

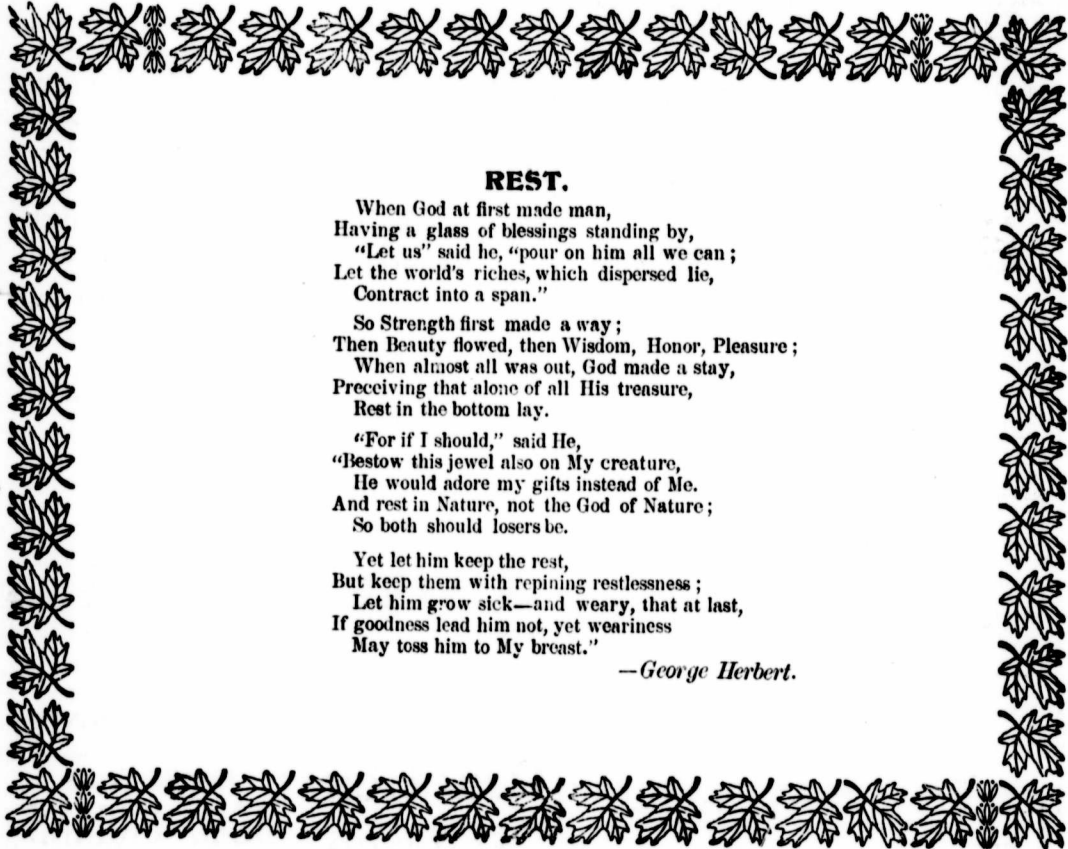
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REST.

When God at first made man,
 Having a glass of blessings standing by,
 "Let us" said he, "pour on him all we can ;
 Let the world's riches, which dispersed lie,
 Contract into a span."

So Strength first made a way ;
 Then Beauty flowed, then Wisdom, Honor, Pleasure ;
 When almost all was out, God made a stay,
 Preceiving that alone of all His treasure,
 Rest in the bottom lay.

"For if I should," said He,
 "Bestow this jewel also on My creature,
 He would adore my gifts instead of Me.
 And rest in Nature, not the God of Nature ;
 So both should losers be.

Yet let him keep the rest,
 But keep them with repining restlessness ;
 Let him grow sick—and weary, that at last,
 If goodness lead him not, yet weariness
 May toss him to My breast."

—George Herbert.

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MARRIAGES

At Rathskamory, Bowmanville Ont., on Oct. 6, 1904, by the Rev. Hugh Munroe, B.A., Edmund Stevens Senkler, son of His Honor Judge Senkler, Perth, and Marion McLaughlin, daughter of the late James W. McLaughlin, Esq., M.D.

In Westminster church, Toronto, on Wednesday, October 12, 1904, by the Rev. John Neil, D.D., William John Allan, York township, to Georgina Allison Bloor, Willowdale, York county.

On October 12, at the manse, by the Rev. Alex. Esler, Louis N. Parker, formerly of Dumbarton, to "Susie," fourth daughter of Mrs. Marian Anderson of Toronto.

On Thursday, October 13, at 366 Sackville street, the residence of the groom's uncle, by the Rev. Dr. Moffatt, Captain Andrew Moffatt, son of the late Colonel Moffatt, to Mayme McKeeman, late of Kincardine.

At the residence of the bride's parents, Newmarket, on Monday, October 10th, 1904, by the Rev. Neil Campbell, Arthur Boyd Thompson, eldest son of the late J. B. Thompson, of Orillia, to Caroline L. second daughter of Joseph Wesley of Newmarket.

On Tuesday, Oct. 4th, at the home of Mr. Falls, 1008 Robson St., Vancouver, B. C., by the Rev. R. J. Wilson, M. A., pastor of St. Andrew's Church, Peter Charles MacLeod, Seattle, Wash., to Sarah MacLeod, daughter of Alexander MacLeod, Capt., Dunvegan, Ont.

On Oct. 12, 1904, at Chalmers Church, Guelph, Ont., by the Rev. Dr. Wardrope, Mary Forbes, only daughter of William Tytler, to Kenneth Mackinnon, son of Dr. Angus Mackinnon, Guelph, Ont.

On Tuesday, Oct. 18, 1904, at Old St. Andrew's church, by the Rev. Dr. Milligan, assisted by the Rev. D. McCaul, Minnie, C., sister of Mr. Simpson Hill, to Edward M. Wilcox.

DIED

At the Toronto Western Hospital Oct. 17, 9:30 p.m., Rev. R. M. Carlyle of Sombra.

BIRTH

At the Manse, Hanover, on Tuesday, the 18th Oct., to the Rev. Austin L. and Mrs. Budge a son.

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Note and Comment.

A street car service has been established between Westville and Trenton in Pictou county, N. S., a distance of about five miles. The company proposes to run the cars on Sunday and the question has become a very live one indeed.

Miss Charlotte E. Haws, of Pittsburg, Pa. a former missionary of the Presbyterian Board of Foreign Missions, who was driven out of Wei Hsien, by the Boxers, escaped with her life only, losing everything she had in the world, will start on her return to China in October. She expects to sail from Tacoma on October 28.

In a recent number of the Chicago Record-Herald is a letter from Japan in which the writer makes some contrasts between that country and the United States, and to the disadvantage of the latter. Thus Japan has had an average of only 600 murders a year for the last ten years for a population of 45,000,000, while there have been about 8,000 annually in our country. There are about as many murders in Chicago each year as in Japan.

The fact is noted that there is a serious depression in the New England States, notably in the cotton industries. Other industries also feel the pressure of this more or less severely. A prominent leader speaking the other day declared that there had been no darker day for commerce and manufacturing industry since the war of 1812. Extreme protection does not seem to be able to ward off depression any more than free trade does. The free trade country, however, recovers most quickly from the effects of a trade depression.

"A nation in a day," is almost being repeated in the case of Korea. The native church is growing at a rate exceeding the power of the increasing staff of missionaries to shepherd it. Only twenty years ago was the present missionary movement begun in what was then "the hermit nation," yet today there are great Christian churches firmly established among the Koreans, and the gospel teaching has permeated the entire nation as leaven. One of the largest midweek prayer meetings in the world, assembling a congregation of thirteen hundred persons, is to be found at Ping Yang.

Great Salt Lake in sixteen years has lowered eleven and one-half feet, and in the last three years, three feet. Its greatest depth now is only forty feet, and at its present rate of fall it is due to disappear in forty years. It is said to be caused by evaporation, or use of its water for irrigation, or by a subterranean outlet. The Philadelphia Westminister says: "We wish this was a prophecy of the decline of Mormonism. We wish there were kindred methods to follow in reducing the Mormon question to the vanishing point. But you can not reduce the Mormon by evaporation, he is too dense and dense."

A man in a Boston inquiry meeting said, "I cannot become a Christian, because I sell second-class goods with first-class labels."

And he was right. The poor fellow had sold his immortal soul at a paltry price, but he was wise enough not to try and hide the transaction from God. A man once said to Mr. Moody, "If I become a Christian it will bankrupt my business. I am a soap manufacturer, and every good thing I say about my soap is true; but there is one thing I do not say; it rots the clothes. If I should tell all the truth about it, nobody would buy it." Let us hope that he did not persist in bartering his soul for soap; but he had the true conception of honesty, which demands that we shall not act a lie by refusing to tell the whole truth.

It is a strange thing says the Canadian Churchman, to read how, especially in London, Sunday is ceasing to be observed in England. We read of ceaseless processions of motors, cycles, trains, busses and other means of conveyance, and of all sorts of Sunday gaiety. While this is the change in the British Islands, on the Continent there is a persistent attempt to improve Sunday observance. Spain has passed a law forbidding bull fights on Sunday, and endeavoring in every way to improve its observance. The Lord's Day Observance Society and the Colonial and Continental Church Society have tried to impress English people traveling on the Continent with the grave responsibility resting on them in regard to the way they spend the day.

The Actors' Church Alliance, comprising in its membership 3,374 persons, has put itself squarely against all Sunday performances, and but for the thoughtlessness or eagerness for amusement on the part of pleasure seeking people and the greed for gain of managers would stop the entire business. An officer of the association says: "The most pathetic as well as the most reasonable appeal that is made to-day comes from the dramatic fraternity to all thoughtful people to relieve them of this burden of Sunday work." And yet while actors, barbers, railway employees, and many other workers, are pleading for a closed and restful Sunday, The Southwestern Presbyterian says: "Some Christians are for throwing open the day, running Sunday trains, publishing Sunday papers, making Sunday excursions, and the like."

This is what the *Canadian Baptist* says about the need of reform in election methods and the duty of Christian voters: "What we need at the present time is that Christian voters should go into the political field, take the work of organization and election campaigning out of the hands of the heeler and the hanger-on, and introduce new methods that shall be pure in their ideals and effective in squelching all those procedures of a shady character that are bringing success to the baser elements and disrepute to our beloved country. It is time for a change in this regard, and the change can be brought about by the exertion of those in the churches of the land who see the corruption and who are willing to engage more actively in political warfare in order to have it put down." That is all right. If the solid Christian men of Canada, who are to be

found in both political parties, will resolutely take their stand for political truth and righteousness, they can force the "heelers and hangers-on" into the back seats, and give this country clean politics.

The following note on temperance work in South Africa we find in an Irish paper: "One of the scandals of South Africa is probably about to be partially remedied by the passing of a Bill for taxing the manufacture of intoxicants in the Cape Colony. Hitherto Cape winegrowers have been free to manufacture brandy free, and to sell it without any duty. The Cape Government proposes to put a tax on the manufacture of 'Cape smoke,' a cheap and perilous form of intoxicant; and in spite of the opposition of the Dutch farmers the Bill is likely to get through the Parliament. There is also a promise to prohibit the sale of alcohol to aboriginal natives, and to pass a Truck Act to end the practice of paying workmen in liquor, which would put an end to two fruitful causes of drunkenness. If the Government persevere, they will deserve well of their country, however unpopular for a time the legislation may be." Such legislation is in the right direction, especially that which proposes to forbid the sale of alcohol to the aboriginal natives.

The trouble on the Congo, caused by the hostile attitude of the officials towards the Protestant missionaries, continues. The missionaries are forbidden to buy food from the natives direct, and are compelled to purchase their supplies from the Rubber Company, which gets the food by enforced taxation on the natives. Hence the missionaries are made to appear accomplices in the system of forced requisitions. It seems to be the fixed policy of the concessionaire company to drive natives away from the mission stations on the river, rubber trees being planted on the sites of the villages. Natives are forbidden to attend the mission schools. M. Van Calcken, at Baringa, sent sentries into the towns to forbid attendance at either the schools or services, and a congregation of 200 to 300 entirely disappeared. The same official is charged with having struck a native employee of the mission, and using abusive and obscene expressions. He asked, "What are the English?" The hatred of the officials is owing, of course, to the fact that their atrocities were exposed by the missionaries.

There has gone forth an ultimatum from the Fifth Avenue Presbyterian Church and from property owners in the immediate vicinity of John Jacob Astor's new eighteen-story St. Regis hotel, at the southeast corner of Fifty-first Street and Fifth Avenue, New York, that this three million dollar investment must lie idle unless Mr. Astor consents to run a "dry" hostelry. The property owners and the Presbyterian Church say that they will not consent to a license. They hold the whip hand at present, for the law says that no licence shall be granted to traffic in liquor "in any building, yard, booth or other place which shall be upon the same street or avenue and within two hundred feet of a building exclusively occupied as a church or a school-house."

Our Contributors.

The Higher Criticism.

MR. EDITOR: Reading a production of a higher critic I was attracted by these sentences, "Has Christ any where given a deliberate decision on such questions? The question is not, Did he hold certain opinions on these matters? What specially attracted me was the clause, "Did he hold certain opinions on these matters." The expression seems peculiar and set me a thinking and perhaps you will allow me to present, through your paper, the results.

It will be noticed that the critic balances against one another the phrases "Deliberate decision" and certain opinions." The matter in question is the critical, opposed, to the conservative view of Scripture, and the point the critic seeks to establish is that on that question our Saviour gave no "Deliberate decision" whilst he held "Certain opinions." The suggestion is a startling one to a follower of Jesus Christ, that of him having "Certain opinions" which his followers may properly disregard, may refuse to allow them any weight, that altho' they were very clearly defined opinions, on so all important a matter as, the value of the Bible as the word of God. The suggestion is a very startling one and from its profound importance worthy of earnest consideration.

One consideration begins with the admission of the critic that our Saviour had "Certain opinions" as to the Bible and its claim to be the word of God. These opinions, on the whole, he allows to be what are now termed the conservative view of the Bible, the view that regards the Bible as historically true, that absolutely negatives the critical representation. The critic acknowledges that Christ held this opinion. But, he adds, it was *his* opinion, only his *opinion*.

That sets us to the consideration of the word "opinion." It has two meanings, which we shall endeavor shortly to state, with their effect upon the critical representation. The first is, when one acknowledges his views to be only his *opinions*. That is, he admits his views are not well enough defined for him to insist upon their acceptance by others. Nay, so far is he from insisting upon their acceptance by others, he intimates that he is ready to change his views, should any one shew good cause for his doing so. Such the critic would have us believe was Christ's position as to his own views of Scripture. They were his opinion, which he could not enforce upon others and was ready to change, could good cause be shewn for his doing so. To us this is blasphemous. The critic denies that it is. We think we can shew it is. But the question at present is as to its correctness, and we have to ask, is that representation supported by our Saviour's manner of dealing with Scripture? Is his manner of dealing with Scripture such as to give no "Deliberate decision" on the "Literary and historical problems," raised by the Higher Criticism? On this we have two things to say. The first thing we would say is, How could a "Deliberate decision" be given upon questions that had not been raised! The suggestion is so absorbing that those who have not read the critic must imagine that we are misrepresenting him. But we are not. It is really with regard to those problems that were unknown till almost our own day, the critic says that, Christ has given me "Deliberate decision." How the critic could perpetuate such an outrage on common sense, we leave his readers to surmise. The second thing we would say is that it is no less an outrage upon truth to represent our Sav-

our's pronouncement upon Scripture as being but the expression of his opinion in the present sense of that word. If there is anything in which our Saviour has given no "Deliberate decision," it is as to the value of the Scriptures. We positively affirm having regard to our Saviour's attitude to Scripture as that is represented in the gospels, that the man is under a bias, powerful enough to deflect him from the truth, who would connect with our Saviour's expressed views upon Scripture, the word *opinion*. No unprejudiced reader of Scripture can peruse our Saviour's pronouncements upon Scripture without being compelled to recognise that he has given a very deliberate decision as to its value. Who can recall his numerous and matter of course quotations from the Scriptures without seeing the horrible incongruity of using the word 'opinion,' that is, in the sense in which we are now dealing with it. Who can read about the Queen of Sheba coming to hear the wisdom of Solomon, about Solomon in all his glory, not being so glorious as a flower of the field, about its being more tolerable for Sodom and Gomorrah in the day of judgment than for the cities favoured by our Saviour's ministry, about the warning sharpened by references to Noah and Lot, about the references to Elijah and Jonah and Nineveh, and so on, without being forced to recognise that the man is not dealing fairly with his subject who connects with our Saviour's view of Scripture the word *opinion*. But there is more than that to be said. Our Saviour, not only in his matter of course allusion to Scripture, but in the manner of his quotations gives very 'Deliberate decision' as to his views of Scripture, a decision such as to bind all his followers to the same views, as it has bound his church through all the centuries of its existence. There are three very notable expressions of our Saviour, in quoting from Scripture, each of which is an absolute determination of the value of Scripture, for himself and for all his followers. One is the expression "It is written." The force of that expression is that it determines every utterance, to which it is attached, to be of Divine authority. But that means that every pronouncement in Scripture is of Divine authority. For when our Saviour uses the expression, he is referring to Scripture from Genesis to Malachi. We know that that is his reference. So that our Saviour so far from not having given a "deliberate decision" positively asserts the infallible authority of the Scriptures from its first to its last word. To the same effect only with increased emphasis is his expression, "The Scriptures cannot be broken." That means, the Scripture in Genesis cannot be broken, nor in Exodus, nor Leviticus, Numbers, Deuteronomy and so on through the Law, the prophets and the psalms. It is to be noticed that this assertion is made in a connection that demonstrates its universal application to Scripture. Had it been in connection with something fundamental in religion and morals, the criticism might have claimed that that determined the region in which it was applicable. But it cannot be so limited, being used in connection with the saying in one of the psalms, "I said ye are gods." Using it in such a connection surely our Saviour gives a very deliberate decision with regard to the value of Scripture, and a decision of such a nature that it must be applicable to all generations. Not less positive is the third expression. Nay, in it our Saviour's testimony to Scripture reaches its climax. It is when in reference to some quotation he uses the introduction "God said" or "the Holy Ghost spoke." What an awful incongruity were

Christ merely giving his opinion would that language afford. Nay, the use of it in that case were an impossibility or a blasphemy. In it Christ determines for all time what Scripture is to himself and to all his true followers. And how admirably in accord with that is his remarkable testimony to Scripture in the words "If they hear not Moses and the prophets neither will they be persuaded through one rose from the dead." What must Scripture be when its testimony surpasses that of one risen from the dead.

Truly it has been demonstrated that it is nothing less than an outrage upon the truth to suggest that our Saviour has not given decision as to the value of Scripture, but that he held his views as being only his opinion. But there is something further to be said even more decisive than what has been said. Our Saviour set his seal upon Scripture: not only by what he said with regard to it, but by what he did. It was in accordance with his obedience to Scripture as the Word of God that he gave himself to sorrow and death. Repeatedly we have him telling his disciples of his suffering and death and resurrection, and after his resurrection we have him expounding the Scriptures from Moses to all the prophets that the Christ ought to suffer these things and enter into his glory. Nor is it possible in view of this to speak of Christ's views of Scripture as his opinion. Is there not a flagrant sacrifice of truth in such a suggestion? Is not, without question, the proper representation, that Christ has set the seal of a very deliberate decision upon Scripture, as being from its beginning to its end the infallible Word of God, and in doing so has determined for all time how the Scripture is to be viewed by those who would be his followers.

So much for the critical use of the word 'opinion,' in the sense it has when one calls his views his opinions, meaning that he is not prepared to force them upon others and is ready to change them if ground for doing so is presented. It is sufficiently evident that the word opinion, in that sense cannot be employed to designate our Saviour's views on Scripture. Neither can it be employed in the other sense of the word. That sense is, when a listener, to one who has been making very positive assertions, responds with saying "Oh that is your opinion" when the word indicates, not want of conviction on the part of the speaker, but rejection of his views on the part of the hearer. In this sense also and mainly the critic uses the word with regard to our Saviour's views of Scripture. Our Saviour gives as we have seen, a very emphatic testimony with regard to Scripture. The critic has been listening and he responds, "Oh, that is your opinion, but your opinion is no criterion to me. In spite of your opinion I feel myself at liberty to hold very different views of Scripture than those which you have expressed." Perhaps the critic would speak very differently were he, in fact, addressing our Saviour instead of writing in a book. But in effect he so addresses him, tells him that his views of Scripture are conditioned by the day in which he lived, that he is under the bondage of Rabbinical teaching and Jewish tradition and is ignorant of matters that have come to the knowledge of the critic, matters which make the Scriptures to the critic a vastly different thing to what they were to him whom he addresses. Thus the critic addresses our Saviour. Some will imagine we are misrepresenting him, or at least exaggerating his position. But that is not the case. It is the critic's exact position we have presented. It is a startling one.

But is for him a needful one. His view of Scripture is so frightfully opposed to our Saviour's view that to avoid absolute separation from our Saviour he is compelled to resort to the limitation of knowledge theory, that is, that our Saviour was so ignorant that his views of Scripture is worthless as a guide to us. The question is, is he justified in holding the theory?

(To be continued.)

The Alphabet of Peace.*

Scripture Psalm. 37 : 1-12.

Some of the most beautiful verses in the Bible are those which promise Peace to the Christian. Such are Christ's words in John 14-17. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. And John 16-33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.

But not only is Peace *promised*, but positively commanded, as in Colossians 3:15. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Paul tells us in Romans 14-17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. And in Galatians 5:22 that the fruit of the indwelling Spirit is peace, 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. Isaiah tells us in chapter 54:13 that thus peace shall be universal, 13 And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

Peace then is not only a *privilege*, but a *duty*; a positive command. "The chastisement of our peace was upon *Him*," and we grieve *Him*, as long as we are without this gift of peace.

Yet how very few Christians seem to possess this promised peace: how many sing "Of peace I only know the name, nor found my soul its rest." Like Owen Meredith's Lucile they cry—"My life is like a storm beaten ark, wildly hurled on the whirlpool of time, mid the wreck of a world; the dove from my bosom has flown far away." Someone has said, "Should a census be taken of the Christians who are really kept in this promised peace, we should be appalled at the smallness of the number." Very many have not even noticed that peace is our legacy, and that we are thus commanded to let it rule in our hearts.

Yet we all realize that Peace is one of the most precious things the soul can enjoy. Amid this world of turmoil, sorrow and sin, no possession can equal the peace of a mind stayed on God.

In studying this subject of peace we find *two-sides* to it—God's part and ours—a Divine and human side.

1st God's Part.

The Bible speaks of a threefold gift of peace. Peace *with* God—The peace of God—and peace *from* God. In Romans 5:1 peace with God—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. This is Christ's finished work—the peace of the Cross, also spoken of in Ephesians 2:13-17. This peace is already made; was made 2000 years ago, and the Gospel is the proclamation of it to the ends of the earth; of it the angels sang at Christ's birth.

*The Superintendent of evangelistic work or some other member should be prepared, Bible in hand, to read all references.

But again we read in the Philippians 4-7 of the peace of God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. This is peace of the heart communicated to us by the indwelling Holy Spirit. It is the peace to which Christ referred when he said, "Peace I leave with you, my peace give I unto you." The former peace was the legacy of the dying Jesus; this is the gift of the living Christ. The first has to do with our past sins; the second with our present experience.

The third peace mentioned is peace from God, referred to at the beginning of nearly all the Epistles, as Romans 1-7, Cor. 1-3, Galatians 1-3. "Grace to you and peace from God our Father, and the Lord Jesus Christ." The word in this connection means grace and mercy, and includes the blessings we need for time and eternity.

On the Divine side then we have this threefold gift of peace. Peace as to the past with its sin and failure; peace in the present through the Divine Spirit, and mercy and grace for all time, in the blessings of peace.

2nd. The Human Side of Life.

We have seen God's part, but what is *our* part? How shall we learn the secret of peace?

In Psalm 37 we have the human side, or alphabet of peace. Let us study this Psalm a little. It is David's philosophy of life written in old age. He did not write as a Stoic, taking a gloomy view of life, nor as an Epicurean seeking only the pleasure of life; nor as a hermit shunning its temptation and duties, but as a man of the world, king, citizen, soldier, father—as a child of God in the world, sorrowing, sinning, serving. The Psalm has therefore been entitled—The course of this world seen in the light of faith; over it we may write "Say to the righteous it shall be well with him," but "woe to the wicked it shall be ill with him." Tertullian called this 37th Psalm—"Providential Speculum" or Glass of Providence, Isidore called it "Potto, contra murmur," a portion against murmuring, and Luther called it Vestis Piorum, the Dress of Piety.

The Psalm is addressed to a soul confused and alarmed at the problems and evils of the world; the success of the wicked, and suffering of the good—doubt arises, and this Psalm gives us the experience by which he spells his way back to God and peace.

1st. Fret Not. Nothing is more sure to disturb peace than fretting and worry. The word means literally to kindle a flame—flames of anger, envy, jealousy. Ahab had a shining palace in Samaria, yet was fretted and envious over the little vineyard of Naboth, and his envy leads to a terrible sin. Queen Elizabeth worried when in prison, and envied her milk maid, yet God was training her for 44 years of splendid achievement.

How almost universally is peace destroyed by worry. We fret because of the past, with its failures and mistakes, over present environment and limitation, because of the uncertainty of the future for ourselves and for our loved ones. Fretting does no good, and dishonors God. If you can improve your circumstances God would have you do so, but if not, your limitations and circumstances are doubtless His best will for you; but you *can* cultivate a calm, quiet, controlled spirit; you *can* by faith lay hold of God's peace, and stop fretting, and this alone is a great step towards peace.

But advance a step further in the Psalm; verse 5 reads "Commit thy way unto the Lord," or in the original "Roll thy way upon Jehovah"—*All* thy way; the whole

burden of life, "Casting all your care upon Him." All anxieties: all the mystery of God's prudence. God reigns! trust Him and fret not; society, lawless as it appears, is in God's hand, hence rest in Him and sing with Mrs. Browning, "I smiled to think God's greatness flowed around our incompleteness; round our restlessness His rest," or with Robert Browning, "God's in his heaven; all's right with the world."—Ah! what peace we should have, could we roll all our way upon the Lord; not only the great but the little cares; trouble with the servants, all the crisscross, attrition, bother; all the burden of our sins, and cares, and limitations; and regrets for the past, care for the present and anxiety for the future. Roll thy way upon Jehovah, and it is sure that thou shalt have this peace of God ruling in thy heart.

But learn another lesson of this alphabet of peace. Verse 7 reads—"Rest in the Lord," or as in the original "Be silent before Jehovah." Do not dare to judge God, or question his providence in the world. When Cowper wrote his beautiful hymn, as the cloud of mental darkness was again falling upon him, and rolled all his burden upon Jehovah—

God moves in a mysterious way,

His duty to perform:

He plants His footsteps in the sea,
And rides upon the storm.

Ye fearful saints fresh courage take,

The clouds ye so much dread

Are big with mercy, and shall break

In blessings on your head.

But finally, verse 7 bids us "Wait patiently for him"—for Jehovah. This past faithfulness is a sure guarantee for the future—Wait, trust, fret not; roll all thy way upon Him. He makes no mistakes; sing as did the crusaders—

Give to the winds thy fears,

Hope and be undismayed,

God hears thy sighs, and counts thy tears,
God shall lift up thy head.

Through waves and clouds and storms,

He gently clears thy way,

Wait then His time, so shall this night,
Soon end in joyous day.

"For ye have need of patience, that after ye have done the will of God, ye might receive the promise" Heb. 10:36. Learn a lesson from your canary; for selfish pleasure you have deprived it of liberty; caged it, trained it to idleness; yet it does not chafe at its limitations, or bruise its wings against the bars of its cage, but it sings joyously. You may cage the canary, but you cannot cage its song. You may imprison the child of God by limitations and sorrows, but you cannot destroy his peace, rest, hope. "Wait on the Lord"; by not waiting Saul lost his kingdom; David his temper; the Disciples the sight of the risen Lord, whom the waiting Mary saw. In the waiting is service, as well as in the working: Milton said, "They also serve who only stand and wait"—They said to Mr. Lincoln in the dark crisis of the rebellion—"It will be a great thing if we have God on our side." "That is not so much matter," he answered, "what we want is to be on God's side."

Thus we have seen the secret of peace, God's side, a finished work, giving us a threefold peace with God—of God—from God. Our part to accept this gift by faith, and to fret not—roll our way upon Jehovah; be silent before him; wait patiently for him. What are the hindrances to this peace? First, Sin—Isa. 57:21. 21 There is no peace, saith my God, to the wicked. Second, Unbelief, Romans—15:13. 13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Quiet Hour.

Joash the Boy King.

S. S. LESSON, 2 Kings 11 : 1-16. Nov. 6, 1904.
GOLDEN TEXT.—When the righteous are in authority, the people rejoice.—Prov. 29 : 2.

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

She arose and destroyed all the seed royal, v. 1. The high, pure waters of the Swiss mountain streams are used for cleansing paper from metallic and chemical taint. Paper thus cleansed is largely used for photographic purposes. It takes the high polish that permits the best impressions. It is in those lands where streams of gospel influence flow that the rulers are humane and the laws kindly. The shock we receive in reading this story of savage cruelty helps us to realize how far we have travelled from the brutality of such times and practices. And the improvement is due chiefly to the life and teaching of Jesus Christ.

And they hid him . . . from Athaliah, v. 2. How many ways God has of saving those under his special care! Think of Joseph delivered from his brothers' jealous hatred; of Moses rescued from the death decreed by Pharaoh; of the infant Jesus snatched from the slaughter commanded by Herod; of Peter brought out of prison by the angels; and of Joash sheltered from the murderous purposes of the cruel queen. Against those who enjoy the protection of heaven the arrows of their foes fall harmless.

And shewed them the king's son, v. 4. How much depends on the boys and girls growing up in our land. The peace and joy of the home is largely in their hands: the church is looking to them for the carrying on of its work; the destiny of the nation is wrapped up in their lives. Who can estimate the importance of their possessing strong bodies, and sound minds, and pure hearts?

So shall ye keep the watch of the house, v. 6. There is a citadel for each of us to guard. The watchful enemy never slackens his efforts to get possession of our hearts. But for all his cunning and persistence, he will not succeed, so long as we are on the alert. For into every blow struck at him, there goes not our own strength merely, but the might of God, who fights for us and with us. We and God will surely triumph.

Be ye with the king as he goeth out and as he cometh in, v. 8. Going out and coming in—that covers the whole of our life. The morning bell calls us out from our homes to the work of the day. We need never go forth alone. The lifting up of our hearts to God will bring Him to our side, to be our Helper all the day long. And when the shadows of evening lengthen, and bring the time of rest, He is still with us. Through the day of work and the night of sleep, He will never leave us, never forsake us. Better His presence and protecting care than the body-guard of a prince! He is Guide, Defender, Helper, Friend, all in one.

Every man with his weapon in his hand, v. 11. Trouble is constantly being made in home and work-shop and office, because some one person is not doing the work expected of him. This makes the burden of some one else heavier, and prevents the whole work from going on smoothly. The man who is always wanted is the man who can be depended upon to perform his appointed task, the man who puts his con-

science into his work, and therefore does it thoroughly.

God save the king, v. 12. We should remember our earthly sovereign in our prayers. For he has very arduous duties and heavy responsibilities. On his wisdom and tact the welfare and happiness of his subjects, and sometimes the peace of the world in great measure depends. When we pray for him we pray for the prosperity of his kingdom. And surely we ought not to forget to pray for the progress of the Redeemer's kingdom, and the coming of the time when all shall own His blessed sway.

And Athaliah rent her clothes, v. 14. Athaliah rampant (v. 12) and Athaliah terror-stricken; what a contrast, and all in six short years. The terror and the humiliation, and the hideous death that followed, were all part of the scheme which she had unconsciously drawn out for her life. It is worth thinking how things will come out. To sow the wind, is to reap the whirlwind.

And there was she slain, v. 16. There are two sides to the holiness of God. It has a side of blessing that looks towards his friends, a side of threatening towards his foes. The pillar that gave light to the Israelites was darkness to the Egyptians, Ex. 14 : 19, 20. It made all the difference which side of the pillar people were on. And our highest welfare depends on how we stand towards God.

How Beautiful the Feet.

And He hath said, "How beautiful the feet!"
The feet so weary, travel-stained, and worn—
The feet that humbly, patiently have borne
The toilsome way, the pressure, and the heat.

The feet not hasting on with winged might,
Nor strong to trample down the opposing foe.
So lowly and so human, they must go
By painful steps to scale the mountain height.

Not unto all the tuneful lips are given
The ready tongue, the words so strong and sweet;
Yet all may turn with humble, willing feet,
And bear the darkened souls the light from heaven.

And fall they while the goal far distant lies,
With scarce a word yet spoken for their Lord,
His sweet approval He doth yet accord,
Their feet are beauteous in their Master's eyes.
—Frances Ridley Havergal.

Happiness as a Duty.

There is no duty we so much under-rate as the duty of being happy, by being happy we sow anonymous benefits upon the world, which remain unknown even to ourselves, or when they are disclosed, surprise nobody as much as the benefactor. The other day a ragged, barefooted boy ran down the street after a marble with so jolly an air that he sent everyone he passed into a good humor; one of these persons, who had been delivered from more than usual black thoughts, stopped the little fellow and gave him some money, with this remark; "You see what sometime comes of looking pleased." For my part, I justify this encouragement of smiling rather than tearful children; I do not wish to pay for tears anywhere, but I am prepared to deal largely in the opposite commodity. A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of goodwill; and their entrance into a room is as though an-

other candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that, they practically demonstrate the great theorem of the liveableness of life.—R. L. Stevenson.

Prayer

O my Guide, Thou knowest the perplexities of my life. I do not wish to hurt myself or others by my freedom, nor do I wish to make them think religion a hard and narrow thing. So I come to Thee asking Thee always to show me what to do, what not to do. In all the world of joy let me never forget Thee. In every denial and hardness let me think of Thee. And make me free with Thy freedom and bound with Thy love. Amen.

Sitting Down With Jesus.

REV. THEODORE L. CUYLER.

Those who would feed their souls must often sit down with Jesus. In the upper chamber at Jerusalem, the disciples sat with their Master at the board as He blessed the bread and brake it and gave it unto them. Not for bodily nourishment, but for the feeding of the soul and the inbringing of spiritual strength and comfort, did Jesus give the bread unto them. Herein lies one precious significance of the sacramental supper—it is the nourishment of a Christian's faith and love through a "partaking of Christ's broken body," which becomes to him the very Bread of Life.

But not only on one day of especial service must the believer feed his soul; he must be constantly coming out from the world's empty table of mockeries and sit down in quiet heart communion with the Redeemer. Don't you remember the scene of the miraculous feeding of the five thousand on the cliff above Lake Genesaret? There was the hungry multitude. The anxious disciples worry the Master with such questions as: "Whence have we bread for so many?" "Shall we go into the villages and buy?"

"No!" replies the omnipotent Jesus; "command the multitude to sit down." They do so, in long lines, upon the verdant grass. He takes the five loaves and two fishes out of the rustic lad's basket and begins to distribute. The meager provision grows and grows and grows, until not only are the thousands abundantly fed, but there is a surplus of broken food to fill a dozen baskets.

There is something akin to this in our spiritual experiences. We often worry like the disciples, about the best means of feeding our own souls or bringing the Gospel-Bread to needy souls around us. We invent new methods; we try all manners of devices we get up "attractions" in the sanctuary or the Sunday School; we go into all sorts of "villages to buy." Oh! if we could only sit down with Jesus and accept what He bestows, with His rich blessing on it!

The meek, the disinterested, the unselfish, those who think little of themselves and much of others, who think of the public good and not of their own, who rejoice in good done, not by themselves, but by others, by those whom they dislike as well as by those whom they love—these shall gain far more than they lose; they shall "inherit the earth" and its fulness.—Dean Stanley.

Do not make too much haste. Give everything the last touch.

A Personal Religion.

One of the difficult things for men to realize seems to be their personal relation to God—that God cares for them as individuals, and that they owe him a love and a service which shall be real and practical.

When, some years ago, in the British naval maneuvers the Camperdown was sunk by her sister ship, the sailors struggling in the water had no trouble to realize that the boats which were put out by the vessels of fleet were there to save them. Each one knew his personal safety was sought, and where one had a shipmate in the boat, who called his name and sought him, it had a special meaning, though that sailor knew his friend would be seeking others even though he were not in need.

So Christ seeks us, and calls us by our name, and day after day labors for our salvation. His love is personal and real, and reaches down to everyone.

But it asks a return in love and service. The story is told of a young officer, dying of consumption, a good enough fellow, who lived up to the ideals and standards of his set, not immoral, honest, brave, everything a man could be, except that Christ had no place in his life. He kept on planning for the future, and had no special dread of death, relying on his "record." One day a clergyman friend talked to him about his soul. His reply was to point to his spotless life. His friend turned to him, "Jack, what have you ever done or not done that would have been different if you believed there was no God? Or, I'll put it differently: What have you ever done or not done for the sake of Christ your Saviour? If your life has been moral, hasn't it been godless?" "I see it now," he replied. "Leave me and let me think about that question." It brought him to Christ and the feeling of a real personal relation to his Lord.

Morality will not answer. The standard of heaven is so high above our standard that our own lives would make a poor showing.

What is our relation to Christ? What are we doing for his sake? What are we not doing because He disapproves? The intimate relation with our Lord, the personal relation, is what we need, giving him love and service in return for the great salvation he is offering us and for the love which he bears to us.

Our religion is a personal religion, and our love must be a personal love for the Christ of Galilee.—*The Lutheran Observer.*

God Remembers.

There is a text in the Psalms which uses the strange expression of "the gentleness" of God. We wonder sometimes when God is so great, so terrible in majesty, that he uses so little violence with us, who are so small. But it is not his way. His way is to be gentle. He seldom drives, but draws. He seldom compels, but leads. He remembers we are dust.

We think it might be quicker work if God threatened and compelled us to do right. But God does not want quick work, but good work. God does not want slave work, but free work. So God is gentle with us all—molding us and winning us many a time with no more than a silent look. Coarse treatment never wins souls. So God did not drive the chariot of his omnipotence up to Peter and command him to repent. God did not threaten him with the thunderbolts of punishment. That one look laid a spell upon his soul which was more than voice or language through all his after life.—*Henry Drummond.*

Our Young People

Nov. 6. Cheering Promises.

Topic—*Some of God's promises that cheer me.*
2 Pet. 1: 1-4. (A promise meeting.)

Some Bible Hints.

Faith in the promises is not something already in us at the start, but it is something to be obtained; and Christ will help us to it (v. 1.)

The promises are for "all things that pertain unto life and godliness," not for all things that pertain to our own ease, perhaps, or our own freedom from trouble and pain (v. 3.)

Judge by the amount of time and strength you spend upon each, whether it is the promises of the world or the promises of God that you really consider "exceeding great and precious" (v. 4.)

The object of the promises is not that we may become partakers (v. 4) of what will please our earthly desires, but "partakers of the divine nature," and that includes all other good things.

Suggestive Thoughts.

The first step toward receiving God's promises is to know what they are. Read your Bible through once, and mark every promise with a "P."

The Bible promises are dry branches till you try them in your life; then they blossom and bear fruit.

No promise that is not too great for your faith is too great for God's accomplishing.

Through the pleading of one promise, you will strengthen your faith successfully to plead another, until you become a promise athlete.

A Few Illustrations.

Spurgeon called the Bible "The Check-book of the Bank of Faith," and the checks are all signed.

There are not many estates left vacant for lack of claimants, but your Bible is full of spiritual wealth to which you have not yet laid claim.

A mining claim is not valid until some work has been done on it; neither is a Bible promise.

A promise is like money in the bank; prayer is what puts it in circulation.

To Think About.

What Bible promises can I point to as having been proved in my experience?

Am I exploring the Bible for new promises?

Have I committed the promises to memory?

A Cluster of Quotations.

The assurance that we are to have a particular blessing is worthless if detached from the conditions upon which the blessing is to be sent.—*Sunday School Times.*

"God's Word is full of promises as the heavens are full of stars."

For every sorrowing thought of the heart, God has a counterpart and corresponding comfort.—*Macduff.*

Every promise is built upon four pillars: God's justice or holiness, which will not suffer Him to deceive; His grace and goodness, which will not suffer Him to forget; His truth, which will not suffer Him to change; and His power, which makes Him able to accomplish.—*Salter.*

Our Attitude Toward Discouragement.

There is the discouraged member. Help him by a word of praise for whatever he does, however small. Help him by co-operation with his plans. Help him by putting him in positions of responsibility.

There is the discouraged officer. Show him that one Endeavorer, at least, is with him. Second his proposals promptly and heartily. Aid him efficiently in carrying them out.

There is the discouraged committee. Get up in the society meeting and tell of some good thing it has been doing. Go to the members and commend them.

There is the discouraged society. Give up your meeting some night, and visit it in a body. Arrange for exchanges of leaders, now and then. Hold union socials with it. Arrange for joint committee conferences.

In short, be your brothers' keeper, and Christ will bless you and the cause.

Seek the Ideal.

The strength of life is measured by the strength of your will. But the strength of your will is just the strength of the wish that lies behind it. And the strength of your wish depends upon the sincerity and earnestness and tenacity with which you fix your attention upon things which are really great and worthy to be loved. This is what the Apostle means when he says, at the close of his description of a life which is strong, and inwardly renewed, and growing even in the midst of affliction—"while we look not at the things which are seen, but at the things which are unseen." It is while we look that we learn to love. It is by loving that we learn to seek. And it is by seeking that we find and are blessed.—*Henry Van Dyke, D. D.*

Influence.

Every Christian is producing two sets of influence. Two currents of power issue from him. One is the unconscious, involuntary influence of his real character, the other the voluntary influence of what he consciously says and does—what he says and does for a special purpose. Now these two currents that flow from him may be opposed to one another. The character may be saying one thing and the lips and conduct another. A man preaches love to Christ and to men, but if his own heart and life are not saturated with love—if it is not an experience in his own heart, he will preach in vain; for the language of his nature will be opposed to the language of his lips; the influence of his character will contradict the influence of his words. The power of character arises from its truthfulness.—*Hugh Macmillan.*

Industry tends to keep one cheerful. The man who labors has a sweeter song than the loafer on the street corner. "Employment so certainly produces cheerfulness," says Bishop Hall, "that I have known a man come home from a funeral in high spirits because he had the management of it."

Daily Readings.

M., Oct. 31.	Of pardon.	1 Kings 8 : 47-50.
T., Nov. 1.	Of peace.	John 14 : 25-31.
W., Nov. 2.	Of wisdom.	Prov. 3 : 1-8.
T., Nov. 3.	Of companionship.	John 14 : 18-21.
F., Nov. 4.	Of perfection.	2 Cor. 13 : 9-10.
S., Nov. 5.	Of heaven.	Rev. 22 : 1-5.

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Ottawa, Wednesday, Oct. 20, 1904.

The China Inland Mission, now thirty- six years old, recently bade Godspeed to thirty six recruits setting out for its dan- gerous fields, removed as many of them are, from the protection of the ports. This undenominational enterprise has 783 Europeans at work in 199 fields scat- tered through fifteen of the eighteen pro- vincs of China. Some of the missionar- ies who saw its first stages are still in the work, and they bear witness to the great changes which have come over the rela- tions between themselves and the people of the land. Formerly they addressed a hostile audience everywhere, whereas now they often find a sympathetic hear- ing. It is true that in some places the good these laborers do and the blessed results which follow their labor, are open- ly confessed. The British and foreign Bible Society has lately ordered a ship- ment of 12,000 Gospels to be forwarded to South Africa for the use of the Chin- amen engaged to work in the mines there under contract as coolies.

According to the data prepared by W. J. Semelroth, secretary for the World's Fourth Sunday-School Convention held recently in Jerusalem, there are 23,500,- 000 children and youth now enrolled in the Bible schools of Protestant churches. Of these the United States has 11,493,591 upon the books of its schools, England and Wales coming next with something like one-half this number, and Greece concluding the long roll with four schools and 180 scholars. It is not too much to say that under God the future of the Church is wrapped up in the conduct of these schools. He who gives the least of these little ones a cup of cold water that shall refresh his spiri- tual nature, shall not be without reward, while he who causes one of them to stum- ble and fall, must come under the con- demnation which the Master pronounced against those who make the humblest to perish. The teachers engaged in this labor of love will have a new sense of its dignity and importance when they con- sider its magnitude and its bearing upon the future of Christ's kingdom.

THE DOMINION PRESBYTERIAN

THE LATE BISHOP BALDWIN.

The death of Bishop Baldwin, of Lon- don, removes one of the most simple- hearted, saintly, and eloquent of men. The outburst of sympathy from all the community in which he dwelt proceeded not more from his co-workers in the Anglican Church than from every section of the public, Gentile and Jew, Protestant and Catholic. No one could come into his presence without feeling his nobility of character.

In every good work he had a part with- in the limits of his opportunity and strength. One of the organizations in which he took special interest was the British and Foreign Bible Society, in whose behalf he many a time and oft lift- ed up his voice. At his funeral at St. Paul's, London, previously to the remains being removed to Toronto for burial, the clergymen of all Protestant bodies were numerously represented, and a noble eulogy was pronounced by Bishop Car- michael of Montreal.

Mrs. Isabella Bird Bishop, who died a few days ago in the vicinity of London, was probably the most widely travel- ed woman of her age. The daughter of Rev. Edward Bird, of Boroughbridge Hall, Yorkshire, she was born to affluence; and being in her early life of frail health, she was advised to travel. At the age of twenty two she set out, and for fifty-two years she has been before the public as explorer, authoress and philanthropist. Although she was married in 1881, her married life was brief; Dr. John Bishop, her husband, dying in 1886. Her first book, published in 1856, was "An Eng- lishwoman in America;" her latest, "The Yangtse Valley," in 1900. Prob- ably the most popular of her works was "Unbeaten Tracks in Japan," issued in 1880. Mrs. Bishop was the first of her sex to be elected a Fellow of the Royal Geographical Society, before whose sessions she delivered numerous mem- orable addresses. She spent three years in that portion of the East which is now the scene of war between Russia and Japan. Of late years she had taken pro- found interest in Christian missions, which in her earlier life she was inclined to value but lightly. Her travels, how- ever, brought her into contact with the heralds of the cross around the world. One of the notable papers before the World's Ecumenical Mission Conference in New York in 1800, was prepared by her upon "Woman in Heathen Lands." Out of her own funds she built five hos- pitals and an orphanage in the East, and she gave not a little of her later years to personal supervision of their work. She was an authority in more than one of the natural sciences, and had she turned her whole attention to either botany or biology, would have won greater distinction. It is probable that she has made some provision for the main- tenance of the charities which she insti- tuted and fostered, and it is a tribute to the work of our missionaries that the greatest traveler of the age was their warmest friend.

HABIT.

Rev. Dr. Armstrong preached last Sun- day in St. Paul's church, Ottawa, a very practical sermon on "The 'How' of Hab- it." He took for his text Ps. 84: 5. "In whose heart are the ways." He interpret- ed this to mean "beaten tracks to Zion," and habits, he said, were beaten tracks.

Prof. James says in his Psychology, "Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state." It is in the earlier years, that habits are formed, and when once set it is next to impossible to break from them. Educa- tion in its deeper meaning, is the training, in habit. Many things one must learn to do automatically if we are to do them, with comfort. Habits are beaten tracks over which we move easily. They may be manual or mental; artistic or practical; philosophic or physical. The more use- ful things, we can learn to do in the way of habit, the more efficient do we make our lives. So form good habits, and re- frain from forming bad ones, is the great problem of conduct.

When we speak of habit people are dis- posed to conclude, that we refer to bad habits. A little consideration will show how incorrect this is. "Habit" applies to the good, as well as to the bad, to virtues, as well as to vices.

It is not an easy task to break old hab- its or to form new ones, that go against the grain, but it can be done. The chief thing is to make a good resolute begin- ning; in this case 'well begun' is half done. Everything that will tend to strength- en resolution or compel action in the direction of the habit we wish to form must be called in to aid in the process. If I am stingy, and wish to form the habit of liberality, I must begin by giving, in such a way, as will smite selfishness a hard blow, I must make engagements to give, that will compel me to act as frequently as pos- sible.

No habit can be formed, if exceptions are allowed to come in. Making excep- tions destroys the possibility of forming the habit desired. A drunkard who wishes to reform and to secure the habit of sobriety must not permit the suggestion, of a single glass, under any consideration. Every good intention the mind may sug- gest, every good feeling prompting to act in the direction of the good habit desired, must be carried into effect, if possible. We are told that "the way to hell is paved with good intentions." It is equally true that the way to heaven is paved with good intentions. In the one case the good intentions are not carried out, in the other case they are.

Persistent practice is essential to the firm setting of a habit. Lizt, the famous pianist, said, "When I cease to practice for one day, I know it; when for two days my friends know it; when for three, the public know it."

One of the best means to help and en- courage one in the formation of a good habit is to keep before us good examples and ideals. These tend to stimulate and

direct us. If we have a clear idea of the power of habit and of the important influence habit has on character and life, it will give us a permanent motive to persevere in the formation of the habits that render life efficient, happy and beneficent. Every word said about the formation of habit applies to the development of the Christian life.

THE HORRORS OF WAR.

It is difficult to find words to express all the horrors of the war now waging between Russia and Japan. Such heaps of killed and wounded! Such myriads of poor fellows on each side mowed down like useless weeds! Surely God must bring some great good out of so great an evil. This object lesson of horrible carnage should help on the cause of international arbitration. Within the last few years obligatory treaties looking toward the settlement of disputes through arbitration, have been signed between France and Great Britain, Great Britain and Italy, France and Italy, France and Spain, Spain and Portugal, Denmark and the Netherlands, Great Britain and Germany, Sweden, Norway and France, and Sweden, Norway and Great Britain. It will be noted that this is not a list of the nations too small to avenge their wrongs by force, but includes some of the greatest military and naval powers of the world. The present desperate conflict between Russia and Japan increases the horror with which the civilized world now regards war, as a brutal method of determining international rights. There is every reason to believe that the tribunal of The Hague will become soon the supreme court of the world, and that the nation which refuses to plead its cause before such a court will not be permitted to assert its rights by the sword.

THE SCHOOL OF LIFE.

What we call society is very narrow. But life is very broad. It includes "the whole world of God's cheerful, fallible men and women." It is not only the famous people and the well-dressed people who are worth meeting. It is everyone who has something to communicate. The scholar has something to say to me, if he be alive. But I would hear also the traveler, the manufacturer, the soldier, the good workman, the forester, the village school teacher, the nurse, the quiet observer, the unspoiled child of the tenement, who said, "My heart is a little garden, and God is planting flowers there."

"Il faut cultiver son jardin,"—yes, but not only that. One should learn also to enjoy the neighbor's garden, however small; the rose straggling over the fence, the scent of lilacs drifting across the road.

The real simplicity is not outward, but inward. It consists in singleness of aim, clearness of vision, directness of purpose, openness of mind, cheerfulness of spirit, sincerity of taste and affection, gentle candor of speech, and loyalty to the best that we know. I have seen it in a hut. I have seen it in a palace. It is the bright ornament and badge of the best scholars in the School of life.—Henry van Dyke, in Harper's Magazine.

CHILDREN'S DAY COLLECTIONS.

As several Sabbath Schools are forwarding the Children's Day collection to the wrong parties, they are reminded that the Rev. Dr. Warden, Confederation Life Building, Toronto, is the Treasurer of the Sabbath Fund, and it is to him all contributions should be sent.

Literary Notes.

The October Cosmopolitan (Irvington, New York) opens with a rather extended article by T. P. O'Connor on the Immediate Future of Ireland. Then follows a review of the Tin and Terne Plate Industry of the United States; and other articles of a similarly interesting nature. Six short stories supply an abundance of good fiction; and Richard LaGallienne retells the love story of Keats and Fanny Browne.

In Current Literature (The Current Literature Publishing Company, New York) for October is given a chapter from Anne Warner's new book, Susan Clegg and Her Friend Mrs. Lathrop which makes delightful reading and induces one to make an effort to get hold of the book to see what finally happens to the pleasant old pair of comrades. Another noteworthy book discussed in this number is *Lainters Since Leonardo*, by James William Pattison. In the way of reproducing the best of the poetry which appears from month to month in the various periodicals Current Literature does a work which commends it to all lovers of what is good in verse. On our front page last week we quote a poem, *The Robin in the Rain*, taken from *Poet Lore* by Current Literature.

The Contemporary for October (Leonard Scott Publication Company, New York) gives first place to an article by Dr. W. Robertson Nicoll on "The Scottish Free Church Trust and its Donors," a subject of great interest to all Presbyterians at the present day. Dr. E. J. Dillon in discussing Foreign Affairs proves to his own satisfaction that peace is in sight—a view of the case that all would like to take. Other articles of equal interest are; *The Problem of Irish Education*, by Dr. T. J. Macnamara, M. P.; *Absolute Monarchs versus Free People*, by Julius; and "Disestablishment in France and its Consequences", by Andre Mater.

The opening article in the October Fortnightly (Leonard Scott Publication Company, New York) is one on "Rome" by Maurice Maeterlinck. T. P. O'Connor, M. P., discusses "The Immediate Future of Ireland", and Andrew Lang "The Origins of the Alphabet." Alfred Stead reviews the war and the prospects of peace at some length, under the title "The War and International Opinion." Other subjects of articles in this number are; William of Wykeham; "The Papacy since the Events of 1871"; "Society and the Tramp"; and "The Belted Giant of the Solar System."

The International Journal of Ethics (135 Arch St. Philadelphia; Price 65 cts.) The following list of articles will show the scope of this Journal; *The Bias of Patriotism* Alfred Jordon, Hull, England; *Moral instruction in the School* (concluded.) Hebert M. Thompson, Cardiff, Wales; *Music and Morality*, Albert H. Brian, Hanover, Indiana; *Truth and Imagination in Religion*, Ralph Barton Perry, Harvard University, Cambridge, Mass; *Human Preexistence*, J. Ellis McTaggart, Trinity College, Cambridge, England; *A Japanese view of*

American Trade Unionism, Hito Ito; *English Prisons and their Methods*, H. J. B. Montgomery, London. The current issue also contains careful reviews of selected books. Nathaniel Schmidt of Cornell University reviews critically Dr. Duff's *Theology and Ethics of the Hebrews*, and in his notice of Prof. Jordan's *Prophetic Ideas and Ideals*, among other things says: "The work is done in an admirable spirit, and the book deserves to be read as an example of good sermonizing on the basis of critical study."

For the past few months there has been running in Blackwood's a serial of uncommon interest, "John Chilcote, M. P.," by Katherine Cecil Thurston. In the October number we have the conclusion. The following Note sent by one of 'Maga's' oldest living contributors but expresses the feeling of all who have been following the thread of this novel. He says: "Never since I waited feverishly sixty years ago for the futilities of 'Monte Christo' have I been so excited by a story as by 'John Chilcote'. And Mr. Thurston has given me what Dumas did not—a perpetually increasing wonder as to how the adventure is to end. The deep interest of the Chateau D. is carried attention to its maximum of once and the later developments of the tale of Dantes, striking as they were, were incapable of augmenting the extreme effect of its commencement. But in 'John Chilcote', the puzzle grows from the first page to the last, with such rapid enlargement indeed that, as the climax approaches, one becomes hopelessly absorbed in the apparently insoluble question how Loder is to get out of his position. The impossibilities of detail are forgotten in the subjugating domination of the incidents, with the result that the story is as thrilling as Hyde and Jekyll, while it is infinitely more human in its interest. I should add that I did not mean to write this letter until the story is finished; but I am so desirous to say to you what I think about it that I cannot postpone any longer. But I yearn to know the solution."

Life's Nobler Penalties by Geo. H. Morrison. (Oiphant, Anderson & Ferrier, Edinburgh; Price 1-net.) This book contains truths very forcibly put. The opening paragraph will serve to show us the spirit and style of the book. "You only have I known of all the families of the earth; therefore will I punish you for your iniquities."—Amos iii. 2." It might seem at first as if the writer had gone astray, in the words with which he brings this verse to a close. This is hardly the conclusion we were waiting for after the great message of its opening. You only have I known, says God, of all the families of the earth and; therefore I will guard you?—therefore will defend you?—therefore I will drive out all your enemies before you?—You only have I known of all the families of the earth, and therefore I will punish you. Now that is a very remarkable conclusion; it is so different from what we had anticipated; but the more we ourselves dwell on the matter the better we see that Amos was astray. At the back of every privilege there lie strange penalties; for every advance we make, all favour we enjoy, there is a certain to pay in this mysterious world; it seems to be a law in this dark universe that with every thing we gain we should lose something. I wish, then, to present one or two facts to you to view them in the light of noble penalties. And I trust it may help some to be more cheerfully courageous, which after all is one of life's greatest victories.

The Inglenook.

Hallowe'en Fun.

By ALICE CHITTENDEN.

"We'll show them," said Polly, "what Hallowe'en is like in a Western university town. Really, you know, Auntie Beth, with one exception," and here Polly gave me an affectionate squeeze, "you New Yorkers and Boston folk do treat us of the Pacific slope as if we were a cross between children and barbarians, to be humored or apologized for, and we might as well have the name as the game."

I was not "in it" except as a guest, so I can only tell of the results and not of the details of preparation. The invitation came in due time and proved a nut to crack. On a narrow strip of paper tightly rolled and laid within the empty shell, which had been lightly glued together, was written "There is no armor against fate. Come and learn yours on Hallowe'en at eight, 1523 Hawthorne Terrace." This nut was laid in the center of two squares of tissue paper, one of green and the other of a dead leaf color, tied about with a green ribbon, to which was attached a small card bearing my name. The corners of the paper were folded back, and on each corner a witch, a goblin or a broomstick was painted in black. I will mention here that the gentleman whose card carried a ribbon of the same shade as mine was my partner for the evening.

Hawthorne Terrace is situated on one of the lovely hill slopes overlooking the Golden Gate, and is reached by an ascent so steep that one almost requires an alpenstock. An unearthly array of red and green, yellow and blue lights, ornamented the broad verandahs and balconies, which proved to come from pumpkin and crooked necked squash Jack o' Lanterns, in whose leering, grinning, malicious countenances I recognized Polly's artist hand. Every electric light throughout the house, verandahs and grounds was covered with Japanese paper lanterns representing serpents, dragons or Mephistophelean faces. Over some of the pumpkin faces colored paper had been stretched, enhancing the ghostly and goblin effect. Witches three met us at the top of the generous flight of steps by which we had ascended from the street to the grounds, and escorted up to a corner of the piazza, where another witch was stirring a cauldron slung over a fire between three poles. No one stopped to discover that the fire was simulated by strips of red and yellow tissue paper with a lantern set behind them. The witch dipped a glassful of this elixir of life and gave each to drink, saying: "'Tis now the summer of your youth, drink and stay forever young," or "Wouldst live forever? Try my mead."

Our attendants ushered us first into the dressing rooms, and afterward into the great hall or living room, whose dusky corners were dimly lighted by Jack o' Lanterns and the embers glowing on the hearth of the wide fireplace.

When all were assembled the sport began. On the hearth lay a number of long-handled iron spoons containing lead to be melted and poured into shallow basins of water. Pretty Jean Berri, a last year's graduate, after three trials could produce no other symbol than an inkstand and a pen. Now this lead was supposed to tell the occupation of your future husband, but as Jean

was addicted to scribbling herself it was predicted that she would marry her art. That was almost a year ago, and I have just received her wedding cards. She is to marry a rising young lawyer.

Aristocratic Guadeloupe Perez, a charming young Spanish girl from Manila, grew quite desperate over the coach, horse and whip which her lead assumed twice out of three times. The idea of the proud young beauty marrying a coachman was absurd. I met her at Monterey last year the bride of a proud young English lord, who drove his own drag in a masterly manner. Flossie: Henry's lead coagulated in the form of a huge, elongated ball, which deepened the pink in Flossie's cheeks, for it was well known that she was engaged to the captain of the football team. Belle Lawrence could make hers fashion only a block of houses, and we whispered "Real Estate," but she is engaged to a young architect.

Two of the witches now brought in a bowl of flour and a pie board, in the center of which they shaped the flour like a cake, slipping in a gold ring. This the gentlemen were allowed to cut just once, as if cutting a piece of cake; the one whose knife struck the ring was to have his hands tied behind him and try to get the ring with his lips. I saw that Polly had her wicked eyes on the very fastidious Boston youth. Tom Meredith (Polly was one of the witches), and I am quite sure it was by her incantations that he managed to hit the ring, nor would she by any means let him off from the rest of contract. Again and again the discomfited youth dived for it and finally bore it out in triumph, but with a whiter mustache than it will ever be again if he lives to be ninety. It can scarcely be that Mr. Meredith considered Polly either a child or a barbarian, since she is now wearing his ring.

Then there were apples for the young ladies to eat, standing meanwhile in front of a mirror and looking steadily therein to see the faces of the men they were to marry. The mirrors were only hand mirrors, the room, as I have said, large and dark and full of shadows, and no one saw that Polly was behind a screen working a small magic lantern and throwing masculine faces on the wall directly beside the one who was thus peering into futurity.

We were all now asked to come out of doors. The night had grown very dark with one of California's fogs. At a little distance was a summer house, and at one side a bonfire made the darkness more intense. It was explained that whoever would take a ball of cord, stand in the summer house, and keeping one end of the cord in the hand, throw the ball beyond the fire and begin to rewind it slowly, repeating: "Slowly I wind, I wind, my true love to find," peering the while into the darkness, would see between them and the fire their future husband or wife, or some scene in their future life. "If they have an inch of imagination they will," whispered Polly, mischievously to me.

Alice Mason, a lovely Virginia girl, who was half a witch anyway, so full of superstition was she, begged to be allowed to try her fate first, and as she stood winding the cord she suddenly threw up her arms with a shriek and fainted. She said afterwards that she saw a railway train rushing at a

frightful speed toward an open bridge.

It was quite evident that some of our Eastern friends did not care to try this charm but Tom Meredith insisted on doing so, and almost silenced even saucy Polly by declaring that he could see nothing but his hostess, which, in the light of future events, was probably true.

We now adjourned to the house for a bountiful and appropriate supper, in which nuts and apples figured in various delectable forms, such as nut salad, jelly served in apples and nut cakes of many kinds; the ices were apples or nuts, and a great bowl of "wassail" was served with the latter.

It was nearing midnight, and we had gathered about the great fire-place to tell stories when Polly said, "Did you ever try 'Dumb Supper'?" Of course, we all wanted to know what it was. "I have it," said Polly, who was always a delightful and vivacious raconteur, "on the word of a friend whose veracity I could never dream of doubting. He told us that he was spending Hallowe'en at a friend's house, and fifteen minutes before twelve his friend asked him to partake of a 'Dumb Supper' with him. So they made ready a cake adding alternate handfuls of flour, measures of water and portions of salt until the cake assumed sufficient magnitude to feed the powers of the air, which are generally considered light feeders anyway. All this was done without a spoken or whispered word; the table was laid—that is, covers were placed for two—and at one minute of twelve they sat down still maintaining the complete silence with which all their preparations had been made for their spiritual guests. It was an oppressively silent night; the great hall clock had run down, a thing that had never before been known to happen, and not even its ticking disturbed the awful stillness.

"All at once the town clock struck twelve and a most frightful din began. Bugs and bees had their first innings; it seemed as if the whole insect world were let loose; then birds and the animal world joined in; cocks crowed; horses neighed; cows lowed; sheep bleated; dogs barked and pigs grunted; now nature arose and the din became frightful; winds blew, they howled and whistled and wailed; shutters and clapboards banged and windows and doors rattled. Ushered in by this grand orchestra, a phantom female sat down beside the gentleman who told me the story."

"Wha-wha-what happened?" gasped Alice Mason.

"The gentleman was married," said Polly.

"Let's dance," said Jean Berri; the witches' costumes were thrown aside, lights were turned up and youthful feet were soon tripping in the merry old Virginia reel, while far away across the bay the lights from San Francisco's many hills glimmered, the fog had lifted, a slender crescent moon hung over the Eastern friends on their way home such a vision of beauty as they will not soon forget.—Table Talk.

The Presents.

Theodore was going to town, to the dentist's, and Dorothy cried at the breakfast table because she could not go. But Aunt Alice whispered, for a secret, that she was going into town herself the next morning, and would take her. And Theodore told her that he would bring her something that afternoon. So Dorothy stopped crying.

As soon as Theodore had started, Dorothy began to wonder what he would bring home to her.

There were twenty-three beautiful new haystacks in the back lot. Dorothy went

out to try them, but she did not enjoy tumbling on haystacks without Theodore.

When she had tried five, she went into the house and asked mother if it was not almost four o'clock.

"No, dear, it won't be four o'clock till after luncheon," mother said.

"Then, mother, won't you please have luncheon pretty soon?" Dorothy urged.

Mother kissed her and told her that they would have it just as soon as it was ready, and that she might go out in the kitchen and help Augusta shell peas. So Dorothy went out into the kitchen, and sat down on the doorstep and shelled one hundred peas.

After a while they had luncheon, and after that mother said that, if she would take a little nap, when she awoke, it would be nearer the time for Theodore to come.

Dorothy lay down, and shut her eyes very hard for a long time, and by and by she went to sleep. When she awoke, mother was just coming into the room with some clean dresses that Augusta had been ironing.

She let Dorothy choose which she would wear that afternoon, and Dorothy chose a muslin with a vine of small blue flowers, because she knew her brother liked it.

As soon as she was dressed she went out to the gate to watch for Theodore. In just a little while she saw him coming up the hill with father, and ran to meet them.

She took hold of father's other hand, and all the time she was wondering hard what Theodore had brought her, but of course she could not ask.

When they reached the piazza, Theodore told her to shut her eyes, and, when Dorothy looked, she was holding in her hands—well I know you will be as surprised as Dorothy was—a baseball bat!

Dorothy's eyes opened wide.

"Is it for me, Theodore?" she asked doubtfully.

"Yes," said Theodore, nodding to make her sure, "and it's a fine one! Just let me show you." He took the bat and swung it over his shoulder, whirling round on one foot. Then he handed it back to Dorothy. "Thank you, Theodore," Dorothy said slowly; and then she ran and climbed up in her mother's lap for a little while.

The next day it was Dorothy's turn to go to town. Theodore went out and tumbled on the haystacks, but he did not enjoy it very much alone, either. It was so much more fun with Dorothy.

Dorothy came home at noon, and, when she came, she handed Theodore a box wrapped in light brown paper.

"I've brought you something, Theodore."

Theodore undid it. You may guess three times what it was.

A doll's tea-set,—cups and saucers and plates, and the dearest little cream pitcher and sugar-bowl and teapot, with pink roses on every one!

"Isn't it beautiful, Theodore?" Dorothy asked, looking up into his face for approval. Theodore hesitated. "Quite," he said slowly, then added, "Thank you, Dorothy!" and put the box on the step.

Dorothy sat down and arranged the dishes on the piazza floor, while Theodore stood on the walk, swinging Dorothy's bat. Dorothy had told him he might take it.

They were both very quiet for a few minutes. Then Theodore said, "What let's play?"

"And Dorothy said, 'What let's?'"

Then Theodore said, "Let's play for a little while that I brought you those dishes yesterday and you brought me this bat today."

Dorothy nodded. "Yes," she agreed. She went to him, and threw her arms impulsively about his neck.

"O Theodore, you were lovely to bring me those dishes!" she said. "Thank you!" Theodore laid his arm on her shoulder.

"I'm glad you like them," he said. "But this bat's fine. I'm much obliged Dorothy!" "Is it a real good one, Theodore?" Dorothy asked anxiously.

"Fine," he repeated, "and just what I wanted!"

Dorothy looked at the dishes, and then at the bat, and after a few minutes she said, "Let's play this all the time, Theodore." And Theodore said: "All right. We will."—*Youth's Companion*.

Talk Happiness.

Talk happiness!
Not now and then, but every
Blessed day,
And let your life reflect, at least,
The half of what
You say.
There's no room here for him
Who whines as on his
Way he goes.
Remember, son, the world is
Sad enough without
Your woes.

Talk happiness every chance
You get—and
Talk it good and strong!
Look for it in
The byways as you grimly
Pass along;
Perhaps it is a stranger now
Whose visit never
Comes;
But talk it: Soon you'll find
That you and happiness
Are chums.

A New Cinderella.

Mamma was sewing a button on Marjorie's jacket. "There is something inside the lining," she said, "which evidently slipped down this little hole in your pocket. See, Marjorie, it is your silver penknife."

"Why-ee, Mamma Merrill! And I thought"—Marjorie's face grew red, and tears filled his eyes. "Oh, I've been a dref'ly wicked girl! But I thought she took it, or I never would have been so mean to her; and now I guess she's sick. Oh, dear!"

The words fairly tumbled over each other, and finally lost themselves in a burst of tears.

"Tell me all about it, dear," said mamma drawing the little girl into her lap.

"I thought I left it on my desk at school—the knife, you know—and Flossie Spooner said she was sure she took it—the new little girl, I mean. She wears 'n old brown dress 'n' little tight pig-tails stickin' out each side her head 'thout any ribbons on, an' none of the girls'll play with her."

Mamma's eyebrows went up inquiringly, and Marjorie hastened to add:

"Flossie Spooner said that girls that didn't have any nicer cloths than that ought not to come to a private school. And the little girl knows we think she took the knife, 'cause one day May Wilder said so real loud, and the little girl went to her seat and cried."

"But," interrupted mamma, "what does Miss Steadman think about this way of treating a stranger?"

"I don't think she knows how rude we've been. Perhaps she does, though, 'cause last Friday, when she let me say to help her, she talked about Helen Bright—that's the little girl's name—and she told me that

An Aid to Mothers.

It doesn't help a sick baby to give it soothing drugs. On the contrary, it lessens a baby's chance of recovery. If your little ones show any signs of being unwell promptly give Baby's Own Tablets and see how speedily they will be bright, cheerful, well and happy. This medicine is sold under a guarantee that it contains no poisonous soothing stuff, or hurtful drug, and it cures all the little ills of babyhood and childhood. Mrs. W. H. Austin, Farmington, N. S., says; "Baby's Own Tablets are just what every mother needs when her little ones are cutting their teeth. When my little one cries I give him a tablet and it helps him at once. Mothers who use the Tablets will have no trouble with their babies." Baby's Own Tablets are sold by all medicine dealers or can be had by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

Helen had no mamma. Then I felt ashamed of myself, and 'cided to be just sweet and nice to Helen the next Monday; but she didn't come, and she hasn't been all this week. Just s'pos'n she's sick—'thout any mamma, too! I think I ought to go to her this very minute, and beg her pardon! Don't you, mamma, dear?"

"Yes, sweetheart; and you may take these as a peace-offering." And mamma took from a vase a large bunch of beautiful fresh chrysanthemums and put them in a box.

Two hours later Marjorie came back with sparkling eyes and dimpling smiles.

"Helen isn't sick at all!" she announced, cheerfully. She lives with her great-aunt. But her papa came last Saturday; and what do you s'pose he brought? You never can guess in this world!"

"Then I shall have to give it up," laughed mamma.

"He brought her a new mamma—such a lovely, pretty lady! And Helen loves her just like—like everything! 'N' I'm so glad I went to tell her I was sorry!"

"So am I," said mamma, softly.

"Course 'twas pretty hard telling Helen about the knife. We cried—the new mamma, too—and then we all kissed each other."

Marjorie stopped to give mamma a loving little squeeze.

"Helen is going to school again to-morrow," she went on, "and I'm going round that way to call for her. She isn't going to wear the ugly brown dress any more. Her great-aunt never had any little girls, and she didn't know how much they liked pretty dresses, Helen says; but now Helen has loads of pretty clothes! Her new mamma bought 'em for her this week. Isn't that puffedly splendid?"

"Splendid!" laughed mamma. "It is a little fairy tale in real life, with a kind fairy godmother to change the poor little Cinderella into a beautiful princess."

"Why-ee, so 'tis! Only think, mamma, I didn't know Helen when she opened the door this afternoon! She looked such a dear in a pretty new dress, and her hair in wavy curls with a pink bow on top. She's the sweetest, prettiest little girl in my school."—Every Other Sunday.

Reform is always progressive. The Israelites start for Canaan. They are not going to get there, but their children will. Such is true of all reform. Not a single step, but a journey.

Ministers and Churches.

Ottawa.

Rev. Dr. Armstrong, Ph.D., D.D. is giving a series of Sunday evening sermons on Practical Aspects of Christian Life, in St. Paul's church.

Oct. 9—On Gambling—Public and Private.

" 16—On Drawing the Line.

" 23—On the "How" of Habit.

" 30—On the Christian Citizen and Honest Election.

Nov. 6—On the Christian Gentleman.

" 13—On the Duty of being interesting.

" 20—On the "Supremacy of Woman" in the Church.

Dec. 27—On Good Men without the Church.

" 4—On Better Men within the Church.

" 11—On the risks of Mid-Life.

" 18—On Life's Glammours.

Rev. A. E. Mitchell, of Erskine church, addressed the members of the Woman's Foreign Missionary society at the annual thankoffering service at Dalhousie Mills last week.

Toronto.

On Sunday anniversary services were conducted in Deer Park church. The Board of Managers paid their popular pastor, the Rev. D. C. Hossack, M.A., LL.D., the compliment of asking that he preach the anniversary sermons, morning and evening himself.

The anniversary services in connection with St. Enoch's church were held on Sunday, Rev. J. Murray, B.D., of Erskine church, preached in the morning, and Rev. P. M. Macdonald, M.A., of Cowan Avenue Church, in the evening. On Monday evening the ladies of the church gave an "At Home" to the congregation.

On account of the anxiety caused by the reports of dangerous uprisings in Honan, China, Rev. Dr. MacKay, secretary of the Foreign Missionary Society, cabled asking if the missionaries were in danger. He received a cable reply, saying that all are safe. This will allay the fears of their many friends.

The Augmentation Committee, western section, at the meeting last week, considered the claims for the past six months, and passed on about \$13,500 for the different fields. That sum will exceed the estimates made last spring by about \$2,500. A number of new congregations were added to the list of augmented charges, so that the expenditure of the next half year will be still further increased.

The Executive of the Augmentation Committee was instructed to act in conjunction with the Executive of the Home Mission Committee in bringing into effect the increase of ministers' stipends, unanimously and emphatically declared advisable by the last General Assembly.

The Rev. William Frizzell, Ph. B., completed his twenty second year as pastor of Queen street east Presbyterian church on Sunday last. At the time of Mr. Frizzell's induction the congregation was united with Chalmers' Church, Scarborough, and was known as Leslieville Mission. With the growth of the city eastward, the united congregation increased so rapidly that the city portion demanded the pastor's undivided attention. A separation took place, and from a membership of twenty-five the growth of the congregation has been such that at the present time the seating capacity is overtaxed. The Sunday school has also grown from 68 to fully 400. Notwithstanding the years of service, Mr. Frizzell is as vigorous to-day as he was at the beginning of his pastorate.

Western Ontario.

Ten thousand dollars is being spent on enlarging and improving First church, Seaford; of which Rev. F. H. Larkin, B.A., is the pastor.

Rev. A. H. McGillivray of Chatham occupied the Dresden pulpit at both services on anniversary Sunday and preached two very eloquent sermons.

Rev. J. H. Ratcliffe of St. Catherines, preached in Erskine church, Hamilton, on Sunday evening with much acceptance.

Rev. Roy Van Wyck continues to preach at Sherman Avenue church, Hamilton, although he is carrying on his studies at Knox College, Toronto.

The anniversary services in connection with the Atwood church held on Sunday were very successful. The weather was all that could

be desired and the preacher for the occasion, Rev. E. H. Sawyers, of Brucefield, delivered two very eloquent and forcible sermons.

St. George's Church, London Junction, celebrated the ninth anniversary of its organization last Sunday. The preachers for the day were Rev. A. J. MacGillivray for the morning service, and Rev. J. G. Stuart for the evening, the pastor, Rev. Hector Mackay, exchanging with them for the occasion. The anniversary tea was held on Monday evening.

Rev. Mr. McAulay of Mitchell preached two able sermons in Avonbank on Sunday last, being the anniversary services of the Y.P.S.C.E. Rev. Thos. Wilson of Walkerton gave an illustrated lecture in the church on Wednesday evening.

On Oct. 16 the Presbyterians of Paris celebrated their anniversary, the Rev. A. B. Winchester of Toronto preaching able sermons to very large congregations. There was a record attendance at the tea and concert on Monday evening when the chairman of the managers announced that the proceeds of the anniversary were about \$500 and that recent additions to the ordinary revenue envelopes showed an increase of another \$500. Twelve elders are being added to the session to meet the increasing demands of the work. All money raised is by free will offering. The pastor of the church is the Rev. R. G. MacBeth, formerly of Winnipeg and Vancouver.

Rev. Dr. Dickson of Galt has received an important appointment as editor of the Provincial Union of Christian Endeavor for all the Evangelical churches of Ontario. Dr. Dickson held this position some years ago but relinquished the post. A tribute to his ability is the fact that he has urgently been called upon to resume the duties. Dr. Dickson will prepare articles for the Ontario press on subjects touching Christian Endeavor work. It is interesting to note that it will be 25 years on Friday that Dr. Dickson was inducted as pastor of Central church. The managers are arranging for a very fitting anniversary celebration, which will take place shortly. A prominent Canadian divine will preach.

Eastern Ontario.

Rev. M. H. Wilson, of Snake River, Ont., preached in Knox Church, Lancaster, on the two last Sabbaths.

On Tuesday evening of last week the Woman's Missionary Society of St. Andrew's church, Pakenham, held a most successful social meeting.

Rev. L. Beaton of Moose Creek, occupied the pulpit of the Avonbank Church on Sunday morning and evening.

Northern Ontario.

Rev. Mr. Smith of Oro, and Rev. Mr. Craw, conducted the service of the Lefroy Church, the last two Sunday evenings.

Rev. Jas. Buchanan, of Dundak, lectured in Knox church, vetry, on the evening of the 20th inst. on his recent trip to the British Isles.

Rev. Dr. McRobbie, of Kemble, conducted anniversary services at Ridgerton on Sabbath the 16th inst.

The annual thankoffering service in connection with Knox Church, Beaverton, W.F.M.S. was held on Thursday evening last week. The Rev. A. C. Wishart, B.A., the pastor, gave a very able and instructive address on Missions. The attendance was very good. The thankoffering was \$16.00.

On Friday evening, the 14th, the Loring Sunday School held a concert in the Russell Hall, which was a decided success in every way. The proceeds amounted to \$26.00.

The congregation of St. Andrew's Church, Parry Sound, are holding a series of evangelistic meetings. Last week Rev. Dr. McTavish conducted the meetings until Friday night, when Rev. John Little, Evangelist for the Synods of Toronto and Kingston, took charge of the meetings. Rev. Mr. Little will continue the meetings throughout this week.

Two ladies representing the Leith and Annan Congregations, called at the manse one day last week with a handsome and well-filled purse for Mrs. Fraser, as a token of the regard and good wishes of her many friends on the approach of the twenty-fifth anniversary of her marriage on the 30th of this month. The secret had been so well kept that the present was a genuine surprise,

Anniversary services were held in Division street church, Owen Sound on Sabbath the 16th inst. when able sermons were preached by Rev. R. J. McAlpin, of Knox church, and Rev. G. Tuck of the First Methodist church in town. The local talent was much appreciated and tended towards the increasing of unity in the congregations.

Knox church, Owen Sound, passed its forty-fifth anniversary on the 2nd inst. when Rev. Robt. Martin, of Hamilton, preached appropriate and deeply interesting sermons to large congregations. On the following Tuesday evening the choir gave a song recital which was thoroughly enjoyed by a large and appreciative audience.

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

October 30, being the 25th anniversary of the marriage of Rev. Dr. and Mrs. Fraser, of Annan, the latter's numerous friends in the Annan and Leith congregations anticipating the event very pleasantly surprised her a few days ago by leaving at the manse in her absence a well-filled purse as a token of their good wishes for many happy returns.

At a special meeting of Owen Sound Presbytery recently held the report of the committee appointed to make rearrangement of part of the field was adopted and was as follows: Holland Centre to be united with Desboro and Williamsford; Woodford to be united with Knox church, Sydenham; Daywood and Johnson to be worked as a mission field. The new arrangement came into effect on Sabbath the 24th inst. and will doubtless prove beneficial to this part of the field.

At the close of preparatory service in Chalmers church, Flesheron, on the 21st, Mr. and Mrs. T. J. Sheppard, very highly esteemed members of the congregation who are removing to Toronto Junction were presented with a handsome music cabinet and an address which expressed the deep regret felt at their departure. Mr. and Mrs. Sheppard, who possess superior musical talents, rendered very highly appreciated service in leading the choir and the former was also a valuable member of the Managing board.

Communion was dispensed in Chalmers church Flesheron, and associate congregations on Sabbath last, when as a result of union evangelistic services conducted by Revs. A. H. Ranton and John Little twenty-six new members were received on profession of faith, twenty-three at Flesheron and three at Proton Station. Thirteen of the number are heads of families, one old gentleman, rejoicing in the knowledge of sins forgiven, being over 80 years of age. A large number have united with the sister churches. The special effort led to closer study of the word and has been a spiritual uplift in the community.

The Church at Scotch Settlement, which was closed for the past two months undergoing extensive repairs, was reopened for public worship on Sabbath, the 9th, by the Rev. Dr. R. P. MacKay, of Toronto. Although the day was somewhat gloomy large audiences greeted the Doctor at both services. The sermons were most appropriate, earnest and helpful, and it was remarked that the attention, especially in the evening, was so close that the stillness was almost felt. The subject in the morning was taken from Psalm 42, "The Lord our chief joy," and in the evening, "Putting on the Lord Jesus."

The lecture on "Picture Galleries" by the Rev. R. P. MacKay, on Monday evening, was a treat, and those who were present asserted that they would willingly go many times the distance in a much greater storm in order to hear the lecture again.

The pastor, Dr. Smith, asked for a collection of \$300, in order to make up the amount still necessary to cover the indebtedness, and between the collections on Sabbath and a special effort put forth on Monday, it is most gratifying to know that the church is opened free from debt. It is understood that the repairs, etc., including a fine new pipe organ, cost somewhat over \$700.

Honan Missionaries Safe.

Rev. R. P. MacKay, Secretary of the Presbyterian Foreign Missions, received a letter from Rev. Dr. Sijmon, stating that, although there were a few rumors of uprising, the main point of interest was the heavy rains which had flooded the country, spoiling the wheat crop and creating havoc generally.

Presbytery of Montreal

The Presbytery of Montreal met in the hall of Knox church for the purpose of moderating in a call from Melville church, Westmont, to the Rev. G. Clarke, pastor of the United Free Church of Anorth, in the presbytery of Kirkcubright, Scotland. The Rev. W. T. Morrison, moderator, presided. Messrs J. Brown, W. C. Jarvis, J. M. Brophy and W. M. Ramsay, who appeared as commissioners from the congregation of Melville Church, and the Rev. E. Scott, who is acting as moderator of Melville Church, reported that the call was unanimous, and the proceedings throughout had been most harmonious.

It was agreed to sanction the call, and the induction was provisionally fixed for Nov. 22, the Rev. Dr. Kellock being appointed to preach, the Rev. E. Scott to address the minister, and the Rev. A. Bowman to address the congregation.

The Rev. J. L. George presented a report on the vacancy in St. Mark's church. The call to Mr. Turner had been declined, but they were on the eve of making another call, which they expected to be accepted.

The Rev. W. R. Cruikshank raised the question of a union between St. Mark's Church and Nazareth Street Mission, negotiations for which carried on some years ago, had fallen through. St. Mark's was weaker than it was then, and the Mission was stronger. He did not think that it was fair to allow a man to be called to so weak a congregation in a district which it would be impossible to work up.

The Rev. E. Scott objected to the snuffing out of a congregation by act of Presbytery while they were self-supporting and willing to carry on the work. The Rev. John MacKay and Mr. David Morrice urged that a union was advisable, but Dr. Campbell, Dr. Barclay and others pointed out that at present there could be no interference with the action of the congregation, and the report of the Rev. J. L. George was accordingly received.

The arrangements for the installation services of the Rev. Peter Walker to be ordained missionary to the Maisonneuve Mission were approved. The service is fixed for Nov. 10, the Rev. Dr. Mowatt to preach. Principal Scrimger to address the pastor, and the Rev. W. R. Cruikshank address the people.

Catechism on our Foreign Mission Fund.

What was the deficit at the close of the last year? \$25,603.57.

How much was received in answer to the special appeal in behalf of the deficit? About \$12,000.00.

What are the total estimated requirements of our Foreign Mission work for this year? \$64,075.00, plus the 17,000 remaining of the deficit, or a total of \$107,075.00.

What were the total receipts last year? \$67,618.27.

If the same amount is received this year as last what will be the deficit at the end of this year? \$39,456.73.

Leaving the deficit out of account, how much does the estimated expenditure of this year exceed the receipts of last year? \$26,456.73.

Were the receipts of last year less than usual? No, they were somewhat higher than ever before.

Then does it mean that the normal expenditure of the work exceeds by \$26,000 the normal revenue? Yes, it means that the work has got ahead of us to that extent.

What explains this increase in the expenditure? It is owing to the expansion of the work in every field. The re-opening of Honan after the Boxer outbreak accounts for a considerable part of it. Even our Chinese work in Canada costs us about \$8,000, and more men are urgently asked for.

Is there call for still further expansion? Yes, the call was never more urgent than now.

We cannot reap the harvest of our own work in India, China, Formosa or Canada unless we strengthen our staff.

What must be done? We must either increase our normal revenue or cut down and in measure destroy our work. We pray for growth. When it comes we should try and provide for it.

What is the Committee doing about it? Last year they cut the estimates 20 per cent in order to equalize. They are doing the same this year much to the injury of the work.

But what is the Committee doing to increase the revenue? They got salaries of twelve missionaries provided for entirely by individuals and congregations, and the salaries of eight other missionaries provided for in part. 2. There are twelve other missionaries in Foreign Fields that are not provided for, that the Committee are

seeking to assign. 3. They are dividing the total cost of stations into shares of \$50.00 each, and asking individuals and congregations to undertake one or more shares.

Is there nothing that can be done immediately? The Committee are appealing to the children of the Sabbath Schools to give this year Christmas Gifts to Foreign Missions. There are over 180,000 children in our Sunday Schools. Ten cents from each would mean \$18,000. It is asked that the month of December be devoted to this. Little banks and envelopes will be sent to all who will apply, as so to put one into the hand of each child. It may be made an important educational month in Missions, and the children will be blessed in blessing others.

This is a pretty serious crises, is it not? Yes, it is a parting of the ways. We must as a church either rise to a higher plain of Christian sacrifice in which case it can only mean good, or on the other hand, allow the work to suffer, which will, and must mean disaster. It means in plain English, an increased revenue of \$20,000 a year at least is necessary to maintain the work now in hand, to say nothing of sending out more men who will next year make application, and for whom the fields are waiting. R. P. MacKAY.

Semi-Centennial.

MacNab St church, Hamilton, celebrated its semi-Centennial in the early part of this week. The first pastor, Rev. David Inglis, D. D., was inducted in May, 1855. He remained till 1871, when he was appointed Professor of Theology in Knox College, Toronto. However he only saw one session as pastor at Knox College, when he received a call to the Dutch Reformed Church in Brooklyn, N.Y. He accepted and labored there until the last great call from the Master took him to his reward.

In February, 1872, a unanimous call was extended to Rev. D. H. Fletcher, which he accepted. He was inducted on May 1st. of the same year. Under Dr. Fletcher's pastorate the church has been re-seated and otherwise beautified. A separate stone building has been erected for Sabbath School purposes, and a fine new stone vestry built. The church has an unusual record in that during the 51 years of its existence, it has only been ministered to by two pastors, and today has one of the most active congregations in the city.

There are only three of the original members still living. At the morning service on Sunday Prof. Balaityne preached, and in the afternoon Rev. A. B. Winchester, of Knox church, Toronto, spoke. A concert was held on Monday evening, when a good programme was presented. On Tuesday evening a re-union of the members and their friends was held. It is expected that Rev. Dr. Inglis, son of the first pastor of the church, will preach on Wednesday evening.

Anniversary Services at Chatham.

The anniversary services held in the First Church, Chatham, were most successful in every respect. Rev. F. H. Larkin, B.A., B.D., of Scarborough, the former esteemed pastor of the church, preached two fine sermons.

In the morning his sermon was on "Faith," and closed with the following words. "Let me say that the finest realm for a man to occupy, is the realm of Christian Faith. Faith is full of stimulus, and without faith a man will never come to himself. A great statesman has great faith in his country; a successful business man has faith in his business. In the moral and religious world, the man of faith will get more joy out of life than one without it. Therefore, my friends, have faith in God. Bring life into the proper attitude, get faith, and you will never weary of it."

Mr. Larkin's evening subject was "The Simplicity that is in Christ," and upon this theme he preached a very thoughtful and eloquent sermon, which was followed with rapt attention and interest by the large number present.

Mr. Larkin is a vigorous thinker and speaker, has fine command of language and is unsurpassed in social qualities. One of the professors in College called him "My good student." Mr. Larkin evidently impressed his hearers that he is a man, who has a wide acquaintance with literature.

The church was decorated with flowers and foliage and was crowded on both occasions.

Monday evening the annual entertainment was held in the hall of the church, following which an excellent programme of addresses and music were given in the church. Rev. Mr. Larkin deliver a short address.

Schemes of the Church.

The following comparative statement shows the receipts for mission and benevolent work of the church from the 1st of March to the 1st of October for the last three years—

	1902	1903	1904
Home Mission Fund.....	\$27,099.00	\$20,686.00	\$20,331.00
Augmentation Fund.....	2,514.00	2,213.00	2,239.00
Foreign Mission Fund....	11,497.00	11,865.00	24,554.00
French Evangelization Fund.....	5,154.00	5,287.00	3,809.00
Point aux Evangiles Fund.....	1,357.00	1,488.00	1,214.00
Ministers' Widows' & Orphans Fund.....	1,354.00	1,076.00	892.00
Aged & Infirm Ministers' Fund.....	1,350.00	1,341.00	1,299.00
Assembly Fund.....	636.00	683.00	717.00

Every year at this season the several funds are largely in debt. This year is no exception. Only the Foreign Mission Fund is at present in debt \$36,000 in excess of the debt in October, 1903. This is a serious state of matters. At the close of last church year, (26th February, 1904) there was a deficit in this fund of \$25,600. An urgent appeal was issued in April to all congregations of the church for a special collection towards the removal of this deficit but only about \$12,000 was received in response to the appeal. Notwithstanding this special contribution of \$12,000 the debt continues to increase. In their report to the General Assembly, which met in Vancouver in June, 1903, the Committee stated that the estimated expenditure for that year would be \$35,000 in excess of the receipts of the preceding year, requiring an increase of ninety per cent in congregational contributions, and solicited the hearty co-operation of ministers and sessions. The expectations of the Committee were not realized and the result was the deficit in February last of \$25,600.

In their report to the Assembly which met in St. John in June last, the Committee again stated the case, informing the church that the estimates submitted from the fields required an expenditure during 1904 of about \$103,000, but that the Committee reduced this to \$93,000, which was fully \$25,000 in excess of the revenue of the past year. The Committee added in the report to the Assembly, "The actual amount required for the expenditure of the current year, being so greatly in excess of the receipts of last year, unless the full amount of the deficit of \$25,600 is got by special contributions, the Committee may be under the necessity of still further contracting the work. This would be disastrous in many ways. It will be especially discouraging to the missionaries in the field. One of these, fearing that the cut made by the Committee might result in delaying operations in Whaingai, personally contributed upwards of \$2,000, that the building there may be immediately erected. If men on the field are willing not only to give themselves, but of their means, in the interest of the work, are there not many at home willing to sacrifice that the cause may be advanced? It is believed that not a few congregations will cheerfully contribute the amount necessary to support a missionary, were the minister and members of session to take up the matter in earnest." R. H. W.

India.

The first General Assembly of the Presbyterian Church, India, will meet in a few weeks in Allahabad, to be composed of commissioners and delegates from ten Presbyterian bodies formerly carrying on separate work in that vast country. These missions were established by the Presbyterian churches of England, Scotland, Wales, Ireland, Canada and the United States. The thousands of converts belonging to these missions, speaking at least eight distinct languages, are now to be gathered in one great self-governing body, a native church of Christ, as was done some years in Japan. A Confession of Faith, a Book of Discipline and all the rules necessary for the conduct of business have been prepared by joint committees, and the whole translated into the various tongues to be employed. The completed work is now ready to be adopted or amended by the joint assembly, which will meet about the first of December.

Tobacco and Liquor Habits.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. "A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

Truly marvellous are the results from taking his remedy for the liquor habit. It is safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Young street, Toronto.

World of Missions.

Giving Presents in Japan.

The custom of giving presents is very prevalent in Japan, and some of the occasions as well as some of the presents are truly extraordinary. For instance, if one moves into a new house one must take presents to the house on either side and to the three houses opposite—in this case it sometimes takes the form of soap and towels. Also in the case of a fire one must take a present (as a rule a can of sugar,) or at any rate leave one's card, at the house in which one has friends, and which are anywhere in the neighborhood of the fire.

The trouble is by no means over when a suitable gift is obtained. The next thing is to wrap it up in the right kind of paper. Any piece of paper that one may pick up will not do, but it must be white and of a certain texture, size, and shape; the parcel must then be fastened either by tying with red and white string, also prepared for the purpose, or stuck down with rice, and with the ends of the parcel left open. The names of the giver and receiver must now be written on; special places are allotted for each, and finally a "noshi" must be fastened on. A "noshi" is a square piece of colored paper from one and a half to three inches in length, and folded into the shape of the kites children at home fly. If a "noshi" is not put on to a present it is a sign of ill-luck.

This much accomplished, the present is practically ready to be taken, but as it is considered indecent to carry anything about without being wrapped up in a "furoshiki," into a "furoshiki" it must go. A "furoshiki" is one of the indispensables of Japan, and consists of a square piece of material. They are made many sizes and of many different materials, and range from big cotton ones about four feet square, used by shop-keepers, etc., to small daintily covered ones of silk crepe for the use of ladies. Shop keepers rarely offer to wrap purchases in paper, as one is supposed to produce a furoshiki. Once a missionary who would not conform to the custom, was asked why he always carried his books about naked. The present now tied up in a "furoshiki," one may set forth. Arriving at the house of the person he intends to favor, generally a latticework, sliding door, which is pushed back, and the visitor steps into a small, square, unfloored place which corresponds to our porch, and calls out in as respectful a tone as possible somewhere about sharp C. or D., "gomennasai!" Patter, patter,

come unslipped feet, and the lady of the house kneels down inside and pushes back the paper door. Surprised and delighted, ejaculations are uttered by her, followed by greetings, thanks and apologies, accomplished by many low bows. The caller does and says the same things, and then placing the present, still in its "furoshiki," on the floor, gently pushes it towards her, saying at the same time, "Truly this is a very rough, rude present to offer you, but will you be so gracious as to accept it." Then from the little lady sitting on the floor comes, Ma! ma! truly it is a great pity for you to trouble to bring me a present—*ohi ni arangoto* (which literally means big thanks)—but how rude of me not to have asked you to come in. I do beg of you to enter." After much pressing the visitor proceeds to remove his shoes, steps up into the house, and immediately kneels down as near to the door as possible, make low bows, each time touching the floor with the head, and say polite things. The hostess begs the friend to go into the wine room, which is done, but again one must kneel down close to the door, and only after a great deal of pressing venture to take a seat on one of the "zabuton" (flat cushion) placed futher into the room. Then small handless tea-cups, metal saucers and a tea-pot more fit for a doll's tea service, are produced, and a cup of pale green tea and several marvelous-looking cakes on a piece of paper are presented. Fortunately it is the custom in Japan to take the cakes away to eat at home, but after waiting until the tea is in a lukewarm condition, and after several urgent invitations to partake, one has to drink it. The hostess now takes the present, still wrapped up in its "furoshiki," into another room, takes off the "furoshiki," and into it puts another "noshi" or a clean piece of folded white paper, and brings it back. "Ma! Ma!" she says; *Kirenia Roto* (what a beautiful thing;) it is good of you, and many, many thanks; and more bows take place. By this time if you are not accustomed to sitting on the floor, the lower limbs are in a deep slumber and the first opportunity is taken to say, "Surely I have been a great nuisance and must now return," at the same time getting off the "zabuton," folding it into, and placing it behind you. The hostess implores you to stay, but as she insists she folds up the cakes and accompanies one to the door, where now bows and thanks takes place on the floor. Finally the visitor gets into the shoes, and with parting bows and polite remarks comes away triumphant.

The most difficult thing in receiving a present is to remember to thank the various members of the family from whom the gift is received, individually, and to rethink the actual giver, so that if a daughter of a household has given a present the father, mother, grandparents, sisters and brothers have all to be thanked. It is brain-rending, if one has received several presents, to remember who has, and who has not been thanked. The Missionary.

The manager of a big publishing house in Yokohama Japan, is an elder in the Presbyterian Church. Every Monday morning he assembles 220 workers for the establishment for a religious service as a preparation for the work of the week.

Bishop Johnson tells the English and American residents of India that whether they like it or not they are really representing Christianity to the people. "In fact," he says, "they are like the pictures in the lesson book which illustrate the letter press.

Neuralgic Pains.

Are the Cry of the Nerves for Better Blood.

ENRICH THE BLOOD AND NEURALGIA WILL DISAPPEAR—IT IS ONLY THOSE WHOSE BLOOD IS POOR AND WATERY THAT SUFFER.

No part of the human system is more sensitive than the nerves. Many of the most excruciating pains that afflict mankind come from weak, shaky, shattered nerves, and among the nerve pains there is perhaps none causes more intense suffering than neuralgia, which generally attacks the nerves of the face and head, sometimes causing swift, darting, agonizing pains—at other times a dull, heavy aching feeling which makes life miserable. There is only one way to get rid of neuralgia and other nervous troubles, and that is through the blood. Poor, watery blood makes the nerves shaky and invites disease. Rich, red blood makes the nerves strong and banishes all nerve troubles. No medicine in the world can equal Dr. Williams' Pink Pills as a blood builder and nerve tonic; every dose seems to make rich, red blood, and every drop of this new blood feeds and strengthens the nerves and banishes all nerve aches and pains. Among those who offer strong proof of this is Mr. John McDermott, Bond Head, Ont., who says: "A few years ago while working as a carpenter in Buffalo I got wet. I neglected to change my clothes and next morning I awoke with cramps and pains throughout my entire body. I was unable to go to work so called in a doctor. I followed his treatment, but it did not help me. As I was unable to work I returned to my home in Bond Head. Here I consulted a doctor who said I was suffering from neuralgia, but though he treated me for some time, he also failed to help me. I had often read of Dr. Williams' Pink Pills, so decided to try them. I had not used more than three boxes before I felt they were helping me. From that on I gained day by day, and after I had used some ten boxes I had fully recovered my old-time strength and have since been able to work at my trade without any trouble. The pains and aches no longer torture me and I have gained in weight. I think Dr. Williams' Pink Pills an invaluable medicine and shall always have a good word to say for them."

Neuralgia, sciatica, rheumatism, St. Vitus' dance, and many other blood and nerve troubles all vanish when Dr. Williams' Pink Pills are used—but you must get the genuine bearing the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by druggists or direct by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

Our Watch Repair Department

We have increased our staff in the above department and are now much better off to turn out work quicker and in the usual finished style.

We make no charge for regulating watches that have been repaired by us, and our watchmakers at any time will be pleased to let know exactly how your time piece is running.

While your watch is being repaired we will loan you another.

Official watch inspectors to the C. A. Railway.

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has done more than anything else to emancipate women from the back-breaking burdens of the household. It cleans everything about the house—pots, pans, dishes, clothes and woodwork. Saves time, money and worry.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary, Edmonton, Strathcona 5th Sept
 Kamloops, Vernon, 26 Aug.
 Kootenay, Fernie, B.C., Sept. 13, 8 p.m.
 Westminster, Chilliwack 1 Sept. 8 p.m.
 Victoria, Victoria Tues. 5 Sept. 2 p.m.

SYNOD OF MANITOBA AND NORTHWEST
 Portage la Prairie, 8 March.
 Brandon, Brandon, Superior, Port Arthur, March.
 Winnipeg, Man. Coll., 2nd Tues bi-mo.
 Rock Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Treheine, 3 Mar., Portage, P. La Prairie, 8th, March
 Minnedosa, Munnedosa, 17 Feb.
 Melita, Hartney 2nd week in July.
 Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox Hamilton Nov. 1 10a.m.
 Paris, Woodstock, 8th Nov. 10a.m.
 London, St. And. ch. 6th Dec. 10:30 a.m.
 Chatham, Chatham, Sept 13 10 a.m.
 Stratford, Knox, Stratford July 12, 10:30

Huron, Thames Road, Sept 6 10:30 a.m.
 Sarnia, Sarnia, St. Andrews Sept. 14
 Midland, Wroxceter 20 Sept. 10 a.m.
 Huron, Falside 6th Sept. 11 a.m.

SYNOD OF TORONTO AND KINGSTON.
 Kingston, St. Andrews K. 20 Sept. a.m.
 Peterboro, Peterboro, 13th Dec. 9 a.m.
 Whitby, Whitby Oct. 13 10 a.m.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Sunderland, 20 Sept. 11 a.m.
 Orangeville, Orangeville, Sept 13
 Barrie, Barrie, Mar 1 2:30 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.
 Sauguen, Guthrie Ch Harrison, Sept 20
 Guelph, Knox Ch. Guelph, Sept 29 10:30

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Que. St. Andrews, 13 Dec. 3 p.m.
 Montreal, Montreal, Knox 13th, Sept 2 30 a.m.
 Glengarry, St. Elmo 6th Dec. 7:30 p.m.
 Lenark & 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
 Liverpool, Whyocornagh 10 May, 11 a.m.

P. E. I., Charlottown, 3 Feb.
 Barton, New Glasgow, 5 May 1 p.m.
 Wallace, Tatamagouche 2 Aug.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Lunenburg, 5 July
 Lunenburg, Lunenburg 2:30
 St. John, St. John 15th Oct. 10 a.m.
 Miramichi, Campbellton June 27 7 p.m.

R. A. McCORMICK

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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, 1914, inclusively, for the construction of the Mint at Ottawa, Ont.

Plans and specification 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 p.c.) of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be 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, 1914.

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 4.13 a.m. daily,
 8.15 a.m. daily except Sunday.
 3.10 p.m. daily.
 6.29 p.m. daily except Sunday

FROM CENTRAL STATION (Short line.)
 Leave Ottawa 8.45 a.m. daily except Sunday
 3.30 p.m. daily.
 4 p.m. daily except Sun.
 6.25 p.m. Sunday only.

EIGHT TRAINS DAILY (except Sun. Between Ottawa and Almonte, Arr. prior, Renfrew and Pembroke.
 Leave Ottawa (Union)
 1.50 a.m. daily
 8.30 a.m. daily except Sunday.
 1.15 p.m. daily.
 5.30 p.m. daily except Sunday.

Through connections to all New England and Western points.
GEO. DUNCAN.
 City Ticket Agent, 42 Sparks St
 Steamship Agent, 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 1901.

The Royal Bank of Canada.

Incorporated 1869.

HEAD OFFICE HALIFAX N.S.

President: Thomas F. Kenny Esq
 General Manager: Edilson L. France.
 (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 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) or any person who is eligible to make a homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to 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 countermanded 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 Clauses (2) (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock with buildings for their accommodation, and have besides 30 acres substantially fenced.

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

APPLICATION FOR PATENT

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

INFORMATION

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

JAMES A. SMART,

Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which the regulations above state refer thousands of acres of most desirable land are available for lease or purchase from Rail road and other corporations and petroleum 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 \$30,000,000. 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, 1901, inclusively, for furnishing 23,000 lineal feet of 10 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. 25 1901.

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 13th '04.
- (2) Three years' course for Associate Diploma and Special Certificate in Agriculture and Horticulture—Sept. 13th '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 :

	Cash	Time
Underwoods	\$85 00	\$91 00
Caligraphs, No. 2 and 3	" 20 00	" 25 00
Blickensderfers, No. 3	" 20 00	" 25 00
Williams, No. 1	" 35 00	" 40 00
Smith-Primmers, " 2	" 45 00	" 50 00
Jewetts, No. 1	" 45 00	" 50 00
" " 2 and 3	" 60 00	" 65 00
Empires	" 40 00	" 45 00
Remington, No. 2	" 40 00	" 45 00
" " 6	" 75 00	" 75 00
Yosts, No. 1	" 20 00	" 20 00
New Yosts, No. 1	" 35 00	" 40 00
New Franklins,	" 25 00	" 30 00
Barlocks	" 35 00	" 40 00
Latest Oliviers	" 30 00	" 35 00
Hammmonds, Ideal	" 15 00	" 20 00
" " Universal	" 25 00	" 30 00
Peerless	" 25 00	" 30 00
Manhattan	" 50 00	" 55 00
Chicago	" 30 00	" 35 00

We also manufacture the Neostyle 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 CREELMAN 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 935

New York & Ottawa Line

Has two trains daily to

NEW YORK CITY.

The Morning Train

Leaves Ottawa 7 2³ 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 **HOMWOOD RETREAT** at Guelpi, Ontario, is one of the most complete and successful private hospitals for the treatment of **Alcoholic or Narcotic addiction and Mental Alienation.** 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 3 HOURS only between Montreal and Ottawa.

FOR AINPRIOR, 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 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.

**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.**