

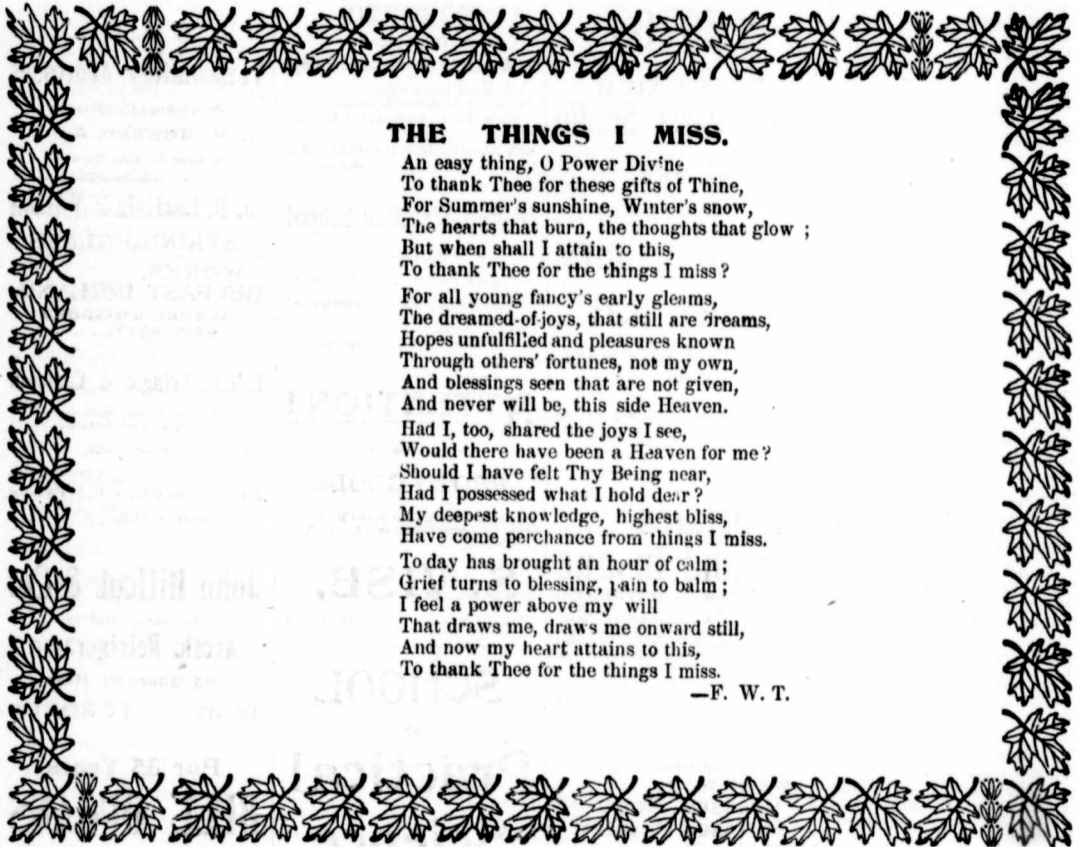
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## THE THINGS I MISS.

An easy thing, O Power Divine  
To thank Thee for these gifts of Thine,  
For Summer's sunshine, Winter's snow,  
The hearts that burn, the thoughts that glow ;  
But when shall I attain to this,  
To thank Thee for the things I miss ?

For all young fancy's early gleams,  
The dreamed-of joys, that still are dreams,  
Hopes unfulfilled and pleasures known  
Through others' fortunes, not my own,  
And blessings seen that are not given,  
And never will be, this side Heaven.

Had I, too, shared the joys I see,  
Would there have been a Heaven for me ?  
Should I have felt Thy Being near,  
Had I possessed what I hold dear ?  
My deepest knowledge, highest bliss,  
Have come perchance from things I miss.

To day has brought an hour of calm ;  
Grief turns to blessing, pain to balm ;  
I feel a power above my will  
That draws me, draws me onward still,  
And now my heart attains to this,  
To thank Thee for the things I miss.

—F. W. T.

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**BORN.**

At Brantford, on Tuesday, Nov. 20th, 1904, to Rev. Frederick W. and Mrs. Anderson, a son.

At the manse, Chesley, Ont., on 28th November to the Rev. and Mrs. Robt. Atkinson, a son.

**DIED**

At his residence, 76 Spadina road Toronto, on Thursday evening, Dec. 1, 1904, William Caven, D.D., in his 74th year.

On Nov. 28, 1904, at No. 19 Walmer Road, Toronto, John Bertram, president, Bertram Engine Works Company and Collins Inlet Lumber Company.

At her residence, 203 MacLaren street, Ottawa, on Nov. 29, 1904, Charlotte Ada Swinford, wife of Alexander J. Fraser, Department of Interior.

**MARRIAGES**

At 53 McMillan street, Toronto, on Nov. 23rd, 1904, by Rev. Dr. Milligan Mr. E. T. Wilkie, O.L.S. & C.E., of Carleton Place, Ont., to Anna E., eldest daughter of Alexander L. Forbes, of Toronto.

At the residence of the bride's mother, Mara, Wednesday, Nov. 9th, 1904, by Rev. A. C. Wishart, Lewis H. Burns, of Thorsh, to Georgina McGregor, of Mara.

By the Rev. A. H. Scott, on Thursday, 10th. November, at the residence of Thos. Moodie, Esq., Perth, William Anderson, photographer, Perth, to Christina, daughter of Mr. Andrew Moodie sr., Scotch Line.

At St Paul's church, Montreal Thursday, Dec. 1, 1904, by the Rev. Dr. Barclay, Frank Howard Wilson to Eliza Graham Stewart.

At the Manse, Burks Falls, on Nov. 23rd, by Rev. R. J. Sturgeon, Miss Ida F. Dadds, to Mr. Wm. Cowan, both of Ravensworth.

At the residence of the bride's father, on Nov. 30, 1904, by the Rev. G. Whillans, Andrew Hadley to Jane Christina, daughter of David Baxter, all of North Georgetown, Ont.

In Montreal on Nov. 30, 1904, by the Rev. John McKillop, John Findlay, son of Alexander Findlay of Fortar, Scotland to Jessie Margaret MacKenzie, daughter of James MacKenzie, of Dingwall, Scotland.

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## Note and Comment.

First Presbyterian Church, Vancouver, is now rejoicing in the settlement of a new pastor, Rev. Dr. Fraser. Dr. Fraser is a native of Pictou, N. S., but has been laboring in the United States for some years.

Great attention is being devoted in religious circles in the motherland to Sabbath schools,—work, methods, teaching and teachers. Special attention is being devoted to the importance of careful training for Sabbath School teachers.

The Christian Guardian of Toronto, the chief organ of the Methodist denomination, has just passed the three-quarter century mark, the first issue dating back to Nov 21, 1829. The Guardian is a fine family paper and deserves the success it has achieved.

A movement for the abolition of Sunday excursions is becoming widespread in many sections of the United States. All the stronger railway companies are said to favor it, purely on economic grounds, as the Sunday excursion crowd is usually difficult to handle with safety and not desired by the residents of the places to which excursions are carried.

The young women of a society of Christian Endeavor in a lumber town in the Ozark Mountains determined to do something to improve the morals of their town. They prayed and worked—gradually leavening the community—until all the young men but one were led to accept Christ in a revival. From four active members the society increased to sixty, and the end is not yet.

The Anglican mission in New Guinea, has made remarkable progress during the last five years. It has now 53 workers, 12 mission stations, 40 preaching places, 300 baptized natives, 100 communicants, and more than 1000 scholars in its schools. As to the results, listen to the Governor of New Guinea: "A man must go with a gun in those parts of the Island where there are no missions. An umbrella suffices in the districts under missionary influence."

The Rev. J. F. Polley was recently called to Richmond, N. B. This call he declined. Why? Because his present charge at Waterford, &c., is one of the most difficult charges in New Brunswick. Everybody who knows the places, knows that Richmond is an eligible place, attractive in many ways; but Mr. Polley's present charge has the superior attraction of very arduous work. Mr. Polley is a man of strength and good courage, and his decision reflects credit upon him as a minister and a man.

The London Christian World gives the following trite illustrations of interdenominational courtesy—one "how to do it," the other "how not to do it." At Newmarket Congregational Church, where a new minister was being inducted, the Episcopal minister intended to be present at the welcome and take part in the proceedings. This,

however, was forbidden by the Bishop of Ely, who sent a message prohibiting the rector from appearing in a Nonconformist church. On the other hand, at the Methodist mission station in East Africa the missionary was most kindly received by the Bishop, who blew the bellows while the Methodist played on a new organ intended for the Cathedral. The Belfast Witness "improves" the incidents in the following comment: "Here is Harmony as well as Melody induced by the surrounding Paganism, at home the Paganism is inside the Church, and prevents harmony."

The London Presbyterian is authority for the statement that Mr. A. W. Black, M. P., is to introduce a bill into the Imperial Parliament dealing with the Scottish church crisis. It transfers the control of lands, property, funds, or effects, held prior to the date of union, from the Free Church to the General Assembly of the United Free Church; but provides for exemptions where Free Church congregations declare against the union, for the payment of an equivalent share to the Free Church—determined by the proportion of membership—and, in addition, allots £50,000 to the Free Church. There are other important points in the Bill. The introducer of the bill will suggest that the Government should give a single day for its discussion on second reading; and that it should then be remitted to a Grand Committee consisting of all the Scotch members, with fifteen English and Irish M. P.s added.

In the thick of the terrible battle of Nanshan, just North of Port Arthur, two Japanese soldiers were wounded at the same moment. One of them, a corporal, crept to his comrade and tried to bind up his wound. The man said to him, "Don't trouble about me, look out for your own wound; I have believed in Jesus Christ." Then the corporal recited to the desperately wounded man, "Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me." "Yes," responded the other, "I have been laid hold of by Jesus Christ." At that moment a second bullet struck the speaker and he died. The corporal lived to reach the hospital and to tell the Christian nurse of this strange communion of souls on the battle-field. Some of the money given by Christians in the West, in self-denial and with prayer, carried the Gospel to those two pagan Japanese, and so yielded a hundred fold on the bloody slopes of Nanshan.

Rev. Dr. Armitage, of St. Paul's (Anglican) church, Halifax, preached recently on "temptations peculiar to men," taking for his text James 1: 14—"Every man is tempted when he is drawn away of his own lust and enticed." He dealt with three temptations which unfortunately are very much in evidence in the time in which we live—Impurity, Intemperance and Haste to get rich. Dangerous as the two first mentioned may be to moral and spiritual welfare of individuals and society, there can be no doubt that in this busy "strucuous" age, with its intense hunger for gold, the haste to be rich is responsible for the ruin, financially

morally and spiritually, of thousands of men whose wrecks are to be seen strewn along the shores of life's troubled sea. The preacher thus described the refuge which has been prepared for all who are exposed to such temptations: "The way of victory is in Jesus Christ. He met every temptation as man, and as man He overcame. And this is the benefit of it all, when He conquered it was not for Himself only, but for us as well. He has placed the weapon by which he gained the victory in our hands, even the Sword of the Spirit, which is the Word of God. The way of escape is in God, He with divine strategy, in His infinite wisdom, so plans it, that with every temptation that comes there is provided a way of escape by which we may foil the tempter's power." These are reasonable words.

The German Kaiser recently appeared in a new role, that of lecturing and warning a prominent Roman Catholic dignitary for the intolerance of himself and his church,—this at a railway station in Alsace—Lorraine, in the presence of Prince Hohenlohe, the governor of the province. It appears that at Fainck a Protestant was buried in the Roman Catholic churchyard, in consequence of which "desecration" Bishop Benzler, of Metz, pronounced an interdict on the churchyard. This act of intolerance created the more sensation, as Bishop Benzler was a favorite of the Kaiser, and was by his special desire appointed as Bishop. When visiting Metz the Emperor sent for the bishop and administered to him a sharp reprimand. Among other things the Emperor said: "It was reported to me that you were a mild, peace-loving man, but your deeds show you to be the contrary. You behaved worse than the worst fanatic. You have dared to curse a Protestant cemetery, built on a piece of German land, over which I myself am Ruler and Sovereign. Bear in mind, reverend sir, that the German Emperor will never patiently submit to the desecration of one inch of German soil—I repeat not one inch. The duty of bishops is to pronounce benedictions, and from the moment they begin to imprecate they disgrace their cloth, and are unworthy of their high position. My eyes have been opened by your anathema, worthy bishop. I have done all in my power to do justice to, and fulfil the wishes of, my Roman Catholic subjects, going so far in my efforts that I did not even care about the dissatisfaction prevailing among my fellow believers. I did so with the sole object of creating a situation in which both creeds might work together in concord and patriotism and reciprocal respect for one another. Take heed that I do not come to the conclusion that all my efforts and sacrifices have been in vain—that the Roman Catholic Church does not wish for peace, but strives for subjection. Should I notice that my attempts at reconciliation of religious contrasts are thwarted by intolerance and arrogance from the Roman Catholic side, the wind may easily begin to blow from another direction." The warning given in the last sentence is in no way disguised, and is likely to be remembered by the offending bishop.

## Our Contributors.

### "Living Waters."

BY MRS. A. GORDON.

Scripture—John 4: 1-15.

As familiar and well known as this incident is, the woman coming to the well in Samaria—yet it is one of the most deeply interesting and precious records in all the New Testament.

Jesus, you will remember, is making disciples; John, Philip, Peter, Andrew, Matthew, and Nicodemus had all decided to serve the Master. Then He adds to the number, a poor, nameless, sinful woman.

What a contrast between the conversation of Jesus with this woman and that of the learned ruler! How differently Jesus presents the truth! The ruler, a man of rank and intelligence, does not feel his need, and therefore, must be shown the necessity of a new birth. She knew and felt her sin; it was cleansing she required and power for a new life—he same Gospel from different points of view.

Contrary to the custom and to the bigoted prejudices of the Jews, when He came weary and foot-sore to the little village of Samaria, He sat down at the side of the well instead of pressing onward, while the disciples went to buy meat.

It was Jacob's well and is a true type of the sources of earthly good. God has made the world full of streams to satisfy our physical thirst, and full of streams to satisfy our natural longings and desires. By each earthly fountain of good we find Jesus sitting, pointing men to better and higher things. From our pleasure He points to heavenly and spiritual joy, by earthly riches, He teaches us of treasures in heaven; by earthly love, He indicates heavenly love; by earthly desires, we are reminded of heavenly desires; by earthly activity and business, there is brought to our minds the zeal and earnestness of a life consecrated to God.

Let us look at this woman as she meets Jesus who is to be her Saviour. She must have been very poor, otherwise, she would not have gone to the well to do her own drawing, as this was not customary, except for the poorest and those who served. But Jesus came for the poorest and the most sinful, as well as for the richest and the most moral. Again, she was a wicked woman, so bad that she was shunned by the poorest and most common of her sex; hours before in the early morn, women had drawn the needed supply for the day. But this woman did not venture forth until the heat of the day, when there was no possibility of her meeting any one. Jesus knew better than anyone else her character, just how depraved she had become, and also how much there was remaining in her heart that was good, and which would perhaps kindle into righteousness. What a condescension of the Lord God, what a humiliation! Perhaps the most of us would have passed her by unnoticed. Ah! but not He. How it thrills our hearts to remember His great love, love for souls! When we note the emphasis on the "thou" in the tenth verse, we see how reversed the position is. It is "thou" who art weary and foot-sore and parched, close to the well, yet unable to drink! It is "I" who can give thee the water from the well and quench thy thirst forever. He knows her, He speaks to her; He does not seem-

ingly notice the flippancy of her remarks, but gently seeks and wins her, becomes her Redeemer. She seemingly would make a most unlikely disciple.

The Jews never thought it worth while to teach women of this class, but Jesus saw in this woman a soul, and life to save a soul just as precious to the Father and to Him, as the soul of a Master in Israel, who had come to Him by night, and to whom He had taught the mysteries of the kingdom. With Him all are sinners, who need God and whom God loves. The thought is "here is sin, I have holiness, here is wretchedness, I have happiness, and I will dart an arrow of the spirit of conviction into that heart, and where there is ignorance, knowledge, peace, joy, and love will abide." And we have the same Savior.

What a lesson! How alive He was to His opportunities! Truly opportunities have wings; we must grasp them or they will leave us forever. So many souls like this woman all around us are unsatisfied and wandering hither and thither, trying to quench an unsatisfying thirst—are we pointing them to the Fountain of Living Waters? But to return to the incident, He courteously asks her for a drink. Wonderful request! She knew He was a Jew by His dress-color of fringe on garment was probably white, the Samaritans wore blue and the local peculiarities of His dialect. The way to gain another's good will is not at first by doing a kindness but by receiving a kindness, here we see the greatest tact, He asks a favor and leaves himself under obligation. There is no line of procedure more likely to reconcile the woman and make her ready for his teaching. The wisdom of the act appears when we consider the significance among Orientals of giving to drink. Among us, an enemy might receive a drink of water, it is a covenant implies.—Not like a covenant of blood or salt indissoluble, but a covenant of bread is sharing a truce for the time being.

"Can you dig a better well or find sweeter water?" was the question. But her poor heart has no conception of anything but material water, and she argues and evades the subject, and would fain enter upon a theological discussion. How like the human heart in all ages, so slow to discern spiritual things, and to delay to appropriate spiritual blessings when they are even within our reach. We keep looking at the material. And now comes a great truth: Jesus says, "Whosoever drinketh of this water shall thirst again and again, but who soever drinketh of the water that I shall give him shall never thirst." Thirst is a type of intense human desire, which impels men to activity, and in the satisfying of which lies happiness, life and progress. If the thirst returns it is the fault of the man, because he has been trying to quench with riches, fame, or pleasure. How true it is that "Man has a Soul of vast desires that burns within with restless fires," and only Jesus quenches and satisfies. The text says, "drinketh" and implies continual drinking—this is the secret.

Observe the representation throughout, that the water is a gift from Christ to hu-

manity. God's good things are never bought. Sin has its wages and its rewards can be bought, but eternal life is God's gift.

"Tis heaven alone that is given away,  
Tis only God may be had for the asking."

—Lowell.

When we think of the great army of un-saved in the world, those living without God and without hope, the thirsty ones who are waiting to hear some one of God's children tell them of the living waters, how essential it is that we should be filled with the Spirit, and be bearers of living water to weary souls.

Mr. Moody said, this woman came for a pitcher full and got a well. That is just like our heavenly Father, and yet there are *pitcher Christians* and *well Christians* and *river Christians*. Which are we? Which am I?

Let us turn to John 7:37-39. See our privileges. Christ stood in the temple on that last great day of the feast and cried aloud, "If any man thirst let him come unto me and drink, out of his heart—the seat of corruption—shall flow rivers of living water." Not a river, but rivers, Amazons, St. Lawrence, Ottawa, Mississippi etc. And I believe, if any one is filled with the Spirit of God, there will be rivers of influence and blessing flowing from them. No four walls will hold their influence, their words will touch hearts everywhere, for the breath of God is upon their souls. Oh, if we would only live in that verse. "If any man—" that means minister, evangelist, man or woman,—yea, boy or girl. Some may ask what it is to be filled with the spirit. The Great Teacher in this verse makes answer—it is to have rivers of living water flowing through the soul. See the universality of the promises—"He that believeth on me." No worker, even the weakest, most obscure, is outside its magnificent sweep, unless by her unbelief she puts herself there. Let us not argue or whittle away the vast, God-like promises of the Divine Word until they come within the cramped limits of our poverty-stricken experience, but let us labour to make our experience abreast of God's will and promises.

Notice its hugeness, its God-like vastness, its prodigality. "Rivers," This promise is for you my sister worker, has it been verified in your experience and life?

### Leading Members of the Church.

The phrase "leading members of the church" is often used, and it is generally understood to include those who hold official position, those who contribute largely to the expenses, and those whose various abilities make the church a powerful agency for good. There can be no particular objections to the use of the term, since those who lead in the church are of course its leading members. And it is a worthy ambition to seek to belong to the number, for leadership in such an institution as the church of Christ is honorable and altogether good.

It, however, one should seek to make distinctions of rank among the leading members, it would seem to be invidious. This was attempted at Corinth. The Corinthians were intensely interested in the church. It was not one of many interests with them. It was paramount. Christianity was new, and was in its first enthusiasm. The gifts of the Spirit were clearly recognized as such. And those who could preach, teach, administer affairs, heal the sick, or give vent to emotional ecstasy, believed themselves to be exercising gifts of the Spirit of God. There was a natural tendency to

dispute as to which of the gifts should be accounted highest. Paul's reply does not minimize the importance of those talents. He even recognizes a gradation in them, the spiritual being the more important. But he adds a new suggestion of the way to be a leading member of the church. He calls it "a most excellent way." All other activities are enhanced by it; all other activities are valueless without it. Love is the way to Christian pre-eminence.

We commonly think of the love of humanity as the Christian virtue of which Paul is speaking. But there is no great moral significance in the love of humanity. Humanity is an ideal. Who would not love the being whom God has made the topmost of creation and endowed with great powers, the being who suffers, and hopes, and strives, and some day will conquer? It may be simply a bit of abstraction to love man. It is a most excellent trait of Christian character to love men. Paul means, simply and practically, that the leading members of the church are those who love the people whom they meet and know.

But people often say, with at least a partial truth, "I cannot help my likes and dislikes. There are some persons to whom I am drawn in affection, and there are others for whom I feel an antipathy. I cannot help it. It is my nature." Of course the Spirit of God changes our nature. Yet it is not to be expected that the most earnest Christian can meet strangers and immediately entertain towards them the warm regard that he feels for the friend of many years, or for the loved ones of his own home. On the other hand there is such a thing as Christian love for a person whom one does not like. Love is not mere predilection, as the New Testament analysis sufficiently shows, "love suffereth long, and is kind; love envieth not; seeketh not its own, is not provoked; beareth all things, believeth all things, hopeth all things, endureth all things."

In the old languages of the world, stranger and enemy were represented by the same term. There are many people to day whose instinctive feeling toward strangers is antipathy. They have developed the critical faculty to such a point they inevitably look upon a new acquaintance with disparagement. He is sure to be stupid, or proud, or vulgar, or uninteresting. He is too talkative or too reticent. She is over dressed or shabby. And the same general attitude is easily extended towards neighbors and friends. So arise quarrels, misunderstandings, slights, envy, hatred, malice, and all uncharitableness. The leading members of any church are those in whom this spirit is absent, replaced by a gracious disposition towards all. The supreme glory of Christianity, greater than its apostles, its prophets, and all its gifted powers, is the spirit of love.

Besides the kindly disposition, Christian love is also an earnest, unselfish interest in the welfare of others. We cannot take every one into our heart's affections and make them bosom friends, but we can have an interest in every person whom we know. Instead of that spontaneous question of selfishness: "What can I get from this new acquaintance?" we can ask ourselves, "what can I do for this one that will be helpful?" When there came a gentleman of influence and position to Jesus, just such a one as the new teacher needed to secure standing with the people, Jesus might have said to himself, "I must obtain the adhesion of this rabbi to our cause." But the Master's thought was quite otherwise,— "What can I do for Nicodemus, that I may

help him to light?"

This unselfish interest in the welfare of others has in it nothing of patronage. It is farthest from any assumption of superiority. "Love vaunteth not itself, is not puffed up." It is not the money that is given to secure recognition and gratitude. It is not the visit that is paid with the air of My Lady Bountiful. It is an interest in a brother that springs from a recognition of brotherhood, from the recognition that our differences of rank, wealth, education, are but superficial after all. We are one flesh, with common infirmities and common needs.

It is appropriate to the democratic spirit of Christianity that the way to leadership should be open to all. Those who are not gifted enough to be apostles, prophets, teachers, church officials, can love. Timid women who cannot speak before others can be leading members. Boys and girls, too young for positions of responsibility, can be leading members. The old folk who have served their day and who have been obliged, often with much pain and sometimes with not a little external pressure, to resign the higher places, can still retain their leadership. Nothing is so beautiful than to see old people overcoming age's tendencies to selfishness, and leading in the church activities by love. "Love never faileth."

And the wonderful thing about this kind of leadership is that it can be exercised at all times. One cannot preach continually; a pulpit, or at least an audience, is required for that. One could not have a perpetual Bible class. Official Christian service is limited to times and places. But love is unlimited. It is appropriate everywhere. It is never unseasonable. He who loves can always play his part as a leading member of the church.—Sunday School Times.

#### Free Church and the Higher Criticism.

Commenting on the position of the Free Church with reference to the Higher Criticism, the *British Weekly* says:—There are those who favour the Free Church because they imagine that it will be hermetically sealed against modern thought in all its forms, and particularly in the form of higher criticism. We have previously argued that it is a pure delusion, that in any Church men will go on thinking, and that no compact and no terrors will avail to arrest the inevitable. We were scarcely prepared, however to find that the one regular Professor appointed by the Free Church, Dr. W. M. Alexander, has already shown himself a higher critic of a somewhat advanced type. In the *Dunfermline Advertiser*, Principal Donaldson of St Andrews calls attention to a book on Demonic Possession in the New Testament, by Dr. Alexander. He praises the ability and the straightforward search for truth which the work displays, but he shows that Professor Alexander's position in the book is that of an advanced thinker. Thus he says:—"There are two passages in Isaiah which in their present form may be post-exilic, but which are charged with ideas essentially primeval." Appealing to the narrative of the Gadarene demoniac he notes that Matthew mentions two demoniacs, the others only one. He says in regard to this discrepancy: "The theory of *folie a deux* is inadequate to the occasion, and the circumstances raise an inherent if not an invincible doubt as to the accuracy of this detail." He maintains that there was only one demon in the man. In the narrative of Mark, "Jesus allows of only one demon throughout. Mark has one also in verse 2. The demoniac surprises a multitude, so does Mark in verse

12-13." The same oscillations occur in the narrative of Luke. "Jesus allows of only one demon throughout; Luke has one also in viii 29. The demoniac surprises a multitude so does Luke in viii. 30, 31, 32, 33." Professor Alexander has no doubt that both Mark and Luke were wrong in saying that the demons were many: "Many demons were entered into him." "But that," says Professor Alexander, "was an opinion which Jesus did not hold." Professor Alexander also holds that the demon never entered into the swine. Some other expressions used by Matthew, Mark, and Luke are not in harmony with his theory. He thus disposes of them: "Harmonists may attempt to reconcile these discrepancies by a process of amalgamation; while critics prefer to seek the archaic and germinal matter of the real original in the first Gospel." When Dr. Alexander was appointed to a Professorship in the Free Church he did not, so far as we are aware, withdraw his book or retract his opinions. He has proved himself a man of ability and scholarship, and we should never dream of doubting his honesty. But he is a higher critic all the same, and the passage quoted by Principal Donaldson take us further than many higher critics would follow. Also in their college the Free Church have engaged men whose principles are fundamentally irreconcilable with their own. One has been a Baptist, and presumably a Voluntary; another is a Reformed Presbyterian; a third is a Professor of the Original Secession Church. Professor Morton, we presume, is to teach theology according to the testimony of the Original Secession Church which is pure narrow doctrine, and quite as explicit as the Declaratory Act in its advocacy of a free and unfettered Gospel. How is this to be reconciled with the actions of the Free Church and the rulings of the Lord Chancellor? Is the trust being administered according to law?

#### Rev. C. Stirling.

Baptist minister of Upper Wicklow, New Brunswick, writes the Hygiene Kola Company of Toronto; This is to certify that I have used your Kola Celery and Pepsin Tonic Wine in my family and can highly recommend it to anyone suffering from indigestion or stomach trouble, and also a great Tonic builder for weak, run down people, I have ordered the Kola Tonic Wine for several of my people, one woman in particular having been cured of stomach trouble by your Tonic when all others failed.

I can safely say, "God bless you in your efforts to help suffering humanity." Yours truly, Rev. C. Stirling.

Kola Celery and Pepsin Tonic Wine does not contain any alcohol or drugs and will leave no bad after effects. It is manufactured from the pure extract of Kola Nut, with Celery and Pepsin combined. Kola gives you strength, celery quiets the nerves and Pepsin aids digestion. Physicians recommend it to be the greatest Tonic and appetizer, it is a true Tonic. A trial bottle will convince the most sceptical person of its merit, it is a positive cure for indigestion, constipation, or nervous troubles, it can also be recommended for asthma, bilious headaches, hay fever, liver trouble and rheumatism. Sold by all dealers and manufactured by the Hygiene Kola Company, Toronto, Sole proprietors for the Dominion.

## The Quiet Hour.

### Prophets and Kings and People.

S. S. Lesson. Fourth Quarterly Review,  
Dec. 18 1904.

GOLDEN TEXT.—Thou shalt worship the Lord thy God, and him only shalt thou serve.—Luke 4:8.

BY ALEXANDER MCLAREN, D. D.

The first five lessons, relating to Elisha's miracles, may be taken together as illustrating the beneficent working of revelation, and as therefore prophetic of the highest blessings that flood humanity from Christ, the highest apex of all revelation in Elisha's first act is significant of his whole position. He "takes up" Elijah's mantle, that is, he serves himself heir to Elijah, claims like inspiration and authority, yet proclaims himself not an originator but a continuer, and in so far as, inferior. He stands in the line of succession. In answer to his request for a first-born's portion, he comes "in the spirit" though not in the "power of Elijah." Originators have the more shining position, but all men leave unfinished work, and there is as much need of faithful continuers as of bold strikers out of new departures. Whether we are path breakers or followers, we may all have the self-same Spirit.

Elisha's first miracle, the healing of the waters, was not only a beneficent work for the little city, but it was a kind of program of the purpose of all prophecy, namely, moral cleansing. Humanity is tainted. However pleasant the city, if the "water is naught" the land will languish, and the prophet's highest office was to cleanse the fountain. Therefore Jesus, as the perfect revealer and prophet, does perfectly what they did partially. He is himself "the new cruse" containing the salt of a perfect, sinless manhood, which, being lodged in the very heart of the race, works sweetening and purifying.

Similarly the second miracle, that of the multiplication of the widow's oil, besides its lesson that God "thinketh on" the "poor and needy," who cry to him, throws into picturesque form great truths as to the gift, through Jesus, of the oil of the Holy Spirit. The widow was bidden to bring vessels to receive the oil, before it began to flow. The number brought determined the amount received. The golden flow ceased when she brought no more. She obtained more than enough and had something over for to-morrow. Is not all this a parable? "According to your faith, be it unto you." Our capacity settles our reception, and our faith and desire settle our capacity. The river is always flowing; we regulate the quantity that pours into our garden.

In Lesson 3, the communication of life to the Shunammite's boy has the same double character of symbol and prophecy. It is the purpose of all revelation to bring back life to dead souls. Jesus, and Jesus only does that. But the differences between Elisha and Christ are even more noteworthy than the resemblances. For the former failed altogether in his attempt to make his staff serve instead of himself, and succeeded, when he came in person, only by exhausting effort and prayer. Contrast his conduct with the healing of the "nobleman's son" from a distance by a bare word, and with all Christ's resuscitations of the dead, when "He spake and it was done," and ponder the gulf between the prophet and the Christ. He is the life, and from him we may all draw life eternal.

The symbolic element is even clearer in Lesson 4. Naaman's is an instance of the offense taken by men at the non-deferential way in which Christ and his gospel treat them. He insisted on being regarded as a very distinguished personage who happened to be a leper, and had rather honored Elisha by condescending to come to him; Elisha insisted on treating him as a leper who happened to be a distinguished personage. The gospel serves everybody alike. There are no private entrances for notabilities. Your disease is the only thing about you that the doctor takes note of, and the treatment is exactly the same whether you are a millionaire or a pauper, a professor or a fool. Naaman was offended at the simplicity of the cure. We are much more willing to take elaborate remedies than simple ones, even for our bodily sicknesses. Many people have no faith in doctor's stuff unless it smells and tastes strong and nasty. And many had rather macerate their bodies and toil at patching themselves up than accept the free salvation which calls on them for nothing but self-surrender and faith.

The strange story in Lesson 5 has a similar symbolical force. It illustrates on two sides the effect of the prophet's word, in that it gives sight to the blind and blinds the seeing. That is ever the effect of revelation, and is eminently the effect of Christ, the light of men. He declares that he comes "that they that see now may see; and that they that see may become blind." The sight that was bestowed was of invisible realities. The circle of angel guards had been flaming round Elisha all the while, but now the inner eye was opened and the sight scattered fears. The cure for terror is to see by faith "the angel of the Lord" encamping round about us.

Lessons 6 and 7 go together. The one shows the early training of Joash, and the carefully planned revolution which set him on his throne; the other shows his early zeal for the temple and his practical common sense. One poor infant was all that remained of David's house. That frail bark carried all the hopes of the nation and the promises of God; what if it were shipwrecked, as might well be in such a storm? But that thin thread could not be shorn in two, for God keeps his word, however unlikely its fulfilment may appear. The tree was felled to its stump, but a sucker sprung from the root, and sun and dew were forthcoming for its growth. "Never despair of God's promise" is the plain lesson read from that store-room in the temple where the infant was hidden for six years. Was not that a better nursery for Joash than the palace with its luxury and idolatry, and was not his brave aunt a better nurse than Athaliah? The quiet atmosphere of a Christian home, with the fragrance of cheerful godliness in the else scentless air, is the best growing ground for character. The revolution was the work of Jehoiada, who was as prudent as he was bold, and engineered the plot with consummate skill, so that not a whisper of it was blown over the wall to the adjoining palace. How much one strong man can do to alter the face of things! Joash is an example of the power of early impressions and religious training and, alas! is also an instance of early promise overcast, and of a weak character deteriorating when left without the strong arm to steady it.

The teaching of Lesson 7 is chiefly that religious work should be done on business principles. It also enforces the caution against leaving the guidance of such work in the hands of officials, who will often be perfunctory and sometimes barely honest. It teaches, too, that willing gifts, not compulsory taxes, yield the largest return and are the only right source of supply for such work. And generous trust gets better work out of men than perpetual suspicion.

In Lessons 8 and 9 Isaiah paints the moral foulness of both Judah and Israel, in burning words of rebuke and entreaty. Lesson 8 sets forth the great suit of Jehovah versus Judah. In it we have, first, the indictment, which is not only an indictment, but also a lament and an entreaty. Sin is blackest when seen against the whiteness of God's goodness. God bewails the prodigal's flight, even while he sternly enumerates his sins. Man's sin brings sorrow to God as well as misery to man. The dismal result of national sin is national misery, as depicted, first, in the metaphor of a man deadly wounded, and then in the plain prose of a desolated land and flaming cities. Sin desolates individual characters and lives as certainly. But God pardons as well as indicts and punishes, and the lesson closes with the assurance of forgiveness and cleansing. By repentance and faith, we can receive the life which cleanses our lives and puts away the evil of our doings.

In Lesson 9 we have a realistic picture of the national sin of drunkenness. Ugly people make ugly pictures, and a drunkard's portrait must needs be disgusting. So Isaiah spares none of the foulness and becomes "very coarse indeed," as he had to be. He will set all down, reeling, staggering, and vomiting, stuttering and thick-spokenness—with remorseless fidelity. And the drunkard reels and staggers in his wits as well as in his legs, and, worst of all, lets his foul mouth blossom into rank words of contempt of God's warnings and indignation at being talked to as if a baby. But his words are given back to him, and his sentence passed. He has refused to listen to Isaiah, the Assyrian will make him hear on his dearest side. He had scoffed at the patient wooing of God's persistent voice; that very resistance will make his ruin more complete.

Huzekiah's restoration of the temple was a one man movement, and transient according. The idolater Ahaz preceded him, the idolater Manasseh succeeded, and each swept the nation along with him. It was mainly a matter of ritual; the ethical and spiritual aspects of religion were subordinate in it. The sacrificial worship connected with it must have been a strange, wild, and to us repulsive, sight. But in the order of the sacrifices, we have a symbolic presentation of the soul's way back to God, which is eternally true. The sin offering must come first. The burnt offering can only be presented on the footing of the preceding sin offering, and will certainly follow it. Self-surrender, consecration by the kindled flame of thankful love, is possible and certain, when Christ's sacrifice has been offered, and we have associated ourselves with it, laying our hands on his head. And the thank offering of a life of service will follow both.

Lesson 11 piles up Israel's sins in one long sentence of ten verses, and the black heap is burnt up by one flash in the last verse. The mad lust after many, any, gods witnessed to the insufficiency of each and all, and is paralleled by our folly in accumulating many objects of desire, pursuit, and worship, and turning away from the One. Israel's relapses were in essence identical with ours.

For we, too, are dominated by sense and the world, and set our affections on the visible and material, and whoever does that is an idolater. The characteristics of our idolatry are those of theirs, for we, too, are ungrateful in rejecting him who has done so much for us; stupid, in preferring the gods whom experience has shown unable to deliver us to Him. We, too, become vain by following vanities, for the worshiper ever assimilates in character and fate to his god. We, too, sell ourselves, and make a bad bargain when we "gain the whole world and lose"—ourselves.—S. S. Times.

### The Peace of God.

The child leans on its parent's breast,  
Leaves there its cares, and is at rest;  
The bird sits singing by his nest,  
And tells aloud  
His trust in God, and so is blessed  
'Neath every cloud.

He has no store, he sows no seed,  
Yet sings aloud, and doth not heed;  
By flowing stream or grassy mead  
He sings to shame  
Men who forget, in tear of need,  
A Father's name.

The heart that trusts forever sings,  
And feels as light as it had wings;  
A well of peace within it springs:  
Come good or ill,  
Whate'er to-day, to-morrow brings,  
It is His will.

Isaac Williams.

### Prayer

Merciful God and heavenly Father, may thy blessed visitation of us be felt by every heart, so there shall be no exclusion from thy life and love. May the hospitality of thy house offer itself to the poorest and meanest of us, to the man whose heart is a bitter torment to itself. Speak great hospitable words to the prodigal returned, tell him that there is no robe in thine house too good for his wearing. Kiss every little child, bless every one who is weary and ill at ease, deliver from perplexity the soul whose embarrassments are too vexatious, and send light upon lives that have dipped down into great seas of darkness. Lift us all above our fears, enable us to set our feet upon the neck of our spiritual enemies, and may we to-day enter, not only into the serenity, but into the triumph of faith. And this we ask in Jesus' name. Amen.—Selection.

### When the Bow is Seen.

The bow in the cloud never appears till the sun is more than half way down the sky, and it is highest and brightest when the sun is nearest the horizon. It is when we are getting discouraged and the opportunities for success seem to have passed from us that the divine promise comes: "I will never leave thee, nor forsake thee." Heb. 13: 5. In the high noon of prosperity and proud success we are apt to look upward for the sign of hope and divine protection; but when the hand grows weary and the heart faint, when the eyes grow dim and the vision imperfect, when the keepers of the house tremble and the strong bow themselves, when desire fails and fears are in the way, when trifles become a burden and the voices of music are brought low—then the heart that looks up and sees Jesus at the right hand of God, the once crucified Nazarene, can find what earth can never give.—Selection.

## Our Young People

### December 18. The "Whatever's."

Topic—"Whatever He would like to have me do." Mat. 6: 10; John 15: 10-19.

#### Some Bible Hints.

We are likely to forget that God's Kingdom comes only as God's will is done (Mat. 6: 10).

Christ's commandment-keeping, God's love for Christ—what a seemingly impossible standard for us! Yet it is the standard Christ sets up, and therefore it is possible (John 15: 10.)

We are not Christ's friends if we do only a part of what He asks. "Whatever" is a hard word, but "friend" is glorious enough to make up (John 15: 14).

The "whatever I command" is balanced and made possible by the "whatever ye shall ask" (John 15: 16).

#### Suggestive Thoughts.

Promising to try to do "whatever He would like to have us do" implies that we will try to find out what He would like to have us do.

Does not Christ bid us "do" and not merely "try" to do whatever He commands us? Yes; but His command is only to try; He will carry the trial on to accomplishment if He desires.

There is only one way of giving pleasure to Christ, and that is by doing His will; but it is a way that is found everywhere and always.

Our promise is not to do what the president of our society or any other person would like to have us do, but only what we think Christ would like to have us do.

#### A Few Illustrations.

To call ourselves Christians, without trying to know and do Christ's will, is like calling ourselves farmers without planting a seed.

Our doing of God's will is not complete until it is our will, just as the river is not complete until it has reached the ocean and become one with it.

Do not hesitate to do any part of God's will because it is not all of God's will. The acorn is not an oak; but plant it.

In mapping meteors four observers stand back to back. So also is the co-operation of our society helpful in watching the heavens for intimations of God's will.

#### To Think About.

Am I doing whatever Christ would like to have me do, or only the part I like?

Am I studying the Bible to learn His full will?

Am I doing God's will from a sense of duty or desire?

#### A Cluster of Quotations:

There is no thought that more transforms a man's life than the thought that he can tie his life up to the doings of the will of God.—Speer.

The motto for every Christian should be "Find out what Jesus Christ wants you to do, and then do it."—Cuyler.

To the child of God there is something exceedingly delightful in approaching a command that seems to be naturally impossible, because he realizes that it is for the Lord to make possible that which He commands.—Webb-People.

#### Pea Points for Press Committee.

The reporting force of the press committee is the membership of the various societies.

The matter the press committee will put in the papers is; the important happenings in their society, announcements of topics and leaders, the news of church plans and accomplishments, reports of Christian Endeavor mass meetings, news concerning the Christian Endeavor movement everywhere.

The best arrangement is a central press committee of a very few skilled work-ers, to whom regularly appointed reporters in each society send their news promptly every week.

Write up the news in different ways for the different papers, unless their fields are very different. Effort this by having different members of the committee work up the news, each for his own paper.

### Helped by Being Hurt.

Not all our hurts are harmful. Sometimes we should suffer badly if we were not hurt, though it is hard to see this at the time. A skilled physician about to perform a delicate operation on the ear said reassuringly to the patient: "I may hurt you, but I will not injure you." It would have been serious injury to that patient if, to avoid the necessary pain, the physician had withheld his aid. How often the Great Physician speaks to us that same message, if we only would listen! He cuts off the things that would cripple or harm us, and the knife goes deep. Or he may, in his love, take out from this life the one dearest of all on earth to us, and seemingly most needed. Yet he never injures. Injury under his hands is always self-inflicted. Richer life, more abundant health, for every child of his is his only purpose. Why defeat that purpose?—Sunday School Times.

Let us do as the Christ did: Give ourselves for others; deny ourselves that those who need may have a share in the good which has been given to us. Thus by giving we shall know the joy of having, and we shall truly join in the chorus that sounded over Bethlehem on the first Christmas morning. Our deeds of help will have more music in them than cathedral chimes in the tower, or cathedral carols in the choir, and from humble homes and happy hearts will sound the antiphon of the angels' song. Bring holly and mistletoe, hemlock and cedar; festoon the walls with vines and smilax, soft and green and tender; scatter flowers; light tapers on Christmas trees; put greens on Christian graves; fill house and street and earth and heaven with shouts of exultation!—Bishop Vincent.

### Daily Readings.

M., Dec. 12.	His will.	
T., Dec. 13.	ObeY God.	John 5: 30.
W., Dec. 14.	Do good to others.	Luke 11: 27, 28.
T., Dec. 15.	Overcome the world.	Matt. 23: 34-40.
F., Dec. 16.	Win others.	John 5: 1-5.
S., Dec. 17.	Be fruitful.	Matt. 10: 1-7.
		John 15: 1-8.

What a happiness were it if every time you come to His solemn worship some of your strongest sins did receive a new wound, and some of your weakest graces a new strength.—Lighton.

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## CONTRIBUTIONS FOR SCHEMES,

The following is a statement of the receipts for the several funds of the church at the 30th of November, 1903 and 1904. The third column gives the estimated amount required for the current year.

	1903	1904	\$150,000.00
Home Mission Fund	\$28,470.22	\$25,362.59	30,000.00
Augmentation Fund	2,574.95	3,124.77	30,000.00
Foreign Mission Fund	15,486.87	29,332.41	93,000.00
Widows & Orphans' F	1,864.29	1,574.05	15,000.00
Agod. & Infirm Minis- ter's Fund	2,294.21	2,264.05	14,000.00
Assembly Fund	587.51	1,041.60	7,500.00
French Evangelization Fund	6,267.28	4,812.88	25,000.00
Pointe-aux-Trembles F	2,158.44	1,915.32	1,000.00
Knox College	855.08	417.50	12,000.00
Queen's College	207.55	337.46	5,500.00
Montreal College	199.98	133.87	5,000.00
Manitota College	594.81	465.00	2,000.00

Although \$15,000.00 are this year re- quired for Home Missions in excess of the amount got last year, the actual re- cepts to date are under those of last year. From only a very few congreg- ations have the annual collections been received, although the day appointed for it by the General Assembly was October 16th. The receipts for French Evange- lization are greatly under those of last year. Those for Pointe-aux-Trembles are also less; and a smaller number of congregations than usual have thus far this year contributed for these funds.

It looks as if a larger number of con- gregations than usual are putting off contributions for the schemes of the church till the closing weeks of the year. The injurious effects of this cannot be too strongly emphasized. All experience has absolutely shown that a very much larger amount is got when contributors have the opportunity of giving monthly or quarterly than when they are asked to contribute their full subscription at the close of the year. The introduction of system in all our congregations, whereby contributions for the schemes should be made weekly or monthly or quarterly, would greatly swell the receipts of the year. At present the funds are in debt to the extent of about \$125,000.00.

R. H. W.,

Toronto, December 7th, 1904.

## IMPORTANCE OF PASTORAL VISITATION.

The Rev. Dr. John Watson ("Ian Mac- laren") is impressed by a lack of the sense of pastoral duty on the part of many clergymen. He thinks that if the modern minister would visit his congreg- ation oftener in their own homes, he would know better "how to preach and what to preach about," and that among other benefits he would be deliv- ered from "one of the chief fatalities of the pulpit,—preaching on academic sub- jects, which interest him very much and about which the people do not care one brass pin, or wearying himself with vain controversies, which he thinks are most exciting but which bore the people to death." Dr. Watson says further (in *The British Weekly*, London):

"How [except by pastoral visitation] is a minister to gather those facts of family life upon which his pastoral duty must be based? For instance, the children who are ready for the Sunday School; the young people who should be prepared for their first communion; the young men who are getting careless about reli- gion; the reason why some people are not communicants at all; the cause of irregular attendance at church, and such like information. And is it not likely that in pastoral visitation the secret sorrows of the family will be told to the minister, which would not be brought to his study except in an emergency, and which he might never guess for himself? If there be an understanding between the minister and his people, then they are ready when he comes with many confessions, suggestions, questions, there is a confer- ence about affairs which sends away the minister a wiser man, and leaves the family happier, and both minister and family nearer to one another. Nothing is more revealing and nothing more touching than the welcome a minister gets when he calls, and the intense satisfaction which is expressed about knowing him better when he has been in the home without his gown and band, or his pulpit voice. He who does not go home from a round of visitation with a more friendly heart to all mankind and a more pastoral feeling about his own people is not worthy to be an under-shepherd of Jesus Christ. With ordinary men the regularity of the people's attendance at church depends upon the faithfulness of the minister's care over them in their home, and while no one can calculate the good which has been done by the preaching of the gospel with care andunction from the pulpit, no one can exaggerate the comfort and the help which people have received from a pas- tor's faithful care. The preacher obtains audience, the pastor makes a congrega- tion."

I expect to pass through this life but once. If there is any kindness or any good thing I can do to my fellow-beings, let me do it now, I shall pass this way but once.—William Penn.

## PRINCIPAL CAVAN AND UNION.

The late Principal Cavan will be miss- ed at the coming joint committee meeting in Toronto this month to discuss the question of organic union between Can- adian Presbyterians, Methodists, and Baptists. To a great extent a union of spirit may be said to have arrived. Union organically seems bound, sooner or later, to come. Difficulties of course there may and will be; but these, as the late Princi- pal Cavan wisely said, must and can be settled in an atmosphere of prayer.

## S. S. TEACHER TRAINING.

There seems to be a consensus of opin- ion that Sabbath School work can never be as efficient as it is necessary it should be, until there is some systematic method for the continuous training of successive relays of teachers; the average length of a teacher's services in a Sabbath School is about four years. Assuming that every teacher to-day in a given school is one trained in the art: in four years your trained teachers are gone; how are you to supply their places? To meet this difficulty, it has been suggested the Minister's Bible Class should be turned into a Training Class for Teach- ers. The result ought to be a continuo- ous supply of teachers duly trained.

"The last census," says *Good Health*, "reveals the fact that several thousand women are engaged in occupations which are generally monopolized by men, and demonstrates that civilized women, as well as savage women, can follow the arduous pursuits which are usually con- sidered suited to men only, provided they are prepared therefor by proper physical training." The following summary is quoted from *The World's Work*: Stock raisers and drovers, 1,947; lumbermen, 100; wood choppers, 113; civil engineers and surveyors, 84; longshoremen, 18; stevedores, 21; watchmen, policemen, 879; boatmen and sailors, 154; pilots, 5; carriage and hack drivers, 43; rail- way baggage-men, 10; brakemen, 31; conductors, 7; switchmen and yardmen, 26; ship carpenters, 6; masons, 167; plumbers and fitters, 126; fishermen and oystermen, 1,805; miners and quarrymen, 1,370; blacksmiths, 176.

On the Sabbath, with its later rising, and its cessation from ordinary physical and mental work, one is oppressed, rather than helped, by the full supply of food suitable to week-days. A good plan would be on Sunday to make one of the three meals just a snack. Try it, and you will feel better, besides relishing the other two meals more.

The genuine expression of children's thought has a perennial interest, and the collection of "Children's Essays" which an English school supervisor contributes to *The National Review* is especially piquant. Can- adian readers will find it in *The Living Age* for December 5.



## COMMERCIALISM AND THE MINISTERIAL LIFE.

Not long ago, a cynical weekly paper, published in New York, made the announcement that "one hundred thousand dollars' worth of pulpits in N. w. York are now awaiting occupancy." The words are cited by the Rev. Dr. E. S. Triple, a Methodist clergyman, to illustrate his contention that "there is a very marked tendency at the present time to put a commercial value on ministerial labor." He says further (in *The Methodist Review*, November-December.)

"For this new conception of the ministry the ministry itself is in good part responsible. They are creating the impression that the loaves and the fishes have much to do with the heart and strength they put into their work. Whatever the causes may be that have produced this condition of mind, or the reasons that have conspired to this parasitic growth, the existence of a growing commercialism is unmistakable. This man is popularly known as a thousand-dollar man, that one as an eight hundred dollar man, and the one sitting next to him in the annual conference as a two thousand dollar man, the next a three-thousand dollar man, and so on. Grades have been created almost as distinctive as the castes of India, and these grades are all on a monetary basis. The amount of salary a man receives is the measure of his ability and the seal of his success in the eyes of the multitudes. The distinction between men is based, in the popular mind at least, not on intellectual vigor or moral tone, but on their incomes as printed in the minutes. Edward Everett Hale was once talking of education with a Japanese prince, who said to him: 'We do not give so much time to arithmetic in our schools as you do. We think arithmetic makes men sordid.' Those columns headed 'Ministerial Support' tend to the same thing. They are unwholesome in their influence, demoralizing in their effect. What a blessing it might prove to be if all this should be eliminated from the minutes! Promotions then might be promotions other than by increase of salary. At present, when a church has a man under consideration for its pulpit, the first question is, What does he get? And if no one happens to know, the minutes are consulted and the seemingly important information obtained. When a place is mentioned to a preacher for himself or some one else, the question is, 'What does it pay?' And the minutes are requisitioned again. What inquiry is more frequently heard in the vestibule or other places where preachers and people congregate during the sessions of the annual conference than, 'What does it pay?' Now this in many cases may be only the expression of a laudable interest or concern, but too often it denotes that sordidness of aim which more than any other one thing is working havoc with our altar fires, confirming church-members in their worldliness, furnishing an excuse for avarice and selfishness, keeping sinners away from the sanctuary, and making the so called power of the gospel a jest and by word."

There can be no success in the ministry, in the opinion of this writer, unless the impression prevails that there is absolute purity of purpose, and "nothing will more quickly obliterate such an im-

portant impression than the suspicion, which cannot remain long unvoiced, that one is impelled not so much by a consciousness of duty or spiritual reward as by love of money." We quote in conclusion:

"What was the secret of the grin Philip Brooks and Harry Drummond had on men? Why, it is found in their very abandonment of selfishness, self-forgetfulness, and self-expenditure. . . . The distinctive power of the pulpit is in its personality; not primarily what it says, important as that is, but who says it; not the clothing which a man wears, but what is the spirit of the man who is inside the clothes; not whether a man receives three hundred and forty dollars for every sermon he preaches, as it was computed that a certain well-known minister received—he was in somewhat delicate health and has since resigned—but whether the man and his message so correspond that the voice of God is heard sounding in the soul. . . .

There is no money equivalent for this kind of a life. The compensation is of another sort. It is indeed. We must stop this talk about salaries—not that cloistered stewards may grind us, and mean congregations grow meaner. If you love and serve man you cannot by any hiding or stratagem escape the remuneration, are Emerson's wise words. But the moment we make a commodity of ourselves, and take our stand in the labor market, and put our services on the basis of bargain and sale, that moment the glory fades from the western sky, the fragrance vanishes from the heart of the rose, and we are only hirelings. And then God pity us'.

### PRINCIPAL CAVEN, D D

By the death of Principal Caven the Presbyterian Church in Canada loses its foremost man. For more than a generation he has been an outstanding figure in all educational, theological and religious movements; and while it cannot be said that any one is indispensable, it is certain that Dr Caven will be greatly missed.

Dr. Caven suffered a critical illness during the spring of 1903, lasting thirteen weeks during which he fell a victim to blood-poisoning. He recovered however and since then carried on his work as before, though a slight weakness in his voice was noticeable. His journey to England during the past summer, occupying six weeks, for a portion of which he presided at the Pan Presbyterian Alliance meeting at Liverpool, was a revelation of his endurance and devotion to any task undertaken.

William Caven's surroundings in his Scottish home had a marked effect on his subsequent career. His father, John Caven, was a man of strong mental endowments, and, being a school teacher, helped the son to a sound education. He was brought up under voluntary influence. Moderatism was dominant in the parish, but various forms of secession were represented, and the keenest interest was taken in theological controversy. Even the commonest people could argue the points characteristic of the Kirk, the Free Church, and the voluntary positions.

After coming to Canada his father taught school in Avr. and served as superintendent of schools in that county. His mother was a woman of marked ability, and preserved her faculties al-

most unimpaired until her death in 1900, at the great age of 92.

Dr. Caven's life work was, of course, as principal of Knox College, the great Presbyterian educational institution of which he was principal for the past 31 years, and with which he had been connected for 38 years. On leaving pastoral work in 1866 he was appointed by the Synod of the Canadian Presbyterian Church to the chair of exegetical theology in Knox College, Toronto, and in 1873 he was chosen to succeed the late Rev. Michael Wili as principal of the college. In conjunction with the Rev. Dr. Gregg he succeeded in raising funds for the new college buildings which was completed in 1875. For years Dr. Caven occupied, in addition to the principalship, the chair of New and Old Testament literature, but latterly his teaching duties were confined to New Testament literature and exegesis the other branch having been assigned to Prof. McFadyen.

During his long period at Knox, Dr. Caven exercised an influence on his students, and, through them, upon the country which is incalculable. Over 600 theological students passed under him, a larger number than have been touched by any other theological teacher in Canada. His students may be found in all parts of Canada, many of them in the United States, some in Great Britain, and missionaries who received guidance and inspiration from his gentle idealistic character may be found in India, Japan, China, South America, New Hebrides and Africa. The veneration in which he is held by everyone who has studied at Knox is only equaled by the respect in which he was always held by persons of every class and leaders of thought who looked to him for the expressions of a whole-souled, sincere man.

As a speaker he was the embodiment of calmness and logical intensity. With few gestures, with a steady, high toned voice, he appealed to the mind rather than to the emotions. His keen mind, unsurpassed in penetration, was capable of the clearest expositions of truth, and his view on any subject was sought with avidity by all public men who desired the light of an independent, high thinking mind.

Neither in the life nor in the death of such a man is there anything for regret. He fought the good fight; he kept the faith; he has entered on his reward.

### Literary Notes.

The doings of Nancy, by Evelyn Raymond; Dana Este and Company, Boston, Mass. This is a bright wholesome story of a courageous little girl who goes to work with a will to try to earn enough money to buy a brace for her lame brother. The plot of the story is slight, but the characters are most attractive, and altogether the book should be a favourite one for Christmas.

"Pass in the Corner," by Edith Francis Foster; Dana Estes and Company, Mass. This prettily bound book with its crimson cover and many illustrations is prepared for little children, and to them it will prove most entertaining. Instead of writing in the names in the text there is a picture of the object meant and the children will take keen delight in filling in the blanks. Even children of ten years of age, or more, will be able to spend many a happy hour over "Pass in the Corner."

## The Inglenook.

### A Successful Failure.

BY ELIZABETH PRICE.

Swift was looking over a fat and shabby book which had once been blank but now was filled to overflowing with items and figures which—not content with keeping themselves to the lines intended to guide them—had criss-crossed each other in a most bewildering way, while foot notes and penciled marginalia abounded. Mr. Swift glanced occasionally across the round table to his wife with a look of amused perplexity on his countenance, but her eyes were bent on the needlework, and her face was so serenely unconscious of the irregularities in her method of bookkeeping that with a half smile he resumed his task alone. At last however he snapped the rubber band about the fat brown book, put his pencil in his pocket and said, "Mary, do you think we could economize a little? It seems to me—as nearly as I can make out by your accounts—that we are spending too much money these days." A little anxious pucker disturbed the serenity of the sweet face opposite.

"Why, John, are we? I thought we were economizing already a good deal. Has anything happened?"

"Nothing, my dear, out of the ordinary, but our expenses are certainly larger than they used to be."

A dimple tried to hide itself behind a plump hand.

"Well, John my dear, of course they are. Our family used to be babies, and a yard of material would make a suit of clothes or a Sunday-best frock. Then bread and milk or broth with rice were ample supplies for infants appetites; but times have changed my dear Rip Van Winkle."

"Seriously Mary, that cannot account for the entire difference."

"Seriously John, it can go a long distance toward it. With a son whose activity and general muscular strength make a suitable covering of his anatomy a constant problem not easy to solve (you never would guess how many clothes that Jack-boy wears out if you weren't his mother—and you're not,) and possessed of an appetite which does not question quality or kind, but makes a strong point of quantity; with a daughter who attends a fashionable school and whose imagination could not compass a greater depth of woe than not to be dressed as well as the 'other girls,' with a larger house to heat, light and care for, surely, John, you can see for yourself why we spend more money. Of course if you can't afford it we'll send Maizie to the High School and dress Jack in corduroys exclusively."

"Nonsense, Mary, no extreme measures are necessary and whatever we decide upon must not affect the children. That would never do. But I want to take you to the St. Louis Exposition this summer and a little economy at home would help to pay the expenses of our trip."

"That is surely an incentive, John. I have tried hard to save always, and I haven't succeeded very well—the unexpected is always happening to use up my money—but I'll do my best," was the patient reply, though Mr. Swift didn't see that the anxious pucker had come back and the dimple had disappeared.

He watched the busy fingers send the shining needle through the masses of fluffy stuff that looked hopelessly bewildering to his masculine vision. "What is that, Mary?" he asked at last.

"The trimming for Maizie's new dress. Isn't it pretty?"

"No doubt it is, my dear, but aren't you putting an unnecessary amount of work on it? You have been all evening at it and it looks just as it did when you began."

"Just like an am," sighed the little woman, smiling. "I congratulate myself I've accomplished wonders. No, it isn't unnecessary—it is one of the things that have to be done for girls—one of the demands of fashion that we conventional creatures must needs follow."

"But you look tired—are there dress-makers to be had any more?"

"Not when people are economizing, John dear."

"But nothing has been said about reducing our expense until this evening."

"True. I must have had a presentiment for I had already begun," was the demure reply, as Mrs. Swift threaded her needle. Then she went on: "Now John, you must tell me just what you want me to do—how much you can afford to spend, and I'll do my best to make the supply meet the demand."

"I am sure you will, my dear, and succeed in your endeavor, for I shall ask nothing unreasonable. You have been having a pretty generous allowance, and it seems to me there ought to be some to spare. So far you have used it all, but no doubt if you had realized the necessity for saving you could have done so. I shall not ask you to do with less money. I am glad to do the necessary saving and sacrificing so as to give you all you have been accustomed to, but if you could save five or six dollars a week—put it religiously away as soon as you get it and not allow yourself to touch it—then you would have enough to get what you need in the way of clothes and furbelows, and a little left to spend when you get to St. Louis for mementoes and souvenirs. Wouldn't you?"

"Yes indeed, John I should feel rich with six or even five dollars a week to spend on myself if I could spare it honestly from other things, but—"

"No doubts about it, Mary. Make up your mind and you can do it. There is nothing like system about these things Mary, my dear. I hope you understand that it is not for me—that I should not ask or permit you to deny yourself anything for me, but the money you save is to be exclusively your own and I want you to spend it lavishly."

"Thank you, John." That was all Mrs. Swift said, but she folded her dainty work away as if her interest in it had suddenly given way to weariness.

In her own room, while John was still downstairs locking up for the night, she laughed hysterically and said to herself, "That dear, blessed, ignorant, blind goose. He wants me to begin to economize! I don't see how I'll ever buy a piece of 'furbelow' with my savings, but if system will do it I'll systematize to the last degree. It isn't for him—it's all for me. I hope I appreciate my blessings."

Monday morning Mr. Swift handed his

wife her week's allowance. "Put six dollars away Mary, instead of five," he advised her as he bade her good-bye. "You can save six as easily if you plan for it."

"Very well, John," was the meek rejoinder, and six dollars went dutifully into a private drawer in her desk. She looked ruefully at the remainder and sat down with pencil and paper to "readjust her finances," she said to herself, adding, "It is a fortune the family is fond of 'Poor Man's Pudding,' and that it is a nourishing dish as well as appropriate."

For several days all went smoothly. By dint of diligent use of pencil and pad, by hours of close planning to make a necessity bear the semblance of a luxury, by deciding against a modest little dinner party on John's birthday, which came just then, by buying sirloin steak instead of porter house and pretending not to notice when Mr. Swift whited the carving knife anew with a most resigned expression as he attacked the stringy end, by these and many other applications of the "system" the first dollars were intact when the second sum was added thereto. Mrs. Swift drew a deep breath as she closed the little drawer. "I hope I'll live through it, for the children really need their mother." "I am sure there are new gray hairs in my pompadour—and no wonder. It's the gray matter in my brain oozing out from over exertion. Come in, Bridget. This latter aloud in response to a vigorous rap at the door.

"It's the spicket is pulled out intirely, mum, an' me wash'n' an' the kitchen that flooded it looks like No'h's Ark, mum!" exclaimed Bridget, wringing her hands at remembrance of the havoc wrought in her spotless domain.

"I'll send for the plumber at once, until he comes turn the water off," and Mrs. Swift sprang to the telephone, while Bridget departed, loudly lamenting.

No sooner had the plumber promised to appear immediately than Mrs. Swift's mind flew to his bill. "I ought to pay it," she thought, anxiously. "John said expressly that our circumstances wouldn't admit of greater expenditure, and plumbers always find a great deal to do that no one ever dreamed was necessary. Oh, well, I can do without a new dress. My street suit is plenty good enough to travel in after it's been rebound and brushed and pressed. As John is doing the sacrificing and saving in order to give me this money (I know he is, because he said so), I couldn't ask for more. He'll never notice."

So the plumber was paid, enormously, of course, being a plumber, and the children rebelling against a too frequent repetition of "Poor Man's Pudding," ice cream had to be ordered as a compensation, and prime ribs of beef for the delectation of Mr. Swift, whose injured silence over the latest stringy steak smote his wife's conscience as with a sledge hammer.

"Not much left of my savings," she confessed to herself in strict privacy. "But never mind, I can freshen up my old silk waist and with new touches here and there, I'll do. Shoes and gloves and immaculate neckwear count for more than dresses almost, and of course I'll get a new hat—a really nice one—John always notices hats, and a stylish goingaway bag with my name on a little silver plate. That touch of elegance will please John more than its intrinsic value."

"How goes it, dear?" asked Mr. Swift when Monday came again.

"Ve—very well,—I—I—"

"Of course it goes well," interrupted the

husband, heartily, pinching the cheek that had grown suddenly red. "I knew you could do it if you made up your mind to it. I have great faith in your ability, Mary. There's my car. Good-bye.

"And I am a hypocrite! Who ever would have thought it, or believed I'd be afraid to tell my husband anything?" and little Mrs. Swift wiped her eyes as she laid the roll of bills away. "I must try to deserve his commendation hereafter. I must manage better than I have done. Oh, dear, I never realized before that I had a miserly streak in my nature. I'm getting so I grudge every cent I spend."

That afternoon she sat down to make out a bill of fare for the week, carefully planning each item. "We must have a chocolate cake—but there, butter is thirty-five cents and cake isn't very wholesome, anyway, unless it is sponge-cake, which doesn't need butter—but eggs are twenty-five cents a dozen. Ginger-bread will answer. Then we will boil a ham—oh, no, I saw by this morning's paper that hams are sixteen cents a pound, and smoked shoulders only twelve. I wonder if shoulders are just as good. We'll try one anyway. Pies"—Just then the door burst open and a whirlwind entered the room—two whirlwinds, in fact, for Maizie forgot her increasing inches and lengthened skirts in the excitement of the moment. "Only look—engraved invitation, and Jack's got one, too, and it's going to be the swellest affair they've ever given, and that's saying a great deal, you know, mamma."

"If it was anywhere else under the canopy I wouldn't go, 'cause I hate girls parties good and plenty. But they know how to do the square thing by us fellows up there—act like we were just as important as if we wore curls and white dresses."

"What are you talking about, children? Whose party is it? Come here, Jack," and the mother drew her long-limbed youth to her side and put her arm about him as she straightened his tie and smoothed his hair.

"Elise Benham's birthday party next Thursday week, and mamma I'll have to have every stitch new—all the girls are going to."

"My Tuxedo suit is all right, but I'll have to have new shoes—patent leathers, mum, and silk stockings. You won't give me long trousers, so I want the space between my short ones and the ground to look as decent as it can—there is a good deal of it, you know, now."

Mrs. Swift slipped her unfinished memorandum in her pocket. What did such pitiful economies amount to in the face of Young America demanding two party outfits at one fell blow?

"We will see," she began, weakly. "Oh, mamma, don't take time to see," implored Maizie, sitting down on the mother's lap with coaxing face close to hers. "We've never been invited to anything like this in our whole lives! It's as gorgeous as a party for grown-ups, and you wouldn't want to see your only children looking like poverty's new, would you? All the girls say my clothes are lovely, they think you have the most exquisite taste, and they all just envy me. I should die with mortification if I was the only one who wasn't appropriately gowned."

The funny mixture of child and young lady in the speech would have been amusing to the mother if it hadn't been tragic under existing circumstances.

Before she could reply Jack chimed in: "If I can't have what I want I won't go. Don Springer wears pats and silk stockings

whenever he dresses up, and they are no richer than we are."

"Be still, children. You are not usually sent from home unsuitably clad, and I think you needn't borrow trouble. Jack, sit down with your books awhile and Maizie go to your practicing. I shall have to think, there will be some plans to make."

There was only one thing to do. John said the economics mustn't touch the children. It would take every cent she had, and next week's savings to get them ready. "But then I can do without my going-away bag," said the little woman, cheerily. "It was foolish to plan for it—useless extravagance. My old one will do nicely with a little polishing. Then my walking shoes are perfectly good. I'll wear my slippers in the house and my shoes out of doors and save those for our trip. I'll have my nice hat to fall back on as a sort of piece de resistance, and my new gloves shall be faultless in fit and quality. I shall still have enough to buy some souvenirs for my friends who are not to go."

The next ten days were busy ones, and the roll of bills melted away like magic, until not a vestige remained. But the children were like pictures in their party garb, and when John had expressed his pride and pleasure in them and added: "You deserve all the credit mamma," she blushed like a girl and remembered the empty treasury without a pang.

"I'll buy my hat next Monday afternoon," Mrs. Swift promised herself, "then the money cannot be spent for anything else. I think I'll adopt that plan from this time on." So the six dollars were placed in her purse instead of the little drawer, and Mary bustled about getting things in shape so that Bridget could steer the domestic ship in her absence without fear of squalls.

"Is is going down town ye are, mum? Will ye stop by the coal-yard and order up the load of coal, if ye please? I've not enough for me ironin' to-morrow."

A sudden chill struck the mistress. "Why, Bridget, it can't be that we are needing coal again. I thought we had at least enough for another month!"

"Indade then ye have not. It's yourself has had the benefit of ivery lump of it. What with the ironin' and that bakin', it's no wonder if it's gone. You can't ate your cake an' kape it, too—no more ye can coal, mum."

"Very well I will attend to it. I may change my mind about going out this afternoon, but I will telephone the order."

Fifteen minutes later Mrs. Swift has brought her last summer's hat out of hiding and was critically examining it.

"How fortunate that I am handy about such things. I don't believe I shall need a new hat at all; these materials are good and can be used again as well as not. It would have been wasterful to buy another and let this lie unused. I'll get my handsome gloves and pretty new collars, there save all the rest to spend in St. Louis."

But the next week brought in an uncommonly large gas bill. Mrs. Swift remembered with a pang that John's wallet had looked flat that morning, and she had imagined he looked worried. So she paid the gas man and bade farewell to gloves and collars, remembering thankfully that the ones she already possessed were not past use. "And I'll have my souvenir money, which is the most important," she added, happily.

At twelve o'clock John came home. "Get your bonnet on, little woman, and bring your purse. We'll run down town and

### SLEEPLESS BABIES.

Well babies sleep soundly and wake up brightly. When babies are restless and sleepless it is the surest possible sign of illness—in all probability due to some derangement of the stomach and bowels, or teething troubles. Baby's Own Tablets are the only proper remedy. They remove the trouble and in this way give the little one sound, refreshing sleep, and it wakes up healthy and happy. Guaranteed to contain no harmful drug or opiate. Mrs. Thos. Cain, Loring, Ont., says: "My baby suffered from stomach trouble and teething, and was quite cross. I got Baby's Own Tablets and they seemed to work almost like a charm. I think nothing can equal the Tablets for children's ailments." You can find them at all drug stores or get them post paid at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

do up your shopping this afternoon, and tomorrow night will start for the big fair."

"But, John, this is so sudden! I can't!"

"Yes, you can. I find I can leave more conveniently now than later. Sister Marion will be over in an hour to stay while we're gone. I stopped by to let her know your plans. Hurry, Mary, let's catch the next car."

"Why, John, you—I didn't expect.—You never go shopping with me and I've got my things already."

"Your new toggery all bought? dress and everything?"

"Not exactly new, but plenty good enough."

"Not good enough for you unless it's very good, indeed, and new from head to foot. I'll advance what you lack. Get your things on, dear. I insist."

"John, I can't I—." The sweet face flushed, the brown eyes filled as the little woman pointed to the empty desk drawer. "I didn't deserve your good opinion," she said, her voice breaking. "I tried to but I failed. By the time I'd attended to the coal and the plumber and the children and gas and everything it took all. Oh, John, I'm so sorry I am extravagant, but I've done my best." The big tears fell at last and the trembling hand hid a burning face. But not for long. It was soon transferred to a broad shoulder, and a pair of arms both strong and tender lifted the little figure.

"I should think so, Mary; I should, indeed. It is a wonder I didn't send the taxes and office rent to you for collection. Coal, gas and plumber! Why, dear, did you think I wanted you to do all that? Bless your heart I'll teach you a lesson or two yet. I have large faith in your ability, as I told you, but I don't expect even you to make six dollars do the work of sixty-six. Stop crying, sweetheart, and come with me. We are going shopping—do you hear? My wife is to dress to suit me this time—to have whatever she wants, and if I ever say 'economy' to you again I hope somebody will give me what I deserve."

It might have been their bridal tour for the happiness it held. Though for that matter, no bridal tour ever travelled meant to the newly-wedded pair what a journey together—be it long or short—means to two who have mutually learned through the vicissitudes of years what love really is.

The little woman in her new brown dress, her "really nice" hat, her "faultless" gloves, her silver-mounted going-away bag, filled with dainty belongings, could only accept it all blissfully and remember that in her pretty new purse was money enough for souvenirs for every friend she possessed.

## Ministers and Churches.

### Ottawa.

Rev. James McCormack took the morning service in the Glebe church last Sunday.

The Sacrament of the Lord's Supper was observed at the morning service in St. Paul's church. Rev. Dr. Armstrong referred in feeling terms to the death of Principal Caven.

On Sunday in the several Presbyterian churches of this city references were made to the loss that church has sustained in the death of Principal Caven.

Anniversary services will be held in St. Paul's church next Sabbath week. The preacher for the day will be Rev. Principal Gordon, D.D., of Queen's University.

Rev. Dr. Herridge, in St. Andrew's church, preached a sermon on temperance, in which he strongly opposed prohibition as a remedy for the evils of the liquor traffic. He claimed that it would be conducive to crimes of a meaner sort than now exist, debasing men by causing them to resort to contemptible tricks to satisfy their craving for liquor.

The Ladies' Aid of Stewarion church announce a sale of useful and fancy articles in Huckell's Hall, 249 Bank st., on Thursday and Friday of this week. The store will be open for customers on Thursday morning at 11 o'clock. Five o'clock tea will be served on both afternoons of the sale by the following ladies: Mrs. Graham, Mrs. Ogilvie, Mrs. Ferguson, Mrs. Wardrope and Miss B. Stewart. The membership of the other committees is equally strong.

At the opening meeting of the Boys' Guild of Erskine church, preparations were made for what promises to be a successful season's work. Rev. A. E. Mitchell gave a short address to the fifty-five boys present and then the officers for the ensuing year were elected, resulting as follows: Honorary president, Rev. A. E. Mitchell; president, R. Thompson; vice-president, D. Pattison; secretary, George H. Rice; treasurer, Alexander Stewart. The officers and H. McGillivray and Gordon Watt will comprise the executive committee. The boys' rooms will be open each Thursday evening and will be equipped with gymnastic appliances and good reading matter.

Last week mention was made of the reception given to Rev. W. P. Anderson, the newly inducted pastor of McKay church in this city; but by a strange oversight the induction service was omitted. At this service the moderator of Presbytery, Rev. M. H. Scott, presided; Rev. Mr. Robb, preached the sermon; Rev. Dr. Ramsay addressed the pastor; and Rev. Mr. Milne charged the congregation, giving them some excellent advice on the way they should support their new pastor. The church, he said, stands for brotherhood, sainthood and truth, but he was ashamed to say that in too many cases the churches did not stand so much for brotherhood as did the Masonic, Oddfellow or Forester orders. At the close of the impressive services Mr. Anderson was warmly welcomed by the congregation.

A pleasant at home for the Young People's association of St. Andrew's church was held at the residence of the Rev. Dr. Herridge, 293 Somerset street last week. Besides being an enjoyable social event for the young people the at home was made the means of giving further assistance towards fitting up a room in the Protestant hospital, a beneficent work the young people have undertaken. An attractive program was rendered after which three young ladies prettily dressed as nurses took up a collection which amounted to \$35. The young ladies were: Dora Bryson, Myra Dewar and Gladys Beattie. Mr. G. L. Orme, president of the Protestant hospital, gave an interesting talk upon hospital work. A very interesting contribution to the program was the reading of Tennyson's poem. The Children's Hospital, given with good effect by Mrs. J. Grant Needham, principal of the Ottawa Ladies' college.

John R. Reid, president of the Ottawa board of trade, has announced himself as candidate for the public school board for Central ward, to succeed H. S. Campbell, who is retiring after long service on the board. In a circular announcing his candidature, Mr. Reid states that he has no special theories or radical changes to advance, nor pre-election pledges or original platform to enunciate. He refers to his having served for two years on the board of education at Brockville, during his residence there; to his

having acted as secretary of that board for several years and to his always having taken a deep interest in educational matters. We trust Mr. Reid may be elected, as he possesses many of the qualifications that go to make up a useful representative on the school board.

### Toronto.

Sir James Grant, M.D., K.C.M.G., Ottawa, is announced to lecture in this city, December 13, on the subject "How to Live a Hundred Years, with Recollections of a Visit to Her Majesty, Queen Victoria, at Balmoral in 1898."

Commissioner Eva Booth, after over eight years' service in the Salvation Army work in Canada, bade farewell to her followers at a magnificent meeting in Massey Hall last week. The gathering was an impressive tribute to the place the Canadian head of the army has won in the hearts of the people. That Miss Booth's influence has extended far beyond her own followers was shown by the presence of many not connected with the organization; and, in fact, it was these who filled the hall so completely that many members of the army were unable to hear the commissioner's address. Commissioner Booth leaves Canada to take charge of the army work in the United States, with headquarters in New York.

Rev. William Caven, principal of Knox college and acknowledged leader of the Presbyterian church in Canada, died last Thursday evening, aged seventy-four. He had been ill for a short time of pneumonia. His last public appearance was at Guelph a week ago, where he spoke in the interests of the Lord's Day alliance, of which he was president. He returned on Friday and attended to his classes at the college. On Saturday he was taken ill and was forced to keep to his bed. He leaves a widow, three sons and three daughters. The sons are all medical practitioners of Toronto. The daughters are Margaret, wife of Rev. William Wilson, Presbyterian missionary at Indore; Miss Mary and Miss Jean at home. Principal Caven was born in Kirkcaldy, Wiltshire, Scotland, December 26th, 1830. In 1847 he came with his father's family to Canada and lived for some years in South Duffries, Ont. He studied theology in the seminary of the United Presbyterian church at London, Ont. and was licensed to preach in 1852 and inducted the same year to the pastorate of the Presbyterian church at St. Mary's Ont. There he remained until 1866, in which year he was appointed to the chair of exegetical theology in Knox College, Toronto, and in 1879 his eminent scholarship resulted in his being chosen as principal. This high position he filled until his death. In recognition of his talents Queen's university conferred upon him in 1875 the degree of D.D., and Princeton, L.L.D., in 1890. In 1856 he married Margaret, daughter of the late John Goldie, of Ayr, Ont. The late Principal Caven's death will be felt and regretted particularly throughout the Presbyterian church of Canada.

### Montreal.

The visiting governors to the Montreal General Hospital for next week are Messrs. A. E. Ogilvie, D. Morrice, Jr., R. W. Macdougall and D. M. McGoun.

The anniversary services of the Presbyterian church, Montreal Annex, were held last Sunday. The services in the morning were conducted by the Rev. Prot. Warriner, D.D., of the Congregational college and the Rev. Prof. Fraser, D.D., L.L.D., of the Presbyterian college preached in the evening. The collections, which were liberal, were in aid of the building fund.

Special services were held last Sunday to commemorate the organization of Westminster church. At the morning service the attendance was large and the Rev. Dr. Barclay, pastor of St. Paul's church, preached a stirring sermon, taking as his text a part of the thirty-fourth verse of the tenth chapter of St. Matthew's Gospel: "I came not to send peace, but a sword." At first glance, said Dr. Barclay, many of the passages of the Bible seemed to have an aspect of inconsistency, and their goodness seemed at variance with their truth. How could the angelic song of 'peace on earth' serve as a herald to him who said, 'I came not to send peace, but a sword.' Dr. Barclay then proceeded to discuss the meaning of the words of the text from two different standpoints:—That of their bearing on the life of the individual, and that of their bearing on the life of the church. Those to whom Christ came had felt the sword of which

he had spoken. His disciples knew no peace of ease and self-indulgence. They were not at acquiescence with the world but were at increasing conflict with it. Dr. Barclay then traced the history of the Christian Church and of the many difficulties which it had to encounter from the time when John suffered banishment, Peter was crucified, and Paul beheaded, up to the present day when it was opposed by philosophy and science, had to contend with doubt and scepticism, and was retarded in its progress by the struggle between the different aspects of Christianity. No sooner had the sword of persecution been sheathed than the sword of controversy had been drawn. The strife, however, was better than the stagnation of a false peace. Much of the division in the church was the outcome of earnest thought; of the efforts of men to see clearly who were groping for the light. In the afternoon the Rev. W. Gould Henderson spoke and the Rev. Professor Fraser preached at the evening service.

### Quebec.

General regret is expressed at the resignation, by Rev. Wm. Shearer, of the pastorate of St. Andrew's church, Sherbrooke, to take effect early in January.

The Daily Record thus refers to the subject: "Except to a few, who had been apprised beforehand, Rev. Mr. Shearer's resignation from the pastorate of St. Andrew's Church, came as a surprise. It gave rise, it is almost needless to add, to widespread regret. Mr. Shearer is not the kind of man who could live for fourteen years in a community without becoming a part of its life. While one of us, Mr. Shearer has, indeed, occupied the position of a denominational clergyman, but he is bigger than his exalted profession and broader than any denomination. Consequently, regret over his departure, to say nothing of not being confined to his brother clergymen, will extend beyond the limits of his own congregation, and will be felt almost as keenly among the members of sister congregations." In his statement to the congregation, after announcing that his resignation was in the hands of the Presbytery, said: "This step has not been taken hastily, but after long and prayerful deliberation. And my chief reason for taking it, is my firm conviction that I am no longer able to perform all the duties of the pastorate of this congregation with satisfaction to myself and others. I have no definite plans for the future. If the Lord has work for me to do in another sphere, I trust He may find me ready. In the meantime, I shall wait for a clearer indication of His will, and ask for your prayers that I may be rightly guided." Mr. Shearer has had a long pastorate in Sherbrooke, and the various duties connected with it have been performed with exceptional ability and faithfulness.

### Eastern Ontario.

Rev. Hugh Taylor, Annprior, has taken charge of the East Templeton congregation.

Rev. D. J. McLean, of Annprior, is suffering much pain as a result of a fall which he received a couple of weeks ago.

Rev. A. G. Cameron, of Ottawa, has been preaching with great acceptance in Knox church, Lancaster.

Rev. Mr. Boyle, a recent graduate of Knox College, preached in Burns Church, Martintown, last Sabbath.

Rev. D. M. Laren, Alexandria, and Rev. H. D. Leitch, St. Elmo, exchanged pulpits on a recent Sunday.

Rev. Alexander Laird, pastor of Cooke's church, Kingston, has tendered his resignation to take effect the second Sunday in January.

In the Napanee church the Sacrament of the Lord's Supper will be observed on Sunday next after the morning service.

During the absence of Rev. Mr. Moore, of Braside, at Kingston, Dr. P. C. McGregor, of Almonte, occupied his pulpit most acceptably.

Rev. A. H. Macfarlane, of Beekwith, exchanged pulpits with Rev. A. A. Scott, of Zion church, Carleton Place, last Sabbath week.

Rev. H. B. A. Ketchen, of Brucefield, Ont., has succeeded Rev. J. A. Wilson as assistant pastor of St. Paul's Church, Peterboro.

On the evening of 27th inst. Principal Gordon, of Queen's, chaplain of the St. Andrew's Society, preached a fraternal and patriotic sermon to the St. Andrew's and Kingston Scottish societies in Chalmers Church, Kingston.

The intercollegiate debate between Queen's and McGill took place here last week, and the judges awarded the decision to Queen's.

At Wednesday night prayer meeting in St. Andrew's Church, Almonte, Rev. Mr. Bennett gave an interesting address on "The Religious History of Scotland, it being St. Andrew's day."

On Thursday evening of last week the Rev. D. N. Coburn, of Lunenburg, gave his popular lecture, "Leaners and Lifters" to a very appreciative audience in the Woodland Church. The lecture is a happy combination of the instructive and humorous, and was greatly enjoyed by those present.

Rev. W. G. Hanna, of Mount Forest, preached anniversary services to his former charge at Uxbridge last Sabbath. He is always most welcome to the church in which he ministered so successfully for several years; and on this occasion there were crowded congregations at both services.

A Thanksgiving collection amounting to \$27.20 from the Methodist, Baptist, St. Andrew's, and St. Paul's Presbyterian churches, Smith's Falls, was sent to the treasurer of the Brockville General Hospital last week.

Rev. E. S. Logie, of Winchester, is actively engaged in the formation of young people's societies in his presbytery. Five have already been organized, and he has been asked to visit four other congregations with a view to forming societies therein.

The thank offering meeting in connect with Zion church mission band, Carleton Place, was held last Friday week, and was a successful gathering. An interesting program was given by the children. The offering was generous, and with that of the older society makes a total of \$167.75 for the thank offering of the congregation.

At the 17th annual convention of the Lennox and Addington county Sunday School Association at Napanee, Rev. J. R. Conn, M. A., delivered an able address on "The Bible in the School," urging the importance of graded schools, and graded lessons intelligently taught.

As Wednesday was St. Andrew's Day, says the Almonte Gazette, Rev. Orr Bennett gave his address at the prayer meeting an appropriate turn when he spoke of St. Andrew and Scotland. He touched upon the ecclesiastical history of Scotland, our relations to Scotland the heritage we have received from her and the debt we owe to her. The address was in Rev. Mr. Bennett's usual interesting style, and was enjoyed by his hearers.

At the annual meeting of the Martintown branch of the Bible Society, after an inspiring address from Rev. T. Bennett. The following were elected office-bearers for the ensuing year: President, John McIntyre; First Vice-president, Rev. P. F. Langill; Second Vice-president, D. J. McGregor; Secretary, A. C. McArthur; Treasurer, D. T. Cresswell.

A service of praise was given by the choir of Knox Church, Perth, on Friday evening last, assisted by members of Ashbury Methodist and St. Andrew's choirs. Mr. Cecil Carl Forsyth, organist and director, presided at the organ and rendered several fine selections. A well rendered programme concluded with the hymn, "Zion's King Shall Reign Victorious." The pastor, Rev. D. Currie, occupied the chair.

At the induction of Rev. Wm. Macdonald, of Hallville, into the pastorate of St. Andrew's Church, Lenark. The moderator of Presbytery, Rev. Orr Bennett, of Almonte, presided. Rev. D. Currie addressed the minister, and Rev. Miller, of Watson's Corners, in the absence of the Rev. Wallace, of Middleville, who was detained through illness in his family, addressed the congregation. The services were very impressive and after they were over refreshments were served by the ladies. Short speeches were delivered by the aforesaid clergymen and Revs. McIlraith, of Balderson, and Woodside, of Carleton Place. Rev. Mr. McDonald has a splendid congregation, whose keynote is union and prosperity; and the congregation have a minister who enters on his important work well equipped to give them effective and useful services.

#### Western Ontario.

At last meeting of the Presbytery of Sarnia a resolution was adopted expressing their high appreciation of the character and work of the late R. M. Carlyle, of Sombra, and their sympathy with the bereaved widow and congregation.

Rev. Mr. Sarkissian preached in the Elfrida Church last Sunday afternoon.

Rev. D. Johnston, of Waubuno, has been elected moderator of Sarnia Presbytery for the ensuing six months.

Rev. Geo. Ballantyne, Harriston, occupied the pulpit of Westminster church, Mount Forest, last Sabbath.

A new \$4,000 pipe organ in Knox church, Hamilton, was opened by a successful concert on the evening of the 30th ult.

The congregation of MacNab street church, Hamilton, presented Rev. J. D. Cunningham with a purse of gold on his returning to Toronto.

Dr. Davies, organist of Knox church, Galt, has tendered his resignation on account of continued ill-health. He is reported to be one of the best organists in Canada.

Rev. Dr. Dickson and Rev. R. E. Knowles, of Galt, ministers of Central and Knox church respectively, are both putting up a vigorous fight against the introduction of Sunday traffic by their street car company.

The Rev. E. A. Henry, of Knox church, Hamilton, at the morning service a week ago, requested that in future the ladies of the congregation remove their hats during service.

Mr. M. Y. McLean, of the Seaforth Expositor, having declined the Liberal nomination for South Huron, it was unanimously tendered to Rev. M. C. McLennan, of Kippin.

Rev. J. A. Graham, M.A., of Petrolia, has accepted the call to St. David's St. John, N.B. He will leave for his new field of labour on 1st January next.

Rev. John Moore, of Burnbrae, Presbytery of Kingston, having accepted the call to West Williams, Sarnia Presbytery, his induction will take place at Springbank, on 13th instant.

The Ladies' Aid and Mission Band of St. Andrew's church, Hamilton, held a very successful sale last week in aid of the debt fund which realized a handsome sum.

The preparatory service at new St. James Church, London, last Friday evening, was conducted by Rev. H. W. Reede, M.A., of St. Thomas.

On a recent evening Rev. R. J. M. Glassford, of Guelph, delighted a large audience in Knox Church, Acton, by his lecture on a "Trip to Jerusalem."

Rev. Dr. Lyle, of Hamilton, and Rev. A. L. Howard, M.A., of Cayuga, exchanged pulpits on a recent Sunday.

Preparatory service were held in the Presbyterian church, Glencoe, last Friday when thirteen new members were received into membership. Rev. Hector Mackay, of London Junction, occupied the pulpit.

The old manse at Milverton, has been sold for \$850. The new manse which adjoins the church is a model of comfort and convenience. Mr. McKinnon is to be congratulated on the fine modern building provided for him by an attached people.

The Hespeler church, has been re-shingled; and the re-decoration now going on will leave the congregation with a very neat and attractive looking place of worship. The young minister, Rev. Mr. Morrow is prosecuting the work with characteristic vigor; and the various organizations connected with the church are all actively following his lead.

The Ladies' Aid of Westminster church, Mount Forest, have completed the work of refurbishing the vestry and pulpit. The latter has been remodelled and recarpeted and on it has been placed a new pulpit and three suitable chairs, while in front is a communion table and chair. All are of dark quartered oak and of classic design.

At a recent meeting of Hamilton Presbytery arrangements were made for the ordination and induction of the Rev. J. A. Wilson of Peterborough, who has accepted a call to St. Andrew's church. Dec. 13th was set as the date of the joint ceremony. A special meeting of the presbytery will be held on Monday to hear the Rev. gentleman's trial discourses. Rev. Dr. Fletcher and Rev. John Young will select the subjects. At the induction, which will take place in the evening, Rev. Mr. Young will preside. Rev. Robert McDermott will preach, Rev. J. H. Ratcliffe, of St. Catharines will address the minister, and Rev. D. Anderson, of Burlington, will address the people.

In Westminster Church, Mount Forest, Rev. W. G. Hanna, M. A., spoke on the work of the British and Foreign Bible Society, noting especially its remarkable progress during the past year. In France, Belgium, Spain, Portugal, Italy, Germany, Russia, China, India, Japan, South Africa, South America there has been a great advance, the increase in most being from 10 to 100 per cent. Approval had been obtained from the highest quarters, unfriendly before.

#### Northern Ontario.

Arrangements have been made to hold Knox Church, Sandridge, Sunday School entertainment and Christmas Tree on Friday, Dec. 23rd, in the Orange Hall. The Ladies' Aid will arrange for a sale table the same evening.

Commemorative of his eightieth birthday, Rev. John Gray, D.D., pastor emeritus of the Orillia Presbyterian Church, was last week entertained by the congregation and made the recipient of suitable gifts at their hands. The venerable doctor was the founder of the congregation, fifty-two years ago, and, notwithstanding his four score years, is still active and constantly engaged in good work. During the absence of the pastor, Rev. R. N. Grant, D.D., at the Pan-Presbyterian Council in Great Britain last summer, Dr. Gray efficiently discharged all the pastoral duties with the exception of the Sabbath pulpit ministrations. Rev. Dr. Grant presided at this evening's pleasing function, and the spacious lecture room was crowded to the doors. Rev. Dr. Gray was presented with an illuminated address, read by the superintendent of the school, Mr. H. Cooke, an easy chair, handsome Bible, and a purse containing eighty gold dollars. The recipient made a very appropriate reply, speaking at some length. Five minute addresses were given by the resident ministers of the town and others, and a social hour followed, during which the ladies served refreshments. Among the congratulatory letters received from out of town friends were messages from Rev. William Gregg, D.D., late professor of Knox College; Rev. Prot. Maclaren, and Rev. Dr. Maclaren, Home Mission Secretary. Dr. Gray is beloved by the whole community, and the wish is expressed by every one that he may enjoy good health and see many more earthly birthdays ere he is called to higher services.



#### A Temperance Fruit Colony.

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

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

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

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

#### 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 Younge street, Toronto.

## World of Missions.

### Claims of Mission Study.

BY REV. GEORGE F. SUTHERLAND

The evangelization of the world is the purpose for which the Church was organized. Christ did not come to earth to save any one race or any one nation. If he did have such a purpose in coming the Jews would have been the only recipients of his sacrifice, and we would to-day be heathen, as were our ancestors. He came to conquer the whole world. No young person can expect to take his place in the conquering army or meet in any degree the responsibility which is placed upon him as a Christian until he views in its entirety the purpose for which the Church was founded. He must know the field, the problems, the difficulties, and the immensity of the task which is before the Church. He can never gain this vision until he sees the whole world and its needs, and his duty as related to those needs.

Mission study is also worthy of the attention of the young people because of the greatness of the missionary enterprise. Anything that is great is worthy of the attention of a person who desires to take his place in the world's work. The missionary enterprise is the greatest enterprise upon which any body of men ever entered. It is no small task to conquer a world, whether the conquest be temporal or spiritual. Before the world can be conquered the missionary of the cross must become familiar with the geography of all lands, must master the languages of all peoples, and in many cases must create an alphabet and reduce a heathen jargon to a written language. He must translate the Bible into every tongue and dialect, and must place books of every grade and character within the reach of all men. He must educate preachers and teachers, that they in turn may instruct a race and build up an intelligent Christian civilization. He must live with these people in their huts and in their tents; he must be a part of their lives, that he may gain a knowledge of their relations to the world, the customs of life, and their very thoughts. These things cannot be done in a moment, nor by a handful of men. The Church must nerve itself to a long and hard battle. It must raise a fund large enough to support this army of conquerors and equip them with all the necessary appliances for work. It must direct their course, plan their conquests, and, in short, look after the large details connected with any great organiza-

tion. This is a task sufficiently large to occupy the attention and interest of every young person in the Church.

Mission study is worthy a place in the thought and time of the young people, because of the great, crying need of the world.

We will never have the sympathy of the Christ until we know the suffering of the world as he knew it. We never can show forth the Christ spirit until we show him to those who need him most, and we never will gain the necessary knowledge to accomplish these things until we study the needs of the world. How many are aware of the suffering caused by the slave trade in Central Africa? How many are touched by the cruel treatment of children in heathen China? How many sympathize with those who are bound down and overcome by the superstition, ignorance and degradation of the caste-ridden India. If Christ died for these millions should we not also care for their needs?

Mission study is worthy a place in the thought and time of the young people because of the part which the missionary enterprise is taking in the making of current history. Truly we may say that those have gone forth from Protestant lands who are turning the world upside down. Neither the diplomacy of kings and emperors, the laws of Legislatures and Parliaments, the marching of armies, nor the sailing of fleets will have as great an influence in determining the character of the world, the happiness of humanity, and the progress of events as will the slow, painstaking and persistent work of the missionary of the cross.

History is being made rapidly in these days. Before our very eyes the whole character and fundamental relations of nations are being changed. Japan is not Christian, but she is being leavened by the spirit of Christianity. The caring for the wounded and the sick of the enemy, as has often been done in the present war, is not an act of a heathen nation, but the act of a nation which has at least felt the first influences of the Gospel message.

India is not a true Christian nation, but hundreds of thousands are awaiting Christian baptism, and some have been so brave as to say that there are many living to-day who will see India classed among the Christian nations of the world. Is it a small event in history that a nation shall be turned from heathenism to Christ? Will our young people live in this great age and not know the possibility of these great changes, and not have a part in forwarding this reformation?—The Christian Advocate.

## Aching Kidneys.

CAN ONLY BE CURED BY ENRICHING THE BLOOD BY THE USE OF

DR. WILLIAMS' PINK PILLS.

The Kidneys filter every drop of your blood. The purity of the blood depends upon the kidneys—and the health of the kidneys depends upon the blood. If your blood is weak, the kidneys have not strength for their work and leave the blood unfiltered and foul. If your blood is bad the kidneys get clogged with painful, poisonous impurities. That is what causes your backache with the dull pains or sharp stabs of sick kidneys. And kidney disease is one of the most deadly and hopeless thing, that can attack you. The only hope is to strike without delay at the root of the trouble in the blood with Dr. Williams' Pink Pills. They actually make new blood. They flush the kidneys clean, heal their inflammation and give them strength for their work. Common kidney pills only touch the symptoms—Dr. Williams' Pink Pills cure the cause. That is why they cure for good and at the same time improve the health in every way.

Mr. Geo. Johnson, of the village of Ohio, N. S., gives strong proof of the truth of the above statements. He says: "My son, now nineteen years old, suffered greatly with kidney trouble. He was constantly troubled with severe pains in the back, and often passed sleepless nights. His appetite failed, he grew weak and could hardly do the usual work that falls to the lot of a boy on a farm. We tried several kidney medicines, but they did not help him any. Then a friend recommended Dr. Williams' Pink Pills, and this was the first medicine that reached the cause of the trouble. He used the pills for a couple of months and I am thankful to say is now as strong and healthy as any boy of his age."

There is no disease due to bad blood that Dr. Williams' Pink Pills will not cure, simply because they make new, rich red blood that expels disease from every part of the body. That is why they cure the worst case of anaemia, indigestion, neuralgia, rheumatism, headache, and backaches, and the special ailments from which women alone suffer. But only the genuine pills can do this and you should see that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around each box. Sold by all medicine dealers or direct by mail from the Dr. Williams' Medicine Co., Brockville, Ont., at 50 cents a box or six boxes for \$2. 50.

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### GOLD DUST

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.

Made only by THE N. K. FAIRBANK COMPANY, Montreal, Chicago, New York, Boston, St. Louis. Makers of COPCO SOAP (oval cake).

### Salt Water Bath.

Visit Canada's health resort during the long winter and prolong your lease of life by bathing in the healing waters of the St. Catharines Well, a clear, sparkling, mineral saline spring, considerably denser than sea water. As a tonic for tired humanity it is invaluable, and as a cure for rheumatic and nervous troubles or in skin diseases it is well known. Consult any good, standard medical work on therapeutics for its analysis. Why undertake a long, trying journey, when this Mecca for health seekers is at your door. Almost at the border line between Canada and the United States, and on the main line of the Grand Trunk Railway. The Welland is a thoroughly equipped sanatorium with all the comforts of a modern hotel. Write G. T. Bell, G. P. & T. A. Grand Trunk Railway System, Montreal, for full particulars.

Flemish Sauce.—Cut a cupful of carrots into very small dice. Cover with boiling water and simmer one hour. Put three tablespoonfuls of butter, two of flour, a slice of carrot, an onion cut fine, a blade of mace and twenty peppercorns in a saucepan. Stir over the fire one minute and add two cupfuls of any kind of seasoned meat stock. Simmer gently half an hour. Add a cupful of milk, boil up once and strain. Now add the cooked carrot, one tablespoonful chopped parsley, two of chopped cucumber pickles, and, if you like, one grated horseradish. Taste to see if salted enough.

Toast.—Remove the crust and toast slices of stale bread, arrange in a shallow basin, pour over cold milk to soften, and cover to the depth of half an inch. Cover closely and set in a moderately warm oven two or three hours. Put a little sweet cream over the top, or dot with bits of butter.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**  
 Calgary.  
 Edmonton, Strathcona  
 Kamloops, Vernon,  
 Kootenay, Fernie, B.C.,  
 Westminster, Chilliwack  
 p. m.  
 Victoria, Victoria Tues.

**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, Tr. henc, 3 Mar.  
 Portage, P. La Prairie, 28th Feb.  
 Minnedosa, Minnedosa, 17 Feb.  
 Metcha, Cnlyvale Feb '05.  
 Regina, Regina Feb. '05.

**SYNOD OF HAMILTON AND LONDON.**  
 Hamilton, Knox Hamilton Jan. '05 10 a.m.  
 Paris, Woodstock.  
 London, St. And. ch, 6th Dec, 10.30 a. m.  
 Chatham, Chatham, Dec. 13 10 a.m.  
 Stratford, Knox, Stratford

**SYNOD OF TORONTO AND KINGSTON.**  
 Kingston, St. Andrews K.  
 Peterboro, Peterboro, 13th Dec. 9 a.m.  
 Whitby, Port Perry Jan. 18 10 a.m.  
 Toronto, Toronto, Knox, 2 Tues. monthly.  
 Lindsay, Sunderland, 29 Sept, 11 a.m.  
 Orangeville, Orangeville, Sept 13  
 Barrie, Barrie Dec 13 11.30 p.m.  
 Owen Sound, Owen Sound, Division St.  
 6 Dec 10 a.m.  
 Algoma, Blind River, March.  
 North Bay, Gailander, Sept 28 9  
 a.m.  
 Sauguen, Palmarston 13 Dec. 10 a.m.  
 Guelph, Central Ch. Galt Jan. 19, '05

**SYNOD OF MONTREAL AND OTTAWA.**  
 Quebec, Que. St. Andrews, 13 Dec, 3 p.m.  
 Montreal, Montreal, Knox 13th, Dec 13  
 9.30 a. m.  
 Glengarry, St. Elmo 13th Dec. 7-  
 30 p.m.  
 Lanark & Renfrew, Zion Church Carleton  
 Place 1 Oct.  
 Ottawa, Hintonburg  
 Brockville, Winchester, Feb. 23 5 p. m

**SYNOD OF THE MARITIME PROVINCES**  
 Sydney, Sydney.  
 Inverness, Wyccocomagh

**P. E. I. Charlestown, 3 Feb.**  
 Pictou, New Glasgow,  
 Wallace, Tatamagouche  
 Truro, Truro,  
 Halifax, Halifax 5 Dec.  
 Lunenburg, Lunenburg 5 Oct 2.30  
 St. John, St. John 18th Oct. 10 a. m.  
 Miramichi, Campbellton June 27 7 p.m.

**A Great Club Offer.**

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

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

The Dominion Presbyterian,  
 Ottawa, Ont.

**CANADIAN  
 PACIFIC.**

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

Leave Ottawa 4.15 a.m. daily  
 8.15 a.m. daily except Sunday  
 3.10 p.m. daily  
 6.20 p.m. daily except Sunday

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Leave Ottawa 8.45 a. m. daily except Sunday  
 3.30 p.m. daily  
 4. p.m. daily except Sun  
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THE CANADIAN NORTH-WEST

**HOMESTEAD  
 REGULATIONS.**

Any even numbered section of Dominion lands in Manitoba, 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 land 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 situate, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead entry

**HOMESTEAD DUTIES.**

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) or any person who is eligible to make a homestead entry upon the provisions of 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 countersigned in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his household, 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) or (3) or (4) on 20 acres of his homestead, or substitute 20 head of stock with buildings for their accommodation, and have besides 80 acres.

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

**JAMES A. SMART,**

Deputy Minister of the Interior.

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

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SEALED Tenders addressed to the undersigned, and endorsed "Tender for Hawkesbury Post Office," will be received at this office until Friday, December 23, 1904, inclusively, for the erection of a Post Office at Hawkesbury, Ont., according to a plan and a specification to be seen on application to the Postmaster at Hawkesbury, Ont., and at the Department of Public Works, Ottawa.

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 is 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. 13, 1904.

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

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

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