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OTTAWA, MONTREAL, WINNIPEG. DECEMBER 6, 1905.

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THE VICTORY.

One fought through error to the truth—there clung
The stain of mire to his robe,
And so, when won the light at last, he sung
The chastened song of Job.

Another to the voice was ne'er untrue
He'd heard his childish heart within—
And lo! he sang of joy unmixed with rue,
To hearts to his akin.

Which sings of truth the clearer of the twain?
Whose song will echo from the past
To gladden hearts unborn, as gladdens rain
The parching earth at last?

William Wallace Whiteleek in the Outlook.

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Births

On Saturday, the 25th inst., at Grace Hospital, Toronto, the wife of Wm. Galbraith, Imperial Bank of Canada, of a son.

MARRIAGES

In Bathurst, on Nov. 8, by Rev. C. F. Clarke, Samuel J. Gilbey, of Winnipeg, to Ellen Matilda Perkins.

At St. Paul's manse, Smith's Falls, by the Rev. W. G. Wilson, M.A., on Nov. 20, 1905, W. H. McIntyre to Lottie E. Stafford, both of Perth.

At the residence of W. Wallace Jones, Esq., 5 Wellesley place, Toronto, on Nov. 23, 1905, by the Rev. Prof. Bellantyne, the Hon. James Macleanen, Justice of the Supreme Court of Canada, to Mary L. Strange, daughter of the late Lieut.-Col. Maxwell W. Strange, of Kingston.

On Nov. 10, at 13 Borden street, by the Rev. Dr. Gilray, Wm. Gilchrist, of Toronto, to Margaret Wilson, daughter of Philip Wilson, of Newhaven, Scotland.

Near Harrowsmith, Ont., on Oct. 26, 1905, by the Rev. W. H. Cream, B.A., B.D., of Cobden, Ont., Clarence Amey, of Ssdenham, to Miss Lottie E., second daughter of Mr. and Mrs. James Shibley.

By the Rev. Dr. Parsons, Norman Harris, eldest son of John Beverley Harris, of Teesdale avenue, Toronto, to Winifred, youngest daughter of the late Richard Palin, of Collingwood.

Deaths

At Kipsen, Ont., on Nov. 10, 1905, Eleanor Gibson, wife of Malcolm Fisher, formerly of the 17th Concession, Indian Lands, aged 77 years.

On Nov. 24, 1905, at the Homeopathic Hospital, Montreal, Alexander Rodger, in his 83rd year.

At St. Andrew's manse, Kingston, Ont., on Nov. 3, 1905, Miss Mary Froehner Kay Gray, daughter of the late Captain Arthur Gray, of the Royal Ceylon Rifles.

At L'Orignal, Ont., on Nov. 16, 1905, Julia, beloved wife of Edward A. Hall, aged 58 years.

On Nov. 26, 1905, at Toronto, the Rev. Robert H. Warden, D.D., in his 65th year.

At "Hillcrest," Huntfledon, Que., suddenly, on Nov. 25, 1905, Malcolm McNaughton, in the 68th year of his age.

At Creemore, Nov. 26, at her late residence, Creemore. Mrs. John Dickinson, aged 55 years.

At 110 Arlington avenue, Westmont, on Nov. 9, after a lingering illness, Christina McCoskill, wife of the late J. G. Miller, of Toronto, and mother of Mrs. W. P. Slosser.

At Kingston, Ont., on Nov. 23, 1905, Etta Macpherson, beloved wife of Major Bruce Carruthers.

At Woodstock, Ont., on Tuesday, Nov. 28, 1905, Rev. W. A. MacKay, M.A., D.D., in his 63rd year.

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NOTE AND COMMENT.

Crimes by absinthe drinkards are becoming so alarmingly frequent in Switzerland that the press is urging the authorities to check the sale of the liquor, which may be bought at almost any village shop.

Eminent Babylonian explorers say that the multifaceted tablet which the Babylonian child had to commit to memory extended to thirty times thirty, and that he was easily conversant with two languages beside his own. The schoolrooms have been discovered, and to-day it is possible to examine the school books, the tablets with the arithmetic lessons still legible upon them.

A feature of the union of the Baptists and Free Baptists of New Brunswick is the consolidation of the Religious Intelligencer (Free Baptist) and the Messenger and Visitor (Baptist) under the name, The Maritime Baptist. The editors are Rev. Dr. Black and Dr. McLeod, former editors of the consolidated papers. The arrangement is a good one and the readers are to be congratulated.

A Greek woman employed in the American Hospital in Caesarea, Turkey, was stirred by a revival. She straightway asked leave to visit a woman whom she had injured and to whom she had not spoken for ten years. When she trudged through the snow three or four miles to ask her "enemy's" forgiveness, her relatives were sure she had gone daft. But the next day, when she came back to the hospital she said, "We made peace, and that stone in my heart is gone." That is practical living of the Christ-life.

The Empress Eugenie is still engaged on her memoirs, to the completion of which she devotes most of her leisure moments. As soon as a page is written it is placed under lock and key and not even her most intimate friends are allowed to see it. The work is not to be published until twenty-five years after her death. Her Majesty uses in writing a penholder set with diamonds, which was used by the fourteen representatives in signing the treaty of Paris in 1856, and was given to her as a memento.

A Basel Society Missionary in Kamerun, West Africa, writes to his society: "For some time I have been dreading a request for teachers from the Ndozomakumak tribe, composed of 28 smaller tribes. The request has now been made, and the people are very much in earnest. They say they have been made to wait three years. The scholars are ready; the teachers will be received with joy; but we have no money! What are you going to do about it?" Is it not very sad that Christian people who enjoy Gospel privileges themselves are so slow to give these privileges to their less-favored brethren of mankind.

Here is a paragraph from a writer in the London Christian which furnishes food for thought: "On account of its mass, its unity, its high possibilities of intellect, its resources, its immensity, China is perhaps the vastest burden, and the most magnificent opportunity, now laid upon the shoulders of the Church of God. If the Chinaman is not tamed by conversion to the Christian faith—Sir Robert Hart thus practically sums up the matter—he will become a terror to the whole civilized world." Sir Robert Hart's long residence in China and the opportunities he enjoyed for gauging the character of the people, gives importance to his words. The great work before the Christian nations of the world is to Christianize China.

A great famine prevails among the farmers in the three prefectures of Fukushima, Miyagi, and Iwate, in the eastern part of the main land of Japan. The agricultural population, numbering over one million, are practically starving, and the weather is intensely cold. The government is taking relief measures.

Mr. Arthur Sherwell, in his "Drink Peril in Scotland," has a chapter on the growth of alcoholic insanity in Scotland. Having traced this growth of insanity to alcoholism, he produces the terrific figures that, while the population has increased since 1858 but 49 per cent., insanity has increased 180 per cent.

According to the Congregational Year-Book there are in the British Isles seven Congregational churches, each having a membership of a thousand or upwards. The largest in England is Lyndhurst-road, Hampstead, 1,234; in Scotland, Trinity, Aberdeen, with its Mission church, 1,140. The church having the largest membership in Wales is that at Cwaman, Glamorganshire, 933; in Ireland, that at Algert Bridge, Belfast, 450.

A Christian Science friend writes us of a miracle that we are disposed to admit. He says that a man who for years was not able to go to sleep without a double dose of opium was given a copy of "Science and Health," and after reading it awhile dropped off to sleep and was never dependent upon the use of opium afterwards. We should not hesitate to recommend the reading of that profound book as a cure for insomnia, even when complicated with the morphine habit. As a soporific it is invaluable.

The Ministerial Selection Committee at Sefton Park church, Liverpool, says the British Weekly, feel that it is high time a pastor was chosen to take up the work that Dr. Watson has so lately left. With this end in view preachers are being invited to Sefton Park. On Sunday the Rev. T. G. Train, of Hull, is to preach, on the four following Sundays the Rev. Dr. Armstrong Black, late of Toronto, and on the last Sunday of December the Rev. Professor Stalker, D.D. Dr. Watson is to preach on the first two Sundays of the new year.

Mr. Wm. R. Moody, the executive head of the various Northfield institutions, has just returned from a trip to the Labrador coast with Dr. Genfell, the physician and friend of the Newfoundland and Labrador fishermen. He more than corroborates the accounts given by Norman Duncan, the author of the heroic work being accomplished by Dr. Genfell. Mr. Moody had several weeks' sail on the "Strathcona," and had an opportunity of seeing something of the suffering that is being relieved by the doctor's skill and heroism, as well as something of the tragedies that he is unable to avert.

The victory won by Japan over Russia in the recent bloody war, is having far-reaching results. One of these is the restoration to Finland of the national rights which she enjoyed for many years and of which she was ruthlessly deprived by the Russian autocracy two years ago. The Czar's decree restores Finland to its old position of a Grand Duchy, with the Czar as Grand Duke, and makes it an autonomous province as before the seizure of power by the Russian Government. If the plan is carried out, the Government will be as democratic as that of Great Britain. A parliament elected by universal suffrage, with a ministry responsible to the parliament and the people, is as liberal a government as it is possible to have with order and safety. All then depends on the people themselves.

The schoolgirls of San Francisco have taken kindly to the bareheaded habit. The school and health authorities encourage it. Dr. Rezan, health officer, says: "By going without hats the girls are less liable to catarrhal troubles, sore throat, coryza and the other numerous ailments the child is exposed to. I am strongly in favor of sending the girls to school without hats. Let the hair be strengthened by the air and sunlight." The bare-headed habit is rapidly coming into vogue among the school-girls of Ottawa.

Miss Annie R. Taylor, who has recently returned to London from Tibet, whither she accompanied General Macdonald as a nurse on a recent expedition, is said to be a woman of rare initiative and executive ability. In order to learn the language and customs of the country, with a view of utilizing her experience in prosecuting Christian missionary work in Tibet, she has spent the last eight years as a shopkeeper on the borders of the Forbidden Land. From her little store at Yatong she has dispensed not only hardware, cloth, and medicine, but has succeeded in starting many copies of the Gospels in their initial way. One of her Gospels, is said to have reached the Dalai Lama himself. So far as she knows, up to the present time her own servants are the only Tibetans who have yet been converted to Christianity.

In urging the sacredness of the Lord's Day a preacher used this story: "It came to pass that a man went to market having on his shoulder a string of several large copper coins (Chinese coins are strung on strings and carried on the shoulder). Seeing a beggar crying for alms, he gave the poor creature six of his seven coins. Then the beggar, instead of being grateful, crept up behind the kind man and stole the seventh coin also. What an abominable wretch! Yes; but in saying this you condemn yourself. You receive from the hand of the gracious God six days, yet you are not content. The seventh also you steal!" This is just what the worshippers of Mammon are doing in their effort to secularise the Sabbath. They want to deprive men and women of the rest and worship provided for them by the Creator through the Sabbath, and they want to rob God of the honor and glory which belong to Him as Lord of the Sabbath. Before they are through with their unholy contact they will find that such work does not pay.

Chinese students continue to go in large numbers to Japan for such study as will better fit them for participation in the more promising life of the near future in their native country. The North China Herald of October the 20th, says: "It has long been foreseen that whenever a new order of things should be established in China, Christians would be to the fore. This is inevitable. There are so many ideals of life and duty connected with or evolved from Christianity that Christians cannot but take a prominent part in all progress and be the leaders of all development." In connection with these words the Herald chronicles the departure from Canton of quite a number of Chinese on the next steamer for Japan, all of whom are Christians, and whose ages range from nine to forty. These Chinese have come to Japan to study for four years in Christian schools at their own expense or the expense of relatives. The Christian people of Canada have a good opportunity to help on the promising life that seems to be coming to China by treating well the Chinese who have come to this country—giving them the Gospel and affording them an opportunity to get an education and learn the English language.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

CHURCH PROBLEMS.

By Rev. R. G. MacBeth, M.A.

Editor Dominion Presbyterian: In a letter to you a short time ago it was suggested that I would ask your permission to place before our people, and through them, before the Courts of the Church, some of the matters which in my humble opinion press for the most intensely earnest consideration. We are confessedly living in a time of great stress. New conditions are teaching new duties and the Church must not only importune God for wisdom but must use all Her powers, so that while holding to the things that are fundamental she may adjust herself to the ever-changing times and seasons. For the Church to be hampered by the use and wont of the far past, to be under the power of the dead hand of custom, to forget that there is a sense in which consistency is a sign of weakness rather than strength and to hold fast to old methods and names, simply because they are old, is to court defeat where conquest should be her crown and joy.

To me, the one indestructible and unchanging possession of the Church is the Word of God. At this point there seems to be no middle position. We either have or we have not an authentic and genuine written revelation from God. The Scriptures are, in the opinion and conviction of most of us, this revelation. While not claiming to be specialists we believe in Biblical research; but we have never found anything to change our belief at this point. Perhaps the pressure of evil and scepticism in frontier work made some of us all the more settled. When one faces audiences where any evidence of lack of faith in the truth of the Bible would be the forerunner of ignominious failure in the work of Christ, he is not apt to cultivate uncertain views as to inspiration. We need not tie ourselves down to certain accepted interpretations of every detail in the Book; but if God is not in all of it I do not know that He is in any of it. The people of our congregations are of opinion that there should be greater uniformity in the teaching of our colleges on this point. How that could be secured may be one of our pressing problems. But certain it is, that if there continues to be so many divergent and startling views thrown out on our congregations, through reporters who are on the look-out for "copy," our older people will lose confidence in the colleges and our younger people will think lightly of the church.

The problem of missions and missionary methods must be ever with us. When the church ceases to be missionary she will cease to live because she was created for that end and must keep the trust. A few years ago in the General Assembly a motion was brought forward by myself, seconded by the late Principal King, asking for a Central Committee in order to give more unity to the policy of the Church in this regard. The matter was sent down to Presbyteries where it was somewhat misunderstood; but as a result of the proposal we have secured a committee on Emergencies and a committee on Estimates. Perhaps more ought to be achieved. Personally I am getting more and more disinclined to use the word "foreign" in connection with our mission work, and generally speak of missions at home and abroad. If a heathen poet could say "Nothing that is human do I consider foreign to me," we who know Jesus Christ would say it with all the more

emphasis. Our thought here is to emphasize the essential oneness of the great work for which the Church exists and perhaps devise some plan of obviating even the appearance of separation. Of late a Woman's Home Missionary Society has been founded. Some years ago at Montreal the Assembly was asked by Dr. Robertson and others that the constitution of the Woman's Foreign Missionary Society be modified so as to permit of the home field being studied in some part of the meetings. This was refused, unwisely, as many then thought. Now the women have organized a Home Missionary Society. This was inevitable in view of our enormous Home field. This Society is ably officered, and has a most efficient organizing secretary. Much good has already been done in the widening of the horizon of some who had not seen both sides of the work very clearly. In these regards the organization has already done splendid service. Perhaps no one but one who is known to have the Home Missionary cause at heart would go further with the discussion for fear of being misunderstood. If I know anything I know the needs of the West which, to me, is ground that must be held, since it was consecrated by the toil and tears of the old Presbyterian colony on the Red River where I was born. But are two missionary societies necessary amongst the women of our Church in order to have all the work done? In the Montreal Presbytery the work, Home, Foreign and French, has been done magnificently by one Woman's Missionary Society. According to press reports the W.F.M.S. Presbyterial of Qu'Appelle recently decided to form a similar society to that in Montreal. As far as we have observed practically the same women attend both societies. In view of this the reasons for having only one might be stated thus: (1) The multiplication of women's societies in the Church is steadily weakening the sense of responsibility amongst the men. This is an absolutely undeniable fact. We have "men's clubs" in some churches, but they are not studying missions much. The women have a special interest in their sisters in heathendom, but surely the men of our congregations must be held close to the work in our great Home field. Some of us have special Home Mission organization embracing the whole membership and we hesitate to weaken our hold on the men by organizing apart from them. Yet if H.M.S. he is misunderstood by some. (2) The multiplication of Women's Meetings in our communities is in danger of becoming positive menace to the home life of the people. Women who have children in the home cannot hand them over to the care of hired help. Even if they could afford it financially they dare not try to afford it at the risk of the welfare of their children.

It is useless to sneer at this point. Every minister knows concrete cases enough to justify him in raising a warning voice. It may be truly said that the women who are likely to attend missionary meetings are not of the class who are likely to neglect other duties. But this conscientious effort to answer every call and neglect nothing is making nervous wrecks of some good women whose absence from missionary meetings would be misunderstood but whose whole strength is needed for the home and for a reasonable amount of Church work. It may also be said that the same women need not take interest and part in the Home and Foreign work; but the fact is that they ought to take interest and part in both, and ought to be able to do so without attending two separate Societies with all

the incidental committee and preparatory work. The problem becomes even greater in—the rural districts. Why cannot we have one grand Missionary Society amongst the women of our Church? It would accomplish all the work and not only give the members more time for their homes but would avoid the danger of even apparent rivalry in this splendid sphere of labor. It seems to many men and women, that before the organization develop more varied and complex interests something should be done by the Assembly to unite them in one Society doing the work of both as now constituted. This was Dr. Robertson's idea and is worth considering for that and other reasons.

Another question which we and the other Evangelical Churches of Canada will have to face is that of a Federation somewhat after the plan of the Free Church Council in England. Organic union seems more distant than ever and to force it would be in the last degree fatal. But a practical federated union which on the great questions that effect the Protestantism heard, is something that appeals to every one who knows the losses we sustain by reason of division.

The cry for men from our Home field not only emphasises one of the other uses of such a federation as above suggested but seems to demand some fresh study of the College question. It seems clear to many that the summer session in Manitoba Colleges will have to be revised. This should not mean, as it once did, the over working of the staff of that College for eleven months annually. The staffs of other Colleges should be drawn upon liberally at the expense of the whole Church, so that the summer session at all our Theological Schools. This would attract many students from many quarters and so far to ensure the supply of fields in the winter. In addition to this the establishment of some kind of training school for ministers in British Columbia. Residence for some years in that province enables me to say that a good many young men would have their minds directed to the work of the Church, if they had within their reach the facilities for securing the necessary training. As it is, I do not know more than one from that Province who has come forward to study for the ministry.

I have already trespasses too far on your space and can only add that a fuller organization of our work for Young Peoples Societies, a campaign on the subject of Systematic Giving, a deeper study of the Church's relation to the social and moral reform problems of our time and a reconstruction of the rules governing the benevolent funds of the Church are pressing questions. Back of all and the secret of all our success, must be the intensifying of evangelistic fervor, the passion for souls, in the pulpit and pew. That the future beckons us to great and absorbing labor is certain. May God grant us the willing heart.
Paris, Ont.

Says the Guelph Mercury: "Forty-nine years ago on Nov. 11, 1846, Rev. Dr. Torrance was inducted as pastor of the United Presbyterian congregation, which worshipped for many years on the corner of Dublin and Cambridge Sts. The church was hardly completed when the induction took place. Dr. Torrance for years was a bishop, or superintendent, in this district, his services being in demand all over the country between the Lakes.

ST. CUTHBERT'S.*

This delightful book, replete with humour and pathos, is the story of a busy Presbyterian Minister's experience as he faithfully discharges the duties of the responsible office to which, in the providence of God, he has been called. It is told with all that charm and magnetic power peculiar to the author, which have, ever since his ordination, placed him in the front rank of pulpit orators or brilliant platform lecturers.

The congregation of which he writes is the well known Knox Church, Gait, Ontario, the largest by membership of Canadian Presbyterianism, and of which Mr. Knowles became minister, some seven years ago, when a young man, actively engaged as pastor of Stewarton Church, Ottawa. The co-partnership then formed is somewhat peculiar, the people for the most part being staid, canny Scotch folk, while he has all the wit of an Irish ancestor. Because of such conjunction some friends of both feared the result would spell disaster, but the very reverse has come about.—No minister is more loved by his people; no people has so won the heart and affection of their minister. The writer has seen all this at close quarters, the generous, so generous kindness of the one, the whole souled service of the other.

In his book, Mr. Knowles shows a keen appreciation of, and insight into, the traits of Scotch character and in many chapters, this is cleverly brought out. The account of the minister's visit to Donald McPhatter, when given a tune on the bag-pipes, played with all the zest of the enthusiastic old Scot and the agonizing yet smiling endurance of the caller is very witty. The reader must have no fun in his make up who is not convulsed with laughter. For rare pathos and beauty "How Elsie won the gate" cannot be surpassed—the tenderness; the mother love and faith; aye the father love encrusted as it has been for the many years, like a torrent when the granite is broken; and the wayward laddie's heart affection bringing him hame—these all cause the tears to flow. Young Angus Strachan, sane, level-headed, determined to do the right whatever happens is a strong Christian character, whilst the "Father's Cruifixion" because of Angus' successful wooing, is a telling word-picture of human pride and divine grace.

"St. Cuthbert's" is made up of such incidents, graphic portrayals of every day occurrences in a minister's life, giving abundant evidence of literary power of no common order. We are much mistaken if the reading public do not eagerly look for more books from the pen of its gifted author.

It has had and is having a large sale—the third edition being about exhausted and the book only out some six weeks. J. B. H.

Congregationalist.—Old men, in peace and war, are as much in demand as ever they were, and bear their full share of the responsibilities of world movements. This is the sufficient answer to the statement that old men are not wanted. All the leading Japanese generals and admirals in the present war are past sixty years of age. The men who have been most influential in the Scottish Church troubles during the last year are more than fourscore. The judge who delivered the decision which created the troubles is approaching ninety years. The representative of the "Legal Frees," in the House of Lords, Lord Wemyss, is eighty-seven, a vigorous old man, while unquestionably the foremost champion of the United Free Church is Principal Rainy, whose eightieth birthday was passed before the union took place which resulted in disunion and disorder.

"St. Cuthbert's," by R. E. Knowles, Toronto and New York: The Fleming Revell Company, Edinburgh; Oliphant, Anderson and Ferrier.

QUEBEC AND ITS NEED.

Rev. Dr. Ross, pastor of St. Andrew's Church, London preached a sermon recently on "Quebec, and its Need of the Gospel." The immediate cause of the sermon was an editorial which appeared in the Globe, stating that the Catholic Church had made commendable efforts to educate the children of Quebec. There was scarcely a child in that province, the editorial said who did not know the Lord's Prayer and the Ten Commandments, whereas the children of Ontario could scarcely show so good a record. The editorial criticised adversely the movement for the evangelization of the French-Canadians.

The preacher's text was taken from Mark, xvi, 15: "And he said unto them, Go into all the world and preach the gospel to every creature."

This command, said the preacher, no Christian could lightly regard. It was one of the conditions of faithfulness that they make their faith known. It was a peculiar tenet of Christianity. It was an integral part of their duty to their risen Lord. The text implied that everyone had the power to do it, and also implied that every man had the right and opportunities to do so. It further implied that every man the wide world over needs the gospel. It was adapted to every nation and tribe under the sun.

In speaking of the editorial, he said that as no election was pending, the subject could be treated dispassionately. Controversy was not very congenial to Dr. Ross. He was not a fierce polemic. But the challenge had been issued and he could not ignore it. He owed it as a duty to those of his church who had contributed to the fund for the evangelization of Quebec.

The Roman Catholic Church had produced many great scholars, many illustrious saints. Among the honor roll of great missionaries were the names of Francis Xavier and Father Damien. There was no need to tell of the kindness and neighborliness that existed at large. The saintliness of some of the members of the Catholic Church was known to all. The Protestants held many doctrines in common with the Catholics, such as the doctrine of the Trinity, the Incarnation, the death on the cross for sin, the work of the Holy Spirit. They were agreed on many points as to the origin of the Scriptures. The great difference was in the doctrines of the intermediaries between God and man.

If what the editorial said was true, there was but little difference between them, and the Reformation was a huge blunder. It was a terrible blunder that 50,000 men should lay down their lives for such a faith.

The preacher then dealt with the Church of Rome from an historical standpoint. Its record of persecution was known. The policy of the church had not changed. He explained some of the cardinal teachings of the church and their bearing on the life of the people of Quebec. There were no Bibles in Quebec, they had but few educated people, and the mass of the people could neither read nor write. The educated men of Quebec were not Catholics. They were infidels, and only held to the church for business reasons. The church was fighting the newer liberalism; the younger people were drifting to the United States, and when they returned their ideas were broadened, and they refused to accept absolutely the church's teachings.

In conclusion the preacher said the best way to prevent atheism in Quebec was to give them the gospel. The Roman Catholic Church would commit suicide in Quebec as it had done elsewhere.

The British South Africa Company, looking about for articles which will bear taxation in Barotsiland, has finally decided to tax wives. Every polygamist must pay each year \$5 per head for all his wives except the first.

VISION AND MEMORY

The Biblot for November (T. B. Mosher, Portland, Maine) is now to hand and as usual maintains its high standard of literary excellence. The subject for this month is "Vision and Memory" and is treated by Edward McCurdy, and to show the exquisite manner in which it is done I will quote two selections:—

1.—In a wild glen in Deron the water leaps in riot down the crags and swirls with deep murmur over the pools. The thickets of gnarled oak and beech and ash start from the Sater's brim, and bending shadow it, and then wind steeply up the hillsides. The verdure is the deep full green of late summer sated by the crimson clusters of the ash berries. On the moor above are long belts of bracken and the purple glory of heather stirs the wind gently in the glen, swaying with soft undulation the ferns and grasses that cluster in rock-crevices.

The soft temperate air breathes a solitude and supreme content. Only the music of the moving water breaks the silence with its eternal note of sadness. The fascination of its melody lures from the perfect pleasure of the present to memories. Memories called from the paths by some unlooked for turn of the wheel of remembrance; memories of other scenes in other lands; of hillsides thick with olives gleaming silver to the sun, or shrinking, scorched by its embrace, of mossy undergrowth where the air is odorous with violets; of groves of palm and cypress; of plains of miles on miles on sun-steeped vine yards and all the rich-hued pagantry of the south. And in the scene of Syrian Emcliah loveliness the wonder of the beauty of Italy seems to take a unity and meaning the more vivid by the sense of contrast. For memory sleeps but lightly, and the touch alike of pleasure and of sorrow is quick to awaken, and the light sleeper rises and hurries away, her eyes mist-wreathed with vision of sleep, a pilgrim to the present, "wandering between two worlds," and bound for a goal of far endeavor.

2.—Yet disillusionments there will be. Perhaps the entry into Rome will be one. I forget what my chosen forum of entry used to be, but I am sure it was not by train. Now, however, I having had the experience of that method I can imagine no other, and if I speculate at all about the matter it is as to whether it will be the diretto or the direttissimo next time or whether I shall ever take a seat in the train de luxe. In the days of stage coaches at the end of a long drive you came suddenly to a turn in the road where the eternal city was spread out before you, pasture to your gaze, and the driver at the psychological moment cracked his whip and "emarked" "Ecce Roma." Now the railway station and the painful newness of the Via Venti Settembre hardly offers the same facilities for poetic impressions, or will the sense of incongruity end here. The evidence of two civilizations in the Colosseum inspired Gibbon to write the "Decline and Fall," as it had previously been the resolve of Villani that he would put on record the history of his native city. Perhaps you have indulged the fancy that the same spectacle may awaken in you some comparatively noteworthy thoughts or resolutions, and visiting it by moonlight for the heightening of picturesque effects you have found yourself playing involuntary hide and seek with a multitude of other tourists whose existence you would fain forget and by day have been an unwilling listener to peripatetic lectures. You yourself from adventitious lights, the immensity, the magnificence is and must be awe-impelling as long as the stones remain, but the girde of beauty, the wrappings of fern and grasses, with which a recurring spring would fain pay its tribute to the enduring of the fabric, all are torn ruthlessly away by its conservators, and the arena is freshly sanded smooth to tread upon, and the result is rather archeological than picturesque.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE SWAN SONG OF PROPHECY.

(By Alexander McLaren, D.D.)

"Malachi" means "My messenger," and it may be that the designation is to be taken in this book, not as a proper name, but as a title of office. The book would then be anonymous, and the use of the same designation in the first verse of the lesson would derive great significance. In this last voice of prophecy the note of anticipation is most strongly struck, the seer stands with eyes fixed on the coming Messiah, and outstretched hand pointing to the horizon, where the signs of Messiah's approach may be seen. The prophet's vision of that future is mainly shaped so as to pulverize the nation's presumptuous confidence that that coming will bring them outward good, and will be a cause of joy to them whatever their moral condition. Because they thought thus, Malachi's prediction menaces rather than comforts and throws the judicial aspect of Messiah's coming into all but exclusive prominence. We have to keep the popular misconceptions in view if we should understand the prophet's emphasis on that side of Messiah's mission.

He begins with the ringing announcement of the coming, and, like Isaiah 40, he predicts a "messenger" who prepares the way. "He shall prepare the way before me" is a plain reference to, probably a quotation from, that earlier prophecy, and the same idea is repeated in the crashing last words of the book, where the forerunner is named "Elijah the prophet." Our Lord quotes this prediction in Matthew 11: 10, with a most significant variation, "I send my messenger before thee, who shall prepare the way before thee," thus claiming a mysterious unity with Jehovah.

The preparatory mission being finished, the coming of the Lord follows. It is predicted in most remarkable words, which sound as if charged with threatening rather than with good tidings. "The Lord" is brought into enigmatical connection with "the messenger (or angel) of the covenant." If the rendering "angel" is adopted, there may be a reference to Jeremiah 31: 31 ff. In either case there shines out here, though through a cloud, the great truth that the Lord so dwells in the Messiah that the coming can be spoken of as being either the coming of the Lord or of that messenger. And one cannot but remember that, far away back in the progress of revelation, Moses had been promised that an angel should go before him to keep him by the way, of whom it was said: "My name is in him." Neither the prophet nor his hearers could sound the depths of the prophecy, but we with the light of history thrown back on it, can see clearly what they could only dimly discern—that the Lord came when Jesus came, even as he himself said, "He that hath seen me hath seen the Father."

Keen-edged irony cuts deep in the two clauses, "the Lord, whom ye seek" and "the messenger . . . whom ye delight in." The prophet lashes the gross carnal conceptions of the Messiah and his work, just as Amos 5: 18 pours out scorn and threatening on those "that desire the day of the Lord," and flings at them the question, "Wherefore would ye have the day of the Lord?" and warns them that "it is darkness and not light." They had made for themselves conceptions of God and of Messiah far unlike the realities, and the more they sought and delighted in these figments of their own gross minds, the more unwelcome and threatening would the realities be when they came. There is a grim disil-

lusionizing waiting for all who have made for themselves a God or a Christ after their own imaginings who will bring joy to men whatever their moral condition.

Malachi goes on to beat down these fleshly expectations by putting all but exclusive emphasis on the judicial aspect of Messiah's mission. He uses the image of a refiner's fire and of fullers' soap, and in verse 5 brings up the scenery of a court of justice, as Isaiah does in chapter 1, in which God appears as plaintiff and witness against evil-doers. Observe the transition from "he," to "I" in verses 3 and 5. Notice, too, how the various sins specified are all summed up in that which is their common root, namely, "They fear not me," "I, Jehovah, change not"—it is not so much the metaphysical "attribute" of immutability as the concrete fact of God's "faithfulness" to his covenant-purpose, that is here adduced as the reason why Israel's manifold sins have not long since destroyed it. The "sons of Jacob" were tempted to think that their national preservation showed that God was not displeased by their sins. Malachi sweeps away that delusion which, if cherished, would blunt the force of his threatenings of a strict judgment, by pressing home the thought that if God had not had respect to his own pledged word he would before now have consumed them. "Not for your sakes, be it known unto you, but for mine own holy name's sake."

The second part of the lesson (vs. 7-12) is a stern rebuke of national sins, an exhortation to prepare for the coming Messiah by amended lives, and an exuberant promise of good in Messianic times, if his coming is thus prepared for. The rebuke is thrown into Malachi's favorite form of a vehement charge from his lips, rebutted by a scornful question demanding facts to back the charge, and then established by pointing to such facts. Similarly the prophet's urgent call to return to God is met by the contemptuous retort: "Wherein shall we return?" Like so many of us, they are quite unconscious of having done anything that separates them from God. So far away have they wandered that they are unaware of having wandered at all, and as they do not know that they have departed, they of course do not know what his insistent prophet is driving at when he beseeches them to return. How like the gospel call!

Again Malachi comes back to the charge, accusing his people of robbing God; again the indignant repudiation springs to their lips: "Wherein have we robbed thee?" And God, through Malachi, points to the unrendered tithes and offerings for answer. Of course, that answer is deeply dyed in the Old Testament color, and lays greater stress on externals of worship than prophets were wont to do, but in the immediately preceding verses Malachi has dwelt on the "weightier matters of the law" with emphasis enough to show that he gave them their due place. But let us not forget that we "rob God" in guiltier, and graver ways, than by withholding tithes and offerings, when we keep back from him our hearts and our wills, and let us remember withal that we do rob him when we do not give him our wealth, either by not using it as his stewards, or by not devoting a portion of it to his direct service.

The call to "bring the whole tithe into the storehouse" is, under present conditions, addressed to us. And we must not fall into the common mis-reading of these verses, which leaves out the all-important "herewith," and construes the command, "Prove me now," as meaning to prove by prayer. It is proving by deed, and that deed the giving of our

possessions to God, which is sure to be followed by a return of "blessing." Malachi is preaching on the text; "Give, and it shall be given unto you." He casts the promise into the characteristic Old Testament guise of recompense in kind. But we have to widen and heighten our expectations of what God gives to them who give themselves and their good to him. They receive better things than abundant harvests grown on earthly fields, or ripened grapes glowing in ruddy clusters. "A hundredfold more in this life" is realized by them, not because giving to God is a good investment, and the surest way of making money, but because what "a righteous man hath" is a hundred times sweeter and better, when given to God, than when stolen from him and used for self, "and in the world to come, life everlasting," which, though it is always "the gift of God," is yet bestowed in measure proportioned to the faithfulness of our stewardship here.

WORLD WIDE MISSIONS.

At the end of 1904 the CMS had on its roll 981 missionaries. Of these 572 are supplied with salaries wholly or in part without drawing on the general funds of the society; 101 of them having gone out wholly or in part at their own expense.

During 1904 more than 9,000 persons, more than 6,000 of whom were adults, were baptized in connection with the CMS mission in Uganda. There are now 18,484 pupils and 50,574 baptized Christians in the whole Uganda protectorate.

An interdenominational missionary society has been formed in Great Britain, called the United Sudan Mission. Its headquarters are at Sheffield, England, and its field is in North Nigeria near the Benue River, the first station being at Wase, 400 miles from the mouth of the Niger. Four missionaries were sent out in 1904 and two more (friends from Ohio) have lately joined the mission.

One thousand Chinese Bibles and Testaments have been distributed this year among the post office clerks in China. Each volume was separately addressed, with a personal letter from the members of the International Christian Association of Postal, Telephone, and Telegraph clerks. The books were distributed through the British and Foreign Bible Society, which paid one-half of the cost of the gift.

Branches of the China Inland Mission which have existed for some time—one in Toronto and one in Philadelphia—have now been incorporated as permanent institutions. These two centres of the mission are conducted on the established principle of relying on prayer for the supply of temporal wants without direct solicitations of funds. So far they have found that needed funds come in, not by chance, but in daily answer to prayer.

In 1833 three white men from France appeared before the great chief Moshesh in Basutoland with a message about a Saviour and a Gospel. The chief compared their message to an egg and said he would wait for it to hatch before forming an opinion. The egg has hatched. After seventy years there are in connection with the Paris Mission in Basutoland 27 missionaries and 425 native workers, with 22,356 professed Christians, of whom 14,950 are communicants. In the year 1903-'4 these Basuto Christians gave nearly \$20,000 for home and foreign missions. That is to say, they supported all of the 197 out-stations of the Paris Basuto Mission, and besides this they sent \$400 to the Mission in Basutoland on the Zambesi.

THE DOMINION PRESBYTERIAN.

A CHURCH IN THE HOUSE.

In a sermon "concerning family religion," preached by the celebrated Matthew Henry, at London, England, on Sunday, April 16, 1704, is found the following remarkable passage, which will be particularly interesting now that renewed attention is being directed to this important subject. After the usual introduction, the preacher proceeded thus:

The lesson then which I would recommend to you from this text ("With the church that is in their house," 1 Cor. 16:19), is this: That the families of Christians should be little churches, or thus, that wherever we have a house, God should have a church in it.

Unhappy contests there have been, and still are, among wise and good men about the constitution, order and government of churches. God by his grace heal these breaches; lead us into all truth and dispose our minds to love and peace; that while we endeavor herein to walk according to the light God has given us, we may charitably believe that others do so, too; longing to be there where we shall all be of one mind.

But I am now speaking of churches concerning which there is no controversy. All agree that masters of families who profess religion, and the fear of God themselves, should, according to the talent they are intrusted with, maintain and keep up religion and the fear of God in their families, as those who must give account; and that families, as such, should contribute to the support of Christianity in a nation, whose honor and happiness it is to be a Christian nation. As nature makes families little kingdoms, so grace makes families little churches, and those were the primitive churches of the Old Testament, before men began to call upon the name of the Lord in solemn assemblies, and the sons of God came together to present themselves before him.

Not that I would have these family churches set up and kept up in competition with, much less in contradiction, to public religious assemblies, which ought always to have the preference: "The Lord loves the gates of Zion more than all the dwellings of Jacob" (Ps. 87:2), and so must we; and must not forsake the assembling of ourselves together, under color of exhorting one another daily at home. Far be it from us to offer anything that may countenance the invading of the office of the ministry, or laying it in common, and the unsurpassing or superseding of the administration of sacraments. No, but these family churches—which are but figuratively so—must be erected and maintained in subordination to those more sacred and solemn establishments.

Let those who are setting out in the world then set up a church in their house at first, and not defer it. Plead not youth and bashfulness, if you have confidence enough to rule a family, I hope you have confidence enough to pray with a family.

Let those who have a church in their house, be very careful to adorn and beautify it in their conversation. If you pray in your families, and read the Scriptures, and sing psalms, and yet are passionate and forward with your relatives, quarrelsome and contentious with your neighbors, unjust and deceitful in your dealings, or allow yourselves in any other sinful way, you pull down with one hand what you build up with the other. "Be not deceived, God is not mocked."

Are your houses on earth then God's houses? Are they dedicated to him, and employed for him? If so, he of good comfort, his home in heaven shall be yours shortly: For in my Father's house there are many mansions; and there is one, you may be sure for each of you, who thus "by patient continuance in well-doing seek for glory, honor and immortality."

To the church that is in thy house—Amen.

CALVINISM IN PRAYER.

In dealing with the problem of prayer, a good Methodist bishop puts one phase of the subject thus: "God can turn the hearts of men even as the rivers of water are turned, but he never turns rivers back to the fountain from which they spring; the rather he turns them by placing a hill here, a mountain there, and a far-reaching ridge yonder, and so he contrains the course of the mightiest streams. He will not destroy the free agency of any soul, but he will build up obstacles on the right hand and on the left hand so that it becomes a matter of extreme difficulty for even the most self-willed person to have his own way." But why not at once say that God is almighty and sovereign, nor yet "is violence offered to the will of the creatures, nor is liberty or contingency of second causes taken away, but rather established," as the Confession of Faith puts the matter? The truth is that the fundamental principles of Calvinism are imbedded in the doctrine of prayer. The Arminian who is most consistent in his expressions of doctrines to his fellow men gives it all up when he comes reverently, trustingly, under sincere conviction of sin and misery, to his knees.—South West Presbyterian.

SUPPLICATION.

Father,

I'm sailing blindly o'er life's billowy sea;

Hoarse roar the waves around me and the spray.

Of sorrow mingles with Hope's feeble ray;

Helpless and weary, come I unto thee, Craving thy blessing; guide thou me.

Vainly,

I've fought against life's passing clouds, Surcharged with thunderings deep and loud,

Their angry lightning flash has cut my inmost soul;

Father, the wound thy piercing eye can see,

Smile thou in pity, guide thou me.

Forgive

Me, that my life's so illy, vainly spent; That oft within my heart the waves of discontent

Are surging; wilt thou let some ray From heaven's pure sun serenely full on me?

Humbly I ask it, guide thou me.

Cold earth

Ere long will clasp me to her matron breast;

The grave, I'll love it, for it proffers rest, Sweetly the flow'ret bloometh where the unconscious lie;

And just beyond the death-chilled stream I see

Sweet home; there, Father, guide thou me.

Aye, guide!

I need the presence in life's every hour, Help me withstand temptation's fearful power;

My roving thoughts I'd yield to thy control;

Unworthy though of thy kind care I be, Yet One is worthy—guide thou me.

Herald and Presbyter: One should learn not to be too greatly cast down by the trials that come to him. He who faints in the day of adversity shows that not only his strength is small, but that his faith is weak. God permits him to be tried for his own good in the way of wholesome discipline, and he should learn to be easy in mind and heart in the path that is marked out for him in divine love.

Presbyterian Witness: The religious instruction of our people, young and old, devolves upon the Home and the Church—upon the pulpit, the Sabbath School, the parents at their homes, the classes for instruction that are organized by parents and other faithful officers and members of the church. In this direction lie duty and eternal hope.

BLESSINGS OF LIFE-RELATIVE.

A dollar is one hundred cents no matter who owns it or what the circumstances of the owner. But a dollar may mean far more to one man than to another. If I were buying a farm it would not go far; but if I were starving it would supply all my wants. To the man who counts his wealth by millions a dollar is nothing; but to the man who has nothing a dollar may mean everything. The blessings of life are, after all, largely relative. They are estimated by our needs. And the man who has everything that heart can wish rarely appreciates the blessings of God as he should. The sense of need stimulates no spirit of gratitude commensurate with the good he has received. Surfeited with blessings he loses the consciousness of the divine favor. The family altar and the day of Thanksgiving are not much patronized among the mighty. Ingratitude to God is often greatest in those who have the most cause for thanksgiving.—United Presbyterian.

PRAYER.

Righteous art Thou, O Lord. Thou art so known to the host of heaven, where all are righteous. Thou art so known on the earth, where all are sinners, far gone from original righteousness. To all men Thou hast given some talent, some power of usefulness, and Thou hast made this power, whether great or small, the measure of their duty. Help us, we beseech Thee, to see clearly what our talent really is—the means of honoring Thee which Thou hast entrusted to us really are. Make us honest and wise in seeking to know this. Sad, O Lord, are the disclosures which come before us as we so do. How much that we might have been have we failed to be! How much that we might have done have we failed to do! How much there has been in our heart and in our ways contrary to Thy will, and which we should have known how to put away from us. Truly we have left undone much that we should have done, and have done much that we ought not to have done. We are before Thee as those who have offended against law, and made light of the Gospel.

HOLD SUCH IN HONOR

Epaphroditus was a good man on a good mission. The Philippines sent him to Rome with a gift to Paul. It was a long and perilous journey. He was the representative of a despised faith to a man who was himself preaching a gospel for which the world cared little. But he did his duty, and he fell sick because of it; sick in a strange land, among a despised people; sick for righteousness sake, the glory of God and the good of his faithful servant. "Indeed he was sick, nigh unto death," writes his old friend to those who sent him. Paul asks the friends back in his home church to hold him and all such in honor. "Because for the work of Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me." He was one of that noble band of choice spirits who have given their services ungrudgingly for the good of others and have lost their health because of it. They counted not their lives too dear to be given to the service of the Master. "Hold such in honor," said this magnificent friend of all humanity. It is the duty of the Church to hold in highest esteem the men and women who have been enfeebled because of their abundant labors for others. There is many a minister laid aside because of his fidelity to the cause of Jesus Christ; who gave his life for the church at a beggarly remuneration and, in his old days, finds himself in want. A thankful church should not be unmindful of such fidelity or fail to see that the lives of such are made comfortable. "Receive them therefore in the Lord with all gladness, and hold such in reputation."—United Presbyterian.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, DEC. 6, 1905.

Rev. Dr. Bryce, of Winnipeg, has received from Lord Strathcona a cheque for \$5,000, being the second installment of the \$20,000 donated by his Lordship to the University of Manitoba.

The American Presbyterian Board of Missions has decided not to lodge a claim against the Chinese government for indemnity on account of the murder by natives of five missionaries at Lien Chow recently.

The Rev. Dr. Mackie, of St. Andrew's church, Kingston, hit the nail square on the head when he alluded to the Orthodox Greek church of Russia as "A Scum Pagan Christian Church." That's just what it is. A large Pagan body with a thin veneer of Christianity.

In his recent sermon before the Ottawa St. Andrew's Society, referring to Mr. Borden's statement that party government is a necessity, Rev. Wm. McIntosh very properly said that while this may be true, there is no necessity for the acrimony and bitterness frequently introduced in modern politics.

The union committee of the Presbyterian, Congregational and Methodist churches to discuss the proposed movement toward having these denominations unite, will meet in Toronto, December 20th. So far as at present known Rev. Dr. Armstrong, Rev. J. Tallman Pitcher and Rev. W. McIntosh will be the Ottawa representatives in attendance.

An article on "Church Problems," by Rev. R. G. MacBeth, of Paris, should have careful perusal. It contains many mighty suggestions, some of which if adopted, would undoubtedly result in the more effective carrying on of the Churches' work in its various departments.

Rev. J. W. Pedley, Secretary of the Canadian jubilee fund in connection with the Congregational churches, states that by the end of December the debts of all the churches east of Toronto would be paid off. Our Congregational friends are to be congratulated on this happy result of the well directed efforts of their agent.

CHRISTIAN MANLINESS.

Football fatalities have of late so much increased in number that the game is being recognized not only as a dangerous but brutal pastime. In strenuous games risks must be taken, of course, but the charge is made, and evidently with reason, that the modern game of football includes the tactics of physically injuring with intention those on the opposite side. A recent cartoon depicts Nero, with thumb turned down as the signal to continue; a group of brutal footballers in a murderous scrimmage; with Nero saying, "No more of these tame gladiatorial fights. Football is the thing." Is enough being done to inculcate among boys, in their sports, magnanimity, and the true manliness of gentleness and fair play?

A NOTABLE NEWSPAPER

So the "Montreal Witness" is celebrating its "Diamond Jubilee. Sixty years is a considerable span in the life of a newspaper. Not many publications could say, like "The Witness," that during nearly three quarters of a century not a line has been printed, not an advertisement inserted, which could do moral harm to man, woman or child. When one reads some daily newspapers, and observes the amount of sensation, froth and foam, needless details of crime and vile advertisements, with which their columns are filled one cannot but be thankful for the wholesome sixty years of the existence of the "Montreal Witness."

Rev. Dr. Mulligan, the popular pastor of Old St. Andrew's, Toronto, does not appear to favor the proposed union of the churches. In a recent sermon he is reported as saying the talk about church union had amounted to a craze. In the Middle Ages, when such a state existed, the church was practically dead, and such a condition must eventually result if the present day saw such a union. It amounted to nothing less than a trust and could be compared with the trusts in the business world. Individual spiritual life would become just about extinct, the hotbeds would gather, and a general cleansing would have to be instituted."

The library of Knox College has been enriched by a valuable copy of the Codex aticunum, presented to it by his Honor the Lieutenant-Governor, who has been for many years connected with the college. The famous New Testament Manuscript, or Codex aticunum, is one of the treasures of the Vatican Library, and by the kindness of the Supreme Pontiff one hundred copies of it have lately been reproduced by photography. One of these copies was obtained from the Holy See by the Lieutenant-Governor. The Knox College library was already indebted to the same generous donor for copies of the Sinaitic and Alexandrine manuscripts, and of the Codex Bezae.

Attention has frequently been called to the extraordinary migration of United States farmers from Oregon, Washington, Dakota, and Montana into our northern west, which has taken place within the past two years, and no satisfactory explanation thereof has hitherto been offered. There has just appeared, however, in the Winnipeg "Free Press," a statement from the pen of one of the farmers, which throws some suggestive light on the situation. "Size up all our reasons for coming to Western Canada," he says, "and they amount to one. We wanted to make money, to get better off, to give our families a chance, and to have quiet times. We found good laws here, and we found them well enforced. We found a general spirit of law-abiding that suits most of us well. The most of us have settled down to stay, whatever our notions might have been at first: generally we have been naturalised." Rather complimentary on the whole, to the influences which surround settlers in our great west.

SHOULD BE STOPPED.

Some time ago a statement was published in these columns showing the proportions in which spirituous liquors were found in many of the patent medicines found on shelves of druggists, the proportion of liquor in some cases running as high as 70 per cent.—that is, while being called medicines they are really intoxicating liquors. Now it is intimated that Commissioner Yerkes of the Internal Revenue Bureau at Washington is taking steps to compel the manufacturers and vendors of these largely alcoholised proprietary medicines to pay licenses as liquor dealers. Legislation by Congress will probably be necessary to enable the enforcement of such a regulation, and already members of Congress are looking into the question, and as the manufacturers of these medicines propose to fight the commissioner, a lively time may be expected.

By the way, would it not be a wise thing for Inland Revenue Minister Broder to look into this question in the interest of Canadians. It is surely an outrageous thing that under guise of medicine conscienceless men should be enabled to carry on what is practically a traffic in intoxicating liquors. Druggists who understand what an awful curse the liquor traffic is, should promptly clean such dangerous compounds off their shelves. No respectable citizen of any community should have ought to do with so deceptive and reprehensible a business—the business of selling bottles of stuff that contain precious little medicine and a very large amount of whiskey.

In discussing the local option of which has been introduced into the Legislature of New South Wales, the Premier, Mr. Carruthers, took strong ground against the demand for compensation, declaring that he would never admit the principle, even if he had to die on the threshold of the last public house in opposing it. The Sydney Bulletin, the most independent and outspoken of the Australian papers, supports the Premier. It points out that an hotel license is a permit to sell drink, under certain conditions, for a year, and it has not, and never has been, anything more than that "The private landlord, however often he may have renewed the tenant's annual lease, holds himself under no obligation to continue it, and even if his refusal to renew wrecks the tenant's business, he pays no compensation. If it were not for the tendency to regard the state as an institution which every body has a right to swindle, the idea that it is bound to pay compensation would probably never have arisen."

Speaking of the work of Indian missions in western Canada, R. P. MacKay, who returned recently from a tour of inspection, in an article in the December issue of "Foreign Missionary Tidings," points out the success of the colony system, such as at File Hills, where the land is surveyed into small farms and the young men are encouraged to settle each on his own farm and establish a home he can call his own. In the colony on File Hills Reserve there are seventeen such homes established, and it has so far stimulated farming that on the whole reserve it was estimated that probably 90,000 bushels of grain would be harvested, whereas a few years ago there were probably not more than 1,500 or 2,000 bushels of grain in the reserve. The older Indians are slowly adopting farm life, but it is interesting to find the farmers boasting about what their boys are doing in the colony. The manner of life has so much improved in some of the villages through the influence of the boarding schools that they can scarcely be recognized as the same villages. These schools are able to do all that is necessary to fit the young Indians for successful cultivation of the land.

If yesterday has been squandered, one chance remains: we still have today.

THE SPOILS SYSTEM.

The topic of the hour in Ontario is the principles involved in the recent dismissal by the Ontario government of three Toronto license inspectors against whom nothing of a derogatory character has been alleged. The theory in the United States is that "to the victors belong the spoils," accordingly, when the opposing party comes in, all office holders are turned out, and friends of the incoming party appointed in their stead. The result has been demoralizing and corrupting in the extreme, taking away all incentive from officials except that of "making hay while the sun shines." It is to be hoped public opinion in Canada will energetically stamp out all attempts to introduce this baneful system into our Dominion or Provincial politics.

NOTES ON YOUNG PEOPLE'S SOCIETIES.

The work of organizing societies is going forward in a satisfactory way. Societies have recently been formed in Claude, Ont., Opher, Ont., Prescott, Hanover, Ont., Cooke's Church, Kingston, Forest, Ont., St. Andrew's, New Westminster, B.C., Hyde Park, Ont., and Almedosa, Man.

The Presbytery of Westminster will devote one hour at its next meeting to a consideration of the work of societies. Rev. J. S. Henderson, of New Westminster, convener of the committee in the Synod of British Columbia and Alberta, has written to all the presbytery conveners urging them to try to secure at least an hour in which to discuss the work of the young people in their respective presbyteries. Could an hour be set apart to consider a more worthy subject?

The Orangeville Presbyterian Union had a most successful convention recently in Caledon. To Rev. H. Matheson, the energetic convener, is due great credit for the pains he took in making preparation for it. Usually conventions are successful in proportion to the time and thought spent upon preparing for them.

The Rev. J. G. Stephens, of Broadview, Sask., convened the Presbytery of Qu'Appelle, and Rev. Messrs. J. Little, Ellisboro, J. Leishman, Fleming, and R. McMillan, Earlwood, have been appointed to visit congregations within the bounds of that Presbytery with a view to forming societies. This is a movement in the right direction, and good results should flow from it.

A copy of the Manual for 1906 has recently been sent to every pastor whose name and address appear in the assembly blue-book. If any minister failed to receive a copy he may have one on application. It is believed that the Manual for 1906 will be more helpful than any of its predecessors.

The article in the Manual dealing with organizing and maintaining a society, written by Rev. W. R. McIntosh, of Elora, will be printed in leaflet form for general circulation. Copies will be sent free to those who apply for them.

W. S. MacTAVISH,

Convener Assembly's Committee.
103 Lower Union St., Kingston, Ont.

A farmer in northern India lost his crops through drought; he was starving, and, moreover, he was attacked by leprosy. He lost heart, left his little bit of land, and became a beggar. Wandering into Allahabad he was taken to a leper asylum. There he heard for the first time of Jesus Christ, began to read the Bible, and found in it supply for a long list of needs. The British and Foreign Bible Society has now received from this broken down, leprous farmer a thank offering of four rupees (\$1.20), which the man saved for the purpose, steadfastly followed through months, by eating a part only of each day's ration.

Wisdom is sometimes found at the end of a wasted career. The prodigal found it among the swine in a far country.

DEATH OF DR. MACKAY.

In the passing away of Rev. W. A. Mackay, M.A., D.D., the church loses a faithful and able minister; the country an enlightened and public-spirited citizen. His illness had been of long continuance, and the end was not unexpected.

Rev. Dr. MacKay was born in West Zorra in the year 1812, and thus might have expected to enjoy many more years of health, being only 63 years of age. He worshipped as a boy in Chalmers' Church where he has figured so long and so prominently. He received his primary education at the public school of his district, and at the Woodstock Grammar School, under the late Principal Strachan, and in 1867, when he was 24 years of age, he graduated with first class honors from the University of Toronto, after which he took a course of three years study at Knox College.

On December 30, 1870, Dr. MacKay was ordained as a minister of the Presbyterian Church, and in the same year he was inducted into the charge of Cheltenham and Mt. Pleasant, in the Toronto Presbytery. About three years afterwards he was called to Baltimore and Cold Springs in the Coburg district.

On May 7th, 1879, he was inducted into the pastorate of Chalmers Church, Woodstock, succeeding Rev. Dr. McTavish, whose death recently took place at Inverness, Scotland. That Rev. Dr. MacKay's work in Woodstock met with marked and unusual success is shown by the large increase in the number of members of his church. When he came here the church had only 192 members, now the roll contains the names of considerably over 400.

Between the pastor and his people the most friendly and intimate relations always existed. He took a deep and kindly interest in the affairs of each and every member of his church and congregation, and they in their turn respected and loved him. To the last his thoughts dwelt with his beloved people, as is shown in the following words from his letter of resignation:

"I can only in this feeble way adjure you my beloved friends, young and aged, not to forget the words which I speak unto you while I was with you. Ministers may come and go, but the ever blessed Savior abideth the same, unchanged and unchangeable. Hear ye Him." The subject of Dr. MacKay's last sermon to his people was "John Knox."

Despite the labor which Dr. MacKay put into his work in Woodstock, he found time to engage in other work, which spread his name from one end of the province to the other, and far beyond. For many years he was one of the leaders of the work in the interests of temperance and prohibition, and for twenty years was president of the Oxford Prohibition Association, resigning two years ago owing to failing health. For several years he was also President of the Dominion Alliance and his efficient and energetic work on behalf of the worthy cause, both by writing and lecturing resulted in his name as an advocate of great moral reform becoming almost a household word in the province.

As an author Dr. MacKay attained considerable success. His two books, "Pioneer Life in Zorra," telling of the life and struggles of Zorra's sturdy pioneers, and "Zorra Boys at Home and Abroad," which sketches the lives of a few of Zorra boys who have achieved notable success in life, are to be found in very many Oxford homes, and are indeed to be found wherever Oxford's Zorras are known.

The late Dr. MacKay was a prolific writer, several of his theological works have attained much prominence. In 1893 the senate of the Presbyterian church at Montreal conferred on him the degree of Doctor of Divinity "in recognition," as was said at the time. "of the scholar-

ship evinced in works and services to the church."

A family of three sons and four daughters survive. The daughters are Mrs. (Rev. Dr.) McTavish of Kingston; Mrs. H. G. Doyle and Mrs. D. Charles Couits of Woodstock, and Miss Emma MacKay at home. Mrs. W. G. Murray, another daughter, was killed in a street car accident at Herkimer, N.Y., about a year ago. The sons are: John F. MacKay, business manager of the Toronto Globe; Robert G. MacKay, of the Chatham News and William D. MacKay of the Woodstock branch of the Traders Bank. Four children died in infancy.

LITERARY NOTES.

"The Gist of the Lesson for 1906," by R. A. Torrey; Fleming H. Revell Company—This vest pocket booklet gives in concise form a useful commentary on the International Bible Lessons for the coming year. We can heartily recommend it as evangelical and practical. May be had from the Upper Canada Tract Society, Toronto. Price, 25 cts.

"The Christian Endeavor Manual," by J. R. Miller and Amos Wells; the Westminster Press, Philadelphia—Besides "Topic Thoughts" for all the meetings of the year, there are in this Manual a great many practical suggestions for Christian Endeavor work. All these helps will be found most useful as well as timely.

"The Westminster Teacher Training Course," edited by J. R. Miller, D. D., Philadelphia; the Westminster Press—Of this little work the editor says: "The course has been prepared with much care. It is believed it will guide teachers in obtaining a wider knowledge of the Bible, of the nature of their work, and of the best methods of teaching." Representatives of the various Presbyterian churches in the United States aided in the preparation of this volume, and it is not too much to say that any one making a study of the results furnished by their labors can not help being greatly benefited.

"The Presbyterian Y. P. S. Manual" for 1906 is a valuable publication which should be in the hands of every member of our Y. P. societies. Dr. MacTavish, in the preparation of this "help," has done his work with ability and discretion, and this will at once be seen on glancing over the pages. The table of contents indicates the scope of the Manual: Young People's Societies and Recommendations of General Assembly, Presbyterian Union, Organizing and Maintaining a Society, Model Constitution of Presbyterian Guild, Y. P. S. C. E. Topics and Daily Readings, Literary Studies, and half a dozen other important subjects, all dealt with in a brief, but satisfactory manner. The Manual may be ordered from Rev. Dr. MacTavish, Kingston, Ont. Price, 5 cents each; 40 cents per dozen.

In that charming new book, "St. Cuthbert's," says the Southwestern Presbyterian, is this most striking paragraph: "The wonder of the reverent and the sneer of the scornful have alike been prompted by the preaching of a candidate. Something strange and incongruous seems to pertain to the performance of a man whose acknowledged purpose is the dual one of winning alike the souls and the smiles of men. He seeks, as all preachers are supposed to do, the uplift of his hearers' souls, while his very appearance is a pledge of his desire to so commend himself as to be their favorite and their choice. Much hath been written, and more hath been said, of the humiliation to which he must submit who occupies a vacant pulpit as the applicant for a vacant kirk."

STORIES
POETRY

The Inglebrook

SKETCHES
TRAVEL

THE HUMAN CLOCK.

One day an old Kentucky clock tinker leaned his head back against a shelf to take a minute's rest and fell asleep. His tools lay idle on his table. A fly lit now and then on his nose and made it twitch. He breathed as steadily, though not so rapidly, as the clocks on his shelves ticked and ticked.

Now and then one of them struck—as much as to say: "Wake up, old man; or you will never earn bread for your children sleeping like that." But nothing disturbed the old clock mender.

A tall mountaineer entered the store. His step was heavy, but did not waken the sleeper.

"Bud," he said in a slow, sleepy voice.

The clock tinker woke, but not with a start. No village merchant in Kentucky ever woke with a start!

"Eh," he murmured.

"This yere clock is broke. Kin you mend it?" asked the countryman.

He laid two hands down on the counter.

"Them's the hands. Where's the clock?"

"There's ain't nothin' the matter with the clock! The hands go wrong. The trouble is with them. I left the clock to home."

"Go back and get it," said the clock tinker.

Now, this foolish idea of that mountain man was exactly like a notion of little Bill's! Coming out of the pantry one day, with his hands all covered with jelly he said to his mother, "I didn't do it! My tongue felt all kind of hungry-like; my legs sort of climbed onto a chair, and my hands just opened that jelly jar and took some out, all of their own selves!"

Listen, little Bill, and you, great big, long-legged, stoop-shouldered, old mountaineer who ought to know better—the trouble isn't with the hands; it's with the works; mainspring in your case, old man, and with the "hidden man in your heart," little Bill!

Man is a human clock and is made to keep God's time. You see what I mean. We are not made to think our own thoughts and to work our own will, but the will of God who made us. In that way we are like all other clocks. You have often been in stores where half a hundred clocks are ticking and striking, each on its own hook. It is one o'clock by these, two by those and four by others. Some say it is six o'clock and some eight and some ten.

Now, were those clocks made to give time to the sun, or to take it?

Those clocks, no matter whether made of wood or brass or gold, are made to tick and strike with the sun. All their hurrying and skurrying and ticking and tocking and striking and sounding alarms, if they were not keeping step with the sun, just show that they are no good in the world, and the louder they tick and tock and strike the more harm they do.

It is just the same with the flowers in the field, the beasts in the forest, the birds in the air, the fish in the sea. They are to come and go, to live and die, to labor and rest, in time with Nature and her God. The birds must fly South (not North) before the snow falls. Bats and owls must feed at night, and doves and larks by day. Suppose cucumbers should insist on being peaches, and horses should determine to sit in the laps of their mistresses like poodle dogs! No, this will never do. There is a great central Mind and Will, and the business of everything is to keep step with it.

It is so with you little folks and with us big ones too. What right have I to think and act as I please—if I do not think God's thoughts and do God's will. Just as much right as those clocks have to "go as they please." How many such foolish human clocks there are! Men and boys, women and girls, think it smart to say, "I've got a right to think as I please; to do as I please." So have the clocks. And it is as silly in you as in them.

What's the trouble with all these "smart Alecks" you see smoking cigarettes, swearing and telling filthy stories? "We guess we know what to do, as well as God does," is about what they think. Now, let me tell you that if you do not time your thoughts and acts to the will of God, you are as silly as a clock trying to change the hours by hammering on its bell and screaming that it is light when it is only three o'clock in the morning!

Now comes a second point, the one that I hinted at. The trouble with all poor clocks and bad men, is with the works and not the hands, the inside and not the outside.

The two most important things in a clock are the mainspring and the pendulum. I want to show you that there is a mainspring in you all, and that the worst trouble that can happen to you is to have that wrong.

The mainsprings of life are the desires of the heart. Sometimes we call them appetites or wants. They keep us moving. If we desired nothing you would do nothing. What you want, something in your nature makes you try to get. So, as the mainspring in the clock drives and drives the wheels, these appetites keep driving and driving men. "I want my dinner; I want a new suit of clothes; I want to go swimming; I want to see Buffalo Bill; I want to be a man." These are the passions that keep little Bill hustling and tussling while he is a boy, and others come after them to keep him hustling and tussling when a man. Now if he obeys these drivers and they are wrong, everything in the boy's life must be wrong. If little Bill wants to fight and steal and lie and smoke and drink, the whole Bill—body, soul and spirit—will keep time to those wicked appetites.

I want to show you in the second place, that there is a pendulum and regulator in you all, to keep your appetites and passions from unwinding too fast and breaking the clock to pieces. It is the slow, steady beat of the pendulum, moving a couple of teeth that bite into the cogs of a wheel, that keeps the mainspring from unwinding in a minute. Your pendulum is your conscience. Its steady beat keeps you from going too fast or slow.

You have seen your father "regulate" the clock. There is a little nut on the end of the pendulum that he tightens or loosens to make the beat longer or shorter. And he has to do that for you. Some fathers try to do it with a shingle. It has to be done for you while you are young. We must get you to running right. We must time you to the will of God. If we get you started right your conscience will keep you ticking and striking to His holy will. And what in the world would you do without this pendulum of the conscience? What wrecks you would make of yourselves!

It is a good thing to have a smooth dial with plain figures and handsome hand revolving in front of it. But what good would the clock be without the mainspring wheels and pendulum? Was there ever such a dunce as the old Kentuckian who thought there was nothing the matter with the clock and that the trouble was with the hands?

This know about clocks and men—that if the works of the clock or the man are out of order, they ought to be repaired. Repaired? Ah, but can they be repaired? All men agree that there are jewelers who can repair clocks, but how few believe that there is a great Jeweler who can repair men! But I am one who does. I do believe with all my heart that if any of you little children have a bad heart or a weak conscience that you can get them repaired. And the One who can repair you is the One who made you—God. Ask Him to help you. Ask Him to make you a better boy and girl.—Chas. Frederick Goss, D.D., in Congregationalist and Christian World.

LOVE IMMORTAL.

When the last day is ended,

And the nights are through,

When the last sun is buried,

In its grave of blue;

When the stars are snuffed like candles,

And the seas no longer fret;

When the winds unlearn their cunning,

And the storms forgo;

When the last lip is palsied,

And the last prayer said;

Love shall reign immortal

While the worlds lie dead!

A COMPETITION FOR THINKERS.

The recent use of names foreign to Canada by large corporations whose interests are essentially Canadian has brought about much adverse criticism, not only in Canadian newspapers, but journals published in other countries, and to eliminate this omission and to over-rule any objection of this nature, the Grand Trunk Pacific are giving the people of Canada an opportunity to offer suggestions and submit names for the Pacific Coast City that will grow up at the terminus of the new Transcontinental Railway. With this end in view they have decided to offer a prize of \$250.00 cash for a name that will be in every way appropriate and suitable. This will give any one an opportunity of putting on their "thinking cap," and competing in an open contest to decide the name, incidentally receiving this handsome prize, and the honor of naming a city whose birth means the evolution of a new era in Canada's twentieth century prosperity. The only conditions governing the contest are as follows:

Name not to be more than three syllables or contain more than ten letters and to be purely Canadian, preferably significant of British Columbia, and not to conflict with other names of towns or post offices now existing in Canada.

Use paper not larger than eight by ten inches, and write in ink on one side of the paper only.

Each competitor allowed to submit three names, on separate sheets, one name to appear on each sheet.

Accompanying each name, a short article of not less than fifty words, nor more than three hundred words, explanatory of the title.

Name of competitor, with full Post Office address, to be signed at bottom of sheet.

Names to be forwarded addressed, Pacific Coast Terminus Contest, Grand Trunk Pacific Railway, Montreal, Canada.

Competition will close at noon, December fifteenth, nineteen hundred and five.

As soon as competition has been decided and name chosen, the name of successful competitor will be announced through the columns of the daily newspapers.

In case the name chosen has been selected by more than one competitor, then the explanatory articles will be judged on their merits, and decision rendered accordingly.

DOLLY AND THE FAIRY.

One day Dame Nancy was making some cakes for tea, and because two or three little friends were coming in to play with Dolly that afternoon she wanted to make them extra nice. She called out to Dolly to put on her hat and go to Perkins for some peel and sugar.

"Oh, bother," said Dolly. "I can't; I'm busy."

"You will go," answered her mother quietly but firmly, "or else I shall be cross with you, and Dolly knew she meant it, so she got up sulkily, took the piece of paper with directions, and slowly walked out of the door; but instead of going to the shop she turned out of the main street went up into the woods, and remained there until nearly four o'clock, when she came back just as her little friends arrived to play with her. Now, as you may wonder why, being so naughty, Dame Nancy let her have her little friends, I will tell you the reason. Whilst Dolly was walking about the house, rude and sulky, a little fairy happened to fly in through the open window, expecting to find nothing but cheerfulness and merriment in such a nice cottage with so kindly and busy a housewife. Imagine, then, her great surprise on seeing this little girl, who was only about six years old, come into the kitchen with so bad-tempered a face that the fairy looked into the milk jug to see if the contents had not turned sour. She followed Dolly until it was evident she was not going to the grocer's shop at all. The fairy then flew back to Dame Nancy, and putting an acorn on the table waved her wand over it and turned it into the sugar and peel.

"Ah, that's a good girl," cried the mother, surprised at Dolly's unexpected speedy return, "see what a help you can be when you like."

"It wasn't your little girl that brought you the things," said a soft voice "it was I. Your little girl has gone up to the woods."

Dame Nancy looked about for some time unable to see who it was that spoke. "Here I am," said the fairy, "on the top of the flour tub." But even then the dame had to put on her spectacles to see her. At last she succeeded, and the two had a good talk about Dolly and her naughty ways.

"Let the children come all the same, and I'll do the rest," said the fairy.

And so the children came, and when Dolly returned she was surprised that she was not sent to bed; on the contrary, her mother met her smiling, telling her to change her frock quickly and make herself look nice and clean, which she did, and they all had a good romp until tea-time. You never saw such a tea as they were called in to partake of, all sorts of cakes and biscuits jam, and fruits—and I don't know what else, for the fairy had supplied them on purpose, so that Dolly's eyes danced with delight, for though she found it too much trouble to help make the cakes, she liked them well enough when made, and she was soon settled with two nice cakes, all sugar on the top, in front of her, but what was her surprise, when on going to put the cake into her mouth she suddenly found it would not open, and yet the moment she put the cake down and did not want to eat, her teeth parted easily. Perplexed and frightened she was about to cry out when she heard a little voice whisper in her ear, "Little girls that won't help mamma cannot expect to eat nice things." At this her conscience pricked her so much that she did not say a word, and both the cakes disappeared as if she had eaten them, so no one knew what was going on except Dame Nancy, who saw and heard everything, but took no notice as she had been told. This went on all the time. Dolly saw beautiful apples, grapes and biscuits come on to her plate, yet the moment she tried to eat her mouth refused to open. The next day at breakfast it was just the same, the only thing that her teeth allowed her to eat being dry bread. At the end of two

days she was unable to bear it any longer, and she told her mamma what was happening to her, and her mother took the opportunity to ask her to be a better girl. After that Dolly never refused to do anything her mother wished her to do, and she even performed many little things without being asked.

THE CHESTNUT BAR.

The wind cried aloud to the chestnut bur,

"Open, come open to me!"

And he blew with his might

Till the bur shook with fright.

But never a bit opened she.

Then the sun smiled down on the little green bur,

"Please open," he coaxed, "to me!"

And she shone so warm

That the bur in alarm

Hid under the leaves of the tree.

Jack Frost came hurrying down the hill.

"Ho, ho, ha, ha!" laughed he,

And the bur laughed back

Till her brown sides cracked,

And then out fell the chestnuts three,

Christine H. Hamilton, in Youth's Companion.

INFORMATION.

Hallpence and lardings were introduced in 1066.

No less than 225,000 persons live in furnished lodgings in Paris.

Cincoy has none of the constituents of coffee, and its sole use is as an anaesthetic. The extent to which it is used is without doubt destroying the coffee trade of the country, for people might as well drink decoctions of charred wood as the bulk of the so-called coffee mixtures offered to them. No wonder that the consumption of the "fragrant berry" is rapidly declining in this country. It has been said that even the purchase of the berries (supposed) underground does not protect the consumer against fraud.

The omnibuses in Brussels are fitted with letter boxes in which passengers or persons living along the road may deposit letters. The boxes are removed and emptied at the end of each journey.

In India a native visitor never takes his departure of his own accord. Etiquette requires the host to dismiss him, which he does in the politest way possible, not by saying "Go," but by saying hospitably, "Pray come again; the sooner we see your face, the pleasanter it will be."

"To the bitter end" is a phrase of nautical origin. Admiral Smyth's "Sailor's World-Book" says that the bitter end is that part of the cable which is abaft the bits, and therefore within board when the ship rides at anchor. And when a chain or rope is paid out to the bitter end, no more remains to be let go.

If asked, "What animal makes itself heard farthest?" everyone would answer, and rightly, "The lion." It is not so well known that after the roar of the lion comes the hoot of the owl, or that while the cat can be heard ten times further off than a dog, the hare, with its awesome scream, can be heard far further off still.

The smallest bird of Europe is the gold-crested wren, and of America the humming-bird. The smallest quadruped in the world is the pigmy mouse of Siberia. One of the most diminutive plants is the Arctic raspberry, which is so small that a six-ounce phial will hold it, branches, leaves, and all.

A general impression prevails that a Creole must be a coloured person. As a matter of fact, anyone born in a West Indian colony is a Creole of that colony, whether he or she be English, Scotch, Irish, Chinese, Hindoo, or Portuguese in blood. If a Chinese boy, born in Trinidad or British Guiana, were asked if he was a Chinaman, he would promptly reply that he was a Creole of that colony.

SATURDAY NIGHTS.

A peculiar charm has ever attached to Saturday nights. Burns in his "Cotter's Saturday Night" has framed it in a sentiment which will be typical as long as our language lives.

The peaceful scene in the humble, but clean and happy home of the Scotch peasant, where the children gather around the fragal, but ample meal, and later engage in solemn praise and prayer unto the Giver of all good, can never be forgotten.

In its termination of the duties of the week, and its preparation for the coming Sabbath, it possesses a dual character.

One hardly knows whether it partakes more of the vanishing days of toil or of the anticipation of the day of holy rest to follow. It should be a time for the grateful review of the week, of appreciation of its blessings, as well as humiliation and repentance for its faults.

It should serve as a neutral territory between the life of toil during six days and the day of worship.

No business or social joys or cares should be allowed to pass by it to mar the Sabbath.

Much of the benefit of Sabbath observance will be found in the proper use of Saturday nights. If it is a suitable time to prepare our clothing and our bodies for the Sabbath, it will also be found helpful to use it as a time for the preparation of our minds and hearts for the high and heavenly privileges of God's day.

The Jews counted their Sabbath to commence with the sunset before. We do not suggest a similar estimate of the Christian Sabbath, but we believe it should have a good wide margin on the side towards life's exacting duties, and its often distracting pleasures.

In the reign of Edward the Sixth, Latimer mentions it as a proof of his father's prosperity that, though but a yeoman, he gave his daughters five pounds each for their portions.

Roger Bacon is said to have invented the magic lantern about the year 1260.

The British Museum Library increases at an average rate of one hundred volumes a day.

Cherish ideals as the traveler cherishes the north star, and keep the guiding light pure and bright and high above the horizon.—Newell Dwight Hillis.

— THE —

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CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Dr. F. W. McKinnon and Messrs. S. J. Jarvis, John Eagleson and Wm. Graham have been elected to the eldership in Knox church. Their ordination to this important office will take place on Sunday, 17th inst.

Last week the death by drowning of Rev. T. A. Nelson was noted in these columns. His funeral was largely attended. Interment was made in the Aylmer Road Cemetery, the funeral service being conducted by Rev. J. W. H. Milne and Rev. Dr. Bayne, of Pembroke, at the house, and Rev. Mr. Craig, of Aylmer, at the grave. Other ministers in attendance were Rev. Dr. Ramsay, Rev. Dr. Herridge and Rev. Mr. Ross, of Mervale.

On a recent evening Dr. Drummond, of Montreal, gave some of his "Habitant" readings before a considerable audience in St. Andrew's Church, Sunday School Hall. Sir Wilfrid Laurier presided over the gathering. The readings were on widely different subjects from the Doctor's weeks and given in his usual inimitable way. After the lecture a vote of thanks to Dr. Drummond and Sir Wilfrid Laurier was moved by Rev. Dr. Herridge seconded by Judge MacFavis.

The recent concert of the Golden Band of Erskine Church was an enjoyable affair. The pastor, Rev. A. E. Mitchell, presided, and announced the numbers of an attractive programme. The success of the evening was largely due to Mrs. W. Anderson, who is president of the band, and Mrs. Chapman and Miss Snedden, who assisted her. As a result of their efforts the foreign missions will receive \$36.50, the profits of last evening's entertainment. The members of the band, which is the strongest in Ottawa Presbytery, having seventy-five members on the roll, are to be congratulated upon the successful manner in which the evening passed off.

A pleasant and successful entertainment was that given last week by St. Mark's French church, assisted by the congregations of Erskine church and Zion church, Hull. There was a large attendance, the church, although every inch of standing room was occupied, being far too small to accommodate all that desired admission. A good programme was rendered with Rev. J. W. H. Milne in the choir. It consisted of selections by the choirs of Erskine and Zion churches; vocal solos, Miss Handyside, Miss M. Pattison, Miss Alice Floyd and Mr. H. C. Collins; a solo in French by Miss Richard, which was evidently much enjoyed by the singer's compatriots; violin solo, Miss McCaul, Hull; addresses on the French work by Rev. M. H. Scott, Hull, Rev. P. W. Anderson and Rev. A. E. Mitchell. The chairman then introduced to the audience the minister of St. Mark's, Rev. C. H. Vessot, late of Angers, Quebec. Mr. Vessot, who was very heartily received by the audience, delivered an interesting speech in good English. The receipts will amount to about \$75 or \$80. It is very gratifying to learn that the congregation is making progress under the ministry of Mr. Vessot who was only recently settled as pastor. Anniversary services will be conducted in St. Paul's Church next Sunday by Rev. John McKay, B.A., of Crescent Street church, Montreal, who will preach at both services. The anniversary social will be held in the following evening, when Mr. McKay will deliver an address.

In Japan the Young Men's Christian Association has 57 branches, 2,500 members, and upwards of 1,000 Japanese young men in Bible classes.

MONTREAL.

The American Presbyterian church was well filled on Monday evening, 20th ult., on the occasion of Rev. Dr. Johnston's lectures on "Scottish Heroes." He had some few weeks previous entertained the Caledonian Society with a most graphic address upon Sir Wm. Wallace, and many who had heard that lecture were present anxious for a continuation of the subject and they were not disappointed. Dr. Johnston began his address with a brief reference to Sir Wm. Wallace, and that exciting period, then went on to speak of John Knox and his troublous times. The characters were brought out so vividly that the audience was held spell-bound for upwards of an hour and were loud in their appreciation of the lecturer who covered in his theme the three great epoch-making periods in Scottish history, Wallace, Knox and the covenanting period. The lecture was under the auspices of the Young Men's Guild. Dr. Johnston certainly ranks as a lecturer with Punshon, Beecher, Wendell Phillips and other great speakers of the past.

WESTERN ONTARIO.

The only vacant charge in the Presbytery of Toronto now is that of the combined congregations of Hornby and Omagh.

Rev. G. B. McLennan, of Huntsville, spent a day at Brennan, and was rewarded by the capture of a fine doe.

On Sunday last Rev. Dr. Eakin, now a lecturer in University College, Toronto, preached his farewell sermon to St. Andrew's congregation, Guelph.

The young people of the South River Church intend having a social and distribution of Sunday school prizes on Friday evening, December 15th, when a good musical programme will be provided.

The Presbyterians of St. Matthew's Church, Woodlands, intend holding an entertainment and Christmas tree on Tuesday evening, Dec. 26. A good programme will be rendered.

Rev. Mr. McKay (uncle of the pioneer missionary, Rev. Hugh McKay), and Mrs. McKay, from Elphinstone, Man., were guests of the Rev. and Mrs. Morrison at Rosebank, Cedarville, last week.

Rev. R. S. Laidlaw, B. A., Belleville, will preach anniversary sermons in St. Paul's Church, Bowmanville, on Dec. 10, and Rev. G. M. Milligan, D. D., Toronto,

A gathering of Sunday school workers and others will be held in the Presbyterian lecture room, Barrie, Monday, at which Rev. R. Douglas Fraser, M. A., publisher of the Presbyterian Sunday school papers, will give an address on "Missions in the Sunday School," and the Rev. J. C. Robertson, the newly-appointed Sunday school secretary, will speak on "The Supreme Aim of the Sunday School."

At the last meeting of the Lanark and Renfrew Presbytery the fund for the widows and children of deceased ministers was considered. A report was presented which was the result of a special enquiry into the condition of the fund, and the patronage accorded it by the Presbytery. In the event of the death of those ministers in the Presbytery who are eligible for connection with the fund by the payment of the personal rate, but who have so far failed to connect, the equivalent of interest upon tens of thousands of dollars would be lost to their widows and children. The Presbytery emphasized the importance of changing this condition of things and charged the standing committee on benevolent schemes with seeing that improvement was made.

EASTERN ONTARIO.

Rev. A. H. McFarlane, of Franktown, preached in St. Andrew's church, Appleton, Sunday morning.

Rev. K. A. Gollan, of Dunvegan, conducted the service in the Maxville church last Sabbath evening.

St. Andrew's Presbyterian congregation, Renfrew, has spent a total of \$22,919 during this year and last.

Mrs. (Rev.) MacVicar of Finch addressed the Avonmore Y.W.F.M. Auxiliary on Saturday afternoon.

Rev. A. Logan Geggie, of Toronto, will conduct anniversary services in St. Andrew's, Smith's Falls, on the last Sunday in the year.

Rev. Hugh Munroe, B. A., of Bowmanville, preached the St. Andrew's sermon in Knox church, Whitby, last Sunday evening week.

Mrs. (Rev.) A. M. Currie, of Almonte, gave a very suitable address at the annual thankoffering meeting of St. Andrew's, Appleton, W.F.M.S. on last Monday evening.

Rev. J. G. Greig has been inducted into the pastorate of Bathurst and South Sherbrooke churches. He has for several years been in charge of the mission there which has now been raised to an augmented charge.

At the recent meeting of Lanark and Renfrew Presbytery, one item of business transacted was the separation of Brightside from Rev. J. M. Miller's charge, he having three preaching stations besides Brightside.

An at home was held in Knox manse, Perth, last Friday evening which was well attended. Refreshments were served by the ladies. During the evening a short programme prepared by Mr. Rickwood, the organist of the church, was rendered and was very much enjoyed.

The Sunday school children and teachers of Kinburn Presbyterian church intend giving an "At Home" in the Orange hall on the evening of December 22nd, to which they will invite the Sunday school children and parents of the Lowry congregation.

Rev. A. A. Scott, Carleton Place, preached missionary sermons in St. Andrew's church, Pakenham, last Sunday morning and evening. The evening service was on behalf of the W.F.M.S. and was their annual thankoffering meeting. At both diets of worship the attendance was good and the discourses stimulating.

There was a large attendance at the Mission Band social in St. John's church, Cornwall, last Friday evening. A good programme was rendered by the young people, solos being contributed by Miss Lily Ross, Miss Carrie Algire and Miss Nellie Graveley. Refreshments were served during the evening.

The funeral of Rev. Dr. Warden having been fixed for 2.30 p.m., the Presbytery of Lanark and Renfrew, then in session, at that hour intermitted its regular labors and through two of the members engaged in a brief season of prayer. A telegram of condolence drafted by the clerk was sent to the deceased's widow and family.

At the late meeting of Presbytery held in Port Perry the translation of Rev. R. M. Phalen from his present charge to Hornings Mills and Primrose in the Presbytery of Orangeville was granted. Mr. Phalen closes his pastorate in Enniskillen and Cartwright the last Sunday in December and expects to be inducted into his new charge the first week in January. Rev. Wm. Cooper, M.A., of Port Perry, was appointed interim Moderator of Enniskillen and Cartwright during the vacancy.

A grant of \$100 was made by the Presbytery of Lanark and Renfrew to the congregation at Cobden on certain conditions being filled. The new minister of St. Andrew's, Arnprior, was appointed to address the presbytery of the W.F.M. S. in January, and the next meeting of Presbytery was fixed for the third Monday of February next.

After an inspiring address by Rev. Thomas Bennett, in connection with the B. and F. B. S. branch at Martintown, the following officers were elected: President, Rev. P. F. Langill; first vice-president, D. J. McGregor; second vice-president, James Ureuhart; secretary, A. C. McArthur (re-elected); treasurer, D. T. Crosswell. The collectors for the different districts were re-appointed.

On the 23rd ult. the manse at Kirkhill was visited by a number of members and adherents of St. Colomba congregation, headed by Rev. Deacon MacKenzie, who took this means of showing their good will to Rev. Allan and Mrs. Morrison, to whom they presented an affectionate address along with a handsome parlor suite and Morris rocker. Mr. Morrison replied in suitable terms, and after partaking of refreshments an hour was pleasantly spent in social intercourse. It is interesting to note that of the nine names appended to the address, four were McGillivrays and five MacLeods.

Kingston Presbytery met in John street church on the afternoon of the 14th inst., to consider the call made from St. Andrew's church, Picton, to Rev. E. W. MacKay, B.A., St. Peter's church, Madoc. Rev. S. S. Burns, Stirling, was acting Moderator. A large delegation from Madoc, including Magistrate A. F. Wood; William Cross, father of the new Attorney-General of Alberta; W. J. Allen, ex-M.P.P.; Alex. Milne, and others, urged against the call. The delegation present from Picton made a strong plea. Mr. MacKay decided to remain in his present charge, much to the delight of the whole congregation of Madoc.

St. Andrew's Mission Band, Almonte, held their annual thankoffering service on Tuesday evening. The attendance was fairly good, and the offering very gratifying. It amounted to over thirty-eight dollars. After devotional exercises conducted by Rev. Orr Bennett, a programme of music by the choir, a recitation by Mrs. R. M. Patterson, a solo by Mr. R. Lees, a male quartette by Messrs. J. Ilingworth, Dr. Oliver, A. C. McPhail and Alex. McPhail, and an address by Rev. Mr. Anderson, of New Edinburgh, was given. The address was an excellent one, delivered in a telling manner, and of such material as to make it appeal specially to almost every person.

Says the Perth Courier: "An important meeting of the congregation of Calvin Church was held on Thursday afternoon, Nov. 16th, when Rev. John G. Greig was formally inducted as minister and pastor of Bathurst and South Sherbrooke. The sederunt was Revs. J. M. Miller, moderator, A. H. Scott, J. S. McIlraith, D. Currie, and J. G. Greig, ministers, and And. Palmer, elder. Rev. Mr. McIlraith conducted public worship, preaching from Matt. vii. 24-27. Mr. Currie having narrated the stens taken, the moderator then put to Mr. Greig the prescribed questions, all of which he answered satisfactorily. Having offered prayer, the moderator giving him the right hand of fellowship, inducted Mr. Greig into the pastoral charge of Bathurst and South Sherbrooke. Mr. Miller then addressed the minister and Mr. Scott addressed the congregation. Mr. Greig was cordially welcomed by the congregation as they retired.

Christian unity can only come with a proper adjustment of doctrines. So long as the fences are regarded as of more importance than the farm, there will always be those to whom unity is schism.

ROBERT HARVEY WARDEN.

That a Prince and Ruler departed from the active ranks when Robert H. Warden, D. D., laid down the burden of life is recognized universally by the Presbyterians of Canada. The Presbyterian Church realizes that she is richer, that her ability to fulfill the mission entrusted to her to carry out the Divine command is greater, that her sphere of usefulness and the scope of her operations has been enlarged, and that the future contains brighter promise of greater aggressiveness in spreading the Gospel of the Divine Master because of the devoted labors, the untiring energy and the consistent Christian life of Robert H. Warden. His name is writ large in the history of Presbyterianism in Canada during the past quarter of a century. That the Presbyterian Church today rests upon a solid financial foundation, that its enhanced revenues not only insure greater efficiency and permanency in the well-settled fields of Ontario and Quebec, but permit a more liberal response to the constantly increasing demand from the new fields of our Dominion, and more aggressive and vigorous occupation of the foreign mission fields, is due in no small degree to the great financial ability, the splendid faculty for organization, the keen perception, the untiring energy which he displayed, and, above all, the zeal and earnestness with which he devoted himself to the advancement of his Master's Kingdom upon earth. His was the master mind which at critical points in the history of the various branches of church effort to which he gave his services organized and directed the material forces lying dormant within the denomination, and brought them into usefulness; his the dynamic force which the design conceived, the plan formulated, the goal set up, impelled and with irresistible force drove to a successful issue the projects undertaken. Knox College, the Montreal Presbyterian College, the Presbyterian Ladies' College Ottawa; the great work of French evangelization the Kankakee mission, all have experienced the benefit of his able assistance, and each is more solidly established and able to do better work because of his association with it and of the wise counsel he imparted. The whole ministerial body has reason to remember with thankfulness his services as secretary of the augmentation fund. Lonely missionaries in distant fields have experienced the benefits arising from the skillful business management of the resources provided by a people earnest and loyal in their support of missions. Because of the strength imparted by the development of her financial resources, sound business management, and thorough organization, the influence of the Presbyterian Church today is greater and her power for Christianizing and uplifting fallen humanity is more potent. Yet it will not be for his great business abilities alone that Dr. Warden will be remembered with affection. While recognizing the importance of a proper administration of the temporal affairs of the Church of Christ, he ever kept before him the spiritual side as all-important. Only once early in his career did he hold a charge, and the surviving members of the congregation recall with pleasure the spirituality of his discourses, the fervency of his zeal for the spread of the Master's Kingdom and the kindly and sympathetic disposition which characterized his ministrations.

In recent years Dr. Warden was a member of Bloor street Presbyterian Church, of which he was an elder, and sometimes filled the pulpit. He married Jimema, daughter of the late Wm. McCaskill, Rhedunan, Skye, Scotland, who survives him. Two daughters, Mrs. R. E. Dunton and Mrs. F. W. Fairman, both of Montreal, and three sons, William McCaskill of Smith's Falls; Alexander, deputy financial agent of Presbyterian Church, Toronto, and Lyle, attending St. Andrew's College, mourn the loss of a loving father.

From many tributes to the worth of the departed we glean the following:

Rev. Principal Maclaren, D. D.:—"The late Dr. Warden was distinguished in a marked degree for his remarkable business capacity and sagacity, which, together with his unflinching integrity, won him the entire confidence of all business men. He took a comprehensive view of the needs of the church in all its influences, and threw into all his efforts a strong enthusiasm and a regard for details. I think there are very few men, in the Presbyterian Church at any rate, whose loss will be more felt than his. He coupled the gift of administration and initiative with tenderness of spirit and an earnest, simple Christian belief. His place will, no doubt, be difficult to fill.

In Old St. Andrew's Rev. Dr. Milligan paid a warm tribute to the high Christian worth of deceased. After referring to the fact that he and Dr. Warden had been for several years both members of the Chatham Presbytery, Dr. Milligan said only those who knew deceased intimately could fully appreciate his real worth. He was always firm and did things which might seem hard at first, but which after events fully justified. He was a man who had large conceptions of things and could grasp and master broad ideas. He was invaluable to the Church, and had he gone into financial affairs he would have been very wealthy. He had always been the warm friend and the wise counsellor of ministers and others who came to Toronto and sought his advice.

Rev. J. W. H. Milne, of the Glebe Church, Ottawa, said: "Dr. Warden was a man of pre-eminent ability. Had he turned his attention to politics, he would have been the financier of the Dominion; had he studied law, he would have adorned the bench; had he turned to commerce, he would have been the foremost leader. In addition to these rare gifts there was a genuineness of soul and warmth of spirit that made his addresses to the assembly upon special occasions intensely eloquent.

Rev. P. W. Anderson, MacKay Church, Ottawa—"I had the pleasure of entertaining him in my home three years ago when he kindly consented to lay the corner stone of our new Knox Church in Shelburne. It was then I saw his keen and kindly interest in the church life as a whole and in each individual church and minister. He inspired you with his own faith and high sense of duty."

TAKING HIS PLACE.

An old man who, late in life, was obliged to earn his living with his violin, one morning found himself too feeble to play. As he sat by the roadside weeping, a gentleman approached him and said, "My friend, you are old and feeble; give me your violin." The stranger played the most exquisite music, and the crowd gathered and threw coins into the old man's hat until it was full. Then he gave him back his violin and went away. "Who was it?" they whispered. "That is the great violinist, Ruchet." said they who knew him. He had taken the sorrowful man's place and assumed his burden and accepted his poverty and earned his livelihood. So Christ comes to us in the midst of our troubles "and across the strings of his own broken heart he strikes a strain for us that wins for us the attention of heaven." It hears our sins, our sicknesses, our sorrows.

Rev. W. M. Rochester, minister of the Presbyterian church in Kenora, has decided to decline the invitation extended to him to become western secretary of the Lord's Day alliance. The salary attached to the position is \$2,000 per annum, and all travelling expenses, with headquarters in Winnipeg.

The fruits of genius grow on the tree of toil.

A MALAY WATER SLIDE.

The Malays of Perak cannot slide on the ice. They never have any. So they go sliding on water instead. It does not sound easy, but the little Malay boys find it so, and wherever there are a waterfall and a pool they practise away till they can toboggan down on a palm leaf as successfully as an American boy can coast downhill on a sled.

Every now and then the Malay rajahs of Perak give a water slide in grand style. They send out a notice through the country round, and hundreds of men, women, and children assemble for the Meng-gelunchor of game of the water slide. A spur of hills, from which a suitable waterfall leaps a hundred feet or so into a suitable deep pool below, is chosen as the place of assemblage. Plenty of food for the occasion is provided by the chiefs, but the women are expected to do the cooking. Fires are lighted on the hills, the cooks set to work, and the rest sit at ease on the rocks watching the water-sliders.

The game of meng-gelunchor is begun by the small boys. With the daring and the coolness of small boys the world over, they get out on the top of the fall, sit right down on the smooth-curving water of one of the cascades, stick their feet out straight, stretch out their hands on each side to balance and support themselves, and whish!—down they go the whole hundred-and-odd feet of falling water, plunging deep into the pool, swimming and clambering out and up again, and taking their places for another turn. They come so fast that they fall on top of one another in the pool; the game becomes as swift and exciting as on a switchback railway.

The men come next, and then the girls and women who can get away from the cooking. The Malay girl is as much at home in the water as her brother, and asks no odds. Occasionally, to add to the fun a slider loses his or her balance. Grasping at every one round, slipping, sprawling, bumping, tumbling wildly into the pool, the awkward slider has a tumultuous time. Peals of laughter from the hillside audience follow each mishap. The sliders who are not veterans use the tough flower sheaths of the Pinang palm as seats to slide upon. But the star sliders need no such adjuncts. Why nobody is drowned remains a mystery to outsiders. There certainly is danger in the game, and pluck and endurance are necessary. But beyond scratches and bruises, nobody ever seems to get hurt.

But a little after noon the sliders are tired and hungry, and the dinner part of the meng-gelunchor begins. All sorts of Malay good things are dished up and eaten with picnic appetites. Then, after an hour of rest, the pleasure-seekers go home, and the water slide is over.

When the British Governor visits the Malay federated States the meng-gelunchor is usually part of the programme for his amusement. This tobogganing down a waterfall, indeed, is of ancient origin among the Peraks, though exactly when and how the sport started no Malay knows, and no Malay, except those of Perak, knows how to do it, either.—Mildred Elliott, in Sabbath School Visitor.

At one of the Torrey-Alexander meetings at Sheffield, England, recently, was a man who had walked twenty miles in order to attend the services. He is in his 70th year. Twenty years ago he gave up the use of tobacco through the influence of a temperance lecturer. Since that time the man has saved his tobacco money, has invested it, and through it has now in his old age three houses which give him a comfortable income.

The place of business calls for the active brain and the diligent hand; but so does the business of the Great King.

HEALTH AND HOME HINTS

Teacups, even when carefully kept, sometimes have dark stains at the bottom, caused by the action of the tannin in the tea. Salt, slightly moistened, will remove these, but in the case of very fine china sometimes scratches it a little. Powdered whiting will be found quite harmless and equally good.

Hominy Griddlecakes.—To one cupful of cooked hominy add half a teaspoonful of salt, the beaten yolks of two eggs (well beaten into the hominy), one and one-half cupfuls of thick, sour milk, and one-half cupful of flour with which has been sifted three quarters of a teaspoonful of soda. When thoroughly mixed fold in the beaten whites of two eggs, and bake by spoonfuls on a hot griddle the stiffly beaten whites of the eggs. Cook from five to seven minutes in very small muffin tins.

German Pudding.—One teaspoonful of flour, half teaspoonful of arrow-root or corn-flour, half-pint milk, one ounce butter, sugar to taste, the rind of half a lemon, two eggs. Boil the milk with the lemon rind until well flavored, strain it; mix flour, cornflour, butter, and sugar, boil for a few minutes, then take off the fire and mix in the two well-beaten eggs, candy line a basin and pour the mixture in, tie down with a cloth and steam for one hour. When turned out the sugar makes a nice sauce.

Kisses.—Beat the whites of three eggs until they are stiff, then sift over the eggs three-quarters of a cupful of powdered sugar. Mix the sugar in lightly with a knife. Cover a board with paper, drop the mixture on it by spoonfuls, and place in a moderate oven leaving the door open for thirty or forty minutes, then close the door for a few minutes to let them color. Stick two together with a little jelly or jam between them.

Tongue Salad.—Take about one-fourth pound of cold tongue. Slice some of it thinly, and lay on one side, passing the remainder three or four times through a mincing machine; then add to it either oil or cream, and season highly with tarragon vinegar, cayenne, salt, and a little made mustard. Place some lettuce in a salad bowl, and pour over the dressing, and mix well. Ornament the top with slices of tongue and hard egg, and dust parsley lightly over.

Walnut cookies are old-time favorites with children. Allow one cup of butter, one and a half cups of sugar, three eggs, and one cup of flour mixed with two cups of chopped walnut meats. Cream the butter and sugar, and add the eggs and floured nuts. Lastly, stir in one and a half cups of flour into which has been sifted a teaspoonful of baking powder. Drop on a buttered sheet, allowing room for spreading, decorating the top of each cookie with half a nut meat and a sprinkle of granulated sugar.

SALT WATER BATHS.

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, on the main line of the Grand Trunk Railway System. Write G. T. Bell, G. P. & T. A., Grand Trunk Railway System, Montreal, for full particulars.

"He who goes down into the battle of life giving a smile for every frown, a cheer word for every cross one, and lending a helping hand to the unfortunate, is, after all, the best of missionaries."

SPARKLER.

"What did you do with all those unpaid bills, Julia?"

"I saw they were beginning to worry me, dear, so I destroyed them."—Life.

Mistress: "If such a thing happens again, Marie, I shall have to get another servant."

Marie: "I wish you would, madam; there's quite enough work for two of us."—Chicago News.

"One er de troubled of dis life," said Uncle Eben, "is dat ever'body pears to hab a large supply of good advice on hand dat don't apply to his own personal needs."

A north of England board school boy has produced the following essay on Nelson—"Nelson was born when he was a little boy. He lost an eye, an arm, and got shut (North-Country for shot) in the back, and then he said 'Thank God I have done my duty.'" The boy had underlined the word *my*.

"A Fife shepherd, who was in the Grassmarket of Edinburgh on a week day, found that his dog had strayed to some distance, and was making off in a wrong direction. He begged an acquaintance whom he had met to whistle for the animal. 'Whistle on your ain dog,' was the indignant reply. 'Na, na, man,' said the perturbed drover, 'I canna dae that, for ye see its our Fast Day in Kirkaldy!'"

An indignant mother entered a Dundee school in a terrific rage, vowing vengeance on the teacher, who had had occasion to use the strap to her child. Mother—"How did ye strike my bairn fur naething?" Teacher—"I punished him, because he wouldn't tell me how many letters there were in the alphabet. He only stood and stared at me." Mother—"Eh, and dy'e expect my bairn, eight year auld, to ken a' that a'ready? Man, I cudna tell ye hoo many letters there wis in the Post office if Dundee far less any o' yer foreign toons, an' ye expect him to ken."

"This," said the fond father to the dermatological expert, "seems to be a pretty big bill for the treatment you have given my daughter."

"It was a difficult treatment," explained the skin doctor. "You see, we had to remove all the cuticle from her cheeks and graft a new epidermis upon them."

"Well," said the father, reaching for his checkbook, "I don't know which one of us you skinned the most."—Baltimore American.

"Mother's compliments," said a youngster to a butcher who kept a shop in a busy suburban thoroughfare, "and she's sent me to show you the big bone brought with the piece of beef this morning."

"Tell your mother next time I kill a bullock without bones in it I'll make her a present of a joint," said the man of meat, with a grin.

"Mother's compliments," continued the boy, "and she says next time you find a bit of sirloin with a shoulder-of-mutton bone in it she'd like to buy the whole carcass as a curiosity!"

Concession is the secret of unity. Where neither side is willing to yield there can be no such thing as harmony. This is just as true of churches as it is of families.

Some men's hearts are as great as the world, and still have no room in them to hold the memory of a wrong.

Exercise, unlike medicine, cannot be taken in sweetened pellet form. The Christian who wants to grow strong and keep so must pay the price of persistent effort.

CANADIAN PACIFIC

TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL VIA NORTH SHORE FROM UNION STATION:

b 8.15 a.m.; b 6.20 p.m.

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 3.30 p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW AND PEMBROKE FROM UNION STATION:

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.

a Daily; b Daily except Sunday; c Sunday only.

GEO. DUNCAN,

City Passenger Agent, 42 Sparks St. General Steamship Agency.

GRAND TRUNK RAILWAY SYSTEM

MONTREAL TRAINS

Trains leave Ottawa for Montreal 8.20 a.m. daily, and 4.25 p.m., daily except Sunday.

Trains leave Ottawa for New York, Boston and Eastern points at 4.25 p.m., except Sunday. Through sleepers.

Trains Leave Montreal for Ottawa: 8.40 a.m., daily except Sunday, and 4.10 p.m. daily.

All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

8.20 a.m. Express.
11.50 a.m. Express.
5.00 p.m. Express.

For Muskoka, North Bay, Georgian Bay and Parry Sound, 11.50 a.m., daily except Sunday.

All trains from Ottawa leave Central Depot.

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New York and Ottawa Line.

Trains Leave Central Station 7.50 a.m. and 4.35 p.m.

And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Fitch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
4.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.35 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed train from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 85 Sparks St. and Central Station. Phone 18 or 1180.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situate, 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 \$10.00 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) of any person who is eligible to make a homestead entry under 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 was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land. The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clause (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

Every homesteader who fails to comply with the requirements of the homestead 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 three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land 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 Land Agents in Manitoba or the North-West Territories.

W. CORY,

Deputy Minister of the Interior.

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

PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 27 Nov.
Inverness, Lake Abnisko, 14 Nov., 11 a.m.
P. E. Island, Charlottetown, 6 Mar.
Picton, 7 Nov., New Glasgow, 2 p.m. Wallace.
Truro.
Halifax, Halifax, 19 Dec., 10 a.m.
Lun and Yar.
St. John, St. John, 16 Jan., 10 a.m.
Miramichi, Chatham, 17 Dec.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 5 Dec., 2 p.m.
Montreal, Knox, 12 Dec., 9.30.
Glengarry, Aultsville, 4 Dec., 1.30 p.m.
Ottawa, Ottawa, 7 Nov.
Lan. and Ren., Carleton Pl., 28 Nov.
Brockville, Brockville, 20 Jan., 2.30.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Kingston, 12 Dec., 2 p.m.
Peterboro, Peterboro, 19 Dec., 9 a.m.
Whitby, Bowmanville, 17 Jan., 10 a.m.
Lindsay, Lindsay, 19 Dec., 11 a.m.
Toronto, Toronto, Monthly, 1st Tues.
Orangeville, Caledon, 14 Nov. 10.30.
Barrie, Barrie, 5 Dec., 10.30.
Algoma.
North Bay, Burks Falls, Feb. or Mar.
Owen Sound, O. Sd., 5 Dec., 10 a.m.
Saugeen, Harrison, 12 Dec., 10 a.m.
Guelph, Guelph, 21 Nov.

SYNOD OF HAMILTON AND LONDON

Hamilton, Hamilton, 2 Jan. 10 a.m.
Paris, Woodstock, 9 Jan., 11 a.m.
London, London, 5 Dec.
Chatham, Chatham, 12 Dec. 10 a.m.
Stratford, Stratford, 14 Nov.
Huron, Seaford, 14 Nov., 10.30.
Maitland, Wingham, 19 Dec., 10 a.m.
Bruce.
Sarnia, Sarnia, 12 Dec., 11 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

Superior.
Winnipeg, Coll., 2nd Tuesday, bi-mo.
Portage-la-P., Gladstone, 27 Feb., 1.30 p.m.

Arcoia, Arcoia, at call of Mod. 1906.
SYNOD OF BRITISH COLUMBIA AND ALBERTA.

Calgary.
Edmonton, Edmonton, Feb. or Mar.
Red Deer, Blackfalds, Feb., '06.
Kamloops, Vernon, at call of Moder.
Victoria, Victoria, at call of Moder.

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It is a well-known fact that we in Canada do not possess an overplus of money wherewith to prosecute and take advantage of our undoubted natural resources, either in land or mineral. While this is the case, Canadians are shrewd enough to go to a quarter where money abounds. Hence the formation a few years ago of the Calgary and Edmonton Land Company, Ltd., capitalized at \$241,500, or in Canadian money value \$1,207,555.00, with head office in London (Eng.), the financial centre of the world, and possessing the following well-known and highly successful business and professional men guiding and controlling the company's affairs:—

C. D. ROS^r, M. P., Chairman;
ERNEST CHAPLIN, GEO. GRINNELL-MILNE,
all of London, Eng.

E. B. OSLER, Toronto, and JAMES ROS^s, Montreal.

The Company deals in Valuable Saleable Land in Calgary, Edmonton, Winnipeg, and other parts of the great North-west.

Their Operations—representing sales made—for the year 1904, resulted in a net profit of \$203,405.00 as compared with \$150,870.00 for the year 1903.

This puts the Paying Quality of the investment in a nutshell, and beyond question. It is interesting to note that the Company have Paid Two Interim Dividends during the present year, one in May at the rate of 60 cents, and one in August of 50 cents per share, while a further bonus at the rate of 60 cents per share has been declared in reduction of stock payable later in the year.

The Calgary and Edmonton Land Company still possess 306,431.30 acres of land for disposal and sale at advantageous prices, together with some very valuable mineral rights, so that an investment in a company conditioned as above is one that even the most conservative investor should readily take into consideration.

The shares of the Calgary and Edmonton Land Company Limited, are dealt in on the London, (Eng.) Stock Exchange, and we are open to purchase at Market Prices either for Cash or on a Margin of 20 per cent., in lots of Twenty shares and upwards.

The present price of the shares is... \$12.90
Fifty shares would cost for cash... \$645
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