

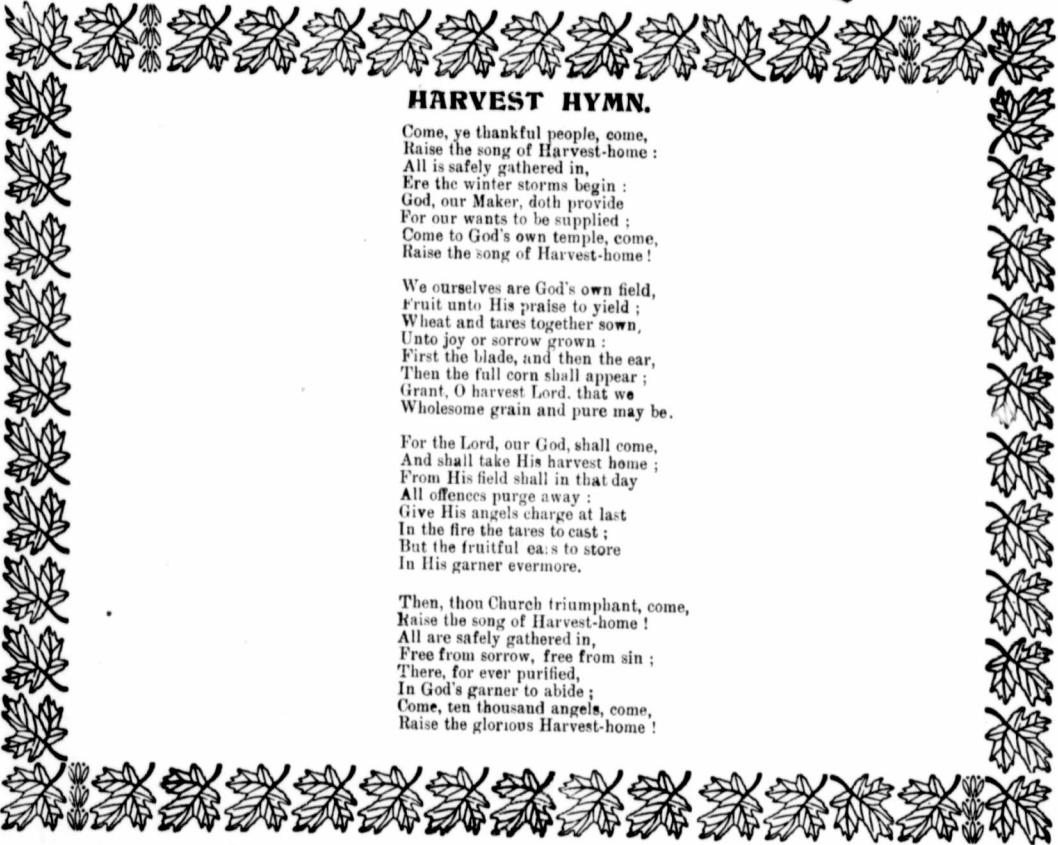
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 Come to God's own temple, come,
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We ourselves are God's own field,
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 Wheat and tares together sown,
 Unto joy or sorrow grown :
 First the blade, and then the ear,
 Then the full corn shall appear ;
 Grant, O harvest Lord, that we
 Wholesome grain and pure may be.

For the Lord, our God, shall come,
 And shall take His harvest home ;
 From His field shall in that day
 All offences purge away :
 Give His angels charge at last
 In the fire the tares to cast ;
 But the fruitful ears to store
 In His garner evermore.

Then, thou Church triumphant, come,
 Raise the song of Harvest-home !
 All are safely gathered in,
 Free from sorrow, free from sin ;
 There, for ever purified,
 In God's garner to abide ;
 Come, ten thousand angels, come,
 Raise the glorious Harvest-home !

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DIED

At the Western Hospital, Toronto, on November 2nd, 1904, John G. Robinson, M.A.

On Oct. 27, 1904, at her father's residence, Kingston, Ont., Leonora Eliza, beloved wife of James M. Farrell, Esq., barrister, and eldest daughter of the Rev. M. McGilivray, D.D.

BARRIAGES

At the Presbyterian Church, Orillia, on Wednesday, October 20, 1904, the Rev. R. N. Grant, D.D., and the Rev. John Gray, D.D., William Alexander Clement, C.E., of Toronto, to Louise Bertram, only daughter of the late Francis Thomson Currie of Orillia, and Linthill, Melrose, Scotland, and granddaughter of the late Captain Thomson, R.N.

At Hillcroft, Schenectady, N. Y., on October 27, 1904, by the Rev. A. Russell Stevenson, D.D., Louise, youngest daughter of Henry W. Darling, of Edward Olmsted Warner of Philadelphia, Pa.

At the residence of the bride's parents, 30 Homewood avenue, by the Rev. Dr. Milligan, K. Maie, eldest daughter of W. J. Levy, to Edward Charles Bee, youngest son of David Bee.

At Chalmers Church, Kingston, Ont., on Oct. 20, 1904, by the Rev. Malcolm Macgillivray, D.D., Elsie Kathleen, daughter of Mrs. Graham, Princess street, and grand-daughter of the late George Newlands, to John Carey Murray, New London-derry, N.S., son of the Rev. Dr. Murray, Dudley, Halifax, N.S.

On Oct. 21, 1904, at 2099 St. Catharines street, Montreal, by the Rev. James Fleck, B.A., of Knox Presbyterian Church, Mr. John S. Youngson of North Bay, Ont., to Helen Reid, (Nellie), youngest daughter of the late David Reid, Esq., of Cawdor, Nairnshire, Scotland.

On Oct. 26, at 150 Borden street, Rev. W. H. Farrer of Coleman, Alberta, to Lillian McCracken, daughter of J. S. McCracken, by Rev. Alen Gilray, D.D.

On Oct. 26, 1904, by the Rev. Alex. MacGillivray, at 511 Lansdowne ave., Miss Edith Frizzell to Mr. Charles Gordon both of Toronto.

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Note and Comment.

Mrs. May Fleming died at Truro, N.S., on the 24th Oct., at the advanced age of 95 years. She was indeed "a mother of Israel" and had been a widow for thirty-one years.

It is a sign of promise that in France, where the Lord's Day has been flagrantly disregarded there is a growing movement in favor of making the Sabbath a day of rest. The toilers in various departments are demanding a day from labor. They are tired and want rest.

Mr. Hay, President Roosevelt's Secretary of State, was one of the speakers before the World's Peace Congress, at Boston, recently. His most important statement is that religion is the true remedy for war. He traced the history of the country, and promised the active support of the present administration to the principle of arbitration between nations. He held that no time could be more fitting for the gathering of a parliament of peace than the present.

The London Presbyterian notes the fact that by the death of the Bishop of Carlisle the Evangelical party of the Anglican church in England has lost one of its few representatives in the Episcopate. Things are very different now from the position in Lord Palmerston's time when only Evangelicals were promoted. The Presbyterian says: "Dr. Bardsley was a wise and earnest man, if not brilliant or learned, and will be much missed."

The Presbyterian church of the Southern States is this fall sending out twenty-five new missionaries to the foreign fields. They go to China, India, Korea and Japan. The Presbyterian Standard says: "The Southern church is about in front rank now. Shall she not go far to the front? God has wonderfully prospered this people of ours this year in every part of our land. Where can we put the first fruits of firm and flock and factory to better use than in sending Christ to men?" There is food for thought for Canadian Presbyterians in these words.

Rev. T. Fenwick of Woodbridge furnishes us with the following translation from the Montreal "L'Aurore" of November 27: Italy—The Waldensian church has just opened in front of the Vatican, on St. Peter's Place in Rome, a "Home" designed to receive priests who have renounced Romanism, and to prepare them in it, with a view to the evangelization of Italy." Mr. Fenwick adds: Think on the foregoing statement—a Protestant Home in Rome, and opened by the Waldensian church, the Romish has persecuted, at least thirty times! The old proverb; "It is of no use to sit in Rome, and strive with the Pope," is therefore now, no longer true.

The bibulous habits of the British people are undergoing a noticeable change so far as spirits, wine and beer are concerned. Less wine was drunk in the United Kingdom in 1903 than for a decade, and cheaper wines are becoming popular. The decline in the

use of beer and spirits reached its maximum in 1899. According to the British newspapers, the falling off in the consumption of the drinks named is due directly to the impoverishment produced by the South African War. The London Daily News expresses the hope that the downward tendency in the consumption of spirits, wine and beer will prove to be a permanent change in the national habit, and it finds some justification for the hope in the fact that Englishmen are using more of the mild beverage—tea.

Some time ago four men were travelling on an American railway. Three of them conversed freely about the business they represented; the fourth, a quiet listener; and finally one said to this silent partner: "And what house do you travel for?" His reply was: "I represent a wholesale liquor store in New York city. Some people do not like my business. There's lots of money in it, and—lots of danger. Twenty years ago there were nineteen of us started out for the firm I represent well and hearty. We arranged to put into New York every Saturday night, and, after reporting, went out on a lark together. I am the only one of the nineteen left; the others, every one them, were killed by the liquor we sold. I tell you, gentlemen, there's lots of money in it, but lots of danger."

A recent article in the New York Christian Work sets down profanity as one of the common vices most characteristic of Americans. The unflinching comment of non-Americans is on our reckless profanity. The American notes of Rudyard Kipling constantly set forth the fact that the average American seems incapable of getting through three sentences without using several oaths. From the smallest street gamin who indulges in the bad language of his elders, to the young woman fresh from boarding school, the evil of reckless and frivolous profanity is prevalent to an extreme beyond that common to most nations. It is to be feared that the vice of profanity is about as rife in Canada as in the United States.

The South Western Presbyterian says the Pope's order as to church choirs is to be put into effect in the United States at once. Effort was made to modify it somewhat, and journeys were made to Rome in connection therewith. The order was inexorable, however. All women singers will be dispensed with. The Gregorian chant will take the place of the florid music so much used in the past. Archbishop Farley's musical commission says, in part, "The music must be such as not to attract to itself the attention of the hearer, so as to become a source of distraction from the divine service to which it must be entirely subservient as an aid to devotion." It further says, "Only those are to be admitted to form a part of the church who are of known piety and probity of life, and by their modest and devout bearing show that they are worthy of the holy office they exercise." Wherein are some good suggestions, which Protestants also would do well to heed.

In Ireland "Clericalism" is considered as the bane and the curse of the country. Not only are the Protestants bitter against it, but Irish Romanists themselves are now publishing more bitter attacks on the Clericalism of the Catholic church and priesthood than anything that ever emanated from the Press or platform. The Protestants think that they could live in peace and amity with their Roman Catholic neighbors if they would live as neighbors to them. But the "Catholic Association" forbids all good neighborhood towards Protestants. Boycotting and exclusive dealing divide them one from the other as by an iron wall of sectarian hatred and strife. And the Roman Catholic clergy of Ireland are blamed by prominent Roman Catholic writers as being the cause of this condition of things which prevents Catholics and Protestants being neighborly and friendly in their attitude towards each other.

The Christian Observer mentions the following interesting facts: "In the Pension Office at Washington, there are one hundred and fifteen employes between the ages of seventy and ninety. Many of them are, of course, unable to render effective service, but the Government recognizes its duty, and continues their salaries. There are in all more than five thousand supernannuated clerks in the various government offices. Having spent their lives in the routine work of the departments, they can do nothing else in their old age, and the Government provides for them." Then our contemporary "points a moral" by asking this pertinent question: "Can the Presbyterian church afford to treat its veteran ministers, who are no longer able to preach the Gospel acceptably, with less consideration and justice? The Church should set an example to the civil authorities, not lag behind them." Such a question should give "sober second-thought" to professing Christians who begrudge, or wholly neglect to pay, their contributions to the benevolent funds of their church.

We find in an exchange the following account of the famous Hindu ascetic, Swami Dharmand, who has recently become a convert to Christianity; Formerly he held so high a position among the leaders of Hinduism that even Brahmins took a low place before him. The common people looked upon him as "most holy," he having visited 230 sacred shrines during his various pilgrimages. His first impressions favorable to Christianity arose from hearing a missionary sermon upon the text, "I am the true vine." In order to be sure that he understood the Scriptures, he gave himself to the study of Greek and Hebrew, and before accepting Christ made also a thorough investigation of the claims of Mohammed. The result of seventeen years of close application to this one pursuit is seen in his open avowal of the Christian faith. His act has made a great stir among the people who appreciate his character and have revered his attainments. His example reaches millions who would never give a moment's attention to a missionary from England or the States.

Our Contributors.

For DOMINION PRESBYTERIAN.

Abraham's Offering up of Isaac.

BY REV. T. FENWICK

Genesis xxii, 1-19. In v. 1, of this chapter, God is said to have once "tempted" Abraham, and said to him; "Abraham," and he said, "Behold, here I am." He had not yet told him what He desired him to do, but Abraham believed that it would be all right.

Very commonly, we use the word "tempt" in a bad sense—that of trying to draw one into the commission of sin. Satan, for this purpose, tempted Christ forty days and forty nights. But God cannot be tempted with evil, neither tempteth He any man. There is no unrighteousness in Him. He is infinitely holy. He must be so. Therefore, the very least sin deserves His wrath and curse, both in this life, and in that which is to come.

Let us now consider how God tempted Abraham. In reply to His call to him, "Abraham," Abraham said: "Behold, here I am." God then said, v. 2, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

This was a very severe trial of Abraham. It would have been so, had Isaac been no relation whatever of his, for he was a kind-hearted man. But he was his son—his own flesh and blood. More than that, Isaac was his only son. Beside him, he had neither son nor daughter. In Jer. vi. 26, it is said: "Make thee mourning, as for an only son." In Zech. xii. 10, it is said, "As one mourneth for his only son." The fact that the young man whose remains the widow of Nain, whom our Lord met when she was following them to the grave, was her only son, made her feelings all the more painful.

Ishmael, whose mother's name was Hagar, God calls the son of Abraham. He was ninety years old and nine, when Ishmael was born, and a hundred, when Isaac was born. But God did not own Ishmael as Abraham's son. He gave him great promises, but they were only of a worldly nature. He said of him to his mother; xvi. 12, "He will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." We shall presently see how very different were the promises regarding Isaac.

The Lord next, and in conclusion, said of Isaac, "Whom thou lovest."

Abraham did not delay to obey God's command to him. We are told, vs. 3, 13, that he rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and wood for the burnt offering, and went forward. On the third day, he saw the place afar off. Then he said to the young men who knew nothing of his purpose; "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." This plainly implied that though Isaac should be put to death, he would be restored to life. But what authority had Abraham for saying so? The Lord had given him "exceeding great and precious promises" which even He, though the Al-

mighty, could not fulfil unless Isaac were married, and a father, which, as yet, he was not. He said to him; "In thee shall all families of the earth be blessed." This promise was to be fulfilled through Isaac. No mention was made in it, of Ishmael. The Lord said: "In Isaac shall thy seed be called." Abraham, therefore, believed that though he should put Isaac to death, which, no doubt, he believed he would, the Lord would restore him to life. In Heb. xi. 19, it is stated as a proof of Abraham's faith that he "accounted that God was able to raise him up, even from the dead; from whence also he received him in a figure." This refers not to Isaac's deliverance from death, but to his birth. Paul says that God promised it to Abraham, the patriarch "against hope believe in hope, . . . And being not weak in faith, he considered not his own body now dead, when he was a hundred years old, neither yet the deadness of Sarah's womb; . . . And, therefore, it was imputed to him for righteousness." Read Roman iv. 18-22. In Heb. xi. 12, he is termed, "as good as dead." But let us now turn to the narrative.

In v. 6, it is said: "And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand and a knife; and they went both of them together. And Isaac said, v. 7, to his father, "Behold the fire and the wood; but where is the lamb for a burnt offering?" He did not know his father's purpose. His question must have caused his father great pain. He answered it according to the form in which it was put. He said, v. 8, "My son, God will provide Himself a lamb for a burnt offering." So they went both of them together.

And they came, v. 9, to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

Isaac was, of course, much stronger than his father, yet he made not the slightest attempt to escape out of his hands. No doubt, Abraham had already told him the promises which we have considered and now, he added that, as he was "the child of the promise," God would restore him to life, though his father should slay him, Isaac's faith in God's word was as strong as his father's.

All was now ready for the offering. The knife gleamed in Abraham's uplifted hand. Another moment and it will go down into the body of Isaac v. 10.

But hark! a voice calls out of heaven to Abraham, vs. 11, 12. The angel of the Lord forbids him to do anything to his son, for he knows that he fears God seeing he has not withheld him from Him. Abraham then saw behind him, v. 13, a ram caught in the thicket by his horns which he took and offered, instead of his son. How pleasing to both Abraham and Isaac, this discovery must have been! The angel of the Lord then again out of heaven repeated to Abraham his promises concerning Isaac, ending with the words; "In thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice." vs. 15-18.

The angel was not a created one. He must have been the Lord Jesus Christ on whom the sword of God's justice fell as the

great Sin-bearer. Concerning Him, the Lord said; "Awake, O sword against My Shepherd, and against the man that is My fellow, saith the Lord of hosts; smite the Shepherd." Zech. xiii. 7. Mark, xiv. 27.

God thus "tempted," that is, tried Abraham for an example of faith to all mankind, down to the end of time. He stood the test. His faith, when it was weighed in the balances, was not found wanting. He was strong in faith, giving glory to God.

We learn from this passage, that if one desires to do a bad act, and from God in his providence, prevents him from doing it, He yet accounts him as having done it, and punishes him accordingly. Read Matt v. 27-28. Whereas, if he desire to do a good one, and God, in His Providence prevents him from doing it, He yet accounts him as having done it, and rewards him accordingly. Take the case of Abraham which we are now considering, God to use a homely phrase takes the will for the deed.

Abraham and Isaac then returned to the young men who were waiting for them with the ass, v. 19. Then they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-Sheba.

For the sake of shortness I shall now close with just a few words. "The children of God are the believing descendants of Abraham, that is those who possess his faith." May we be of faith and so be blessed with faithful Abraham who is now in God's presence where there is fulness of joy, and at His right hand, where there are pleasures for evermore.

Woodbridge, Ont.

American Books in England.

Mr. Chalmers Roberts, an American literary agent who for four years has been engaged in introducing American books to English readers, is authority for the statement that "ten American books are published to day where one was published twenty years ago." These books, he says, are "winning an army of readers, who had, in the main, to be aroused from intense indifference to the details of American life." The same writer continues, "No one aware of the general tone of successful English novels could have predicted the large sales secured in Great Britain for 'David Harum,' 'Eben Holden,' 'Old Gorgon Graham,' and Mrs. Wiggs.' Human nature is the same everywhere, and these books are intensely human; yet they are also intensely foreign and full of detail quite unintelligible to the average Briton. Certain writers, like James Lane Allen, win a large audience because of their adherence to the traditions of art. Others are purely the favorites of fortune, like Winston Churchill, whose similarity of name with a popular and pushing young Englishman has undoubtedly helped the sale of his novels. Of people whose books sell well on their merits, there are two or three schools—Mary Wilkins, for instance, represents one, Ellen Glasgow, another, Jack London, and the late Frank Norris a third. Their books are all such books as the English reader expects from America, and most easily understands when he gets them. Aside from fiction, books like Andrew Carnegie's 'Empire of Business' sell permanently because the author is as well known in Great Britain as in America; like Booker T. Washington's, in that the humanitarian and sociological public is perhaps the widest in the world; like Helen Keller's autobiography, for the same reason, with the romantic attraction of the author's personality added.

"In my immediate experience, the books

of Miss Wilkins, of Miss Glasgow, and of Mr. Norris have had the best receptions, both from critics and buyers. Had he lived Mr. Norris would soon have had in England a following as large in proportion as in his own country. The old story, that certain American writers sell better in England than at home, is to a great extent untrue. Furthermore, one could name many of the best writers of American fiction who have never found their British audience. I could astonish American readers with a list of names unappreciated in England. Their publishers have exhausted all the mild means available to the English publisher; several of them have, in fact, passed from one house to another, in the hope of finding a proper hearing, but for the most part in vain. Perhaps they are too much of the old school, and classed with forgotten Trollope and Wilkie Collins in England. There are fashions in fiction as elsewhere, and spent New England or the red blooded West are the places now most favored by English readers of American fiction. They have their own tales of mere men and women, of a better quality, they believe, than the American stories.

"The reading public in England, however, is very limited—by no means so great a percentage of the population as with us. Few of the millions taught to read by free schools have reached the point where they can appreciate fairly good novels. The cheap weeklies and monthlies are the most popular forms of literature. But the weeklies and monthlies, which go to millions of American homes, are immeasurably better than the same class of publications in England. This is but another evidence of that keenness of mind and that ambition of intellect which are the strength of the American people at home and the pride of their countrymen abroad."—*The Literary Digest*.

The following extract from a recent letter of the Rome correspondent of the *London Tablet* indicates a curious indifference to Roman Catholic journalism even in the city of Rome: The oldest Catholic paper in Rome the *Voce della Verità*, will cease publication on the last day of the present month, its staff joining the ranks of the *Observatore Romano*. Rome is thus left with only one Catholic daily, the *Observatore*, and that one very little read for a variety of reasons. Meanwhile the enemy of all shades have their *Giornale, d'Italia, Tribuna, Messaggero, Patrial, Italia, Capitan Fracassa, Avanti*. The fact is all the more surprising when it is remembered that the Catholic party in Rome is more numerous than all other parties combined, and it is especially deplorable when it is remembered that all the opposition papers, no matter how much they differ among themselves, neglect no opportunity to cast discredit on the Holy See. Many explanations have been alleged for the want of success of Catholic papers here, but it is probable that one very obvious reason is quite sufficient to account for the phenomenon. Catholic newspapers are not read because they do not give the news of the day. Happily an attempt is now about to be made to start a real Catholic 'news-paper' in Rome."

Boston University has issued a circular inviting opinions on the proposal to hold an international conference for the purpose of adopting a "universal alphabet" by which to indicate the pronunciation of words in the leading European languages. Among those who are in sympathy with this project may

be mentioned Dr. Paul Passy, secretary of the International Phonetic Association, Paris; the Rev. Dr. I. K. Funk, editor of the Standard Dictionary; and E. Benjamin Smith, editor of the Century Dictionary. Correspondence in relation to the matter is in charge of Prof. J. Geddes, Jr., of Boston University.

FOR DOMINION PRESBYTERIANS.

The Beautiful Maple Leaves.

When Spring was young, the Maple hung
On high her garlands gay,
And dress'd in green, like a fairy queen,
She deck'd the woods of May,
But now they fly, 'gainst a cobalt sky,
While autumn sadly grieves,—
Fluttering down her golden crown
Of beautiful Maple leaves.

In summer fair they rustle there,
And drink in the glad sunlight,
Or gently croon their lullaby tune
To the nestling birds at night.
Now the birds are flown to a warmer zone,
And gather'd are all the sheaves,
While softly fall, at the south wind's call,
The beautiful Maple leaves.

The forest's pride was the Frost-King's bride
In September's golden days,
She blush'd when he came, in his robes of flame,
Thro' all the woodland ways;
In the moonbeam's light her garments bright
All scarlet and gold she weaves,—
Now they're falling like showers of crimson flowers—
Her beautiful Maple leaves.

In the smoky haze of October days
The Maple was fair to see,
As she stood by the stream, like a glorious dream
Of our young land's destiny!
Ah! the stream rushes on, as in years ago,
While he all her gold receives,—
They are tossing wide on his silver tide—
Her wealth of shining leaves!

What dreams are here of the faded year,
Old tree, I pray thee tell?
When Spring's glad showers, and the wild sweet flowers
Deep in the greenwood dell;
Of the robin's song, and the happy throng
Of beast, and bird, and bee,
And the children fair, with their sunny hair,
Who played 'neath the Maple tree!

Loved tree! dream on though thy leaves are gone
Strong life is within thee still,
For thy roots lie deep in a solemn sleep
Where no wintry frosts may chill!
And tints of rose lie beneath the snows
For him who only believes,—
We shall see again, after storm and rain,
Our beautiful Maple leaves!

A. L. G.

Carp, Ont., Nov. 5th, 1904.

Literary Notes.

Canadian Good Housekeeping (Dominion Phelps, Toronto) for November has a distinctly Thanksgiving flavour, as both stories and household hints touch on that holiday. The opening article in the number, on "Housekeeping in a Hudson's Bay Post," is most interesting, being written by one of our clever young Canadian writers, Miss Florence Hamilton Randall. Under Women of Canada we are this month given a good idea of Mrs R. L. Borden and her charming home in Halifax.

In the November *Cosmopolitan* (Irvington, New York) an article called "To the Sahara by Automobile" by Verner Z. Reed, makes most interesting reading; while that by Delany Hunter on "The Daughters of Louis XV" is especially attractive on account of the numerous fine illustrations. Several good short stories with an instalment of the serial by the editor of the Magazine, called "A Modern

'Swiss Family Robinson'," go to make up a very readable number.

The Studio (44 Leicester Square, London, England) for October opens with an article on "The Late Frederick Sandys" written by Percy Bate, who brings his retrospect to a close with these words: "In that his works are comparatively few we who delight in them have cause for regret; in that they are very perfect we are fortunate. He was an old man when he passed from among us; his work was done and well done; but nevertheless we are indeed the poorer by the death of such a one, losing from the arena of art one of its mightiest figures, one of the giants of our day and generation." The following are some of the other subjects discussed in this number: "Swiss Architecture and the work of Edmund Fatio"; "The Lithographs of C. H. Shannon"; "Tranquillo Cremona; Painter;" and "Swedish Art at the St. Louis Exposition."

The notable picture by Sigismund Goetzze, "Despised and Rejected of Men," which was reproduced in *The Literary Digest* of September 3, has been ruthlessly damaged by vandal hands, while on exhibition at Newcastle-on-Tyne. Says *The Christian Commonwealth* (London): "This outrage was one of offended susceptibilities. The assailant stepped over the barrier and plunged his walking stick several times through the canvas. He was arrested after a hard struggle, and gave as his reason for his conduct his conviction that the Crucifixion should not be made a money-making concern or an advertisement. Fortunately, none of the faces in the painting are injured and it is believed that it can be satisfactorily repaired. Its value is estimated at £5 000."

When the pastor of the City Temple, and the most popular preacher in London, writes of the "Sabbath Observance," suggestions of practical value may be looked for, and American readers will welcome the Rev. R. J. Campbell's article, which *The Living Age* of November 12 reprints from *The National Review*. Under the title "Absolute Monarchs versus Free Peoples," the astute and brilliant writer who signs himself "Julius" contributes to the *Contemporary Review* a comprehensive and striking study of the democracy in Europe and America. The article is widely commented on, and is reprinted in *The Living Age* for November 12. Whether they agree with him on all points or not, preachers and hearers alike will take a lively interest in Bishop Welldon's candid exposition of "The Difficulty of Preaching Sermons," which appeared in *The Living Age* for October 29. An article of special interest, on account of the space which it devotes to Whistler's work is E. Wake Cook's "Progress or Decadence in Art?" which *The Living Age* of November 5 reprints from *The Contemporary Review*.

Manufacturing Jewelry.

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The Quiet Hour.

Isaiah's Message to Judah.

S. S. LEXSSON, Isaiah 1: 1-9, 16-20. Nov. 20, 1904

GOLDEN TEXT—Cease to do evil; learn to do well.—Isaiah 1: 16, 17.

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

The vision of Isaiah, v. 1. To see ourselves as we are—not through the colored glass of self-love or the flattery of foolish friends, but in the white light of reality—is great gain. Such a clear vision is the first towards betterment. Strip the mask from the evil within us, and we shall shrink from its ugliness with a shuddering horror. Happy the nation or individual, to whom God has sent some man who sees them as they stand before His pure eyes. His words may smart and sting, but there is healing in them.

Hear, O heavens and give ear, O earth, v. 2. What tales the sun might tell of all that it has seen during its daily journeys across the sky from the beginning of time! Not for one moment has God forgotten His creatures, or slackened in His kindness to them. All the more should we blush for those chapters in the story of our lives which tell of ingratitude and rebellion.

My people doth not consider, v. 3. "What is it for?" A most natural question this when we are looking at any piece of machinery. Far more wonderful than any machine of man's inventing is our own nature. There is the body bearing in every part the marks of divine wisdom and skill. And the soul, with its god-like powers and immortal destiny! Never stop to think what we have been made for! Is it any wonder then, if our life ends in ruin?

Despised the Holy One of Israel, v. 4. "Which is your best sermon?" To this question a noted preacher answered, "My next." Always striving towards some ideal, but never reaching it—this only is true life. We find the highest ideal in God Himself. Like Him—so we were created, and that image he intends to be restored. To lose this ideal, to rest satisfied on a lower level, "to despise the Holy One"—there can be no sadder, no more hopeless condition; for what our ideals are, that we become.

Why should ye be stricken any more? v. 5. It is one of the great heart breaks, that men, with their eyes open to what it will cost of shame and suffering, will still persist in sin? Why is it? One answer is.—Habit is strong. Another is,—Sin is sweet. The true answer is.—Our hearts are evil. We love our own way. Hence, the only effective stoppage to sin, is a new heart; and the only source of the new heart, is the Spirit of the Holy God; and the only way to receive the Spirit is to make room for him.

The Lord of hosts, a small remnant, v. 9. With outstretched finger, this verse points to two pillars of national and individual safety. The merciful care of "the Lord of Hosts"—this first, for there is nothing good apart from Him. Then, how much every community and country owe to good people. But for them the social structure would not hold together. Without the righteous it would have no solid foundation.

Cease to do evil; learn to do well, vs 16-17. Righteousness and unrighteousness—how clear and sharp the line between them. We may call evil things we like by smooth names, but that does not change the fact. The strong, honest soul refuses to juggle with words. It will not deceive itself or

others. Elijah and Ahab; John and Judas—these represent two sides. On one or other each of us stands. Middle ground there is none.

Let us reason together, saith the Lord, v. 18. How this invitation anticipates the gospel! God sent his son to reason with men. He spoke to them as fathers and children, as masters and servants, as friends and neighbors. His illustrations were taken from the household and the field and the common affairs of life. What pains he took to show men how fair God's claims are, and how eager He is to do them good! Coercion is foreign to the method of the Master. Persuasion is the key-note of His message.

Scarlet . . . snow . . . crimson . . . wool, v. 18. "Scarlet" and "crimson"—thus the prophet flashes on our vision the worst that sin can do. We see evil raised to the highest power. But there is hope, for grace is mightier to cleanse than sin to stain. The love that streams from Calvary can make the vilest pure as the driven snow. The sight of that sinless Victim stirs the heart to penitence and hatred of sin, which have in them the promise and potency of holiness.

If ye be . . . obedient . . . if ye . . . rebel, vs. 20, 21. The hinge is small compared with the door, but on the hinge the door turns. The huge vessel swings about at the turning of the little rudder. Our destiny depends on the decision of the will. We have it in our power to open the door into eternal blessedness or unending woe. We are free to choose. But having chosen, we must abide by the consequences.

Prayer

Keep me, my King, from all littleness of thought and feeling, that in the largeness of Thy love I may see things as they are. Give me reverence without idolatry, faith without superstition, love without fear. And may my trust be in Thee more than in anything which Thou hast given me. Let not Thy gift hide Thee, the loving Giver, from me. So shall my faith be true because it is fixed on Thee. Amen.—Selected.

Loving An Enemy.

BY FLOYD W. TOMPKINS, S. T. D.

How can I make myself love my neighbor and banish feelings of hatred.

This is a hard problem, and yet the methods of help are simple. First, pray for him as often and as earnestly as you can. Second, refuse to think of the sayings or actions which made you angry with him. Third, think of his good points, the worthy things you know of him. Fourth, consider yourself and see how you may have been unkind to another, in some way, as he has been to you. And, fifth, try to do something for him. Send him some little token of affection, even if you find it difficult to do it affectionately. Serve him at some time of necessity, and do not be disheartened if he rejects your overtures. And then do not be cast down because you do not at once succeed in feeling toward him as you would like to. We cannot love all men alike, simply because our love is not equally received by all. But if we wish well to all

men, and would help them if we could, then we have the spirit of Christ in a measure, and a greater power of that spirit will come to us.

Reading Steeped in Prayer.

The reading of the Bible is as necessary as the feeding of an engine with coal, or the imparting of strength to an invalid by food. And this reading may be steeped in the spirit of prayer. You must never let your work for Christ so engross you as to rob you of those quiet hours when he needs you to be alone with him that he may declare to you his Father's name, and reveal himself, and charge you with the spiritual forces stored up in him. It will be well to keep yourself free from attractive avenues of service, to be fresh for these still hours. They are more dear to him and more needful to you than all your service. "In eating-time and harvest thou shalt rest." One hour spent in work after prolonged fellowship with Christ will pay better than twelve hours spent in unbroken toils. Christ cares less for the amount of work done than for its quality. He is more anxious about the worker than the work. Help me to remember this, thou Lord of the harvest, and often may I leave even the whitening fields that in thee I may find rest and strength. And if I seem to tarry, I pray thee send some loving reminder to call me to thy side, as thou didst to Mary by the hand of her sister Martha.—F. B. Meyer.

On An Unjust Judgment.

In this God's-world, with its wide-whirling eddies and mad foam-oceans, where men and nations perish as if without law and judgment for an unjust thing is sternly delayed, dost thou think that there is therefore no justice? It is what the fool hath said in his heart. It is what the wise, in all times, were wise because they denied, and knew forever not to be. I tell thee again, there is nothing else but justice. One strong thing I find here below; the just thing, the true thing. My friend, if thou hadst all the artillery of Woolwich trundling at thy back in support of an unjust thing, and infinite bon fires visibly waiting ahead of thee to blaze centuries long for thy victory on behalf of it, I would advise thee to call halt, to fling down thy baton and say, "In God's name, No."—Thomas Carlyle.

In Everything Give Thanks.

Surely this is a hard saying! Am I to thank God for everything? Am I to thank him for bereavement, for pain, for poverty, for toil? I may believe that the time will come when I shall thank him; that is an act of faith. But am I to turn faith into fruition? Must I celebrate the victory before the battle? Must I lift up my hands over my head and say, "Father, I thank thee that thou hast taken away my friend?" Is it possible? Is it human? Is it desirable? Is it the will of love that love should violate its own law? Is it pleasing to my Father that loss should be pleasant to me? Is my heart to make no distinction between the sunshine and the cloud? Is not one-half of my joy just the absence of pain? If I cease to shrink from pain, how shall I keep my joy? Is it good that I should be told to give thanks for everything?

Be still, my soul; thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything. It is not to praise God for the night, but to bless him that the night is not deeper. Be-



Our Young People

Nov. 20, Expressing Thanks.

Topic.—How to Express our thanks to God. Ps. 138; 1-8.

Some Bible Hints.

The thankful heart must be *all* thankful—not half grateful and the other half grieving over what it has not received (v. 1).

If a man is grateful at home, he will want to show gratitude abroad; home thanksgiving is temple thanksgiving (v. 2).

The climax and test of thanksgiving is a time of trouble. Until we have praised then we have not praised best (v. 7).

Every thanksgiving is hopeful, and looks forward to a greater thanksgiving for which God will give occasion (v. 8).

Suggestive Thoughts.

Why does God, who knows our hearts, wish us to express gratitude? Because we do not know our hearts.

Every prayer, no matter how deep our sorrow, may—and should—begin with thanksgiving.

The shining face of a Christian is the best possible standing advertisement of Christianity.

If a man had done you a great kindness, you would be ashamed not to let other men know about it. How can you be silent then concerning the wonderful kindness of God.

A Few Illustrations.

A grateful life without open praise of God is like an advertisement with the name and address omitted.

The mirror shows its gratitude to the sun by passing the light along to something else. So we "reflect as in a mirror the glory of God."

The best thanksgiving inspires thanksgiving in others, just as the wire proves it is charged with electricity by electrifying whatever it touches.

A Guster of Quotations.

I thank, Thee, Lord, for mine unanswered prayers.
Unanswered save Thy quiet, kindly "Nay."
—Huckel.

Long and dark the nights, dim and short the days,
Mounting weary heights on our weary ways:
Thee, our God, we praise.
—Christina G. Rossetti.

To give God thanks in words—this is not hard.
But incense of the spirit—to distil
From hour to hour the cassia and the nard
Of fragrant life His praises to fulfil?
Alas, inconsistent will!—Bates.
Giving thanks shall be the touch
Of sweet and golden keys:
And such
The melody of His dear peace.
—Dwight Williams.

Monthly Missionary Meetings.

The Endeavorers are justifying the confidence of the churches in appointing monthly missionary meetings. Often they are the best meetings of the month.

Prepare for them by careful and thorough study, making a definite division of the work. Appoint different Endeavorers to look up the geography of the country to be studied, its physical conditions, its political history, recent mission events, your denominational missions there, the biographies of the great missionaries to that country, and so on:
Begin at the first of the year to plan for

all the missionary meetings of the year. Select leaders, speakers, and the principle plans.

Leave Yesterday Behind.

One of the strongest forces for good is the woman who has strength of mind enough to put the past resolutely behind her and take up the future cheerfully.

Women often cannot do it. Their tendency is to cling to the past, even while the memory of it breaks their hearts. They brood over hours that can never come back, and events that can never be altered; and if there is one loophole by which they can find a way to blame themselves or another for what happened, they are certain to hunt that loophole out and take extra pleasure in the added pain. Reproach seems like a balm to their souls.

"Oh, if it had only happened otherwise! If I or some one else had done differently! It might have been! It might have been!" That is the unceasing cry of many a woman's heart. She does not know that things could possibly have been otherwise, but in her anguish she tells herself so.

Poor soul! If some one could only make her see that she is doing the worst possible thing by hugging these regrets to her bosom. Let her remember that if she did the best she could she has no reason to reproach herself. Even if she did make a mistake no power on earth can bring back the past in order that she may rectify it. Tears and sleepless nights of despair cannot undo what has been done. It is gone forever.

But—and here, and here only, is relief from her misery—there is an attitude of mind which can bring the greatest possible good out of even our worst blunders or our saddest misfortune. To those who accept the past, who sincerely deplore their mistakes and resolve not to repeat them, there comes, if they will let it, a consciousness of a power working eternally for good which can make all things, even grievous errors, work to some wise end. It is the only salvation of a heart driven almost to madness by regret and self-reproach.

One occasionally meets a rare woman who has suffered deeply, but whose face is calm and cheerful as the morning, and her character an inspiration and a source of strength to every one who knows her. She has not forgotten her past. Oh, no! Nor has she tossed it aside as a thing of no meaning. What she has done is to school herself to accept the unalterable, to trust confidently that so no good will come out of it, and to do the best she can in the present. Thus her saddest mistakes have become a rich experience. Such a woman was George Eliot's "Romola," that noblest of disappointed women.

Leave your yesterday behind, accept today as a rich opportunity for right living, and tomorrow will bring strength and joy of its own.—Philadelphia Bulletin.

Daily Readings.

- M., Nov. 14. For family blessings 2 Sam. 7:18,19.
- T., Nov. 15. For Revivals. Ezra 9:8,9.
- W., Nov. 16. For deliverance. Ps. 18:6,17.
- T., Nov. 17. For happiness. Ps. 92:4.
- F., Nov. 18. For salvation. Ps. 98:1-3.
- S., Nov. 19. For a chance to work. 1 Tim. 1:12-17.

think thee; thou hast never reached the absolute depth of any darkness, never come to the step which has no step below it. I have read of the Son of Man that he gave thanks over the symbol of his broken body. What does that prove? That he rejoiced in being sad? No, but that he was not perfectly sad. It tells me that even the Man of Sorrows had not reached the uttermost sorrow. Not for the pain, but for the mitigation of the pain, did the Son of Man give thanks; not that his body was broken, but that it was broken for me. In thine hour of sorrow give thanks like Jesus. Keep thine eye, not on the step above, but on the step below—the step to which thou hast not yet descended. Look not up at the height thou hast lost; look down on the depth thou hast not sounded.

There might have been no ram caught in thy thicket. There might have been no dream dreamt in thy dungeon. There might have been no bush burning in thy desert. Herod might have come without the sages; Bethlehem might have come without the angels; Judas might have come without the Passover; Calvary might have come without the garden.

Thy Father has never allowed the uttermost deep of misery to any human spirit; the cable may creak and strain, but it is anchored within the veil. God never fills the cup of Jesus to the brim; there is always a vacant space reserved for light and air. Is it not written that he has put my tears into his bottle: the quantity of thy griefs is measured; there is a bound which they cannot pass? Thank God for that boundary, oh, my soul—Geo. Matheson.

There is no doubt that whatever trouble comes to us, comes from God on an errand of love. It is not some chance thing breaking into our life, without purpose, without intention: It is a messenger from God, and brings blessings to us. Our trouble is God's gift to us. No matter what it may be—duty, responsibility, struggle, pain, unrequited service, unjust treatment, hard conditions—it is that which God has given to us. No matter through whose fault or sin it may have come to us, when the trouble is ours, we may say it is a gift of God to us. Then being a gift from God, we may be sure that it has in it for us a divine blessing. As it comes to us it may have a stern aspect, may seem unkindly, even cruel, but, folded up in its forbidden form, it carries some treasure of mercy.—J. R. Miller.

My Bible is all the dearer to me, not only because it has pillowed the dying heads of my father and mother, but because it has been the sure guide of a hundred generations of Christians before them. When the boastful innovators offer me a new system of belief (which is really a congeries of unbeliefs) I say to them: "The old is better." Twenty centuries of experience shared by such intellects as Augustine, Luther, Pascal, Calvin, Newton, Chalmers, Edwards, Wesley and Spurgeon are not to be shaken by the assaults of men who often contradict each other while contradicting God's truth.—Dr Cuyler, in "Recollections of a Long Life."

Am I grateful to God with my whole heart, or only half my heart?
Do others know that I am grateful to God?

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LORD'S DAY ALLIANCE

The Annual Convention of the Ontario Lord's Day Alliance will be held on Friday, November 11th, 1904, in the Metropolitan Church, Toronto. The General Executive will meet in the same place the previous day.

There are now more than 300 branches of the Alliance in Ontario, and it is securing victories for the Weekly Rest Day in every part of the Province.

The sessions of the Convention will be given up to a review of the work of the past year, and to defining the policy of the Alliance with regard to, first, the obtaining of Rest Day legislation, when the questions regarding jurisdiction have been settled by the Supreme Court of Canada, second, the testing and enforcing of the law, and third, the general efforts of arousing in the public of full appreciation of the value of the Lord's Day to the life of the individual, the home, the church and the nation, as well as a knowledge of the perils that threaten the day. To these sessions all persons interested will be made welcome.

A public meeting will be held in the Metropolitan Church on the evening of Thursday, November 10th, 1904, when addresses will be delivered by Rev. Principal Caven, D. D., L. L. D., the President; Rev. G. M. Milligan, D. D., Moderator of the General Assembly of the Presbyterian Church; and Right Rev. W. L. Mills, D. D., D. C. L., Bishop of Ontario. This meeting will be of the deepest interest, and will probably attract many citizens of Toronto, as well as the delegates to the convention.

The Toronto News says; Rev. Dr. McComb, who last spring resigned as professor of church history and dogma in the faculty of theology of Queen's University and returned to Ireland, is going over to the Episcopal Church. It is said that his intentions were known to his colleagues for some time. He intends settling in the United States and taking a charge. Dr. McComb was secured four years ago for Queen's by the late Principal Grant. He is a graduate of Oxford in theology, and for some years studied in Germany.

THE DOMINION PRESBYTERIAN

CARRYING OUT THE DECISION.

The Scotch authorities charged with the duty of putting into execution the decisions of the law lords of the House of Peers, have taken action regarding the surrender of the property now in the hands of the United Free Church, and ordered its immediate transference to the highland minority claiming to be the original Free Church body. Thus the last step is taken which conveys to a handful of missionary pastors about \$50,000,000 worth of property requiring upwards of \$500,000 a year for its upkeep. As these ministers have been largely dependent for their own salaries upon the very congregations which they have excised, it looks very much as if they had cut off the limb upon which they were hitherto perched. "What will he do with it?" is a question in everybody's mouth. The W. C. Frees have taken steps to open and carry on the New College at Edinburg, appointing as one of the lecturers an eminent scholar of another minor Presbyterian organization, who declines to come under their church jurisdiction, while willing to deliver lectures. This seems hardly to accord with the spirit of the decision, since it does not confine the uses of the property to the litigants themselves. While no light yet appears upon the future of this burning problem, it is probable the handful of rural ministers who are now declared to be rightfully in possession of such vast endowments, will soon manifest such inability to administer the trusts that Parliament will perforce interfere to secure the properties from ruin. All this confusion and waste occurs because the law lords who decided a brewers controversy according to principles of equity, decided a church case according to the strictest letter of the law.

LEARNING TO BE KINDLY.

A recent writer says there are many people who excuse themselves from the little familiarities and kindnesses of life on the ground that they are not natural to them. These people say that they are reserved by disposition, and cannot be free and easy in meeting other people. But we can learn to be genial and gentle just as we can learn to row a boat or to throw stones or to write shorthand or to speak a new language. "That homeliness and unaffected simplicity of address which made Ruskin so approachable to child or man, was the work of a long life's discipline. The strongest of men, he had made himself the servant of all, and judged by his own standard, his greatness had lain here," says Canon Rawnsley. What Ruskin learned we can learn. The greater the difficulties we have to surmount, the sweeter and more fragrant the gentleness we shall acquire. It will have a beauty of its own, because it will be made of God's own help in our lives, just as those words of love and friendship are most valued which are wrung with most effort from the deepest natures.

THANKSGIVING-DAY SPECIAL COLLECTION.

17th November 1904

Ever since the Point-aux-Trembles' School came into the hands of the Presbyterian Church it has been the practice of the Board of French Evangelization to ask for a special collection in their aid on Thanksgiving Day. The need for such a collection is at present very great. It is fitting too that in this way the work which these schools stand for should find a place in our National Thanksgiving services. It touches the thought and life of two-fifths of the population of the Dominion and is a powerful influence making for an enlightenment of the people and the consequent destruction of racial and religious prejudices and superstitions by which the Church of Rome seeks to maintain her hold on them and keep them in a mediaeval gloom.

A sound education based on the Bible is a sure antidote for anti Scriptural systems and an enduring basis for individual and national character. The whole atmosphere of these Schools is intensely Evangelical, Protestant and Canadian.

One hundred and sixty boys and girls are in attendance this session, of whom one half come from Roman Catholic homes. Applications from almost an equal number had to be refused.

The yearly increasing number asking for admission is a tribute to the intelligence of those asking as well as to the character of the work being done by Principal Braudt and his devoted staff of teachers. But what shall be said of the Christian philanthropy and missionary zeal which suffer them to be hampered in their usefulness for lack of means and room?

To every lover of his country, his neighbour and his God, these Schools and their needs appeal, for in them many of our French Canadian boys and girls are being trained in the true ideals of life and sent forth devoted to spreading abroad the blessings of civil and religious liberty, the salvation of souls and the bringing in of the Kingdom of righteousness.

"Happy is the people whose God is the Lord."
S. J. Taylor, Secretary. A. J. Mowatt, Chairman.

LUMBER CAMPS' LIBRARIES.

A Letter to the Minister of Education from the Rat Portage Lumber Company, applying for a travelling library for one of their lumber camps, says in part:—"We find that the libraries have been greatly appreciated, and we wish to thank you for the interest you have taken in this matter. If you would allow us a suggestion, however, we would say that a considerable number of the books supplied seem to be rather above the class of men in the camps and that a larger percentage of good, up-to-date fiction would be very acceptable. The men never seem tired of reading stories by Ralph Connor, Conan Doyle, Thwing Stuart White and Henry."

THE BIBLE IN SOUTH AMERICA.

It has cost a great deal of determination and no little suffering to give the Bible to South America, but the last barriers opposed are now giving way. Yet so late as December, 1902, the walls of Puquio, in Peru were placarded by the resident priest with warnings to the people not to accept even as a present, the Bibles which an agent of the American Bible Society had brought to that place. It is not many years since all Bibles were stopped at the custom houses of Peru and the colporteur thrown into jail, there to lie weary months awaiting the pleasure of the Government. It cost two lives to get the first Bibles into Bolivia, but November, 1901, the president of that republic warned all residents of La Paz, the capital, by proclamation, that Bible-agents were accorded full civil rights by the laws and must not be disturbed in the peaceful prosecution of their sales. In 1888 a consignment of Bibles to Guayaquil, Ecuador, was ordered to be burnt in the public square; but six years ago a revolution made possible freedom of worship even in Ecuador. In Brazil over 70,000 copies of the Bible were sold last year. In Chile and Argentina the distribution of Bibles is as open and unmolested now as in any part of the world. Within the last few years the Bible has been translated into the language of Araucanian Indians inhabiting Patagonia. So the word of God is pushing its way into a land which until very recently knew no more of the story of the cross than an idle and corrupt priesthood chose to tell them. And wherever the Bible goes, the kingdom of God comes in.

CHRISTIANIZING SOUTH AFRICA.

The work of Christianising the natives of South Africa now numbering about seven millions South of the Zambesi river — by definite mission effort, began in 1736 under the direction of George Schmidt, who, after a few years' labour, was deported to Batavia by the Dutch Government of the day, for "the crime of being a great Hottentot converter." The Moravian Church, which sent Schmidt to Africa, has the honour of being the first Church in Christendom to realise its responsibility to carry the Gospel to the savage South African tribes. Following the efforts of the United Brethren came the London Missionary Society in the last year of the eighteenth century. Their earliest missionary was one Van der Kemp, a sceptic, a scholar, a linguist, and finally, a missionary. After years of strenuous effort in behalf of the spiritual regeneration of the natives, and of struggling to obtain for them elementary human rights, Van der Kemp died in Capetown in 1811. Following him were Moffat, Livingston, Mackenzie, and Philip, who dedicated splendid natural gifts to the work of spreading the Gospel over the vast sub Continent. The third society, in point of time, to commence mission work was the Wesleyan Methodist. From

the foundation of their work the Wesleyans have been eminently successful, and to-day they have upward of a hundred thousand natives in the membership of their churches, with many thousand children in their schools.

THE ENGLISH SPEAKING WAY.

Recently at Toronto, John Morley quoted with approval the following; "It is part of a man's religion to see that his country is well governed." Perfectly or imperfectly that we presume is what the people of Canada have just been attempting to do throughout the Dominion by means of a general election. Before this reaches our readers another large section of the English-speaking world, the United States, will also have held a general election and chosen a President, vice-President, and numerous Governors of States, and other functionaries and representatives. And within a few months, a general election will be held in Great Britain.

The people of all these countries govern themselves through freely-chosen representatives. That is our English speaking way—about as complete an antithesis as could be imagined to the Russian way. Our English speaking way gives vent for ebullitions of public feeling. When these forces are pent up, in despotic countries, they are apt to burst out in an explosion of another kind. You cannot expect millions of free people to conduct great political contests with the delicate decorum of a ladies' pink tea. Even if election discussions are tempestuous, the total sum of the resultant is to the State advantage, not detriment. It is right enough for the pulpit to deprecate too heated passions and too violent controversies; but this deprecation should never be set forth from an effeminate standpoint. The stormy Atlantic is ever healthier than the stagnant pond. Our English speaking way, like everything human, has its imperfections and its disadvantages; but its benefits are greater ten-fold.

STATE OF THE FUNDS.

The following are the receipts for the missionary schemes of the Church from 1st March to the 31st for the last three years:—

	1902	1903	1904
Home Mission Fund	437,236.13	421,503.30	421,133.03
Augmentation Fund	2,696.12	2,453.20	2,522.61
Foreign Mission Fund	13,696.80	13,557.03	26,582.19
Misericordians' widows' orphans' fund	2,070.51	1,238.98	971.75
Agonists' fund	1,161.74	1,429.12	1,303.76
Assembly Fund	2,246.89	2,579.66	2,557.99
French Evangelical Union	5,620.19	6,014.30	4,408.00
Point-Aux-Trembles Fund	2,135.35	2,031.19	1,731.21

It will be observed from the above that there is a considerable falling off in the receipts for the Widows' & Orphans' Fund. The Sabbath fixed by the Assembly for the annual collection on behalf of his fund was 23rd October. It is hoped that where it has not already been done, the collection will be taken and forwarded as early as convenient.

The receipts for French Evangelical Union are very much behind. Only a very few congregations have thus far sent the annual collection which was appointed to be taken in July.

IAN McLAREN ON PREACHING POLITICS.

Rev. Dr. Watson (Ian MacLaren) does not think anything is gained by ministers preaching partizan politics in the pulpit. "The ordinary man in the pew," he says, "hates politics from the pulpit! He comes into the house of God that the smoke and clouds may be thrust on one side, and he may catch a glimpse of the blue, and it is hard if instead he is asked to breathe that most irritating of all atmospheres, the atmosphere of a political sermon! No religion has ever been so patriotic, has ever inspired the people with such a passion for liberty as has Christianity. Jesus Christ proposed to regenerate society by regenerating the men who composed that society, and to-day the minister of God nobly serves his State who makes the men who form the kingdom of God in the land we love."

JOHN MORLEY ON YOUTH.

The University of Toronto last week conferred on Hon. John Morley, the distinguished English statesman and writer, the degree of Doctor of Civil Laws. Mr. Morley in replying said: "I envy the young; I never look upon an attendance of young men and women, with all their lives before them, without sympathy, without envy. There is no part of life comparable in my experience to the early days at college. There you have truth and beauty dawning upon you. The aptitudes are trained, but more important than the aptitudes is the impression on the minds of the young, who have the world before them, of high and generous ideas. Whatever calamities and perplexities may await you, there will, so long as those ideals are kept alive, shine in upon you the rays of this diviner time. I should like to read to you some words which I always thought of value, both in themselves and from their source. They were spoken by Mr. Gladstone when he was once at Edinburgh. "Believe me when I tell you that the thrift of time will repay you in after life with an usury of profit beyond your most sanguine dreams, and that the waste of time will make you dwindle alike in intellect and moral stature beyond your darkest reckoning." This is a lesson which cannot too often be repeated; y older and younger constantly forget it."

The Halifax Presbyterian College, which opened for the winter session about a week ago, enrolled some ten students for the first year course and has eleven in the class which will graduate next spring. Principal Falconer, who succeeds the venerable Principal Pollok, presided at the opening session and delivered the opening lecture.

During the past nine days of the Torrey-Alexander revival campaign in Cardiff, England, 75,000 people attended the meetings and 500 people professed full surrender to Christ. The Torrey-Alexander Campaign in Australia and several of the large cities of Great Britain is one of the striking religious phenomena of this twentieth century.

The Inglenook.

Georgie's Thanksgiving.

Being the True story that Grandmother Gibbons told her Grandchildren every Thanksgiving and Birthday.

I was eight and your great-aunt Victoria ten when we had the Thanksgiving and birthday in one, which we never forgot. Our mother was a devoted Englishwoman, and she gave to her first child the name of her beloved Queen, and when I was born two years later to a day, I was named Georgie, because that is the nearest for a girl to the name of so many of our kings. Your grandfather Howe died three months before I was born. Our birthday came the twentieth of November, so near to Thanksgiving that mother always celebrated the two days in one.

"This that I am going to tell happened long ago; for the first time in our lives, the Thanksgiving day was appointed on the twentieth day of November. We all went early to the meeting-house the Sunday before, for we knew we were going to hear the Thanksgiving announced. All the children in the meeting-house kept wide awake that morning, and Vic and I nudged each other when the minister opened the paper with a rattle and spread it on the desk.

"The night before the great day, we were standing at the kitchen table, watching mother unjoin the boiled chickens for the chicken pie, when the clock struck eight. She lighted a tallow candle, and gave it to Vic. It was our bedtime. 'Oh,' said I, as I dumped down in the feather bed, 'isn't it beautiful, Vic, to have birthdays and Thanksgiving all together? And isn't mother kind? I'm just as happy!'

"So am I," said Vic, giving me a hug. 'I know something.'

"What is it, Vic?" I asked in a whisper. "Then she told me that she was going to get up before anybody else in the house, and steal out softly, and go to the north pasture, and get some red berries to hang over the Queen's portrait in the front room, to please mother.

"Let's," said I. 'It will be splendid,' and then I told her what was true, that she was always thinking of something to please somebody, and then we said our prayers, and cuddled down to sleep.

"It didn't seem but a minute after that, when I sat up and rubbed my eyes. Vic was already tying her leathern shoe-strings. 'Georgie Howe, get up this minute; it's as light as a cork,' she said. 'I'm not going to put up my hair, it will take too much time, and it will keep me warm, and she let fall a cloud of gold over her shoulders. Grandmother Gibbon's voice always trembled a little here. "You've seen the portrait of your great-aunt Victoria, children. It's true what L. told you. She was the most beautiful woman I ever saw; her hair was like spun gold.'

"We put our surtouts over our thick woolen dresses, tied on our warm woolen hoods and tiptoed out for fear of waking Ponto in the shed. Vic asked me to wait on the stone step while she brought a bowl of mother's chicken broth. It was thick and nourishing. It tasted good.

"We drove the cows to the north pasture every summer morning; we knew every

nook and corner of it, but we didn't know the difference between broad daylight and moonlight, and great was our surprise when we reached the pasture bars, to see the moon going down, and no sign of morning, but Vic kept hold of my hand, and said, 'Never mind, Georgie, we can find the path, and the flat rock by the black walnut tree, if the moon doesn't shine.'

"Yes," I said, 'but how can we find the berries if it's pitch dark, Vic?'

"Oh," she said, 'it won't be dark long; it can't, because everybody knows its time for the sun to rise when the moon goes down; and lots of times I've seen the sun and moon shining both together in the sky, haven't you, Georgie?'

"Yes," I said, stumbling into a thorn bush, and beginning to cry, 'but Vic, this doesn't seem like the path; where's the black walnut tree, and flat rock? They ought to be here, but they aren't here!'

"We may be a little out of the path, Georgie," she said bravely, 'but anyway, we are in the right pasture, and here's a rock with a back to it, so let's sit down and wait,' and she put her arm in a motherly way around me, and pillowed my red hooded head upon her shoulder. 'I'm glad I didn't put up my hair.'

"So'm I, Vic," said I, as I nestled against the soft cushion. 'Your hair is the loveliest I ever saw, Vic, and mine is short and stiff like bristles. I hate it.'

"But you're real good, Georgie, and as soon as ever we get home I'm going to give you a real boughten doll," she said, 'to have for your very own birthday, and to keep always.'

Grandmother Gibbons did not need to tell the children that she had kept the "boughten doll"; they had all seen it. She sometimes stopped for a little, right here, till the children cried out, "Go on, please, go on, grandma; tell us what happened next."

"Well, children, the next time, it seemed the stars all faded, and the darkness deepened around us. I don't know how long we waited, while I lay with my head pressed against your great-aunt Victoria's shoulder, but I heard her calling to me, 'Georgie, this will never do. You must not go to sleep, we must get up and walk around.'

"I don't want to walk around, Vic, I said. 'I want to go home, that's what I want.'

"We'll walk toward home," said Vic, taking hold of my hand, and starting up. We're not in the path, but we can't be far from it, and we must keep walking, for you must not go to sleep. Here's the black walnut tree.'

"Vic gave a sudden spring forward, and fell. She told your great-grand-mother Howe, after it was all over, that it seemed as if she fell miles and miles. Then it came over her like a flash, we had come through the wrong bars, and were over the gorge! That dreadful gorge where we were never allowed in broad daylight! Vic fell till she stopped on a ledge not larger than her two feet, but her hair had been caught by an out-reaching tree branch, and it held her. True to her nature, her first thought, even then, was for me.

"Georgie, are you up there?" she called. Her voice sounded through the darkness far away.

"Yes, Vic, I am here! I think my teeth

chattered. 'Where are you?'

"Stand still! Don't stir a step! Don't go to sleep, we're over the gorge. I'm caught by my hair and we must wait."

"No one will ever know, children, how long we waited. It seemed to me as if all at once I grew to be a woman. It seemed to me as if God had given Victoria's life into my keeping. I kept calling down to her, telling her that it would soon be lighter, and that I felt sure that some way, somehow, I could save her.

"At last it came, children, the first streak of morning! I stooped over, and looked down that awful abyss, but the sight only gave me courage. 'Vic,' I cried, and my teeth didn't chatter this time, for when God wants us to do anything, children, no matter how difficult, He'll give us the will and the strength to do it. 'Vic, I can see you, you are not half way down. Don't look up—don't look down, but keep still a few minutes, and I can save you.'

"How did you do it, grandma?" always asked the children.

"I didn't know how I was going to do it at first, but I began, very slowly, to make my way, not straight, but in a zigzag fashion slowly and carefully down to the shelf over which Vic hung. There was a little platform of rock, on which I stopped. It was growing lighter every minute, as I reached up to the twisted tree branch. Then God let me see how I was going to be able to save my sister: 'You know how I did it, children.'

"You untwisted her hair," from the children in chorus.

"Yes, those beautiful, strong locks of hair, all kinked and snarled and held as in a vise, partly with my teeth, partly with my fingers, I loosened every golden thread.

"Now," I said, 'Vic, you are free! Catch hold of this limb that I swing down to you! Catch hold and climb!'

"Oh, Georgie," she cried, 'I can't! I'm dizzy! I shall faint.'

"I could see that her strength was failing but I wouldn't give up that I could save her; so I put all of myself into my voice, and I may have prayed, but I didn't know it, then.

"No, you won't faint, Vic," I called. 'You won't faint; you won't fall! You can't—you've got the limb. Now here's my hand; let's climb! We can see every step now, Vic.'

"We climbed slowly, step by step, zig-zagging, picking our way up, and gaining courage till at last we fell in each other's arms, on to the level at the top, and that is the way I met an emergency, the Thanksgiving and birthday we never forgot. And that is the way I saved your great-aunt Victoria."—Canadian Good Housekeeping.

Coming Home at Four.

"Now, off to school, Sarah!" said Mrs. Wats, looking at the tall clock. "Miss Patty wants you to come early." Little Sarah was playing with the kittens. She could not decide which kitten was prettiest, and she wished it was not time to go. But her mother tied her sunbonnet and put her primer in her hand.

"May I come home at four?" asked little Sarah.

She had heard a girl say to Miss Patty, "Mother told me to come home at four." Then, when the hour-hand was at four, Miss Patty remembered and said:—

"Jane Harris, it is four. You may go home now."

But Sarah had never gone at four. She always went with the other children half an

hour later, when school was out. So her mother was surprised, but she said: "Yes, you may come home at four."

Sarah walked down the road with a feeling of importance. Her home was just out of sight from Miss Patty's, because the town was not much built up; but several children lived beyond Sarah, so she came and went when they did. She joined them now and said:

"I'm going home at four!"

Passing the Harris lots and orchard, they reached the lane at the foot of Miss Patty's yard just as a flock of geese left it, going to the brook.

"I'm glad we didn't meet them," said Jane Harris. "I'm afraid of geese."

The gander stopped and looked around at them. He had a very long neck and he hissed.

Then the little girls ran, and got to school before Miss Patty rang the bell.

"Miss Patty," said Sarah eagerly, "my mother says I may come home at four!"

"Very well, Sarah," said Miss Patty. "I will remind you."

It was a pleasant afternoon in school. Sarah was bright, and read nicely in her primer, and worked the letter S on her sampler. She was just going to sit by her friend, Ann Beebe, when Miss Patty looked at the clock and said, "It is four, Sarah: you may go home."

Sarah held herself straight and looked composed as she walked out of the room. She knew that all the children turned their heads to look at her.

She carried her primer, and, taking her sun-bonnet from the nail, tied it on herself.

Then she stepped into the yard. Not a person was in sight along the road. Sarah had never seen it deserted before.

She walked slowly down the yard and said to herself:

"I wish I could see my father somewhere."

The road looked very long; she had never seen it look so long before.

She reached the foot of the yard and saw a big dog sauntering along, so she waited for him to go by. In one of the fields two cows pastured, and they both had their heads over the bars, looking into the road. "I believe they mean to jump over!" thought Sarah.

Slowly she moved to cross the lane when a new danger arose. The geese were coming home. The gander had seen her; and, hurrying ahead of his flock, he flapped his great white wings and hissed. "Away with this creature in a sun-bonnet and check apron!" he seemed to say.

Sarah turned and ran back, clasping her primer, and never once stopping till she reached Miss Patty's door. There she sat down on the upper step, close to the cinnamon rose bush, and listened to the hum of voices in the school room. She felt that school was very pleasant after all.

"That's Ann spelling," she said, as one voice rose shrilly.

"Now that is Jane reading," she said, after the shuffling of feet told her the other class had come out.

She did not go into the room; she could not meet Miss Patty's eyes.

She sat there, stock still, till school closed and the happy throng of children poured out at the door. Then she went home as usual between Ann Beebe and Jane Harris, and did not mind when Ann said, "You're a little goose!" But she did not ask to be dismissed again.—M. L. B. Branch, in Youth's Companion.

A Thanksgiving for one.

Such a funny little rolypoly Polly as she was; with her big china-blue eyes that were forever seeing something to wonder about, and round red cheeks that always grew redder when anybody spoke to her and her crinkly flaxen hair that never would stay in place. Such a queer little dumpling of a Polly! All the same, she liked nice things to eat as well as anyone could and when, once upon a time, somebody gave her the measles just in season for Thanksgiving Day, she felt dreadfully about it and cried as hard as she knew how, because she could not have any turkey, nor pudding, nor mince pie for dinner—nothing at all but oatmeal guel!

But crying didn't help the measles a mite, as of course Polly knew that it wouldn't, but she couldn't have helped crying if she wanted to and she didn't want to, "Most any body'd cried, I wouldn't wonder," she said, a day or two after, when the measles had begun to go away again, "not to have a mite of any Thanksgiving for dinner—not any pie, nor any cran'ry sauces, nor any—O dear!"

"Well, well!" said Polly's mother, laughing. "I guess we'll have to have another Thanksgiving Day right off."

"Oh, can we?" cried Polly, brightening up.

"Not unless the Governor says so," answered her father, with a twinkle. "The Governor makes Thanksgiving Days, Poly-anthus."

"Where does he live?" asked Polly, with the earnestness that was funny. Everybody laughed.

"At the capital," said Polly's Uncle Ben Davis. "Do you know where that is?"

"I guess I do," said Polly; and she asked no more questions.

But what do you guess that this funny Polly did? By and by when she felt quite like herself again, she borrowed pencil and paper and shut herself up in her own little room and wrote a letter that looked very much like this:

DeRe MisTeR Guvner will yOu PleAsE maek AnoTHEr thanksgiving Day becaus I hAD The MEESLES the Last One.

POLLY PINKHAM.

Then she folded the letter and put it in an envelope, with one of her chron-o cards, and sealed it and took two cents out of her bank for the postage and ran away to the post-office as fast as she could run.

Mr. Wiley kept the post-office; and if Mr. Wiley had been behind the glass boxes that day, I don't believe that Polly's letter ever would have gone out of Tinkerville. But Mr. Wiley's niece was there. She read the address on the envelope that Polly handed in and her eyes danced. It looked so funny:

MISTER GUVNER, at the CAPITALE.

One or two questions brought out the whole story.

"The Governor shall have your letter, Polly," roguish Miss Molly said, with a laugh, as she stamped it and wrote the post-mark as plain as could be. And so he did. For, not quite a week later, a letter came in the mail to Polly—a great, white letter with a picture in one corner that made Polly's father open his eyes. "Why, it's the State's arms," said he. "What under the sun—"

But I think that he suspected.

Oh, how red Polly's cheeks were and how her small fingers trembled when she tore open the letter! It was printed so that she could read it herself, all but the long words: Dear Miss Polly: Your letter received. I

A Mother's Precaution.

There is no telling when a medicine may be needed in homes where there are young children, and the failure to have a reliable medicine at hand may mean much suffering, and, perhaps, the loss of a priceless life. Every mother should always keep a box of Baby's Own Tablets in the house. This medicine acts promptly and speedily, cures such ills as stomach and bowel troubles, teething troubles, simple fevers, colds, worms and other little ills. And the mother has a guarantee that the Tablets contain no opiate or harmful drug. One wise mother, Mrs. George Hardly, Fourchu, N.S., says: "I have used Baby's Own Tablets and find them a blessing to children. I am not satisfied without a box in the house at all times." If your dealer does not keep these Tablets in stock send 25 cents to the Dr. Williams' Medicine Co., Brockville, Ont., and you will get a box by mail post paid.

am very sorry if you were so ill as not to be able to eat any Thanksgiving dinner. It was quite too bad. I hereby appoint a special Thanksgiving Day for you, next Thursday, December 9, which I trust may be kept with due form. Your friend and well-wisher, ANDREW COLBURN.

"Oh! oh! oh!" cried Polly, hopping on one foot. "Will you, mother? "Oh, mother, will you? I wrote to him myself! Oh, I am so glad!"

"Did you ever!" cried Polly's mother. "Why, Polly Pinkham!"

But Polly's father slapped his knee and laughed.

"Good for Governor Colburn! I'll vote for him as long as he wants a vote. And Polly shall have a special Thanksgiving worth telling of—so she shall."

And she did have, the very best that she ever remembered—Youth's Companion.

Causes for Thanksgiving.

A year of plenty. Flocks have multiplied, Earth's kindly fruits the harvest moon bestows And, swept from vassal fields on every side, The garnered corn like prisoned sunshine glows.

Such, be thy gifts O Lord.

Plenty and peace and honor—these but part That thou dost lavish from thy store divine; Give us yet more—eyes in a contrite heart To see how poor our gifts compared with thine.

Love be thy gift, O man! Edith Thomas.

Saving Time.

One day a schoolboy came rushing into the house breathless. "Is my dinner ready mither?" he inquired. A plate of broth was set before him, to which he at once commenced. "Hallo! Jimsy," cried his mither, "ye're forgettin' something." "No, mither," he replied, continuing to sup on. "Ye forgot to say grace, my man." "Oh, no, mither. I wis in an awfu' hurry to get back to a fitba' match in the playground, an' I said grace comin' up the road."

Because He Had Changed.

It is curious how stories are attached to different people. The following we have seen related of Robert Hall the great Baptist preacher. Here it is related of Dr. Gilchrist, minister of the East Parish of Greenock:—One of his people told him that he had taken seats in the Episcopal Chapel because he had changed his religion. "Indeed!" said the doctor quietly. "I never kenned ye had ony to change."

Ministers and Churches.

Ottawa.

At the last meeting of the Ottawa Presbytery held in Bethany church, Hintonburgh. Rev. Peter Mathieson, of East Templeton, received and accepted a call from Richmond, Ont. The induction will take place on Nov. 22, at 11 a.m. Rev. M. H. Scott will preside; Rev. D. Finlay will address the pastor; Rev. J. H. Woodside will address the congregation and Rev. W. H. May will preach.

Mr. Burnie, general secretary of the Presbyterian Sabbath schools of Montreal and Quebec, representing the General Assembly Sunday Schools Committee, gave an address urging the formation of training classes for the teachers in connection with each congregation.

W. H. Scott reported the formation of the new congregation at Shawville, Bristol Corners and Stark's Corners, with a roll of forty-seven members, a session of three and a managing board of five candidates for the pulpit are being heard with a view to an early agreement on a pastor.

Rev. Dr. Ramsay laid before the meeting, the position of the Ottawa Presbytery as subscribers to the various schemes of the church as compared with ten years ago. The matter was left over till the next meeting in Knox church, on January 2, 1902. There was a discussion as to what steps should be taken to create greater enthusiasm among the various congregations that are giving the minimum stipend to raise it \$50. This was according to instructions from the General Assembly.

The supply for vacancies is to be left in the hands of a committee composed of A. E. Mitchell, convener, the moderator, the clerk, conveners of home mission and of augmentation together with the moderator, pro tem. of the vacant congregation and one elder.

Toronto.

The monthly musical service was held on Sunday evening in St. Andrew's church. Dr. Norman Anderson, played for twenty minutes before 7 o'clock. Dr. Armstrong continued his series of sermons on "The Imaginative Writers of the Last Century."

A hearty farewell was given in Guild Hall Friday evening to five missionaries who are leaving for China, under the auspices of the China Inland Mission.

Rev. Mr. Esler preached in Cooke's church at the morning service, and Mr. D. C. Conn, evangelist, from the Moody Institute, Chicago, at the evening. Mr. Conn will also conduct special services every evening during the week.

The Ninth Annual Convention of the Ontario Lord's Day Alliance, will be held in the Metropolitan Church on Friday of this week. Sessions begin at 10.30 a.m. and 2.30 p.m. A public meeting will be held on Thursday evening at 8 o'clock. Rev. Principal Caven will preside and addresses will be given by the chairman, Rev. Dr. Carman and Rev. Dr. Milligan.

The meeting of the Toronto Presbytery which was to have been held Tuesday has been postponed for a week. This was owing to the Queen's University conference, which was set for this week, but has also been postponed on account of the election.

Among the important business to come up next Tuesday is the call from Chalmers church, Quebec, to Rev. Wylie E. Clark, of Brampton. This came to hand Monday, and the Brampton congregation has been cited to appear.

Two other calls are expected to come up for consideration. It is reported that Knox church, Milton, is about to offer the pastorate to Rev. W. M. McKay, of Norval. On Friday evening of this week Dovercourt congregation held a meeting to talk over the appointment of a new clergyman, and the result is expected to come before the Presbytery.

Simple Life the best.

There is ever an interest in a personality of world-wide renown, and the people of Toronto crowded the vast Metropolitan church last Friday evening to see and hear Rev. Charles Wagner of Paris, the apostle of "The Simple Life." Pastor Wagner has, in an age of material prosperity, and to some extent artificiality, struck out in a field for himself, but his evident sincerity and the force with which he presents his case, have stamped him as a man with a message, and he has evoked a response in many nations be-

side his own where his books are translated and read. Beyond a general argument he did not proceed in his lecture, nor did he reveal any of the secrets of the manner of the simple life.

Pastor Wagner is 52 years old, rather short, and iron grey, but electric with the gesture of the French race. As he only began to learn English prior to leaving to attend the recent Peace Conference in the United States, his speech was slow and in places not intelligible to one unacquainted with French, but his main theme was followed with the greatest interest.

Having explained his recent acquaintance with our language, the lecturer declared he was neither a dreamer nor a man of the past, but a man of this generation. In a brief biographical note he said he had observed in life in his own country real slavery. "We are often in this time," he said, "the slaves of our own wants, or our own needs, and I would get away from these ideals to which we sacrifice the best of our time and of our talent. From all the roads in which I have walked, from all my experience, I have gone back to this conviction, that one thing is necessary, that man must make good use of his life. The most precious gift we have is our souls, our life, and in order to make a good use of our life for being useful to our fellowmen we have to try a normal life, a life in which are respected the highest laws. A normal life has always been a simple life, even if it has been the most magnificent life in the world. Simplicity consists in putting in front what is first and putting behind what is secondary."

Pastor Wagner referred for a moment to his early love for the outdoor world, and his passion even for worshipping the moon, something with which his father had sense enough not to interfere. In his life in Alsace he had seen the theologians fighting over things that did not concern the people at all, and he resolved that he would preach something, which, in his own expressive way, he said, "would not displease my good old grandmother in her muslin cap." Out in the world he felt like a piece of iron between the anvil and the hammer, but he went on in his way. "Be true to the inner voice," he said. "Speak as you think, and listen; fear nobody, conceal nothing and trust thyself." After having written three minor books, he came to write "The Simple Life" by accident. He had spoken along that line at a small wedding, then by request at a large wedding, and there a publisher heard him and requested that a book be written on that subject. "So I had this book in me without knowing it," declared the lecturer.

In his concluding observations he said the simple life could be lived in this country and in this civilization. "There are some conditions of life which hinder simplicity, but wherefrom are come the civilizations of the world? They come all from the heart, they come from our mind and from our thought. Art in pictures in all its beautiful simplicity is on the top. The best men in the world are the most simple. The most beautiful song in the whole world is the most simple song, a song by which all the cords of the human soul are touched." "I hope we will not only be friends of one evening, but friends forever," was the lecturer's closing touch.

Missionaries in Honan.

It was reported some time ago that the Presbyterian missionaries in Honan were in danger of their lives through an uprising which had been threatened by the secret societies in that province. Some time after that report a despatch announced that there was no danger from any such uprising. A Honan correspondent writing from Hwaiching on Sept. 1, says that very disquieting news had come to him from various quarters. The missionaries at Changetefu had again had to call the attention of the officials to the Tsaiyuan sect, who were showing signs of fresh activity. The missionaries of Taimingfu had to flee from that city owing to their lives having been repeatedly threatened by this same society.

"At Hwaiching," continues the correspondent, there is considerable excitement owing to the magistrate having issued proclamations giving the details of the arrest of a leader of this same society by the Rev. M. Gerrard, a Roman Catholic missionary in Weihui City. This leader who is a native of Shansi, had the assurance to call on Mr. Gerrard to have a debate on religion. After leaving he was followed by some natives belonging to the mission to the village, where he was residing in semi-official style. They arrested him and handed him over to the Sinhsianghsien magistrate. Amongst his personal effects were found a seal for signing docu-

ments issued by the society, a list of the members living in the district, and a yellow flag bearing the device I have mentioned before as the one that boxes I in that region had on their flags in 1900. "Remove the Tartars and destroy the foreigners." It has been said that the magistrate is going to make some more arrests on the strength of the information contained in the list.

Western Ontario.

Rev. B. B. Williams of Guelph: has removed to Paris.

The evening service in the Methodist church in Hagersville was withdrawn on Sabbath on account of the Presbyterian Anniversary.

Rev. Dr. McRobbie, of Kemble, conducted the anniversary services at Ridgetown, one of his former charges.

Sunday last was the 25th anniversary of the induction of Rev. John Ross, B.A., into the pastorate of Melville church, Brussels.

Rev. Dr. Lyle, of Central church, Hamilton, preached the preparatory sermon in the Burlington church on Friday night.

The congregation of Knox church, Milton, made vacant by the translation of Mr. Smith to Hensall, has extended a call to Rev. W. M. McKay, of Norval.

Rev. E. R. Hutt, of Ingersoll preached in Verschoyle and Culloden on Sunday. Rev. T. W. Rae of Aylmer will conduct anniversary services in Verschoyle next Sunday.

Rev. G. Pattison, of Embro, before communion, conducted the preparatory service in the Thamesford church and Rev. D. R. Drummond, B.D., of St. Thomas, the Thanksgiving one last week.

On Monday evening, Rev. E. A. Henry, of Knox Church, Hamilton, delivered the address at the annual meeting of the Burlington Bible Society. The society has taken on new life, and in the past year has raised about three times as much as formerly.

Rev. J. D. Cunningham, M.A., preached in the MacNab St., church, Hamilton, on Sunday in the morning, and in the evening the pulpit was filled by Rev. E. Harper Gray, B.A., of Dundas.

Rev. W. A. Bradley of Berlin conducted the pre-communion service, in Acton, on Friday afternoon. His subject was "Living Epistles" and was a very earnest address on Christian life and character. Eight new members were received.

Rev. John Ross, of Brussels, exchanged pulpits with Rev. W. Farquharson and preached anniversary sermons at Durham on Sabbath, 23rd ult. On Monday evening Mr. Ross delivered an address on "John Bunyan, the immortal dreamer."

Rev. H. D. Cameron of Allandale, lectured in St. Andrew's Church, London, on Friday evening on "Rambles Through the Holy Land." Mr. Cameron was a delegate to the World's Sabbath School Convention at Jerusalem, and spent some time in touring Palestine. His lecture was given in aid of the Proudfoot Memorial School, West London.

Chatham Presbyterial met on November 8th and 6th in Blenheim, Dr. Margaret McKellar of Paris was with them for the 8th, passing on to India Presbyterial Society meeting in Ingersoll on the 10th, Sarnia Presbyterial Society in Strathroy on the 13th and London Presbyterial Society in Glenora on the 16th.

The General Assembly's committee on statistics met on Oct. 30 at Guelph, Rev. Dr. Torrance presided, and those present were: Rev. Dr. Dickson, Galt; Rev. H. R. Horne, Elora; and Rev. A. M. Hamilton, Winterbourne. The form for the collection of the annual statistics for the year ending December 31, which is to be sent to the various presbyteries was approved.

The entertainment in the South Elfrid church on Monday evening was very successful. Rev. Robert McIntyre, of Tempo, gave an address on his trip to the old country, which was much appreciated.

Rev. R. E. Knowles, of Galt preached at both services in Erskine church, Hamilton, and on Monday evening lectured on "Three months in Europe."

At a regular meeting of the Hamilton Presbytery in Knox Church last week, Rev. Neil McPherson resigned the Moderatorship, and Rev. Dr. Wallis, of Caledonia was elected to fill the chair. The Presbytery regretfully accepted the

resignation of Rev. Neil McPherson, who is going to Indianapolis. St. Paul's Church Session was represented by Sir Thomas Taylor, Messrs James Vallance and Bidwell Way, and the congregation by Messrs John Knox and J. I. Morrison, all of whom stated the deep regret with which St. Paul's Church was parting with its pastor. Rev. Robert Martin was appointed moderator of the congregation, and he will declare the pulpit vacant on Nov. 13. A committee were appointed to draft a suitable resolution of regret on behalf of the Presbytery at losing Mr. McPherson.

Rev. Neil McPherson, who has accepted a call to Tabernacle Presbyterian Church, Indianapolis, preached his farewell sermon as pastor of St. Paul's Church, Hamilton, on Sunday evening. The congregation was large, and many shed tears as the farewell words were spoken. Mr. McPherson himself was greatly affected, and it was very evident that parting was painful to him as well as to the members of the church. His sermon was based on the words, "Obey God rather than man." He said it was God who sent him to St. Paul's, and it was God who was calling him away. He expressed gratitude to the officials and the church members generally for their kindness to him during his eight years' pastorate.

Eastern Ontario.

Rev. Mr. King of Glasgow, took the services in the churches at Westport and Newboro on Sunday.

Rev. D. Currie of Perth, preached anniversary sermons in Three Rivers, Que., on Sunday, October 30th.

The ladies of the First Church, Port Hope, will hold a sale in the Hall, Walton street, on Friday, Nov. 25th.

The Rev. William Macdonald, B.A. pastor of Halville, has received a call from the congregation of Lanark village, the salary named being \$1,000 per annum.

North Williamsburg Presbyterian Church has extended a unanimous call to Rev. R. A. Lundy of Port Credit. The call will be considered at an early meeting of Toronto Presbytery.

The Sacrament of the Lord's Supper was dispensed in the brick church, St. Elmo, last Sabbath. Rev. M. Morrison of Kirk Hill and Rev. P. F. Langill of Martintown, assist ed Rev. H. D. Leitch.

Melville Presbyterian church, Eganville, which has recently been undergoing repairs, was re-opened on Sunday the 23rd. The interior has been repaired and painted, a new ceiling put in and other alterations made, which improve very much the appearance of the edifice.

Northern Ontario.

Rev. Thomas Edwards of Thornbury conducted the missionary anniversary services in Kirkville, George street and Nottawa churches on Sunday. Next Sunday Rev. John Coburn of Stayner will preach anniversary sermons in the afternoon and evening at the George street church.

Mrs. R. N. Grant of Orilla, addressed the Thankoffering meeting of the Gravenhurst Auxiliary to the W. F. M. S. last week. There was a large attendance and the offering amounted to \$35 00.

The Rev. J. R. S. Burnett was inducted to the pastorate of Victorate Harbour, Moonstone, and Vasey congregations. A large congregation took part in this interesting ceremony, on the 27th.

Rev. J. A. Ross, of Churchill, occupied the pulpit, Bradford, on Sunday and preached to a large congregation, taking for his text, "Bear ye one another's burden, &c." Rev. Mr. Ross has received a call from a congregation in Essex Centre. Rev. Dr. Smith preached in Churchill and Stroud on Sabbath and cited Mr. Ross's congregation to appear in their interest at a special meeting of Presbytery to be held in Barrie this week.

Mrs. Hudson Taylor.

The many friends of the Rev. J. Hudson Taylor, the founder of the China Inland Mission, will regret to hear of his severe bereavement. Mrs. Taylor died at Chevalleyres, Vevey, Switzerland, on Saturday, July 30th. She was the daughter of J. Faulding, Esq., formerly of Barret and Hsatings, and was one of the famous

"Lammermuir" party with whose going forth to China in May, 1866, the work of the China Inland Mission practically commenced. A few years later she became the second wife of Mr. Hudson Taylor, and since that time has shared in the stress and the sacrifices of his arduous career. One who knew her writing in the *Life of Faith* says: "Mrs. Taylor had no special gift for public work, but with her whole heart she served her Lord in the many important opportunities that came to her, and with patient and uttermost kindness sought to cheer and bless His servants. There was a most remarkable delicacy and refinement about her spirit and character, which has left an indelible impression upon all of us who knew her well. Sweet, very sweet, for her will be the rest of the Father's House!"—*Regions Beyond.*

"Ian MacLaren" Retires.

Rev. Dr. John Watson ("Ian MacLaren") announced on Sunday, October 23, to his congregation at Central Presbyterian Church, Sefton Park, Liverpool, that in September next, having completed 25 years' service as their minister, he would retire. The determination, he said, was irrevocable, and was founded on the growing requirements of his church; with advancing years the burden of work had grown too heavy for him to bear.

An Attractive Church.

The First church, London, whose interior has been in the hands of the workmen since the middle of June, reopened its doors on Sunday and Rev. W. J. Clark was again in his pulpit. The congregation have great reason to be proud of their church home. No expense or labor has been spared in refitting and beautifying the interior, and its aspect has been changed materially.

The ceiling is now supported by wide arches which run from side to side, not, however, separated from the ceiling, and the whole color scheme of the walls and ceiling has been changed. The walls are covered with a light brown paper for about 15 or 20 feet up from the floor. Then comes a handsome frieze of green and gold, relieved with blue. In the two transepts, the wainscoting and frieze are adorned by geometric figures in green stenciling. The brown of the wainscoting passes into a still lighter brown above, and this into the cream brown of the ceiling. A green border runs along the top of the walls in places. The whole color scheme is beautifully planned and worked out. It has the effect of giving the interior a lighter appearance than before.

A handsome Brussels carpet in dark colors covers the floor. The pews have been repolished. The coloring on the organ fits in well with the rest of the scheme. The wood is a deep chestnut color. The pipes are rebronzed, and the tongues are in gilt. The woodwork of the reading desk, etc., has all been recolored. Altogether the interior of the church presents a most handsome and comfortable appearance.

British and Foreign.

Mr. J. Pierpont Morgan's London residence at Prince's Gate is being decorated at a huge cost. The value of the furnishings of the house will exceed, it is stated, £500,000.

What is believed to be a painting by Romney—subject, "A Lady"—on a canvas measuring 29in. by 30in. has been found in the home of a working man in Bristol. He purchased it about nine years ago for a few shillings, and after receiving numerous good offers, called in an expert, who pronounced it to be by an "Old Master." The owner has now consulted Christie's, and will take it to London for sale at their autumn exhibition.

Dr. Poirier, one of the most eminent medical men in Paris, who has been visiting London, says the English surgeons astonish him by their coolness, and the steadiness of their hand in operating. He had assisted at an operation which was, he said, a revelation to him. Their instrument for chloroforming was simply marvellous; they had nothing like it in Paris.

I am told (says the London correspondent of the Birmingham Post) by one who has been a member of the party of the Archbishop of Canterbury during his tour in Canada and the United States, that arrangements are to be made for the reception in England next summer of a deputation of American clergy. This deputation it is said, will be headed by Bishop Potter of New York.

In the corridor at Windsor Castle there is to be seen the original picture of the wedding of the late Queen and Prince Consort in the Chapel Royal, St. James, by Sir George Hayter. Of the vast crowd of celebrated personages in the picture the only one now surviving is the Duchess of Mecklenburg-Strelitz, who is depicted as standing a little apart from the wedding group on one side of the altar. As a matter of fact, her Royal Highness was standing close to the late Queen, but had she been depicted in that position the view of the wedding couple would have been obscured in that picture.

To the encouragement offered for inventors in automobilism there appears to be no end. A new premium is now publicly offered, and suitably enough finds itself first publicly announced in Paris, though it has its origin in Bavaria. The prize is offered by Prof. Herkomer, and is for the best and cheapest motor car in the touring class. The prize will consist of a challenge cup in silver, copper, and enamel, designed by the professor himself. The first competition for the trophy, which will be an annual event, will take place next year in Bavaria, and the professor will each year paint the winning manufacturer's portrait. Dr. Magin, of Paris, adds a prize of \$100 to the same competition.

Mrs. Bishop, the indefatigable traveller who has recently died, was well acquainted with Japan and China. Her opinion on the prospects of Christianity in the Far East is therefore of weight. She did not feel so hopeful of the Japanese; she thought they had rather retrograded religiously through her first visit and her second. Some told her that Buddhism was reinforced, that the Japanese having tried Christianity, had not found the utility of it for their nation. On the other hand, Mrs. Bishop thought highly and hopefully of the Chinese native Christians. She was convinced that European missionaries would in time train a sufficient number of native teachers to Christianise the whole country. We must not, however, lose sight of the fact that even in Japan statesmen in the highest positions are Christian, and some of them members of our own Communion.



A Temperance Fruit Colony.

CITRONA PARK is situated 2½ miles from Orland, Glenn county, California, and 160 miles north of San Francisco, in a district that is practically IMMUNE FROM FROST AND EXCEPTIONALLY HEALTHFUL. The soil is a deep clay loam mixed with fine gravel. The drainage, both on surface and in subsoil, is perfect. There is an abundant and unailing supply of water. The orange, lemon, fig, almond, apple, peach, pear, apricot, olive, grape, and all kinds of fruit flourish here in perfection. The rainfall is abundant, so that no artificial irrigation is required except for citrus trees.

A CLAUSE IN EVERY DEED PROHIBITS THE MANUFACTURE AND SALE OF INTOXICATING LIQUORS FOR ALL TIME.

TERMS.—\$65 or \$75 per acre according to location, cash or easy payments. Ten acres make a comfortable homestead. If desired the lots of absentee owners will be planted and cared for at lowest cost.

For prospectus and other information apply to REV. T. F. FOTHERINGHAM, D. D., 103 Elliott Row, St. John, N.B.

Liquor and Tobacco Habits.

A. McTaggart, M. D., C. M.

75 Yonge Street, Toronto.

References as to Dr. McTaggart's professional standing and personal integrity permitted.

- Sir W. R. Meredith, Chief Justice.
- Hon. G. W. Ross, Premier of Ontario.
- Rev. John Potts D.D., Victoria College.
- Rev. Wm. Caven, D.D., Knox College.
- Rev. Father Teefy, President of St. Michael's College, Toronto.

Right Rev. A. Sweatman, Bishop of Toronto Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections; no publicity; no loss of time from business, and certainty of cure. Consultation or correspondence invited.

Health and Home Hints

A New Thanksgiving Dinner.

When a housekeeper succeeds in making a Thanksgiving dinner which suits the old traditions and at the same time provides new and dainty dishes, she has achieved a triumph. Even the time-honored menu may be improved upon with some ingenuity. To suggest such a dinner, the following menu is given with all the necessary recipes, new ones and good, gathered from housekeepers far and wide:

Fruit Soup		
Mashed Sweet Potatoes		
White potatoe croquettes		
Baked squash	Spinach, Swiss style	
Apple and cranberry jelly		
Oyster soufflé		Rolls
Celery		
Surprise salad	Olive sandwiches	
Indian pudding with cream		
Marshmallow mold		
Mince pie		Lemon pie
Cheese		
Lemon milk sherbet		Nut cookies
Coffee		

Fruit Soup—One chopped pineapple, two chopped oranges, one pint of canned strawberries (whole), one cup of powdered sugar, half pint sherry wine, mix well together and serve very cold in punch glasses. Just before going to the table add a covering of chopped ice.

Roast Turkey—After it is nicely picked and drawn, wash thoroughly, adding a little soda to the water in washing. To a fourteen-pound turkey take a small loaf of bread, crumb fine, add half pound of fat pork, one-fourth of a pound butter, pepper, salt and enough boiling water just to moisten; stuff and sew strongly. Bake twenty minutes to each pound of turkey, keep the oven at an even heat, basting frequently. When done remove from the pan, and make the gravy.

Potato Croquettes—Two cups of mashed potatoes, two tablespoons of cream, a teaspoon of onion juice, or a finely chopped onion, a teaspoon of salt, a dash of nutmeg; yolks of two eggs, a tablespoon of chopped parsley, butter the size of a walnut, a dash of cayenne. Beat the eggs until light, and add to them the potatoes, then add all the other ingredients. Mix and turn into a small saucepan. Stir over the fire until it is thoroughly heated through. The mixture will then leave the side of the pan without sticking to it. Take from the fire, and when cool form into cylinders, roll first in egg and then in bread crumbs and fry in boiling fat. This will make about twelve croquettes.

Mashed Sweet Potatoes—Bake the potatoes, cut lengthwise and carefully scoop out the potato. Mash well, add a little butter, pepper and salt and a little cream or milk; beat until creamy; return to the shells, heating lightly, and place in the oven to heat.

Baked Squash—For holiday dinners no vegetables look prettier than baked Hubbard squash or pumpkins. Two medium sized, round squashes should be selected. One is cut up and baked with butter, pepper and salt in the usual way. The other is put in the oven just long enough to be prettily browned. Using the stem for a handle cut the top neatly from this second squash and save it for a lid. Scoop out the contents of this squash and save for pies. Cut the baked squash from its rind and fill the other squash shell. Pass this shell on a tray with a lid in place. It makes a toothsome and attractive dish.

Apple and Cranberry Jelly—Wash the apples, cut in quarters and stew, skins, cores and all (of course, cutting out wormy places). Wash and pick over the cranberries and put into a large kettle in the proportion of one-third cranberries to two-thirds apples, and three times the measure of the two combined of water. Let them boil slowly, or until the whole mass is soft, then strain through a jelly bag, add sugar, equal parts, and boil as with other jelly.

Oyster Soufflé—Heat a pint of oysters in their own liquor, drain and strain the liquor and cut the oysters into small pieces when cold. Melt two level tablespoons of butter; when hot, add level tablespoon of flour and gradually half cup of oyster liquor. Season to taste with salt, celery salt, paprika and a little finely minced parsley. Add the oysters, let come to a boil and add beaten yolks of three eggs. Take from the fire, and fold in stiffly beaten whites of the eggs. Turn into a buttered baking dish and bake in a moderate oven from twenty minutes or until the mixture is firm in the center. Serve at once with or without a mushroom or cream sauce.

Surprise Salad—Select a well shaped cabbage, scoop it well out and decorate the outside with alternate rows of cranberries (fashioned with wooden toothpicks) and whole cloves until completely covered. Fill the inside with chopped celery, cabbage and nuts. Use a mayonnaise dressing and on a platter decorated with lettuce.

Indian Pudding (Enough for five people) Take one quart of milk and scald it in a double boiler; while it is heating, take six tablespoons of Indian meal and stir it up with one large cup of molasses, mixing it in the buttered baking dish, which should be a small stone jar, or an earthen pan, deep, and shaped like a flour pot. When stirred smooth, add the scalded milk, stirring well. It will look very thin, almost as if there were no meal in it. Then scatter some bits of butter over and bake three or four hours. When done it will be of a somewhat jelly-like consistency, with some whey and some clotted cream. Serve it out into a pretty dish and serve with plain cream.

A lighter dish for those who do not wish to eat hot pudding after the preceding good things, is the following:

Marshmallow Mold—It is simply a well hardened square mold of lemon jelly, having within it a layer of pink, then a layer of white marshmallow. It is to be cut down with a knife and served with whipped cream.

The Pie Crust—Place in a chopping bowl one and one-half cups of flour, one-quarter cup of lard, one teaspoon of salt. With a sharp chopping knife, chop the shortening thoroughly through the flour, after which add just enough ice water to hold the mixture together (from one quarter to one-half cup is sufficient), chopping all the time until a smooth dough is formed, which should be allowed to stand in a cold place for a day at least before using.

Mincemeat—The liquid ingredients for this mincemeat may be varied according to taste—and principle. The original recipe calls for one and one-half quarts of wine, four pounds of meat, boiled tender, three pounds of suet, three pounds of raisins, three pounds of currants, two pounds of citron, one-half pound of candied peel, six pounds of brown sugar, one-half peck of apples, one ounce of allspice, one ounce of cloves, one ounce of cinnamon, one-quarter ounce of mace, one ounce of nutmeg.

A New Idea.

TONIC TREATMENT FOR INDIGESTION—NEW STRENGTH FOR THE STOMACH FROM NEW, RICH RED BLOOD.

The Tonic Treatment—that is the latest and only scientific cure for indigestion. All the leading doctors of Europe and America are using it with sensational success. No more purgatives, no more pepsin, no more patent food, no more long diet lists saying: "Thou shalt not eat this or that." No more of all this—nothing, in fact, but plenty of new, pure, rich red blood to tone the liver and give the stomach strength for its work. This is the Tonic Treatment for Indigestion.

The tonic treatment is based on the new idea that drugs which digest the food for the stomach really weaken its power through disuse. The digestive organs can never do their work properly until they are strong enough to do it for themselves. The only thing that can give the stomach and the liver new strength is good blood—and the only thing that can actually make new blood is Dr. Williams' Pink Pills for Pale People. They have been long known as the greatest blood building tonic in the world, and all the highest medical authorities agree that the one scientific cure for indigestion is the Tonic Treatment. The marvellous success of the treatment has been proven in every corner of the Dominion. One of the latest witnesses is Mr. Joseph Rochette, St. Jerome, Que., who says: I simply hated the thoughts of food. Of course I had to force myself to eat, but afterwards I always suffered with dull, heavy pains in the stomach. I seemed to be bilious as well and this caused severe headaches, which further aggravated my unfortunate position. I grew pale, fell away in weight and the trouble seemed to be undermining my whole constitution. I tried several remedies but without success; a doctor whom I consulted advised absolute rest, but that was out of the question as I had to work for my living. Fortunately for me, one of my friends advised me to use Dr. Williams' Pink Pills, and I decided to do so. After taking the pills for several weeks there was a decided improvement in my condition. Not only was my digestion better, but my general health improved in every way. New blood seemed to be coursing through my veins, bringing new health and strength every day. I took eight boxes of Dr. Williams' Pink Pills altogether, and those who see me now would never know I had seen an unwell day in my life, I owe my splendid health to these pills, and strongly advise every dyspeptic or weak person to lose no time in taking them."

Mr. Rochette's statement is a strong tribute to the Tonic Treatment. Dr. Williams' Pink Pills cured him because they actually made new rich blood for him. These pills go right down to the root of the trouble in the blood and cure that. The new blood they make carries healing health and strength to every part of the body. That is the new Tonic Treatment, and the highest medical authorities now recommend this treatment for all common ailments such as anaemia, headaches, backaches, rheumatism, sciatica, neuralgia, nervousness, dyspepsia, and general weakness. These are all caused by bad blood and therefore are all cured by Dr. Williams' Pink Pills. You can get these pills from any medicine dealer or by mail at 50c a box, or six boxes for \$2.50 by writing to the Dr. Williams' Medicine Co., Brockville, Ont.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary, Edmonton, Strathcona 5th Sept
 Kamloops, Vernon, 20 Aug.
 Kootenay, Fernie, B.C., Sept. 13, 8 p.m.
 Westminster, Chilliwack 1 Sept. 8 p.m.
 Victoria, Tuesday, 5 Sept. 2 p.m.

SYNOD OF MANITOBA AND NORTHWEST
 Portage la Prairie, 3 March.
 Brandon, Brandon.
 Superior, Fort Arthur, March.
 Winnipeg, Man. Coll., 2 of Tues bi-mo.
 Rock Lake, Pilot Mtd., 2 Tues. Feb.
 Glenboro, Trelema, 3 Mar.
 Portage, P. La Prairie, 8th March
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Harney 2nd week in July.
 Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox Hamilton Nov. 19 a.m.
 Paris, Woodville 8th Nov. 10 a.m.
 London, St. And. ch. 6th Dec. 1:30 a.m.
 Chatham, Chatham, Dec. 12 10 a.m.
 Stratford, Knox, Stratford July 12, 9:30

Huron, Thames Road, Sept 6 10:30 a.m.
 Sarnia, Sarnia, St. Andrews Sept. 11
 Midland, W. Orange 20 Sept. 10 a.m.
 Bruce, Paisley 6th Dec. 11 a.m.

SYNOD OF TORONTO AND KINGSTON.
 Kingston, St. Andrews K. 20 Sept a.m.
 Peterboro, Peterboro 13 Dec 9 a.m.
 Waidly, Fort Perry Jan. 18 19 a.m.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Sanderland, 20 Sept. 11 a.m.
 Orangeville, Orangeville, Sept. 13
 Barrie, Barrie Dec 13 1:30 p.m.
 Owen Sound, Owen Sound, Division St.
 6 Dec 10 a.m.

Algoma, Blind River, March.
 North Bay, Callander, Sept 28 9 a.m.
 Saugeen, Guthrie Ch. Harrison, Sept 29
 Guelph, Knox Ch. Guelph, Sept 29 19:30

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Que. St. Andrews, 13 Dec. 3 p.m.
 Montreal, Montreal, Knox 13th, Sept 9:30 a.m.
 Lenagary, St. Elmo 6th Dec. 7:30 p.m.

Lanark & Renfrew, Zion Church Carleton Place 1 Oct.
 Ottawa, Hintonburg, Nov. 19 a.m.
 Brockville, Winchester, Feb. 23 5 p.m.

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney, Sept. 2
 Inverness, Whycomeagh 10 May, 11 a.m.

P. E. I., Charlottown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Tatamagouche 2 Aug.
 Truro, Truro, 19 May 10 a.m.
 Halifax, Canard 5 July
 Lunenburg, Lunenburg 23 July
 St. John, St. John 18 Oct. 10 a.m.
 Miramichi, Campbellton June 27 7 p.m.

R. A. McCOBBIK
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71 Sparks St OTTAWA
 'PHONE 159.



SEALED Tenders addressed to the undersigned, and endorsed "Tender for the Mint Ottawa, Ont." will be received at this office until Saturday, November 12, 1904, inclusively, for the construction of the Mint at Ottawa, Ont.

Plans and specifications can be seen and forms of tender obtained at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 per cent) of the amount of the tender, which will be forfeited if the party tendering declines to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned.

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

By order,
 FRED GELINAS,
 Secretary.

Department of Public Works,
 Ottawa, Oct. 19, 1904.

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

A Great Club Offer.

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

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

The Dominion Presbyterian,
 Ottawa, Ont.

CANADIAN PACIFIC.

TWELVE TRAINS DAILY (except Sunday)
 BETWEEN
 OTTAWA AND MONTREAL
 FROM UNION STATION

Leave Ottawa 4:15 a.m. daily, except Sunday.
 3:10 p.m. daily, except Sunday.
 6:20 p.m. daily, except Sunday.

FROM CENTRAL STATION (Short line.)

Leave Ottawa 8:45 a.m. daily except Sunday
 3:30 p.m. daily, Sunday
 4:15 p.m. daily except Sun.
 6:25 p.m. Sunday only.

EIGHT TRAINS DAILY (except Sun.)
 Between Ottawa and Almonte, Arnprior, Renfrew and Pembroke.
 Leave Ottawa (Union)
 1:50 a.m. daily
 8:30 a.m. daily except Sunday.
 1:15 p.m. daily.
 5:00 p.m. daily except Sunday.

Through connections to all New England and Western points.

GEO. DUNCAN.
 City Ticket Agent, 42 Sparks St
 Steamship Agency, Canadian and New York Lines

RICE LEWIS & SON.
 (LIMITED.)
 BRASS & IRON
BEDSTEADS
 Ties, Grates, Hearths, Mantles

RICE LEWIS & SON
 LIMITED
 TORONTO,

The Merchant's Bank of Halifax
 After January 1st 1905.

The Royal Bank of Canada.

Incorporated 1869.
 HEAD OFFICE HALIFAX N.S.

President: Thomas F. Kenny Esq
 General Manager: Edmond L. Peaco.
 (Office of General Mgr., Montreal, Q.)

Capital Authorized \$3,000,000.00
 Capital Paid up — 2,000,000.00
 Reserve Fund — 700,000.00

Branches throughout Nova Scotia, New Brunswick, Prince Edward Island, British Columbia, and in Montreal, New York and Havana, Cuba.

Highest rate of interest paid on deposits in Savings Bank and on Special Deposits.

Letters of Credit issued, available in all parts of the world. A General Banking Business transacted.

H. J. GARDINER,
 MANAGER.
OTTAWA BRANCH,
 Cor. Sparks & Elgin Sts.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion lands in Manitoba or the North-west Territories, excepting 3 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be sold 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 in situ, 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 eligible to make a homestead entry upon the provisions of the 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 prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent countersigned in the manner 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 Clause (2) (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock with buildings for their accommodation, and have besides 80 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homesteading 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 lands, 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 land are available for lease or purchase from the Dominion Lands Office in Manitoba and Western Canada.

GRAND TRUNK RAILWAY SYSTEM

Magnificent Trains

TO THE GREATEST OF

WORLD'S FAIRS

VIA THE

Grand Trunk Rail'y System

The Greatest Exposition the World ever saw opened at St. Louis, Mo., April 30 and will close Dec. 1 '04

It cost \$50,000,000. All the world is there with the best achievements of mankind. Strange people from every part of the world will greet you. Canada is there with a beautiful pavilion to welcome you and make you feel at home.

Write the undersigned for descriptive matter and particulars regarding reduced rates, etc. See that your tickets read via GRAND TRUNK.

J. QUINLAN, District Passenger Agent, Bonaventure Station, Montreal.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Pneumatic Tubes for Montreal and Toronto," will be received at this Department until Friday, Nov. 11, 1904, inclusively, for furnishing 23,000 lineal feet of 16 inch smooth bored straight cast iron piping.

Plans and specification can be seen and forms of tender obtained at this Department, and at the office of John Galt, Chief Engineer, Toronto.

Tenders will not be considered unless made on the printed form supplied, and signed with the actual signatures of tenderers.

An accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, for two thousand dollars (\$2,000.00), must accompany each tender. The cheque will be forfeited if the party tendering declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By Order,
FRED GELINAS,
Secretary

Department of Public Works,
Ottawa, Sept. 29 1904.

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

"WENTWORTH WOVE"

SOCIAL NOTE PAPER

A most attractive line and the best value ever offered in high grade Stationery. Made in six elegant tints.

AZURE, GREY, MARGUERITE,
ROSE, BLUE, WHITE

the most correct shapes and sizes—envelopes to match. Put up in handsomely embossed paperettes. Sold by all progressive stationers. Manufactured by

THE BARBER & ELLIS CO.

LIMITED

43, 45, 47, 49 Bay St.,

TORONTO.

AGRICULTURAL COLLEGE.

BOYS —

- (1) Two years' course for the Associate Diploma—Sept 13'04.
- (2) Three years' course for Associate Diploma and Specialist Certificate in Agriculture and Horticulture—Sept. 13'04.
- (3) Four years' course for B.S.A. Degree—Sept. 13th, 1904.
- (4) Three weeks' Creamery course—Dec. 1st, 1904.
- (5) Twelve weeks' Dairy course—Jan. 2nd, 1905.
- (6) Two weeks' course in Stock and seed Judging—Jan. 10, 1905.
- (7) Four weeks' course in Poultry Raising—Jan. 10th, 1904.

—GIRLS —

- (1) Three months' Housekeepers' course commencing Sept. January, and April.
- (2) Two years' course in the theory and practice of House-keeping, including cooking, laundry work and sewing
- (3) Technical options, including dairying, poultry, dress-making, cooking, laundry work, etc. Send for circulars. G. C. Creelman, B. S. A., M.S. President.

REBUILT TYPEWRITERS - - -

We have in stock at present and offer for sale rebuilt machines as follows :

Underwoods	Cash	Time	\$50 00
Calligraphs, No. 2 and 3	"	"	25 00
Hickesderfers, No. 3	"	"	40 00
Williams, No. 1	"	"	32 50
Smith-Premiers, No. 1	"	"	50 00
Jewetts, No. 1	"	"	65 00
" 2 and 3	"	"	45 00
Empires	"	"	75 00
Remington, No. 2	"	"	40 00
" 6	"	"	40 00
Yosts, No. 1	"	"	40 00
New Yosts, No. 1	"	"	40 00
New Franklins,	"	"	40 00
Barlocks,	"	"	35 00
Latest Oliviers	"	"	40 00
Hammouds, Ideal	"	"	30 00
" Universal	"	"	50 00
Peerless	"	"	35 00
Manhattan	"	"	30 00
Chicago	"	"	30 00

We also manufacture the Noostyle Duplicating Machines and supplies, and will be pleased to forward catalogue at any time. Our Typewriter Ribbons and Carbon Papers are the best. Give us a trial.

United Typewriter Co., Limited,

SUCCESSORS TO CREELIAN BROS.

7 & 9 Adelaide St., East, Toronto, Can.

If You Are

RENTING

or working for some one else

WHY NOT get a farm of your own in

NEW ONTARIO

For particulars write to

HON. E. J. DAVIS

Commissioner of Crown Lands

Toronto, Ont.

G. E. Kingsbury

PURE ICE

FROM ABOVE CHAUDIERE

FALLS

Office:

Cor. Cooper & Percy Sts., Ottawa, Ont

Prompt delivery. Phone 985

New York & Ottawa Line

Has two trains daily to

NEW YORK CITY.

The Morning Train

Leaves Ottawa 7 2 a.m.
Arrives New York City 10.00 p.m.;

The Evening Train

Leaves Ottawa 4.35 p.m.
Arrives New York City 8.55 a.m.
and is an excellent way to

TORONTO, BUFFALO, CHICAGO
Ticket Office 88 Sparks St.

Phone 18 or 118

ESTABLISHED 1873
CONSIGN YOUR

Dressed Hogs
Dressed Poultry
Butter to

D. GUNN, BROS & CO.

Pork Packers and Commis. Merchants
67-80 Front St., East
TORONTO

Inebriates and Insane

The HOMEWOOD RETREAT at Guelph, Ontario, is one of the most complete and successful private hospitals for the treatment of **Alcoholic or Narcotic addiction and Mental Retardation.** Send for pamphlet containing full information to

STEPHEN LETT, M.D.

GUELPH, CANADA
N.B. Correspondence confidential.

CANADA ATLANTIC RY.

Montreal Trains

8.20 a.m., Fast Express daily; and 4.25 p.m., except Sunday 4.25 p.m., for New York, Boston and Eastern points. Through sleepers

TRAINS LEAVE MONTREAL FOR OTTAWA:

8.40 a.m., Fast Express; 4.10 p.m., Fast Express; All trains 8 HOURS only between Montreal and Ottawa.

FOR ARNPRIOR, RENFREW, EGAN VILLE AND PEMBROKE.

8.30 a.m., Express; 5.0 p.m., Express.

FOR MUSKOKA, GEORGIAN BAY AND PARRY SOUND.

8.30 a.m., Express. All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway.

Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.

For all information, apply nearest agent.

OTTAWA, NORTHERN & WESTERN RAILWAY.

DAILY EXCEPT SUNDAY.

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

GRACEFIELD STATION.

Lv. 5.05 p.m., Ottawa Ar. 9.30 a.m.

Ar. 7.40 p.m., Gracefield Lv. 7.00 a.m.

WALTHAM SECTION.

Lv. 5.15 p.m., Ottawa Ar. 9.40 a.m.

Ar. 8.45 p.m., Waltham Lv. 6.25 a.m.

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

H. B. SPENCER,
Gen'l Supt.
GEO. DUNCAN,
Dis. Pass. Agent.

2 BANK ST. OTTAWA

S. Owen & Co.,

MERCHANT TAILORS

Is noted for repairing, cleaning, dyeing turning and pressing.

GENTLEMEN'S OWN MATERIAL MADE UP.

2 BANK ST. OTTAWA

The CANADIAN KEYSTONE"

Ottawa.

An up to-date, Finely Illustrated Masonic Journal

Subscription price 50c.

per year. Advertising rates on application. Send for sample copies. Address,

"THE CANADIAN KEYSTONE"

OTTAWA.