiment is interesting, and there is reason to hope that it will turn out a very decided success.

A little over a year ago considerable interest was aroused in scientific and humanitarian circles by the announcement that a Prof. Atwater had declared that there was food value in alcohol. It now transpires that the professor was very guarded in his statement. He has since made a full report on the subject. The food that he finds in alcohol is very insignificant, and except in the smallest doses quite overbalanced by the poison in the stuff. There is nothing about alcohol that meets the ordinary uses of nutriment, for it will not prevent fatigue nor keep the body warm. In fact its sole availability as food is in certain cases of bodily disorder when a physician might prescribe it. As emphatically as a scientist could be expected to speak, Prof. Atwater says: "Healthy people, and especially young people, act wisely in abstaining from alcoholic beverages." It is stated in the most uncompromising way that anybody who drinks liquor puts himself in the gravest danger of taking consumption and other infectious diseases.

That the great American railroads—whose management some time ago issued orders calling for strict sobriety on the part of their employees—would allow these orders to become a dead letter, is negated by subsequent action. The Chicago Interior produces new evidence that the "captains of industry"—as railway managers and directors are sometimes styled—are quite determined as to carrying out their policy. The Wabash, Rock Island and Alton roads have issued new orders more stringent than ever before, forbidding not merely the use of intoxicants but even the frequenting of saloons. In several instances these roads have proved that they meant precisely what they said by discharging employees of long service who were not accused of drunkenness but only of going where liquor was sold. It is said that all the other Western roads will soon take the same stand. The specially encouraging thing about the whole development is that public opinion seems to support it absolutely; not even drinking employees are able to deny that the rule is necessary as well as right and equitable. It would be a good thing if the management of Canadian railways, including the government roads, would adopt and enforce a similar policy.

Our Contributors.

A Jew's View of Judaism.

The following extract from an article in "The World To-day," on the Future of Israel by Israel Zangwill will, we are sure, be interesting to many readers. Mr. Zangwill is well known as an able writer of novels, one of which, in this connection, deserves special mention, namely, *The Children of the Ghetto*, a remarkable book which gives a real revelation of the life of the modern Jew. He is a loyal Jew and an enthusiastic Zionist. The following statement from his pen is, to use Carlyle's phrase, "significant of much." It is worthy of careful consideration by all who take an interest in the present relationship between Jew and Christian.

"But there is a force that is greater than might, it is love. Ever since the eighteenth century this force of love has been acting on the Jewish people. With that epoch of revolution and its quickened sense of the human brotherhood, began the break of the Ghettos in western Europe. The Jewish clans, invited outside their high walls and admitted gradually to the civic life of Christendom, permitted to despecialize themselves from commerce and brought into contact with modern critical thought, found themselves exposed to a double disintegration. They were undermined from within and absorbed from without. Gone—at least from those educated in the general European schools, was that naive sustaining occupation of their superiority, their providential mission. The great achievements of Christendom, not only in the spiritual domain, but in the realm of arts and letters, became clear to them. The reason for their isolation seemed obsolete. A process of interfusion set in. It was not always admirable. With many, acceptance of Christianity was a weak concession to the tyranny of society, which has in no country ceased to penalize Judaism. For the Jew's loss of his old faith was not necessarily compensated by a new belief, and conversion—especially in Germany—was more often a mark of indifference than of illumination.

But the freer the Jew is left, the more he tends, if not towards Christianity, towards a broader view of it and towards the acceptance of Christ in the apostolic chain of Hebrew prophets. The modern Jew is a pro-Christian, only too eager to admire the ideals of whatever nation he lives amid, only too uncritical. There can be little doubt therefore, that were the Jew left to himself and given a free run in Christendom and free elbow room, he would, in the course of a few generations, be practically merged with his environment.

For this consummation, however, Christendom is too unchristian to wait. It requires three or four generations after the first emancipation, and before these generations are up something is sure to happen to throw the Jew back upon himself; the Dreyfus case is what Bacon calls an "ostensive instance." But apart from such unpredictable particularities, it may be prophesied generally that with such a good "whipping-boy" as the Jew ready to the agitator's hand, no economic or other crisis will pass in any country without its Jews being called to account for it. It is a notorious device of state craft to divert attention from internal evils by foreign affairs and the Jews are a quasi-foreign body provided at home in default of a better cover.

These outbreaks of anti-Semitism, these incipient persecutions will always be answered by reactionary rigidescence in the Jewish ranks.

Moreover, of the eleven millions of the race only two millions at most are subjected to the relaxing influence of sunshine and liberalism. Only two-elevenths of the loose power are in danger of evaporation. With more than half of the Jewish people penned in the Russian pale, periodically liable to massacres, such as that at Kishineff, the happier minority is kept, if only by sympathy, from deserting the miserable majority. Two opposing forces are thus at work upon the Jew, the wind and the sun. The gable end thrown open for a moment in the burst of heat, is buttoned tighter the next before the biting blast. Even were the sunshine as constant and ubiquitous as the race this stubborn life-force might not necessarily relax before it, since there would always be local differences of temperature and local variation of resistance and any remnant in any country would be sufficient to restock this eternal people. But considering how fitful and evanescent this sunshine is at its best, how swiftly veiled by regathering clouds of prejudice—note even in free England the outcry against the alien—considering, too, that the bulk of the race is still immured in the Dark Ages, it may safely be prophesied that the people whose obstinacy was already denounced by the Roman writers will long continue to persist in comparative isolation, however its religion becomes modified, as it cannot fail to be vitally modified, under the influence of thought and freer life conditions."

Literary Notes.

Browning and the Christian Faith.

Guidance from Browning in matters of Faith, by John A. Hutton, M. A., Oliphant Anderson & Ferrier, Edinburgh 2/16.

This neat volume contains four lectures on the above subject by a Christian minister who knows well the intellectual difficulties that have to be faced by thoughtful young men and who has found in the careful study of Browning's works inspiration and strength in facing these difficulties. He says "Those who are themselves indebted to Browning for a solid or sufficient footing in the deeper things of life will not consider any book superfluous which has as its one sincere idea and reason not to estimate the poet or to admire him but simply to urge his message as offering in these days of ours a basis and motive for faith, hope and love." The four chapters are entitled: *The Case for Belief*, *The Soul's Leap to God*, *The Mystery of Evil*, *The Incarnation*. Thus they deal with central themes and show both the author's living faith and his insight into the teaching of Browning. The following extract will give the readers of this notice a fair specimen of the treatment and style:

"Speaking for myself I shall never cease to be thankful for the guidance which I have received from Robert Browning in this great matter of faith. It was a great blessing—in which I wished to see the hand of God—that just as I reached the age when a man should begin to think for himself, the age when he becomes aware, perhaps of the apparent contradiction between faith and the world, when the instinctive confidence of

childhood needs to be reinforced by some belief which satisfies both mind and heart—it was a great blessing that just then I opened "Browning." He knew my difficulties, and he showed no weakness toward "my sins and faults of youth." He taught me that the pure in heart alone see God. That God is silent to those who will not bring heart as well as mind, their whole emotional and moral life, as well as their powers of thought to the contemplation of the Unseen. He made me aware of the meaning of these words—"by faith we understand that the worlds were made by God." That we understand—by faith. It was a good thing to be compelled to pay the penalty of thought and intense imagination before accepting peacefully and for ever those supernatural facts which rise to our minds when we think of God—The Father, Son and Holy Ghost. It was a good thing that one was not allowed to receive the things of faith on mere heresy, but only after the pains of thought and feeling. It was a good thing that those supernatural truths—those truths concerning God which lie at the heart of the Catholic Creed—should have come home to a man only when his heart and mind have become alive to the awful creed of God. Otherwise, one might have received those great truths as mysteries altogether remote from our actual life and not to be embraced by the living heart and flesh. All that we believe concerning God must indeed be full of mystery, but Browning—I speak for myself—has done much to make the mystery no more a mystery of darkness but of light. He helps one not only to believe the ultimate matters of faith, but to imagine them. Take the doctrine of the Incarnation. Christians confess that Jesus Christ, the Son of God, took on flesh and became man that he might bring us to God. They confess that Jesus Christ came out from God, and was eternally in the bosom of God. That is what the church asserts in the doctrine of the Incarnation. And now, how hopelessly mysterious it all is. How our poor minds, however willing, break down as they try to comprehend all that such faith implies. That the Almighty God has had with Him from all eternity, another His like and equal; that in the fulness of time He came out from God and walked for a space on the earth—how hard and impossible to realize it. Yet such is the stupendous fact which the doctrine of the Incarnation asserts. Now, I rise from another long study of Browning, thoroughly convinced that he for one held that faith in its essence, with his whole strength. He may have taken hold of this belief with the clutch of despair and death. He may have flung himself into the arms of it only when he became aware of the abyss which awaits for him and for us all if such a faith be not true. He may have rushed into belief in sheer horror of the blank alternative. But even were we to admit that, it would not weaken his testimony. The things of God are never learned easily; they come to us first time in hours of darkness and necessity. They come at our cries and prayers, however mildly they may remain with us in after years. They come to us at first through pain and certain solitude of the soul. It may be well that Browning was led seriously to believe in the Incarnation, in the first instance, because he felt that some such overwhelming proof of God and of His love was needed to outweigh the appalling misery which he found in the world as it is. He himself confesses more than once that it is only his faith in God, as God has revealed Himself in Christ, which stands between him and despair.

"I can believe this dread machinery
Of sin and sorrow would confound me else
Devised—all pain at most expenditure
Of pain by Who devised pain."

That is to say, the burden which falls upon his spirit as he beholds the suffering and the incompleteness here, is relieved and can at least be borne when he remembers that God Himself has entered into the region of pain, "bearing our sins and carrying our sorrows." In "A Death in the Desert" we have the same confession, that all is well if in Jesus Christ men saw for once the face of God.

"I say, the acknowledgment of God in Christ Accepted by thy reason, solved for thee All questions in the earth and out of it."

Eleanor Lee, by Margaret E. Sangster. Price \$1.25, Fleming H. Revell Company, Toronto. This is the story of a girl's married life told in an interesting manner, and with the good literary style peculiar to Mrs. Sangster's writing. Eleanor is a true and beautiful character whose nature is not embittered by the trials she goes through on account of the weakness of her husband who is addicted to the occasional abuse of stimulants. The volume is a handsome one, bound in dark green cloth, while the letter press is clear.

More Five Minute Stories by Laura E. Richards, price \$1.00. Dana Estes and Co., Boston. Miss Richards needs no introduction to children. For years she has been a favorite writer for girls and each new book from her pen is warmly welcomed. This collection of short stories some in prose and others in verse, with their many illustrations, will delight both children and grown-ups, for each story is just the right length to be read aloud without tiring either reader or hearer, and there seems to be a story for almost every special occasion. We commend this book heartily to our readers.

Lord Dolphin, by Harriet A. Cheener, 40c. Dana Estes and Company, Boston. This dainty little volume with its pretty linen cover and its half dozen illustrations, will make a charming gift book for any child. In it the Dolphin tells in a most realistic manner the story of his own life from the time that he was born in the Mediterranean Sea till he once more succeeded in reaching that refuge after being exhibited for some time in the New York Zoo. He gives a great deal of useful information about life in the sea—about divers, pearls, shells, sponges, sharks and whales—and the child will learn much while thoroughly enjoying himself.

Harper's Bazar for November is Thanksgiving number, and even the cover is appropriate to that idea. Josephine Grenier gives a talk on Thanksgiving Dinners which we Canadians would do well to keep on hand till next year, since it comes too late for our Thanksgiving this year. Mrs. Peter's Thanksgiving is a quite delightful short story; and Marguerite Merington has a clever little play, "Grouse out of Season." An attractive feature is the first of a series of articles by Henry Van Dyke called Little Essay on Girls. Among the many good articles on household topics we may mention that on Embroidered Household Linen. Harper and Brothers, New York.

Gipsy Jane, by Harriet A. Cheever. Dana Estes and Company, New York. This is a good story that will charm children, being from beginning to end full of improbable happenings. Gipsy Jane is a little girl who has never lived in a house or slept in a bed—she has always dwelt in the woods

with her gipsy grandmother who has taught her to dance beautifully and to play the tambourine. How she dances before enthusiastic spectators at a concert hall and how she finds her father a rich gentleman, is told brightly; and the story will not seem to children unreal and impossible as it does to grown folks, for children are quite accustomed to considering that fairy tales may be real.

The Nineteenth Century and After. Leonard Scott Publishing Co., New York. This month there are the usual articles on The Fiscal Controversy, and the relationship of the colonies to the mother country. These subjects will, of course, be discussed for some time to come, and particularly in view of Mr. Chamberlain's proposal. Other contributions may be mentioned as London Education, The Negro Problem in the United States, Joan of Arc, The Gardens of Ancient Rome, etc., etc., The veteran Nonconformist, the Reverend Doctor J. Guinness Rogers, writes on The Nonconformist Uprising. He appears to think that the opponents of the Education Bill are determined to fight to the bitter end. Of "passive resistance" he says: "It must be added that there are many Nonconformists who, like myself, do not adopt this policy, who yet are equally pronounced in their opposition to the Education Acts of the last two years. Remembering the peculiar circumstances under which the Parliament was elected, they regard such legislation as morally, if not legally, unconstitutional. Hence, while they refuse to take action which to them appears unconstitutional in resistance, they are at once with their brethren in uncompromising hostility. "We will never submit" was not the utterance of passive resisters only, but of the entire Free Church Council. Personally I sought to have that strong expression modified lest it should seem to sanction a policy I could not approve, but to day I am glad that it was retained in its uncompromising resistance. It is well the country should know that to this act of tyranny the Nonconformist will never submit. There are two different plans of resistance, but there is perfect agreement in the feeling, to which Lord Roseberry has given such emphatic expression, that if Nonconformists were to fail now, they would cease to be a political force in the nation."

Ethics for Young People by C. C. Everett Bussey, Professor of Theology in Harvard University. Ginn & Co., Boston, 50c. This is the kind of book to place in the hands of young people to guide them towards right thinking and noble feeling in matters of the highest importance. We know at least one of our ministers who used this suggestive volume as a text book for his Bible class. He followed the lines laid down in the book and was able to weave into the scheme appropriate Scripture passages and illustrations from his own experience. Never was there a time when it was more important than at present that our young people should be well trained in great moral principles to fit them for the worship of God and the service of their fellow men. There is an attempt on the part of some thinkers to separate morality from religion and we know what great success the practical politicians have often had in separating their sphere of activity both from morality and religion. The minister is a preacher of the gospel, that is, he has a message of mercy to mankind, but this message is from the righteous God and the minister as the suc-

cessor of prophets and apostles must be a preacher of righteousness. This need cannot be met by mere denunciation of evil habits and fashion; the successful performance of this high duty demands thoughtful preparation along lines similar to those marked out in this small book. The book deals with its subject in a fourfold division: I. Morality in general. II. Duties towards oneself. III. Duties towards others. IV. Helps and Hindrances. The opening chapters on such subjects as "The Relation of Ethics to other Studies," "The Relation of the different Sciences to Reality," "Ethics as a Way of Life," etc., etc., give the young student a glimpse into the great world of thought in which everything is related to everything else. The treatment of particular parts of the subject is admirable. Without condescending too far it is concrete, simple and forcible. If our young people could be got to read such books instead of so much of the feeble stuff that fills up their spare time the situation would be more hopeful. Note some of the weighty sayings: "Self respect is the foundation of true manliness and womanliness. When a person has lost this there is little that can be done for him." "Patriotism is not merely the loving one's own country and being proud of it. It has its duties as well as its pleasures. We should not be contented merely to take the good that others have won for us, doing nothing ourselves for the country for which they did so much." "Society is like a building, which stands firm when its foundations are strong and all its timbers sound. The man who cannot be trusted is to society what a bit of rotten timber is to a house." "A habit of courtesy is like a delicate wrapping which prevents one personality from rubbing and chafing against another; and it thus prevents much of the friction and irritation of life." "If the artist takes such pains with the plaster that he is forming, so that it may harden into a shape of beauty, what care should we take of the habits which are to effect so strongly and permanently our bodies, our minds, our hearts."

The real measure of a man's character is what he is at his best, in the direction of his idealward striving. It is what he seeks to be, rather than what he is. At his best, every man is below his highest ideal, and below his best there is in every man that which is quite unworthy of him and which he is persistently struggling away from.

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Faithless work God never rewards.

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David's Grief Over Absalom.

S. S. LESSON—2 Sam. 18 : 24-33. November 8, 1903.

GOLDEN TEXT—Prov. 17 : 25. A foolish son is a grief to his father.

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

And David sat between the two gates, v. 24. We may imagine the turmoil of the king's mind. All else would pass away from his thought except the news that might come at any moment. To most, if not to all, there come such periods of anxious waiting. By a sick bed, where the watcher hears every tick of the clock, while his whole soul is hanging on the thought of what the passing moments may bring. These periods of strange emotion cannot be described. What is the best preparation for such life crises? There can be no doubt about this. If, in the quiet, uneventful days, one learns to stay himself on God, and sets his confidence on Him, then in the time of trial he will not be put to shame. Instinctively, when the tide of emotion rises to its highest, and it seems as though human nature could stand no more, the godly man will cast himself on the divine aid, and it will not fail him.

Me thinketh the running is like the running of Ahimaa, v. 27. There are certain gestures and bodily movements that are peculiar to each individual, and by which he is recognized even at a distance, and which are characteristic of the man. One of the poets puts this in striking words, when he says concerning a certain man, one can "read rascal in the motions of the back and scoundrel in the supple-sliding knee." We cannot hide ourselves, and when one is recognised by those who know him, they have certain thoughts as to his character, even as David, who, when the watchman tells him that he thinks it is Ahimaa, responds, "He is a good man, and cometh with good tidings." It is wise to remember that in like manner people day by day are saying concerning us that we are good or bad, and the general judgment is probably not far from correct.

Blessed be the Lord thy God, which hath delivered, v. 28. We have here evidence that the king's word concerning the character of Ahimaa was a true word. He who had been in the midst of the battle, must have known how much the result was dependent on the skill of Joab and the bravery of those who followed him. But he saw behind all these instruments the working of the power of God, and so, while he rejoices in the triumph that has been achieved, he does not forget to ascribe thanksgiving to God, for he is conscious that it was the divine blessing upon them that had given the victory to the army of the king. This is a truth that should always be in our hearts, even if we do not at all times give audible expression to it. "Not unto us, O Lord, not unto us, but unto Thy name give glory." Such a remembrance will save us from many faults and follies."

Is the young man Absalom safe? v. 29. When the heart is filled with a great love there is room for nothing else. The re-establishment of his throne was to David a secondary matter compared with the safety of Absalom, over whose childhood and youth he had been dreaming as he sat waiting for the tidings. And in the heart of every one there is some great love that has the

control. It is a matter of supreme importance to us who has the first place there, Christ claims that place from every one of us. "Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and sup with him, and he with Me," Rev. 3 : 20. If we give Christ the first place, then no evil will overpower us.

And behold the Cushite came, and the Cushite said, v. 31 (Rev. Ver.) There is room in the service of God for the greatest differences in temperament and capacity. The tender-hearted Ahimaa and the blunt Cushite, showed their loyalty to the king, each in his own way. It is to be borne in mind that each of us has his own peculiar gift, and we need not be troubled if it is not given to us to do that which our neighbor can do. What God asks of each one is, that he strive to make the best of his own powers.

The enemies of my lord the king... be as that young man is, v. 32. Sad as the fate of Absalom was, we cannot but feel that it was just. He reaped what he sowed. No one is surprised when a wicked man suffers. What puzzles us is that sometimes the wicked prosper while the righteous are in distress. In every manly heart there is the conviction, that the wicked ought to be punished, and that, here or hereafter, they will be punished as they deserve.

And the king was much moved, v. 33. The king was ready to die for his son, but even that great love could not save Absalom against his will. God calls on each one of us to forsake sin and to engage in His service, and a godly father or mother, or friend, cannot help us, no matter how great their love or desire to do so, unless we yield ourselves to the divine will and purpose. Our salvation is a personal matter. In securing it we must deal directly with God. Our wills are our own. It is ours and ours alone to surrender them to God.

Sunday Travelling by Christian People—Is It Justified?

BY REV. J. T. SHEARER.

The writer has been frequently asked this question. Many Christians—especially the young are perplexed by it. The work of the Lord's Day Alliance is not to settle questions of conscience or conduct in regard to the Lord's Day—which is the work of the Church—but rather to preserve the day in its integrity to all the people. The writer claims to speak, therefore, only for himself in answering the above question.

The question we are to consider is not whether Sunday travel is in its nature—always and necessarily—a breach of the moral law, and therefore sinful. It may become in certain emergencies, a work of necessity or mercy. David's special need justified his eating the shew bread, which under ordinary circumstances, would have been wrong. And there may arise in the experience of anyone exceptional conditions which would justify Sunday travel by whatever means may be available. To do so under such special circumstances is one thing, and in ordinary conditions quite another.

Nor is the question before us whether Christians are justified in travelling on the Lord's Day for mere pleasure or in the in-

terests of business. No follower of Jesus would defend such a misuse of the day given for rest, worship and kindly Christian activities.

Our inquiry is, rather, Whether Christian people are warranted in using these public hired means of conveyance on the Lord's Day in the ordinary course of things, habitually, aforethought, for objects in themselves commendable, such as visiting friends or the sick, or to attend worship, or do Christian work.

People undoubtedly at times find it less trouble, less expense in money and time, to use such means of conveyance, or they find that they are thus enabled to overtake more work, and they ask, "Why not?" A minister of the writer's acquaintance, after the Sunday cars were introduced into one of our cities, said, "The Devil introduced them, but let us use them for the glory of God."

Presbyteries, Conferences, Home Mission Committees, etc., not infrequently put certain far-apart preaching appointments together into one mission field or pastoral charge on the understanding that the missionary or minister in charge will use the Sunday train or car or steamer in going between his appointments, and many a missionary of tender conscience has felt compelled to set aside his scruples on entering upon a new field of labor and use the Sunday train or quit the field altogether and leave it without the means of grace. And this Church court or committee defends its action because it is a saving of Church funds.

Not a few ministers and laymen use the Lord's Day in travelling to or from Church gatherings "to save time" for other work during the week, or the use of the Sunday car to enable them to fill an exchange with a brother minister in a remote part of their city.

Is this right or expedient? That is the question we seek to answer. And with our present light we are compelled to answer with a respectful but unhesitating negative. The motive of those who for such purposes travel on Sunday may be the purest. We shall assume this to be the case. But is it prudent, expedient and in view of all the circumstances, right?

We are engaged in a keen controversy—are waging a strenuous warfare—over the Christian Sabbath in this country just now. Its sanctity is being broken down, its integrity seriously invaded. The forces of evil are being concentrated in a determined assault on its defences. The Church of Jesus is the one force which can meet and stop this onslaught. But even the church of the living God will not find its task a light one. It cannot afford to carry any handicap. It will need to lay aside every weight. Every ounce of available energy will be needed for battle. There will be none to spare for the bearing of needless impediments.

Moreover, large numbers of men—Christian and non-Christian—are being deprived of their rest-day rights and privileges by greed and selfishness and—Christian people who travel on the Lord's Day. These do not travel for greed or selfishness, it may be, but in the hope of doing more good. Does the end justify the means? Is it right to seek to do good or to oblige a brother or a friend when the doing of it helps to rob others of the opportunity to get the benefit of the means of grace? There are 50,000 people in Canada engaged every Sunday "conveying travellers," good, bad and indifferent. What a pity one cannot write "bad and indifferent." The fact that the good have to be counted in makes it so much the more difficult to arouse the public to a sense of

this wrong that is thus being done. The fact that some of the good are being conveyed on errands not evil is taken as sanctifying the whole cruel, hurtful business. This is the free and easy view the many take of it. The pleasure seeker says, "The pastor uses these public conveniences." The man who travels on Sunday to "save time for business" o'er days, says "the Sunday school teacher does the same thing. It may not be fair for the pleasure seeker and gold hunter to put it thus, but they do it; and the mass of everyday folk look on, and, seeing that all sorts of people use the train and car, ask, "Why should not I? It must be all right." Thus what the Sunday traveller does of good with one hand he more than undoes with the other.

In the view of non-Christians, Sunday travel by good people is grossly inconsistent. The writer was addressing a labor union recently, and among other things, said that all work excepting what was "necessary" was wrong and should be prohibited. One of the men asked if Sunday cars were "necessary." He replied, "Not in his view." "Why don't the parsons stay off them then?" Perhaps such ought to inquire what the parson travels for, but he does not. The non-Christian world expects Christians to be Puritanically consistent, avoiding the very appearance of evil. When D. L. Moody made this discovery he immediately discontinued the use of Sunday cars to enable him to fill attractive appointments, and on one occasion in London, when he found the local committee had arranged his Sunday services so far apart as to entail sixteen miles of travel, he walked the sixteen miles, but he slept the sleep of the just that night.

A young lady of tender conscience desired particularly to hear a dear friend preach who was about to depart for the mission field for a period of several years. When she found that this could only be done by using the Sunday car she stayed at home and choked down her bitter disappointment, but she had the satisfaction of learning afterwards that a non-Christian friend had been influenced for good by her loyalty to conviction, and a Christian friend's faith greatly quickened.

What would Paul do about patronizing public hired Sunday conveyances if he lived in Canada to day? He would probably say, "Though all things are lawful to me, all things are not expedient," and "if my going on Sunday cars, trains or steamers make my brother to offend, I will not patronize such conveyances while the world standeth, lest I make my brother to offend." Paul's is a pretty good example to follow!—The Lord's Day Advocate.

Christ's Thought of You.

BY PHILLIPS BROOKS.

Cannot you go to Christ to-day and find the idea of yourself in Him? It is certainly there. In Christ's thought at this moment there is a picture of you which is perfectly distinct and separate and clear. It is not a vague, blurred picture of a good man with all the special colors washed away, with nothing to distinguish it from any other good man in town. It is a picture of you. It is you with your own temptations conquered, and your own type of goodness, different from any other man's in the world, in all the ages perfectly attained. If you give up your life to serving and loving Christ, one of the blessings of your consecration of yourself to Him will be that in Him there will be open to you this pattern of yourself. You will see your possible self as He sees it, and

Our Young People

then life will have but one purpose and wish for you, which will be that you may realize that idea of yourself which you have seen in Him.

Sun., Nov. 8 Great Men of the Bible: What Elijah Teaches Us.

II Kings 2 : 1-12; Matt. 11 : 14; Jas. 5 : 17, 18.

The Desert Prophet.

God uses some men in everyday work, others in extraordinary tasks. Elijah was outside the ordinary life of men. He roamed in the desert, appearing only at intervals. He was the centre of great crises; but at other times he was apart and solitary.

Elijah seemed one-sided, perhaps. Yet he trained the gentle Elisha, and thus showed he knew the prophet's work from all sides, though he was used of God in only one way himself. Perhaps it was hard for Elijah to follow only that one desert path. But God's way was his way; he held to it.

He was a man of intense convictions. We find in Elijah a passionate hatred of evil, an unflinching bravery in the face of his foes, and an absolute trust in God. He had not even a home. He was, like John the Baptist, "a voice in the wilderness," and prepared the way of the Lord, driving out the priests of Baal and pulling down Ahab and Jezebel from the throne.

The Strongholds of Sin.

When the Chinese fortified Pekin they left holes in the mud walls for cannon. In these they put wooden guns. Nevertheless the Chinese well knew that a single real cannon would batter down the mud wall and scatter the wooden shams. So long as the city was not attacked it seemed impregnable. One assault proved it was as defenseless as though built of pasteboard.

The strongholds of sin are really weak, as Elijah proved. A single resolute man coming out against the power of the idolatrous court shattered it to fragments. Never again did idolatry in Israel venture upon an open test with the worship of Jehovah. Its holiness was exposed once for all.

Elijah teaches us the lesson of steady attack upon the fortresses of sin. Good is forever stronger than evil.

In the Spirit of Elijah.

"One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right was worsted,
Wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."
—Browning.

Meditation.

BY REV. G. B. F. HALLOCK, D. D.

"Oh how love I thy law! it is my meditation all the day" (Ps. 119:97).

Andrew Bonar tells of a simple Christian in a farmhouse who had "meditated the Bible through three times." This is precisely what the psalmist had done: he had gone past reading into meditation. Like Luther he "had shaken every tree in God's garden, and gathered fruit therefrom." The idea of meditation is "to get into the middle of a thing." Meditation is to the mind what digestion is to the body. Unless the food be digested, the body receives no benefit from

it. If we would derive the fullest benefit from what we read or hear, there must be that mental digestion known as meditation. If we would "buy the truth" we must pay the price which Paul intimates when he wrote to Timothy, "Meditate upon these things; give thyself wholly to them." David meditated in God's Word because he loved it, and he loved it the more because he meditated in it.

Daily Readings.

- Mon., Nov. 2.—That God will provide. I Kings 17 : 1-6
- Tues., " 3.—That power is for service. I Kings 17 : 21-24
- Wed., " 4.—That God bates sin. I Kings 18 : 40-46
- Thurs., " 5.—That the best men faint. I Kings 19 : 1-10
- Fri., " 6.—To train our successors. I Kings 19 : 19-21
- Sat., " 7.—That God gives victories. II Kings 1 : 9-18
- Sun., " 8.—Topic—Great men of the Bible: What Elijah teaches us. II Kings 1 : 1-12; Matt. 11 : 14; Jas. 5 : 17, 18.

Rest of Soul.

Christ is the "Rose of Sharon and the Lily of the Valley." Believers are the bees that swarm about the rose, sighing, rejoicing, hungering and enjoying: flitting around it, either with the wings of prayer or the pinions of delight; and there is no end to the humming about this Flower, both day and night, in the true Church. From it we derive our honey every day—forgiveness, peace, courage and strength; and its fullness is inexhaustible. Many Christians are, indeed, only working bees; day after day they swim and flutter about the rose, and never properly attain to rest. But how great is their folly!

Observe on a summer's evening how other bees act, and then go and do likewise. Wearing by the heat and labor of the day, they slumber peacefully in the calyx of the flowers. The latter inclose them in their tender petals, and the gentle whispers of the evening zephyr rock the reposing and well-secured insect on its balmy couch. How sweet the rest! So do thou also slumber in the calyx of the Rose of Sharon. Forget thyself in thinking of Jesus. Be he thy all, and his promises and merits the covering over thee, and the pillow beneath thy head. O, then, what does it matter if the tempest howls without and croaking night birds flutter around thee? Soft is thy couch, and the banner over thee is Love.—Krummacher's Elijah.

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THE ALASKAN BOUNDARY AWARD.

The principal topic of discussion in Canada since our last issue has been the Alaskan boundary discussion. It is likely to remain a principal topic of discussion for a considerable time to come.

The situation may be briefly recapitulated. Alaska formerly belonged to Russia, from which country it was in the time of W. H. Seward, then U.S. Secretary of State, purchased by the United States. It is said to have been purchased by Seward, while the United States was smarting under a sense of British unfriendliness during the Civil War, with the view that it might some day be a thorn in the side of Britain. Better relations between the British Empire and the United States have grown up; and since Britain's friendliness to the great English-speaking Republic during the recent Spanish-American war, these relations have even developed into cordiality. But the Alaskan boundary had long been a matter of controversy; Britain desired its settlement; Canada desired its settlement; the United States also desired its settlement, though less anxiously, perhaps, as being already in possession of most of what it desired. Earnestly wishing all differences adjusted, Great Britain promoted a sort of arbitration, or adjudication, it makes little difference what it is called, with three persons on each side. When the United States named its three representatives, Canada objected to them on the ground that they were not unprejudiced men, having strongly, openly and frequently prejudged the case against Canada, on the principle of "my own country, right or wrong." One of Canada's grievances is that before Canada's protest had been taken into consideration, the treaty was ratified by the British authorities. To make a long story short, Lord Alverstone, one of the three representatives on the Canadian side, has concurred for the most part in the United

States contentions, with the result that a considerable portion of important Alaskan frontier and sea-front held by Canadians to belong to Canada, has now been adjudged, by four out of the six jurors, to belong to the United States. The two Canadians on the board of adjudicators, Mr. Aylesworth, K.C., and Sir Louis Jette, declined to sign the award, refusing to make the finding unanimous, and leaving the result to be accomplished by majority vote. The result has been received with dissatisfaction in Canada, the careful Montreal Witness, for example, asserting that "in the evolution of Canadian nationality this award may have deeper significance than anything that has ever occurred in the relations of the Dominion to the empire and the republic." The Toronto News begins an editorial article as follows: "The lesson for Canada in the Alaskan award cannot be misunderstood. We have nothing to gain from British diplomacy, and less from American friendship."

It is only right to remember Great Britain "counts the friendship of the United States as her chief security in case she should become involved in war in Europe and one of the great ends of her diplomacy is to maintain good relations with Washington," especially as she knows other European powers, notably Russia, earnestly desire to have Britain and the United States estranged.

As for the United States, that great country, with many characteristics worthy of admiration and commendation, manifests perhaps the least self-discipline of any of the great nations of the world. So persuaded were the President and his advisers that no political party in the United States could afford to surrender any territory over which the flag of the United States had ever floated, that they sanctioned the only sort of tribunal they could trust, namely, a tribunal—three against three—so formed that it would lead to a verdict for the United States, or if not, to certain disagreement.

As for Canada, this Dominion cannot be checked. There is no reason why this rising giant of the North should not make as much progress in the Twentieth Century as the United States did in the Nineteenth. The rebuff in the Alaskan boundary matter is but a boulder in the way of our progress. We shall make a roadway around it and march steadily onward to the goal of our important destiny.

Meantime, as the Dominion Premier has wisely advised, it is important we should be calm in regard to this matter, keep our mental balance, and not think because we have lost something we have lost everything. Who knows Providence may not bring much ultimate good out of the Alaskan boundary settlement, distasteful to Canada for the moment as it is? An eccentric but sagacious banker has this carved on his mantel-piece:

"I am an old man now; I've had lots of trouble, and most of it never happened."

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger—Phillips Brooks.

BRITISH POLITICS.

It is quite clear from what is going on in Great Britain that Mr. Chamberlain's trade policy is not the only issue which will divide the electorate when the general elections come on. The new education law in England and the temperance question will also be important factors in the campaign. One of the latest episodes of the campaign—and by no means an insignificant one—is the defection of Mr. Arthur Chamberlain, brother of Hon. Joseph Chamberlain, from the Unionist party. At a great temperance meeting in Glasgow early in October, he denounced what he called Premier Balfour's "surrender to the brewers" and his promised retrograde legislation on the liquor question next session—that of providing compensation to publicans for non-renewal of licenses and limiting the discretionary power of the licensing magistrates. He also declared himself opposed to any fiscal policy which involved taxation of food, and spoke strongly in favor of public control of the public elementary schools. What he said on these latter points is worth quoting:

"I am to-day what I have always been all through my life—a Free Trader, and against the taxation of food. That was the view of what used to be called the Unionist party in 1902, when Mr. Ritchie took off the shilling tax from corn on the ground that it was no longer required for revenue purposes, and was in danger of being regarded as a protective tax. I remain in favour of the public control of our public elementary schools, and that was the policy of the Unionist party before 1902. I admit, then, that for me, beyond the pain of parting with old personal friends, I have had to make no sacrifice of principle in order to uphold the temperance cause. I admit that I don't want to be responsible for dear bread and dear meat and dear sugar, for commercial war, and for what will follow from that—scarcity of employments and lower wages. I don't want to be responsible for such inefficiency in the public services as has been disclosed by the report of the Royal Commission on the War. I don't want to be connected with the entanglement in Venezuela or in Bagdad, as the catspaw of Germany. I don't want to see sectarian tests applied to teachers who are to be paid out of the public rates."

There is no "hedging" in declarations of this kind. The ex-Colonial Secretary is making what politicians would call a "magnificent fight;" but on the other hand students of the political situation in the motherland can hardly lose sight of the fact that while, so far as its leaders are concerned, the Liberal party remains solid, the defection from the Unionist party of such men as the Duke of Devonshire, Sir Michael Hicks-Beach, Sir George Goschen, Mr. Ritchie, late Chancellor of the exchequer, and others who might be named, must have a weakening and demoralising effect. It is not improbable that the first outcome of Mr. Chamberlain's campaign will be a degree of political chaos and entanglement which will hardly be straightened out by one general election.

NOTES BY VERAX.

Principal Sheraton has once more crushed the critics. Judging from the lengthy report of his inaugural lecture, he thinks that the "higher critics" are stupid and irreverent, since they believe and propagate such absurd theories. To the ordinary person the marvel is that these critics have been crushed so many times and yet they survive and flourish. And to the person who takes a little more than ordinary interest in the subject, it is more and more evident that these general denunciations do not settle anything. Our knowledge of the history of the past is gradually being increased, and many problems are raised with which Christian scholarship must deal. Each particular problem must be settled on its own merits and it will be a profitable thing for ministers and laymen to devote a little time to the patient study of such subjects. To my mind two things are clear, first, that many of the elder views concerning the O. T. books are no longer tenable, and second, that the change need not lessen our reverence for the wonderful providence manifested in the history of the Hebrew people and in the noble literature into which the saints of that nation poured their life.

In a recent number of the Hibbert Journal a reviewer points out that this question of the Higher Criticism is creating a great stir in the Roman Catholic church, especially in France. Several important books on this subject have recently been published by priests in that country. Some of them have attracted the attention of the Roman authorities, and in one case a book by a distinguished writer has been withdrawn, but still goes on, and the reviewer expresses his opinion that in this respect there is more healthful activity among Roman Catholics than among Anglicans. The Presbyterian church has certainly contributed its share to this activity; within its borders there are careful scholars belonging to the critical school and there are good men who denounce "criticism" as destructive and dangerous. Here then is a large movement, born of the spirit of the times and affecting thoughtful men in all the churches. It cannot be stopped and men of faith believe that it will be guided to noble issues, because they are convinced that in all spheres the truth must finally prevail.

"The discovery and decipherment of this Code is the greatest event in Biblical Archaeology for many a day. A translation of the Code, done by Mr. Johns, of Queen's College, Cambridge, the highest living authority on this department of study, has just been published by Messrs. T. & T. Clark in a cheap and attractive booklet. Winckler says it is the most important Babylonian record which has thus far been brought to light." This is what the Expository Times says concerning the recent discovery of the Code of Hammurabi and already several distinguished men are at work in preparing

the Code for English students. A German pastor, named Jeremias, has already issued a brief study, comparing the laws of this Code with those contained in the book of Exodus, and Dr. Harper, of Chicago, has announced something more elaborate in the same line. I may have something more to say of this by and by. In the meantime, the reflection is forced upon us that these new discoveries will keep scholars busy for some time to come, re-writing ancient histories and revising their views as to the origin of ancient literature. Some people on both sides are rushing to hasty conclusions, declaring on the one hand that such discoveries destroy the idea of any special revelation in connection with Old Testament, and on the other that these same discoveries confute the modern critical theories. We shall probably soon see that neither of these extremes are justified.

THE SYMMETRY OF CHRIST'S CHARACTER.

Keen observers have pointed out that from some presentations of the life of Christ we might infer that he was altogether a "Man of Sorrows." They dwell upon the fact that he renounced the world and always gave the supreme place to the eternal things; he trod the sorrowful path, and received the cross as His reward. All that can be said on that side is quite true; the Son of Man was the victim of stupid misinterpretation, and the object of bitter persecution. His sympathy with the wretchedness that He saw around Him laid a heavy burden upon His heart; His desire to minister to men made their unbelief a source of intense pain. Not unjustly, then, has He been regarded as the type of unworldliness and self-renunciation. But it has further been noted that another class of students delight in a different presentation. They find in Jesus something of the Greek love of life and beauty, as well as the Hebrew passion for righteousness. They point out that He did not need to be "born again," the spiritual life in Him was natural and harmonious, in His life there was no such convulsive struggle as that which divides into two distinct parts the experience of a Paul or a Luther. With all His sorrow He manifests a genuine joy in living, and speaks often of the joy that He brings to His disciples. As we have said, these two sides of His life are often presented and emphasised separately; but they need to be combined in order to a complete view. That which makes the life of the Christ so difficult to analyze is its perfect symmetry. There is no one-sidedness here, but beautiful balance, perfect proportion. In this we see both its divinity and humanity, all the problems are fairly faced and are met, not by abstract formulas or petty rules, but by a full-orbed life that has been the wonder of the ages, and the inspiration of the saints. Hence the perennial suggestiveness of the question, "What think ye of the Christ?"

HOME MISSION FUND.

The state of the Fund at present is such as to cause some anxiety. The receipts to this date are \$8 000, less than at the corresponding period a year ago. As reported to the General Assembly in June last, the estimated expenditure for this year was \$110,000. Fully one half of this amount has been required for the first six months, and the expenditure of the whole year is likely to be over, rather than under, the estimate. The expenditure last year was about \$94,000. The increase is caused by the rapid development of the work, by the opening up of a large number of new stations and by raising the status of many of the fields, which formerly were supplied by students or catechists, but which are now under ordained missionaries.

Shortly before his death, the late Dr. Robertson frequently affirmed his belief that the first five years of the new Century were to be the crucial years in the history of the North-west. This is proving to be the case.

The church has nobly responded in the past, to the appeals made in connection with Home Mission work, and it is earnestly hoped that there will be no set back this year.

We have been greatly indebted to a large number of congregations and individual friends who have specially contributed \$250.00 each for the support of missionaries in special fields. We heartily appreciate the interest and practical help thus shown in our work, and with confidence we appeal for the renewal of these grants from all who have generously given them in the past, and, at the same time, we commend to others,—congregations as well as friends,—this method of aiding us in supplying gospel ordinances to the settlers, more especially in the Western Provinces.

Along with the work among the English speaking settlers, we are putting forth more vigorous efforts than ever to reach the foreign population and to bring them under the influence of gospel truth. This work has never been in a more hopeful condition. In addition to the employment of several Foreign missionaries, we have set apart four of our own ministers who have consecrated themselves to this special work. They have gone in among the people and are acquiring the language. Under them are employed a number of colporteurs and teachers, and recent reports clearly indicate that we are beginning to reach these foreign communities and to mould them according to the principles of the gospel.

The Home Mission Fund is at present in debt to the extent of \$30,000.

Never before have we had so many appeals for the opening up of new fields and the sending in of ordained missionaries into districts that hitherto have been supplied chiefly during the summer months by means of students.

At this juncture in the history of our work a retrograde step would be disastrous, and we believe that it is only necessary to make known the facts to ensure a generous and prompt response from our people in all sections of the church.

ROBT. H. WARDEN,
Convener H. M. Committee,
Montreal, 28th Oct., 1903.

The Inglenook.

Ade's Fables.

George Ade's own account of how he came to write the fables that have made him famous, of which the latest are included in his *People You Know*, is given as follows in the Boston *Literary World*: "In 1890," writes Mr. Ade, "having risen to a weekly income of fifteen dollars, I lit out for Chicago, where I got a job on the *Morning News*, later the *Record*, as a reporter. The following year I had pretty good assignments, and in 1893 I did special World's Fair stories. When the fair closed up I became the father of a department in the paper called 'Stories of the Street.' I had to fill two columns every day, which, with a cut or two, meant from twelve hundred to two thousand words. My stuff was next to Eugene Field's 'Sharps and Flats.' When Field died I got his desk. I used to get desperate for ideas sometimes. One lucky day I wrote a story on a church entertainment, in which Artie was the spokesman. That was in 1895. I heard from that story so much that Artie was given a show once a week. In 1898 I ran up against the fable of the old serio-comic form. I had learned from writing my department that all people, and especially women, are more or less fond of parlor slang. In cold blood I began writing the fables to make my department go, but I had no idea that those fantastic things would catch on as they have. My first one was entitled 'The Blond Girl Who Married a Bucket-Shop Man.' Soon other papers asked permission to copy the fables, and then to share them with the *Record*, and by and-by a publisher collected them and made up a copyrighted book. There you have the whole thing in a nutshell."

A Halloween Supper.

All-Hallows eve, the 31st of October, dates so far back among the festivals days of antiquity that it brings us to the age when the Druids held their annual harvest-festival. It was the evening before one of the greatest of the early festal days, and when the Christian era began, it was still kept, but dedicated to the eve of All-hallows, with All Saints' day following. Among the poems of Robert Burns many quaint references are found as to the custom of celebrating the rites in old Scotland.

It is a charming evening to dine one's friends, to have a *petit souper*, as the occasion in itself gives rise to many little entertainments of a fun-making nature, tinged with a spice of the mysterious. The table must of course be round, and twelve guests should be the number asked, a lucky number. In front of each plate place one of the miniature papier-maché jack-o'-lanterns seen in the second illustration from the foot of the page. Light the candle found inside, and turn the lights of the chandelier rather low. Between the lanterns lay wreaths of fern or smilax, slightly curving in the middle, and this effect with the lanterns produces a beautiful finish to the centerpiece, which may be a huge witch cake slightly raised on an elevation concealed by autumn leaves or yellow chrysanthemums—the color scheme which best accords with the evening. The witch cake is seen in the third picture from the foot of the page, and is composed of as

many white boxes as there are guests. The cake is held in one large round shape by means of a ribbon circling around the boxes and tied in a bow, while at the centre of the top stands a little witch with broom in hand. The color of the witch and box trimmings may be made to suit the color scheme of the table decorations. If extra light is needed, twelve tall candles without screens may be lighted around the cake. Each box cover is hand-painted with illuminated verse; the box is filled with cake while one of the slices contains the lucky ring. As a name card and favor, the bon-bon-box with a witch on top is delightful. It should be at the left of the guest's plate, and the name of the guests should be inscribed on one side of the white box. A unique menu card is in the shape of a hazelnut, which, as every one knows, comes from the mysterious hazel-bush, the sticks of which are gathered for the witch's broom. This card is a perfect copy of the real nut and contains two white leaves in the centre. Fanciful names should be devised for the menu, as follows:

Lucifer's Pudding-stones.

Little Pucks.

Titania's Broth.

Neptune's Delight.

Mortals' Food in a Fairy's Ring.

Earth Roses. Pixie's Ammunition.

Oberon's Delight.

A North Pole Dainty.

Witch Cake.

Druids' Offering.

Wood Elves' Delight.

A Gift from Mother Meldrum.

The pudding-stones are simply white grapes detached from the stems, chilled thoroughly, and heaped in the half shell of a small orange; the cover is laid snugly over, the whole tied with a broad band of ribbon. This should be in place before the guests are seated. To properly prepare the orange, cut in two hemispheres by zigzag lines, like the teeth in a jack-o'-lantern, scrape out the pulp and place the shells in ice-water until needed; then allow them to partly dry. This may be done the day before, and if a few marachine cherries are added to the grapes they will be the more attractive and appetizing. Titania's broth is a golden julienne, with many devices of stars, clover leaves, etc., cut out of beets, carrots, and white turnips with a vegetable cutter.

Little pucks are oysters on the half shell. Neptune's delight is lobster or salmon croquettes. Mortal's food in a fairy ring is filet de beef with mushroom sauce. Earth roses are white potatoes peeled with a spiral knife and boiled, then laid in cream and hot butter with finely chopped parsley, then slightly drained and served. Pixie's ammunition is green peas. Oberon's delight is the salad, served with hot cheese-straws; it is of lettuce with chopped grape-fruit, nuts and mayonnaise dressing. A north-pole dainty is of course ice-cream, a Tortoni bisque, or a charlotte in a sugar case with whipped cream. Druids' offering, if properly served, will score a great success. At this point the guests are requested to extinguish their jack-o'-lanterns, the chandelier lights are obscured, and at the precise moment when the room is in darkness a waiter enters bearing an apparently blazing tray, setting it in front of the host, who serves the guests.

It proves to be tangerine oranges with the upper half of the skin of each turned up to form a cup, which is filled with burning brandy. The guests each make a wish, and the light that burns longest brings the fulfillment of that guest's wish in the near future. Just as darkness falls again the chandelier is relighted, the guests break off the cup, set it gently on the plate, and sweeten it with the two lumps of sugar found beside the orange. They break off the tangerine lobes, and dipping them in the nectar proceed to eat them. Wood elves' delight is nuts and raisins and red apples. The apples are pared in one strip, which is thrown over the shoulder to form the initials of one's true love. A separate dish of nuts forms Mother Meldrum's gift and is composed of papier-maché nuts. There is one for each guest, and as the nut is opened it reveals a fortune inside. The witch cake is served with the ice cream. Coffee is served right after the ice, or in the library or drawing-room after supper, where a maid enters bearing a tray of wish-bones, gilded and tied with gold ribbon for the guests to pull and wish on.

Such a supper is easy to prepare where one has the benefit of the city shops, which provide all the clever, unique little devices that give the distinctive touch. But where one must contrive for one's self there is considerable skill and ingenuity required to make a success of the affair. To take up the matter in detail, the little witches are really the most difficult item in the list, and this obstacle may be surmounted easily by dressing little dolls in loose frocks of black with tall red conical caps and giving each a little broom made out of wisps from the housemaid's broom. The witch cake of course, would be a difficulty if one must have it in the boxes; but this touch of elegance is really not essential, and a big cake cut in slices will serve the purpose admirably. Take a round tin spice box with sharp edge and cut down into the very centre of the big cake before the slices are cut; then cut each slice out, radiating from this round centre. There is left, thus, a little round for the witch's seat, which is not disturbed as the slices are served.

If you cannot get the little papier-maché jack-o'-lanterns use big yellow apples or oranges hollowed out instead. Put a small wax night light in each.

The menu cards will not be found difficult if one has any skill with a brush. If not, one might use English walnut shells, carefully split and glued to a card with a small bit of paper poking out of each, bearing the names of the dainty menu. The same plan of English walnuts will serve for the fortunes at the end of dinner. A mock horoscope may be written on a sheet of thin paper and folded into each nut, the shell being tied together again with a gold ribbon or cord.

To prepare the tangerine oranges cut the skin in points around the circumference, and tear off one half, leaving the other side intact. Now turn back carefully this half skin to form a cup with pointed rim, and loosen slightly the small sections of the fruit at the other end, so that they may be pressed out to form a solid standard for the cup in which the brandy is to be burned. This cup is left attached very slightly to the fruit, so that it may be loosened without spilling the liquid.

Any variations in the menu should be followed by corresponding alterations of the titles of the dishes, but in most instances the names given will serve even for a different article. A cream soup, served in cups, will be perfectly correct in place of the usual clear beef soup. This may be of celery,

tomatoe, or pease, and may be accompanied by little croûtons or fried bread. These should be cut very small to be served with a soup in cups. If oysters are not obtainable, any kind of fish, filleted and twisted into little round shapes, caught with a tiny wooden toothpick and dipped in flour and fried in hot fat, may be substituted. Or, where no fresh fish is possible, use canned salmon, picked up and creamed in little ramekins or made in croquettes and served with a sauce tartare. As in planning all suppers or dinners, it is often a case of "first catch your hare and then roast it," these suggestions as to substitute dishes are offered.

The burning tangerines having been disposed of, and the coffee and cigars being a thing of the past, the company again assembles in the drawing-room, and here the ingenuity of the hostess may again come into play. The room may be lighted with jack o'-lanterns only, and a delightfully ghostly effect will be thus produced. These big lanterns should be made of pumpkins—nice big yellow ones—with the inside scooped out and eyes, nose and mouth cut in one side. The stem end is cut out in a circle about six inches in diameter, and is lifted off and put back when the lantern has been lighted. Candles are used, as a general rule in these lanterns, but a more ghostly effect may be produced by using small alcohol-lamps. If the weather permit, a fire of drift wood on the hearth is a fine addition to the effect, and after or before the usual Halloween games a fagot story-telling contest is a good plan. Each guest is given a little bunch of twigs, and while these twigs burn the guest must tell a ghost-story, the length depending on how swiftly he throws his twigs on the fire.

A pleasant and amusing diversity in the game of story-telling may be to select partners by the presentation of a little card to each guest. Romeo naturally takes Juliet for a partner, and Gabriel takes Evangeline. The cards may be tiny witch broomsticks, red for the girls and black for the men, with the name attached or written on the back. When Romeo has reached the end of his fagot, leaving his story, so to speak, hanging in air, Juliet must immediately take up the thread and finish it while her twigs are being consumed.

The usual Halloween games are always made as ghostly and thrilling as possible. While there is no element of the supernatural about paring apples and burning nuts side by side, and blowing out candles, and bobbing for apples in a tub of water, the preceding tales of weird happenings are supposed to have prepared the nerves of the company to jump at anything, and in a party of young persons where there are incipient romances and plenty of good-fellowship, there will always be felt a keen interest in these trials. If new romances are not started the match-making hostess will be disappointed.

Harper's Bazar.

A Unique Food,

A new kind of food is being served on the tables of the palatial hotel in Southern California—to wit, the eggs of the gigantic ostrich. Ostrich egg omelet is not a common dish, at this writing, on these tables or elsewhere in America, but every now and then an egg is sent up from the Pasadena ostrich farm, to variegiate the sumptuous menu that invariably appears for the delectation of the luxurious guest. While a great novelty in California, still the eating of ostrich eggs is a practice as old as the hills in Africa. Many a weary Arab, wanderer

over the barren, sun scorched desert, has been solaced by the discovery of an ostrich nest containing, among a number of eggs, one or two that were fresh.

An ostrich egg weighs three and a half pounds, and is somewhat larger than a cocoonut. It contains thirty ounces of albumen, and is equal to about thirty eggs of the ordinary hen. One ostrich egg would be sufficient for a breakfast dish at a large and fashionable boarding house. If a boiled egg be desired, half an hour must be allowed to boil it. The common method of cooking the ostrich egg in California is as an omelet. Thus prepared, it tastes like an omelet made of hens' eggs, and nobody would know, unless so informed, that it was aught else.

Ostrich eggs in California and Arizona are worth seventy-two dollars a dozen. There are not many telephone orders from the hotels to the farms for fresh eggs, at the market price. Indeed, such as are used are generally forwarded by the courtesy of the manager of some ostrich farm, the proprietor of which wishes to advertise the existence of his curious institution to the throng of tourists who frequent the magnificent hotels of southern California. The shells even of the ostrich eggs are worth \$12 a dozen.

The Sleepy Song.

As soon as the fire burns red and low
And the house upstairs is still,
She sings me a queer little sleepy song,
Of sheep that go over the hill.

The good little sheep run swift and soft,
Their colors are gray and white;
They follow their leader nose to tail,
For they must be home by night.

And one slips over and one comes next,
And one runs after behind,
The gray one's nose at the white one's tail,
The top of the hill they find.

And when they get to the top of the hill
They quietly slip away,
But one runs over and one comes next—
Their colors are white and gray.

And over they go, and over they go,
And over the top of the hill,
The good little sheep run thick and fast,
And the house upstairs is still.

And one slips over and one comes next,
The good little, gray little sheep!
I watch how the fire burns red and low,
And she says that I fall asleep.
—Josephine Dodge Daskam, in McClure's Magazine.

An Intimate View of Lord Salisbury.

Mr. Brooks had some interesting things to say of the late Lord Salisbury in a recent issue of Harper's Weekly. "He never was," wrote Mr. Brooks, "and never tried to be a popular favorite. All his days he led a lonely, self-sufficing life, apart from society, apart from his colleagues. He held as little intercourse as might be with his parliamentary supporters; he was often brusque and inconsiderate in his treatment of them. He mixed still less in the world of London. While Lady Salisbury was alive Arlington House could not help being a great social center, and Lord Salisbury played his part as host to perfection. No man had a better command of the 'grand manner'; it sat on him naturally, and it was free from the slightest trace of pomposity. I remember hearing a clever French woman declare that, in an experience that embraced the best that was to be met with in four capitals, she had found no one whose hospitality was so easy and at the same time so dignified and stately as Lord Salisbury's. But though he went through his social duties, as he went through everything, with supreme competency, his heart was not

Wind Colic.

"In my opinion," writes Mrs. Philip Collins, of Martindale, Que., "there is no medicine can equal Baby's Own Tablets. Before I began the use of the Tablets my baby cried all the time with wind colic and got tired or no sleep, and I was nearly worn out myself. Soon after giving baby the Tablets the trouble disappeared, and sound natural sleep returned. I have also proved the Tablets a cure for hives, and a great relief when baby is teething. I would not feel that my children were safe if I did not have a box of the Tablets in the house."

All mothers who have used Baby's Own Tablets speak just as highly of them as does Mrs. Collins. The Tablets cure all the little ills from which infants and children suffer, and the mother has a solemn assurance that this medicine contains neither opiate nor any harmful drug. Sold by all medicine dealers or sent by mail at 25c a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

in his work, and it was one of the most difficult things in the world to get him to accept invitations. Society always seemed rather to bore him, as he regarded the receptions at Arlington House and the Foreign Office simply as part of the regular, unavoidable routine. He cut their numbers down as much as he decently could, or rather as much as Lady Salisbury would let him, and he dined out as little as possible. For a man in his position not to be a diner-out is almost unparalleled in the history of English politics. It was one of the things that helped to separate Lord Salisbury from the rank and file of his party... That of course is not the kind of personality to which the masses, even the English masses, who rather like to be occasionally kicked by their leaders, will warm; and England never really warmed to Lord Salisbury. But if there was no affection in the ordinary sense for Lord Salisbury there was an immense confidence. Based on what? Partly on the fact that he was a Cecil, a member of the greatest governing family in England, a descendant of Elizabeth's Bismarckian minister, and so under the heaviest bonds to live up to and, if possible, improve on the splendid traditions of his house. He was a natural aristocrat, a man in whom Toryism was an instinct and an intellectual passion, and to whose career it lent an extraordinary cohesion and consistency. He could not have been the great premier and the great foreign minister he was, had he not also been a great conservative."

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Ministers and Churches.

Toronto.

Knox College House Committee has been elected. The officers chosen are: W. A. Amos, pres.; G. Atkinson, vice-pres.; I. C. Ross, T. M. Wesley and W. H. Henderson, members of committee.

Mr. Harcourt has latterly been identified with the Boys' Industrial Schools at Russelppura, just out of the city of Mhow. The name of Russelppura was given in honor of the late Dr. Russell, who died two years ago, being succeeded by Dr. Menzies. Mr. Harcourt went to India about four years ago.

Details of the death in India of Dr. George Menzies, have been received by Rev. R. P. MacKay. Dr. Menzies was ill with plague for a week under constant medical care before he died. He had been for many days in constant attendance on plague sufferers which exposed him to an attack and also left him in a state of physical exhaustion so that he was unable to cope with the terrible disease. The same report says that there is no sign of any abatement in the ravages of the plague. The death rate is enormous.

Most successful anniversary services were held on Sunday at St. Enoch's church. During the past eight years, under the popular pastor, Rev. Alex. MacMillan, the church has shown most satisfactory growth. Over 100 families now attend the church, whereas in 1895 the number was only 75. The membership roll has also doubled. In that time, too, the building has been greatly improved, and a pipe organ installed. There were large congregations at both services. Rev. W. W. Weeks of Walmer Road Baptist church, occupied the pulpit in the morning, and Rev. D. C. Hossack, of Deer Park, in the evening.

The Rev. J. A. Clark, of Cowan Avenue church, will leave this week to take over his new charge in Calgary, one of the largest congregations between Winnipeg and the coast. During his pastorate here, Mr. Clark has proven himself a strong man, and an able preacher. On Sunday he preached his farewell sermons in Cowan Avenue church. His morning text was Matthew v., 16: "Let your light so shine before men, that others, seeing your good works, will glorify your Father which is in Heaven." There was a gleam of divine light in each person, and it should be developed fully. On Monday evening a farewell reception was tendered Mr. and Mrs. Clark at the church by the congregation.

Dr. R. P. Mackay, secretary of the Foreign Missions Committee, has received a telegram from Mhow, Central India, telling of the death from the plague of Mrs. J. R. Harcourt, who went to India on Nov. 2nd last year, in company with Dr. Menzies and Mrs. Menzies. Her maiden name was Edith Blaine, whose parents live at Blachheath, near Hamilton. For two years she attended the Ewart Training School for Missionaries in Toronto, and immediately upon the arrival at Mhow she was married to Mr. Harcourt. They all lived at Mhow, one of the cities in which the plague rages most violently. On Sept. 30 Dr. Menzies died from the plague, and now on the 19th October, Mrs. Harcourt has fallen a victim to the dreadful scourge. Hitherto it was thought that Europeans were safe, but that sense of security is being weakened. These two are a great loss to our mission in Central India, where the work has grown beyond the ability of the staff.

Ottawa.

Rev. A. E. Mitchell, of Erskine church, spent a few days in Markham last week.

The announcement that Rev. Dr. Wilkie of Central India, was to speak in St. Andrew's church Sunday morning was sufficient to attract an unusually large audience to hear the gifted missionary. Dr. Wilkie took his text Rom., 1, 14, "I am debtor both to the Greek and to the barbarians; both to the wise and to the unwise." His sermon was on India and its needs, and was listened to with great interest. In the evening Dr. Wilkie preached in St. Paul's church.

Eastern Ontario.

Mr. T. E. Beckett, Queen's College, Kingston, occupied the pulpit of First Church, Port Hope, in the absence of the pastor, and preached at both services.

Rev. Dr. Crombie, the veteran clerk of the Lanark and Renfrew Presbytery, arrived home from his trip to Scotland last week.

The services in the First church Brockville on the 18th inst., were conducted by the Rev. Mr. Cameron, of Vars, with much acceptance.

The congregation of Knox church, Reidville, intend holding their annual tea meeting at the church, Camden Eight, on Friday evening. The following gentlemen to be present and deliver addresses, Rev. Mr. Boyd, B. A., B. D., Kingston; Rev. Mr. Adams, Tamworth; Rev. Mr. White, Enterprise; Mr. James Reid, M.P.P. Centreville, and Mr. Uriah Wilson, M. P. Napanee.

The annual thank-offering meeting of the Morewood auxiliary of the W. F. M. Society, was held in the hall, Morewood, on the evening of the 15th inst. The Rev. J. M. Kellock, late pastor of the congregation, presided and gave the opening address. Addresses were also given by Rev. Mr. Russell of Chesterville and Rev. Mr. J. M. Goodwillie of Metcalfe. The secretary read an encouraging report of the year's work. A valuable box of clothing had been sent to the Indians of Crowstand reserve. The membership of the auxiliary is thirteen, with an average attendance 79. The choir rendered excellent music and the collection for the evening amounted to \$15.

The Rev. J. M. Kellock, of Morewood having accepted a call to the pastorate of the congregation of Howick and Riverfield, in the Montreal presbytery, the members of his late charge and friends of other denomination met at the manse, Morewood, on the evening of the 13th inst., to give a final expression of the kindly feelings existing between them as pastor and people. The house was filled to overflowing. A good time was spent socially, enlivened by a plentiful supply of vocal and instrumental music. The ladies in their usual manner, did their part well, in amply providing for the needs of the inner man. After all present had done justice to the good things provided, an address, accompanied by a purse of money was presented to the Rev. Mr. Kellock, to which in behalf of himself and Mrs. Kellock, he made an appropriate reply. After prayer and the singing of a parting hymn, the happy company separated; some to meet here again; others perhaps never, until they assemble where surrounded by the undimmed glory of the Master's presence, they shall forever triumph, amid the "fulness of joy," and "pleasures forevermore" which are at his right hand.

Western Ontario.

The Rev. Geo. Ballentyne, late of Molesworth church, has taken up his residence in Harrison.

Rev. A. Thompson, B.A., of Hepworth, preached in the Morrison church on the 11th inst.

Rev. R. W. Ross, pastor of Knox church, Guelph, conducted a harvest home service on Thanksgiving evening in Glencoe.

Rev. Dr. J. Davidson, M.A., preached in MacNab street church, Hamilton, Sunday. He will leave shortly for Central India.

Rev. R. J. M. Glassford conducted the services in connection with the 16th anniversary of Knox church, Listowel, on Sunday.

Communion was dispensed in Guthrie church, Guelph, on Sabbath. On Friday afternoon and evening preparatory services were conducted by the Rev. A. L. Budge of Hanover.

At the Preparatory services held in Knox church, Acton, on Friday evening, Rev. J. T. Hall, of Rockwood, preached. The communion services were held on Sabbath morning when Rev. Mr. Wilson, the pastor, occupied the pulpit.

At the inaugural meeting of the Knox church Gaild, Woodstock, last week, Rev. Dr. McMullan presided and the attendance was large. The chief feature of the evening was a lecture on "Scots wa hae" given by Mr. George Smith.

Rev. Mr. McAulay preached to a large congregation on Sunday night in the Mitchell church. His sermon was mainly about Mormonism and what he had seen and heard about it while in Salt Lake City, when on his tour to the coast.

Rev. A. Gandier of St. James' Square church, Toronto, conducted anniversary services in Brampton, his old charge, on October 11. The congregation was asked for a free will offering of \$500 to meet improvements in the heating of the church and with characteristic liberality gave \$600.

Rev. J. Truax, of Holstein, preached in Westminster church, Mount Forest on Sabbath morning and the Rev. J. Little, in the evening, the pastor being absent conducting services in Elora for the Rev. W. R. McIntosh, B. D., who preached in Holstein and in Fairbairn churches in behalf of the work of the Lord's Day Alliance.

The annual Thankoffering meeting of W.F.M. S. auxiliary was held in the lecture room of Chalmers' church, Guelph on Friday when an admirable address on the "Ministry of Intercession" as related to mission work, was given by Rev. J. McP. Scott, of Toronto. The thank-offering was the largest in the history of the society.

Rev. W. J. Clark of First church, London, preached an eloquent sermon on "Purity in Politics" on Thanksgiving day. In conclusion he said: "Wrong is wrong in politics, the same as anything else." "All is not fair in love and war, nor in politics. Righteousness exalteth a nation, just as surely as wrong will pull it down. I pray that the evil sayings will pass away, that the people will not bend to the side of evil, and that the newspapers that are supposed to represent the public, but which so often misrepresent them, may not misrepresent them in the future."

Northern Ontario.

In the Orillia church last Sunday the Rev. Dr. Gray preached in the morning and the Rev. Robert Knowles in the evening.

Mr. McKibbin, of Magnettawan, occupied the Maple Island Methodist pulpit last Sunday. His addresses were much appreciated.

The Ladies' Aid Society of Division St. church, Owen Sound, have secured the services of Mr. Thomas Mitchell, a celebrated blind musician to give a piano and organ recital in the church on the evening of Nov. 4th.

Anniversary services were held in Division St. church last Sabbath, the Rev. Dr. Fletcher, of Hamilton, moderator of the General Assembly, conducted the services.

Sacrament was dispensed in Knox church, Clifford, on Sabbath morning. Preparatory services were held on Saturday afternoon when Rev. D. Campbell, of British Columbia, preached.

Rev. Mr. Wishart, of Knox church, Beaverton, was last week called to his old home near Fergus on account of the serious illness of his father, who is now reported to be out of danger. The pulpit work at Beaverton and Gamebridge was taken by Mr. McClintock, of Knox College.

The resignation of Rev. William Malcolm Kay from the pastoral charge of the congregations of Dorchester and Crumlin was not accepted by the London Presbytery, at the special meeting held to consider the matter. Mr. Kay's reason for resigning was ill health. The resignation is thereby held over until next March, by which time it is hoped Mr. Kay may be sufficiently recovered to withdraw it. The presbytery passed a resolution to that effect which was unanimously carried, after which Rev. William Currie, of Belmont, was appointed moderator of the session.

Algoma.

Rev. Dr. Hay has taken up the work at Bruce mines.

Desbarats loses much in the death of Mr. Alexander Flett.

Mr. J. H. Frarey has taken up work as a catechist at mills on Manitoulin Island.

Rev. D. H. MacLennan, M. A. has left Bruce mines for another field, Bar river and Sylvan Valley.

Rev. P. W. Currie of Sawyerby is shortly to leave Algoma and return to Southern Ontario. Mr. Currie has done good work here in Algoma.

Little Currant will likely become vacant, here is a good chance for a young man, there are a great number of men working in the mills in summer.

The commission of Algoma Presbytery appointed for the purpose of uniting Torbat church, MacLennan, and MacLennan mission stations will meet with the congregations on the 29th inst.

On Dec. 3rd a special meeting of presbytery will be held at Thessalon to consider calls, one from Thessalon in favor of Rev. C. Pocock of

Little Currant, and one from Copper Cliff in favor of Rev. N. C. MacKenzie late of Webbwood, but now of Copper Cliff.

Rev. R. Drinnan, late of Massey now of Webbwood is being received very kindly and the former enthusiasm is being displayed by the congregation. The rule of a disturbing element is at an end.

Some clergymen visited Webbwood a few days ago, in order to settle some matters and it was thought that they were sent by presbytery, but such was not the case. These reverend gentlemen were self appointed, and were not authorized to speak for presbytery nor for a former pastor.

Quebec.

The congregation of Knox church, Stratford, has decided to support a missionary in the foreign field, and Mr. Davidson is the choice.

The interior of first church, St. Mary's, has been handsomely decorated. A new carpet has been laid down and the walls and woodwork improved at a large cost.

We are pleased to note that Rev. M. L. Leitch of Knox church, Stratford, who was ill with typhoid fever in Scotland, has returned home and is rapidly regaining his accustomed strength.

Rev. E. H. Sawers, of Brucefield, addressed the annual thanksgiving meeting of the Bayfield Auxiliary of the Women's Foreign Missionary Society, in the church, on Tuesday evening.

"The Relation of the Church to the Young People" was the chief matter discussed at the Presbyterian Council, which met at Chalmers church, London last week. The subject was introduced in a paper by Mr. A. Ballantyne. Mr. H. Bapty presided and there was a fair attendance.

During the vacancy in English River and Howick the Rev. N. MacPhee of Vanleek Hill supplied for a number of Sabbaths and conducted Thanksgiving services. Mr. MacPhee's sermon will long be remembered by the people. He is a clear, forcible and earnest speaker.

The W. M. S. of Georgetown and English River, at a special meeting held lately packed a bale of clothing for a needy H. M. field in the North West which weighed 160 pounds and a smaller one for the French work in Montreal.

Rev. W. G. Wallace of Bloor St. church, Toronto, conducted anniversary services in Georgetown on October 18th. This was the first pastoral charge of Mr. Wallace and it was during his ministry that the fine church edifice was erected. It is needless to say that he received a hearty welcome from his old friends.

The anniversary services in connection with the settlement of the Rev. Alexander MacMillan as pastor of St. Enoch's church, corner of Winchester and Metcalfe streets, were held on last Sabbath. In the morning the services were conducted by the Rev. Dr. Weeks of Walmer Road, Baptist church, and in the evening by the Rev. D. C. Hossack of Deer Park. Mr. MacMillan has now completed eight years as pastor of this congregation.

The fourteenth anniversary of St. Andrew's church, Sherbrooke, was celebrated on October 11, and large congregations were present at both services. Rev. J. R. Dobson, of St. Giles' church, Montreal, was the preacher, and his earnest discourses were greatly enjoyed. The collection, which was in aid of the building fund, amounted to \$830. On Monday evening Mr. Dobson gave an instructive lecture on "The Merchant of Venice." The lecture was finely illustrated by scenes from "The Merchant of Venice," and for more than an hour and a half the interest was sustained without a break. The services are regarded as among the best in the history of the congregation.

The Rev. J. M. Kellock late of Morewood, Ont., was inducted into the charge of English River and Howick, Que., on the 20th inst. The Rev. Mr. Duguid of Maisonneuve preached. Rev. P. H. Hutchinson addressed the minister and Rev. J. D. Anderson the people. Rev. G. Kinnair presided and put the usual questions to Mr. Kellock. At the close of the service Mr. J. MacFarlane, on behalf of the congregation, presented Mr. Kinnair with a purse of \$51 as a recognition of his services as moderator during the vacancy. In the evening a reception was given in the hall, Howick, when after partaking of a sumptuous tea, music, vocal and instrumental, was listened to with delight, as well as addresses by the Revs. J. Patterson, G. Whit-

lans, J. D. Anderson, G. Kinnair, J. G. Dublin and Dr. Morison. Letters of regret from the Revs. J. E. Duclos of Valleyfield and N. MacPhee of Vanleek Hill were read. Rev. Mr. Kellock thanked the brethren for their kind words and addressed the people over whom he had that forenoon been settled.

Honorary Degrees at Queen's.

The following honorary degrees were conferred at the installation of the new Principal of Queen's University.

DOCTORS OF LAWS.

Vincent H. Moore, M. D., representative of Queen's University on Medical Faculty, Montreal (in absentia). Hon. William Stevens Fielding, Minister of Finance. Robert L. Borden, K.C., M.P., leader of the Opposition. Hon. William Mortimer Clark, Lieutenant-Governor of Ontario. H. L. Wilson, M. A., Ph. D., professor of Latin, Johns Hopkins University, Baltimore, Md. John Cox, M. A., Cantab, F. R. S. C., professor of physics, McGill University, Montreal. R. Ramsay Wright, M. A., B. Sc., LL.D., Vice-President of University of Toronto and Dean of the Faculty of Arts. Edmund James James, Ph.D., LL.D., of Northwestern University, Chicago, Ill. Victor Goldschmidt, professor of mineralogy, Heidelberg University, Germany. William Peterson, M.A., LL.D. C.M.G., Principal and professor of classics, McGill University, Montreal. Hon. Geo. W. Ross, Premier of Ontario. J. P. Whitney, M.P., leader of Opposition, Ontario. Walter C. Murray, M. A., Edinburgh professor of philosophy, Dalhousie College and University, Halifax, N. S., H. H. Chown, B.A., M.D., Dean of Medical Faculty, Manitoba University, Winnipeg, Man. G. M. Milligan, D.D., pastor of Old St. Andrew's Church, Toronto. O. S. C. Wallace, M.A., D. D., LL.D., Chancellor of McMaster University, Toronto. H. P. Judson, Vice-President and head of political science department, Chicago, Ill. J. E. Creighton, B.A., Ph. B., Sage professor, Cornell University. D. Allison, LL.D., President of University of Mt Allison, College, Sackville, N. B. J. Galbraith, M. A. M. Can. Soc. C. E., Principal School of Practical Science, Toronto. Sir William Hingston, professor of Faculty of Medicine, Laval University, Quebec. Hon. Richard Harcourt, Minister of Education, Toronto. Maurice Hutton, M.A., LL.D., Principal of University, College Toronto. N. Burwash, S.T.D., LL.D., Chancellor of Victoria University, Toronto (in absentia). Rev. O. Rigby, M.A., Trinity College School, Port Hope.

DOCTORS OF DIVINITY.

Rev. D. H. Fletcher, D.D., Moderator of General Assembly. Rev. Salem Rand, M.A., professor of Wesley College, Winnipeg (in absentia). Rev. H. J. Cody, M.A., professor of the literature and exegesis of the Old Testament and of ecclesiastical history, Wycliffe College, Toronto. Rev. Malcolm MacGillivray, M.A., pastor of Chalmers church, Kingston. Rev. John Mackie, M.A., pastor of St. Andrew's church, Kingston. Rev. Thos. Trotter, D.D., President of Acadia University, Wolfville, N. S. (in absentia). Rev. John Campbell, M.A., LL.D., acting Principal, Presbyterian College, Montreal. Rev. J. M. McMullen, St. James' church, Kingston.

Whitby Presbytery.

At the last meeting of Whitby Presbytery an opening address was given by Mr. McKeen on "Body Culture." He referred especially to what scientific training could do for the vocal organs.

A profitable hour was spent in conference, the subject under discussion being "The Calling System," it was introduced by Messrs. McGregor and Tait.

Arrangements were made for an exchange of pulpits throughout the Presbytery on the first Sabbath of December for the purpose of bringing the mission work of the church before the congregation.

Mr. Cooper presented a report on the statistics of Presbytery. This is to be printed with its comparisons and comments and distributed throughout the congregation of the Presbytery. An effort is being made to manage the congregations of Dunbarton, Pickering, Brougham and Claremont. The committee having the matter in hand will report at the next meeting of Presbytery.

The pastor and congregation of Port Perry were congratulated on the completion of their

fine new manse. It is a handsome and well built house.

The next meeting of Presbytery will be held at Whitby Jan. 20. The Whitby Presbyterian will meet there on the same day.

Race-Track Gambling.

The question of horse racing and race-track gambling was answered and called forth vigorous denunciation and a demand for prohibitive legislation at the last meeting of the Synod of the Maritime Provinces in Charlottetown P.E.I. The debate arose over a memorandum received from the Anglican Diocese of Toronto, asking the support of the Synod in counteracting the habit.

A resolution of sympathy and support was moved by Rev. Dr. Ledgewood and seconded by Rev. Robert Murray, D.D., of the Witness, Halifax.

Tobacco and Liquor Habits.

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



THE CANADIAN NORTH-WEST.

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who at the date of his application is the head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

- (1) At least six months residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) or any person who is capable to make a homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

JAMES A. SMART,

Deputy Minister of the Interior.

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

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to the cold and wet is the first step
to **Pneumonia**. Take a dose of
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and the danger can be averted.
It has no equal as a preventive
and cure for **Colds**, Sore Throat,
Quinsy and Rheumatism.
Always keep it handy.

Health and Home Hints

It is often difficult to know what to do with a large piece of cheese to prevent it from becoming dry. The following plan is the one recommended by a maker of Cheshire cheese. After a portion has been cut from the cheese, spread the cut side of the remainder very thinly with lard, and then cover the whole with parchment paper. Treated in this manner, the cheese will keep moist for a very long time.

Apple and Nut Salad.—Chop separately and mix together one cupful of apples and one cupful of English walnut meats. Serve with a dressing made as follows: Rub two slightly rounded tablespoonfuls of nut butter smooth with two-thirds of a cup of water, add about half a teaspoonful of salt. Let all boil together for a moment over the fire, remove, add two tablespoonfuls of lemon juice, set on ice to get very cold, then pour over the salad, Garnish with celery.

Tomato Jelly.—Soak half a box of gelatine in one cup of cold water for an hour; put over the fire the liquor from one can of tomatoes, with a quarter of an onion sliced, a bay leaf, two cloves, a sprig of parsley. Let them cook together thirty minutes; put in the gelatine, stir until dissolved, strain the jelly, add to it a tablespoonful of Worcestershire sauce, salt and pepper to taste, and pour into the mold, which is wet with cold water.

Baltimore Potato Biscuit.—Boil three large potatoes, peel and mash them in a bowl; then beat them light with half a cupful of butter. Salt to taste and add one teaspoonful of white sugar. Stir these well together and beat in a cupful of water, Then stir in a cupful of flour and one well-beaten egg, and finally one cupful of yeast. When it begins to rise stir in flour sufficient to make it a soft dough. It can be mixed at night and in the morning rolled to a half-inch thickness and cut into biscuit. Place these in a baking and allow them to rise for an hour or until light, and make in a quick oven.

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CAUTION! Avoid the weak watery "Witch Hazel" preparations, represented to be "the same as" Pond's Extract, which easily sour and often contain "wood alcohol" an irritant externally and, taken internally, a poison.

World of Missions.

In Due Time.

A missionary in India had been earnestly preaching in the bazaar or market place of the town where he labored, and was going out of the city when a heathen asked him in mockery: "How many Christians have you made to-day?" The missionary pointed to a field and said: "What would happen to-morrow if we were to sow corn there to-day?" The answer was "Nothing." "What would happen the day after?" "Nothing," was again the reply. "What would it in a few days after that?" "Little blades would sprout up." "Well," said the missionary, "I have sown the good seed to day, and this, too, will come up after some time."

There is a world of comfort in the thought of that simple answer. There are times in the lives of all of us when we feel as though our work was in vain. We see no results. We know that we have faithfully done our part, not for a day or a month, but for years, and we are tempted to doubt the promises. The good seed ripens slowly; some far more slowly than others. Ours is but to plant and cultivate. The harvest will come in the Lord's good time, and when the growth begins to show, still it is "first the blade, then the ear," and only at last, after long and tedious waiting, "the full corn in the ear."—The Worker.

There is a story of an abbot who coveted a piece of ground. The owner consented to lease it to the abbot for one crop only. The abbot sowed acorns, a crop which took 300 years to ripen. Jeroboam's one sowing mortgaged the new kingdom of evil through all its history. Satan begs for one crop only, and then sows seeds whose harvest will fill all the life to the end. We do not know what we are doing when we start a wrong thing.—J. R. Miller, D. D.

Be Strong!

We are not here to play, to dream, to drift. We have hard work to do, and loads to lift. Shut not the struggle; face it. "Tis God's gift. "Be STRONG!"

Say not the days are evil—Who's to blame!
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.
"Be STRONG!"

—The Missionary.

Be careful to go strewing in and out
The way with good deeds lest it come about
That when thou shalt depart,
No low, lamenting tongue be found to say,
The world is poorer since thou went'st away.
But make so fair and sweet
Thy house of clay, some dusk shall spread about
When death unlocks the door and let's thee out.

Allice Cary.

At Death's Door.

THE STORY OF THE RECOVERY OF MISS FALFORD OF ST ELIE.

SHE SAYS "I AM CONFIDENT THAT DR. WILLIAMS' PINK PILLS SAVED MY LIFE"—

HOPE FOR ALL WEAK, SICKLY GIRLS.

To be well, to be strong, to possess a clear complexion, bright eyes and an elastic step, the blood must be pure and filled with life-giving energy. When you see pale, sallow, sickly girls, easily tired, subject to headaches and violent palpitation of the heart, it is the blood that is at fault, and unless the trouble is speedily corrected the patient passes into that condition known as "decline" and death follows. The one sure, positive way to obtain rich, red health-giving blood is to take Dr. Williams' Pink Pills. This medicine has saved thousands of young girls from a premature grave. Strong proof of this is offered in the cure of Miss Zenaide Falford, of St. Elie, Quebec. Miss Falford tells the story of her sickness and recovery as follows: "Like many other Canadian girls, I went to the United States and found employment in the factory at Woonsocket. The close, indoor work proved too much for me and nearly ended in my death. At first I was taken with headaches, would tire very easily, had no appetite, and no energy. I tried to continue the work, but grew worse and worse, and finally was compelled to return to my home. I was so much changed and so emaciated that my friends hardly knew me. Two weeks after my return home I was forced to take my bed. I had a bad cough, was distressed by terrible dreams, and sometimes passed whole nights without sleep. Two doctors treated me, but without avail, as I was steadily growing weaker; in fact I could not hold my hand above my head for more than three or four seconds, and had to be turned in bed. No one expected I would get better, and I thought myself I was about to die. At this time my brother came from Montreal to see me, and strongly urged me to try Dr. Williams' Pink Pills. A supply of pills was procured, and I now bless the day I began taking them. It is enough to say that before three boxes were used I began to feel better, and from that on I grew stronger every day. By the time I had taken nine or ten boxes I was once more enjoying the blessings of perfect health. No symptoms of the old trouble remain, and I am confident Dr. Williams' Pink Pills saved my life."

Pure blood is the secret of health and it is because every dose of Dr. Williams' Pink Pills make new, rich blood, that they cure such desperate cases as that above related. These pills cure all the troubles that arise from poor blood—and that means most of the ailments that afflict mankind. Give these pills a fair trial and they will not disappoint you. Sold by medicine dealers everywhere, or sent by mail, post paid, at 50c per box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Fort Saskatchewan.
Kamloops, Vernon, 20 Aug.
Kootenay, Nelson, B.C., Feb. 17.
Westminster, Chilliwack, 1 Sept. 8 p. m.
Victoria, Victoria, Tues. 1 Sept. 2 p. m.

SYNOD OF MANITOBA AND NORTHWEST

Portage la Prairie, 8 March.
Brandon, Brandon,
Superior, Port Arthur,
March.
Winnipeg, Man. Coll. bi-mo.
Rock Lake, Pilot Mtd., 2 Tues. Feb.
Glenboro, Souris, Dec 1
Portage, P. La Prairie, 14 July, 1.30 p. m.
Minnedosa, Minnedosa, 17 Feb.
Melita at call of Moderator.
Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, Hamilton 3 Nov 10 a. m.
Paris, Woodstock, Chas., 10 Nov 11 a. m.
London, Glenoe, 8 Dec. 10.30 a. m.
Chatham, Chatham, 8 Dec. 10 a. m.
Stratford, Stratford 12 May.

Huron, Clinton, 40 Nov. 10.30 a. m.
Sarnia, Sarnia, 15 Dec. 11 a. m.
Midland, Wingham, 15 Dec. 10 a. m.
Bruce, Paisley 6 Dec. 11 a. m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 8th Dec. 11 a. m.
Peterboro, Mill St. Port Hope 15 Dec.
Whitby, Whitby, 20th Oct.
Toronto, Toronto, Knox, 2 Tues. monthly.
Innisby, Uxbridge, 17 March, 11 a. m.
Orangeville, Orangeville, 10 Nov 11 a. m.
Barrie, Beaton 15th Sept. 9.30 p. m.
Owen Sound, Owen Sound, Division St., 1 Dec. 10 a. m.
Algoma, Blind River, March.
North Bay, Powassan 30 Sept. 9 a. m.
Saugen, Harrison, 8 Dec. 10 a. m.
Guelph, Guelph, 17 Nov 10.30 a. m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 8 Sept.
Montreal, Montreal, Knox, 8 Sept. 9.30 a. m.
Glenarry, Moose Creek, 15th Dec. 11 a. m.
Lanark & Renfrew, St. A. church, Carleton Place, 29 Oct., 10.30 a. m.
Ottawa, Stewarton Church, 3 Nov.
Brookville, Spencerville, 6 Oct. 2.30 p. m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, Sept. 2
Inverness, Baddeck, 17 Nov. 2 p. m.
P. E. I., Charlottown, 3 Feb.
Pictou, New Glasgow, 5 May 1 p. m.
Wallace, Oxford, 6th May, 7.30 p. m.
Miramichi, Thuro, 10 May 10 a. m.
Halifax, Charlottown, during meeting of Synod.
Lunenburg, Lunenburg 5 May 2.30
St. John, St. John, Oct. 21.
Miramichi, Bathurst 30 June 10.30

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