

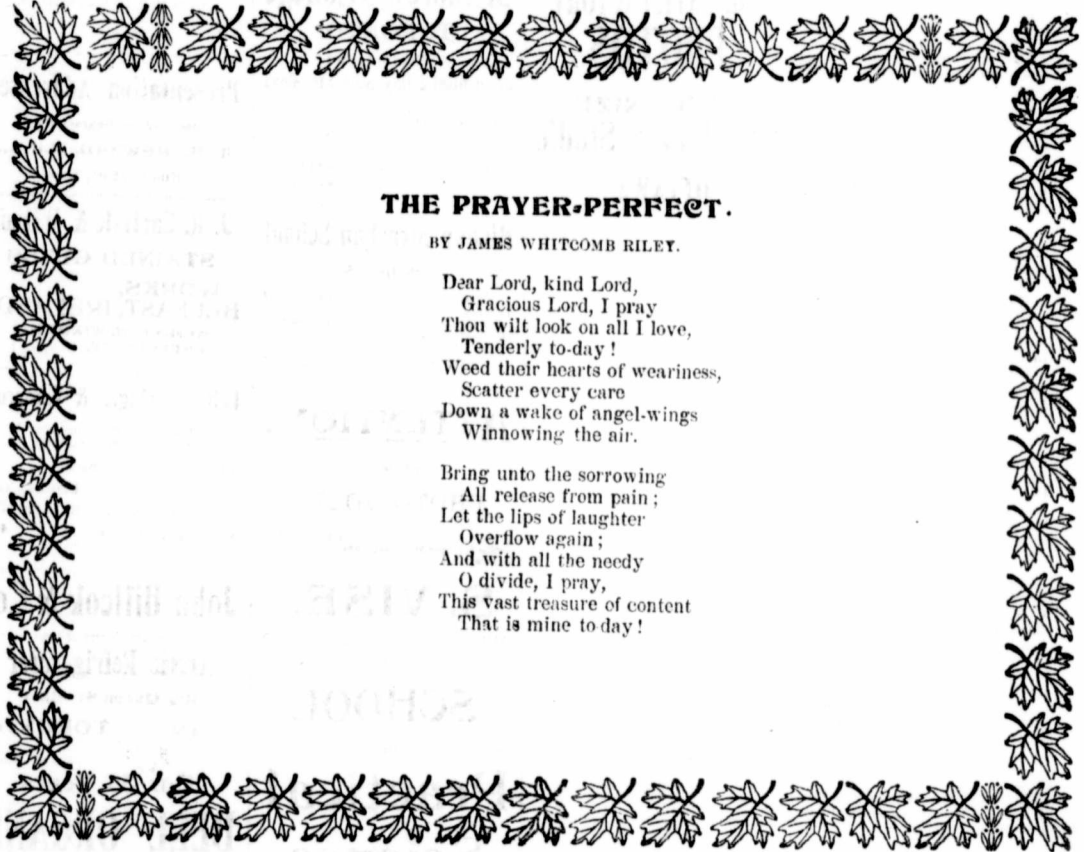
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 Let the lips of laughter
 Overflow again;
 And with all the needy
 O divide, I pray,
 This vast treasure of content
 That is mine to day!

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MARRIAGES

At the Manse, Athelstan, on Nov 22, 1904, by the father of the bride, assisted by the Rev. P. H. Hutcheson, M. A., the Rev. Geo. Walter Brown, B. A., B. D., of New Denver, B. C., to Martha Ann, daughter of the Rev. A. Rowat, Presbyterian minister of Athelstan and Elgin.

On Wednesday Nov. 23, at the residence of the bride's parents, 53 McMillan St., Toronto, by the Rev. Dr. Milligan, Anna E., daughter of Alexander Forbes, to Edward Wilkie, C. E., of Carleton Place.

By Rev. Dr. Somerville, at Owen Sound, on Monday, Nov. 14, 1904, Christina Cameron to Albert Blackman, both of Owen Sound.

At the residence of the bride's mother, 113 Waverly st., Ottawa, by Rev. Dr. Ramsay, on Thanksgiving day, 1904, Isabella Rose, only daughter of Mrs. Margaret Barrie, to John Samuels, agent of the Karn Piano Company, Ottawa.

On Wednesday, the 16th Nov. at Duff's Church manse, Puslinch, by the bride's father, Jean Fraser, daughter of the Rev. W. Robertson to Robert T. McNichol, Westover.

On Nov. 16, 1904, at the Presbyterian Church, Beamsville, Ont., by the Rev. Dr. MacIntyre, uncle of the groom, Jennie Richardson, daughter of the late Henry Richardson, Esq., Flesherton, to Robt. C. MacIntyre, of Toronto.

On Thursday, Nov. 24, at Cowan Avenue Church, Toronto, by the Rev. P. M. Macdonald, Mattye Hunter, daughter of Joseph Norwich of Parkdale, to Albert Checkley of Long Itchington, Warwickshire, England.

On Nov. 15, 1904, at the residence of S. G. Sprague, Belleville, by the Rev. J. H. Drumm, the Rev. C. E. Gardonsmith, F. S. Sc., of Bancroft, Ont., to Mrs. A. J. Campbell, of Belleville.

DIED

At Collingwood, on Tuesday, Nov 18th., Mrs. Andrew Melville aged 84 years.

BORN.

In Fort Rouge, Winnipeg, to Rev. J. R. and Mrs. Macallister, of Reston, Man., a daughter.

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Note and Comment.

A missionary of the Presbyterian church (U. S. South) in China says that many of the Chinese government and private schools now close on Sunday—not to keep the Sabbath holy, but because they see, as some of our people do not, man's need of a rest day.

The Presbyterian missionaries in Canton reported 1,000 converts last year, and 3,000 additions to the various churches. The conditions and examinations for church membership have been made more strict so that membership means much more than it did some years ago.

Lord Rosebery, who is a staunch churchman, has spoken on the government education measure with a courage and frankness that will be approved not only by British Non-conformists, but by thousands of liberal Englishmen of his own faith. He said: "In my opinion, few circumstances have been so injurious to the Church Establishment as the Education Act of 1902. It has raised a bitterness which will long survive the Act. It has raised questions which with regard to the Establishment which were dormant since 1869, when Mr. Gladstone's Irish Disestablishment measure was passed." Lord Rosebery has put into words the opinions of hundreds of his supporters within the Established church and out of it.

The Scottish American Journal records the passing away on the 24th ult. in the 87th year of her age of Mrs. Wm. Stott, who was one of the few remaining links of the past of those who had personal dealings with Sir Walter Scott. Her uncle, the late John Hughes, was a partner with Ballantyne on the reconstruction of the firm after its disaster, and in these days when Sir Walter was working his hardest to pay off his obligations, he almost lived at Paul's Works correcting his proofs so as not to lose an hour's delay in the publication of his later works, by means of which he hoped to discharge his liabilities. John Hughes also aided him in this endeavor, and they both used to remain at the printing office till far on in the night.

It has cost a great deal of determination and no little suffering to give the Bible to South America, but the last barriers opposed are now giving way. Yet so late as December, 1902, the walls of Puquio, in Peru, were placarded by the resident priest with warnings to the people not to accept even as a present, the Bibles which an agent of the American Bible Society had brought to that place. It cost two lives to get the first Bibles into Bolivia, but in November, 1901, the president of that republic warned all residents of La Paz, the capital, by proclamation, the Bible-agents were accorded full civil rights by the laws and must not be disturbed in the peaceful prosecution of their sales. In 1888 a consignment of Bibles to Guayaquil, Ecuador, was ordered to be burnt in the public square, but six years ago a revolution made possible freedom of worship even in Ecuador. In Brazil over 70,000 copies of the Bibles were sold last year. In Chile and Argentina the distribution of Bibles is as open and unmolested now as in any part of the world.

King Edward's efforts as a peacemaker have apparently borne good fruit so far as the affairs of Chili and Argentina are concerned. As is pointed out in a contemporary, Bolivia has recognized the advantage of a peaceful solution of her twenty years' squabble with Chili over the boundary dispute which has often threatened to lead to the fighting which is so beloved of the South American races. But the affluence which had come to the Santiago and Buenos Ayres Treasuries through the mutual disarmament which was rendered possible by King Edward's award, overweighed pugnacity, and convinced the more enlightened statesmen of Chili and Bolivia that their boundary dispute might be similarly arranged. And so King Edward adds another stone to the pile which will mark his memory as the "Peacemaker."

The following paragraph from the Belfast Witness indicates that the people of that city believe very much in good churches and church-going: Twenty years ago church extension in Belfast may be said to have begun in earnest, and since then practically a new Presbyterian church capable of holding 1,000 persons has been erected every year, and taking into account the enlargements of older churches, removal of others to new districts, the seating capacity of Presbyterian churches in Belfast has almost doubled in the time stated. To effect this a sum of almost £250,000 has been raised, mainly by Belfast people, which works out at something over £12,000 a year spent on providing church accommodation in Belfast.

Dr. John Watson (Ian McLaren) whose impending retirement from active ministerial work has been announced, would apart from his reputation as a preacher, his fame as a novelist and his success as a lecturer, have made a name for himself as a raconteur. He is one of the best story-tellers in the kingdom, and his shrewd wit and ready humour animate all his conversation. Dr. Watson is probably the only Nonconformist minister who has two sons holding commissions in the army. He is the son of Highlanders, and all his instincts are Scotch; but he was born in Essex, and lived his first four years in England. His own early inclination was to be a farmer, his father (an Inland Revenue officer) would have had him go to the Bar, but his mother wanted him to be a Presbyterian minister—and a Presbyterian minister he became.

A very remarkable fact connected with missions to the Chinese is thus referred to in the Christian Commonwealth—"The high estimation in which the Chinese now hold Western medical science, entirely through the work of medical missions, is strikingly proved by the fact that Dr. Alice Sibree has gone out to Hong Kong, supported by a fund which has been raised entirely by Chinese gentlemen, who desire to see a maternity hospital established, and Chinese women trained in its wards, and who have given the mission money for the hospital and for the support of a lady doctor for five years. This lady is to be perfectly free to use her opportunities and influence as a Christian missionary, while giving the ladies in Chinese families the benefit of her professional ser-

VICES." The Belfast Witness says: "The fact is creditable not only to the London Mission Society and their agent, it is highly creditable to the Chinese gentlemen concerned. They are presumably not yet Christians, yet they are quite willing that the missionary doctor should have full liberty to evangelise and convert as many natives as he has access to. Much may be hoped from such persons."

Under the caption of "the War Bacillus," in the Christian Observer, Hon. Richard Olney, Secretary of State in Cleveland's second administration, warns the people of the United States against the dangers inseparable from the growth of militarism. He says: "Whatever be the cause—whether necessarily or unnecessarily—the war bacillus has got into the American blood. Under its influence we are changing from a pacific people to a people under arms; are assuming to rival in fighting ability and readiness the great fighting States of Europe, and are bringing upon ourselves and our posterity the onerous taxation and all the other miseries inseparable from great and immediately effective military strength." How to abolish war is a great problem. Mr. Olney commends the objects of the Hague tribunal, but points out that such contrivances cannot reach the root of the matter. He says: "To abolish war, the war spirit must be exorcised. This is an end which may well inspire the best energies of all Christian men and Christian churches. Nothing can promote it so effectively as giving check to the rising tide of militarism in this country. And if our friend from over the seas (Archbishop Davidson) shall contribute to that result by counsel and speech and the powerful influence he deservedly exerts on both sides of the Atlantic, his visit to this country will resolve itself into a mission the beneficence of which it would be difficult to exaggerate."

In London recently Rev. Dr. Horton emphasized the necessity of employing lay preachers for the purpose of reaching the unevangelised masses of the metropolis. He cited the case of a busy workman preaching very effectively to a mission audience. He urged as one of the functions of the church that it should endeavor to find out who among her sons have the gift of preaching and then to insist on training the gift. "There are many among us," he said "young men, possibly young women, who have the gift, and there burns in your heart from time that thought, 'Woe is me if I preach not the Gospel,' and it is really our business to find out that you have the gift, and to enable you to preach. I feel it intensely that London needs preachers not a few. If we had six thousand men in London who had a moderate capacity for preaching—that is, one for every thousand people—this city might be won for Christ, where it is dying for want of preachers. 'How shall they hear without a preacher?' What is the good of men talking unless they are sent, and preaching unless they have a gospel to preach? We want six thousand men whose hearts the Lord has touched, and who find necessity laid on them to preach the Gospel to their fellow-men." Is there not something of this need in the larger cities of Canada?

Our Contributors.

*Why Not More Conversions in Our Churches?

BY REV. W. D. REID.
(Continued from last week.)

(3) *There are not more conversions in our church, because our sermons are not what they should be.*

I do not know what kind of sermons are preached by men sitting before me, for the very good reason that I have heard but very few of you preach. However I have listened to a great many sermons. Some time ago, I took two years of a holiday, and during that time was in the pew almost every Sunday twice or three times, and since then I have been frequently a hearer upon special occasions. I have also taken three of the best sermonizing magazines in America, and one from the old land. These have been my opportunities for knowing the sermons that are preached. During all that period I have but seldom ever listened to a sermon that seemed to me to be constructed with but one end in view, viz., to lead sinners to decide for Christ. A celebrated Professor of the United States says that during his Professoriate, which extends over twenty years, he has heard but two such sermons. We seem to have lost the power to make men cry out, "What must I do to be saved." Is it much wonder that we have lost that power when we look at the stuff that is served up to the people from our pulpits? Some time ago I picked up a paper in one of the leading American cities on a Saturday evening, and ran over the subjects that were to be handled in the pulpits the following day. Here are a few that stuck to me, "A virtuous woman is not afraid of the snow." "We are such stuff as dreams are made of." "Should the United States retain the Philippines?" In our own city of Montreal, we have sometimes peculiar topics announced. "Go and hear Mr. So and so, on 'Mind your own business,' and we have magic lantern shows, and we have even an attempt at novel reading in the pulpit instead of a sermon. Not only are the subjects strange, but the ways in which good subjects are handled, are often such that there can be no conversions. When for instance, a man takes as his text "Who gave himself for our sins that he might redeem us from the present evil world" and preaches on "Bondage to an ignoble age," or when a minister takes as his text "When he beheld the city and wept over it," and preaches on the "relative advantages of country and city life," is it any wonder that we have few conversions?

Many churches there are, who do not seem to think that converting men is the regular work of the ministry at all. When they want conversions they send for a revivalist, and go in for a time of soul saving as it is called. Artificial preparations are made, an evangelist is hired, enthusiasm and expectations are manufactured for the occasion, and all the force pumps are set to work. Then the evangelist comes and there follow a few weeks of special meetings, attended by the same old few, and shunned by the many you want to see there. Here and there there may be a stray conversion. Or it is confided to the newspaper man, that quite a number signed cards. Then the

* Paper read at Synod meeting, Quebec, May 11, 1904.

good visiting brother goes away, and for a few Sundays the minister seems to be kind of warmed up a little, and retails to the multitude the pathetic stories that the evangelist related to the few, and then the church settles down to a deeper worldliness than ever, and too often those who made the profession during the meetings go back to where they were before, and so the period of soul winning is over until the next revival season comes along. Is not such a condition of affairs pathetic and pitiful? Brethren, I firmly believe that if we ministers preached every Sunday the sermons that we should preach, scarcely a week would pass without seeing men brought to Jesus Christ. We have gotten out of the way of preaching soul searching sermons. We have become ashamed to plead with men to become reconciled to God. Our sermons I am afraid have lost their pleading tone, and their definiteness of purpose which marked the apostolic preaching. Many preachers have got the idea that it is Methodistic, that it is Salvation Armyism to plead with men to be saved. When in the New College of Edinburgh, the general idea that seemed to me to be abroad among the students was, that this earnest evangelical pleading preaching was all right for Mission Halls, and for "Carrubers Close Mission," but it was really and positively vulgar, in one of the up town tony churches. Our uptown churches need it as badly as do the missions, and we as ministers have got to come to it, or else the dearth of conversion is going to continue. It is the only kind of preaching that wins men to Christ.

Coming closer to my subject, I believe that many of our sermons, fail because they are not definite enough. Many sermons aim at nothing in particular and hit it with remarkable accuracy. They lack point. The root meaning of the word sermon is "a thrust." A sermon that is no thrust is no sermon. Some preachers never make a heart to heart appeal, to men to turn to God they never thrust. Others will give a closing word to "the impenitent." It seems to me that nearly all our sermons, should keep in view the unsaved man, and should be so constructed as to lead the mind of the listener almost unconsciously, to feel his need of a higher and better life, and then close with a mighty appeal, that will touch emotions, imaginations, intellect, and will, and lead men to surrender to Christ. My own experience.

The sermon that has not this end in view, all the way through will to a certain extent fail. It certainly will be lacking in the elements that made the sermons of the Apostles tell for God. When they preached we find they had one end in view and that was to lead men to believe Jesus was the Christ, and surrender their lives to Him. Some one objects, do we not need to preach sermons for the edification of believers. Yes, certainly, but I generally learn, that the sermons that are the most successful in soul winning, are the very ones from which believers receive the greatest amount of edification, and blessing. It is the sermon that is thrilling through and through with earnestness and eagerness after lost souls, from which Christians derive the greatest amount of good. Look at Christ's matchless parables in the 15th chapter of Luke. See the shep-

herd leaving the ninety and nine in the wilderness as with eager eye, and quickly beating heart, and nervous footsteps, he goes on and on, and on until he finds it. Behold the woman, sweeping her floor, and peering into the darkness and looking and looking. How long? Until she finds the coin. Or see the father yonder going out night after night, and looking away down the long road for the long lost son. How long? Until he comes back. These stories do not close with a mere incidental remark about the lost ones, nor with "a word to the unsound." They are full of eagerness, full of the ardor of pursuit, full of the purpose of rescue, thrilling with one aim in view, upon which everything converges, viz., the recovery of the lost. So should it be with the majority of our sermons if we are to have conversions. A young divine once preached a sermon before an aged minister. When the service was over he asked his aged brother, what he thought of his sermon. It was very fine, said the old man, but there was no Christ in it. But, said the young man, there was no Christ in my text. Ah, replied the aged minister, if there is no Christ in your text, you should always make a way through your text to Christ, and before leaving the pulpit let men see him. There is truth in the remark. It seems to me, that if we were more definite in our preaching, and put a little more of the "Escape-for thy-life tarry not in all the plain lest-thou be-consumed" tone in our preachings we would have more conversions.

Again, I believe we have few conversions from our preaching, because of the tendency to make light of sin. Mr. Gladstone in his later days said "he considered the decay or decline of the sense of sin as one of the most serious indications of the time." In a great deal of the present day preaching, sin is spoken of as a kind of skin disease, which can be cultured, and educated and polished out of the system. We are apt to forget that sin is a disease of the blood, of the heart, of the bone and marrow, and can only be eradicated by the supernatural power of Jesus Christ. In many pulpits, the devil seems to be sort of legislated out of existence, and the man who believes in him is laughed at, and looked upon as an old fogie. For one whole winter, I listened to this kind of preaching, and I saw how absolutely powerless it was to save men. My firm conviction is, that before we can have apostolic conversions we must like the apostles, thunder in the ears of men the Eternal verity "The soul that sinneth it shall die. All have sinned and come short of the Glory of God," and that "God cannot look upon sin but with abhorrence."

Not only so, but like the Apostles, we must not be afraid to tell men *that sin must be punished both in this world and the next.* Some time ago I was talking to a minister, and speaking of hell, he said "I never use the word in my preaching, I dislike it so much. It grates harshly on the ears of refined people. In fact I feel it is vulgar to use it in the pulpit." The world notices this, and laughs at it. Some few months ago, one of the most godless Montreal newspapers had in a little paragraph caricaturing the present day preaching. The sample it gave was as follows "My dear Brethren, if you want to be saved, as it were, you must repent, so to speak, or you may be lost to a certain extent." When a minister speaks in this way of sin little wonder he has few conversions. If we had a little more of the Jonathan Edwards style—sinners in the hands of an angry God—it would be a wholesome antidote for a lot of the namby

pamby milk and water gospel that is preached today. About a year ago, I was discussing theology with a fashionable city Doctor of medicine, and we spoke of the doctrine of sin. "Oh I no longer believe in the old doctrine of sin. I am now a thorough going evolutionist, and do not believe in sin or hell. Everything is a transition stage, and we are struggling upward towards that far off goal, to which the world is moving, and this life is but one stage of the evolution. Heaven will be the higher vantage ground of it." That doctrine will not produce conversions. The longer I preach, the more I am becoming convinced that if men are to be converted we must frequently call upon them to look upon mount Sinai sheeted in fire and smoke as well as to Mount Olivet bathed in the beauty of Divine grace; we must proclaim a broken law and the exceeding sinfulness of sin, and behind it, as a solemn background the judgments of an offended Deity, as well as a foreground where shines the Gospel promises, as the morning radiance, to woo and win men to Christ. We must never hesitate to tell men of a wrath to come, all the more terrible because it is in the face of the merciful tender Lamb of God who died for men. When this doctrine is preached with tender persuasiveness that comes from a heart yearning for the salvation of men, we are going to behold men upon all sides coming to Christ. If we are to have more conversions in our churches *We Must Preach the Gospel*. In the apostolic preaching we find few negations. Preaching that spends its force upon denouncing the sins of the times, and holding up to ridicule, the weakness and sins of humanity, may be very entertaining, but will result in but few conversions. There is a minister, an acquaintance of mine, who spends much of his time, in telling his people what he does not believe. A few Sundays ago, he informed his hungry congregation that he no longer believed in Jonah. The story, he said, was too fishy for him. The account of creation, he says, is but a myth, and Abraham and Jacob and the other men of that time, are only mythological characters, and never existed only in the brains of imaginative men. That kind of negative Gospel will produce no conversions. I am saying nothing against higher or lower criticism, nor yet against all lawful and legitimate investigation in Biblical departments, but I say, with all the earnestness I possess, that kind of preaching from the pulpits will never produce conversions in the pews. Let a man handle such subjects in his study, but when he faces his people, let him preach only the eternal verities, of which he is sure, and that he has tested by experience. Let him give the people a

"Thus saith the Lord. Not only must it be positive, *It Must be Christo-Centric* if it is to produce conversions. Men are never going to be saved, by machinery, or by culture or by education or by preaching morality or politics, but by the preaching of Christ, and his Cross. This was the dominant note of Apostolic preaching, and in our preaching it must ring loudly and clearly above all others. While we reveal the deadly wound that humanity has received we must also point men to the "balm in Gilead." As we reveal the disease with which men have been smitten, we must also point to the great physician. While we preach man's ruin, we must also show the way to restoration. We must ever place the sinner, and the Saviour side by side. If we do this, his word will not return unto him void, but it shall accomplish that for

which it has been sent. If we are to win men, all these doctrines must be preached with *Blood Earnestness*.

I have listened to many sermons the main object of which seemed to me to be to fill in half an hour. They were so dull and so dry and so uninteresting that one naturally thought of Charles Lamb's declaration with regard to a certain Divine, that "if you picked him with a pin anywhere, he was sure saw-dust would come out." I have listened to preachers, whose whole delivery said just as plainly as it could, "I don't care whether you believe it or not." That kind of preaching will never save men. If we are to save men, we must be in terrible earnestness about it. We must have in our faces, and in our hearts some of the Divine compassion which shone from the eyes of Christ that night as he turned them upon cursing Peter. Our voices must have in them something of the tone that Jesus' voice took on that day as bursting into tears, he sobbed out "Oh Jerusalem, Jeru-alem, how oft would I have gathered thy children together, as a hen doth gather her brood under wings and ye would not." Our lives must have something about them of the intensity of John Knox, when he cried, "Oh God, give me Scotland or I die." When we preach these doctrines mentioned, with such an intense desire for souls in our hearts, that we shall see apostolic conversion, because the apostolic conditions are here

Some time ago, the Presbyterian ministers of New York met in solemn conclave to face this practical question that I have been dealing with. The man who was chairman began by asking, how many of the brethren here spent at least one hour in private devotion with God every day. Not a hand went up. Then he asked how many spent half an hour every day in private prayer, not a hand was raised. How many spent at least 15 minutes daily in prayer. A few hands were lifted. How many spent 10 minutes every day in private devotions. Several more responded. Then how many are there, that spend five minutes in individual communion with God, and the remaining hands went up. Brethren, he said, here is the cause of the dearth of conversions in our churches. I wonder where we would have stood in that searching enquiry. Do we spend an hour every day in our private devotions, or half an hour or quarter of an hour? Let us answer the question to God, and if there are few conversions in our church let judgment begin right here. Let us resolve to pray more, to study God's word more, and above everything else to rely more implicitly upon the Holy Spirit working through us. We must ever remember that this is not our work, in which we ask God to help us. It is God's work and we are but the instruments through which God wants to work. Are we willing to let him do so? Are we such instruments as he can use? That is the question. And as we go back to our several fields of labor, let us remember that no matter how hard that work may be, no matter how confederated may be the forces of evil, that may be arrayed against us no matter how bold or blatant may be the sin that we have to face, Jesus Christ is able to meet, and overcome them all. And let us always bear in mind, if the work is not successful, and if souls are not being won, the fault is not God's, it is not Jesus Christ's, it is not the Holy Spirit's, it is *mine*.

God has his best things for the few, That dare to stand the test.

God has his second choice for those, Who will not have his best.

It is not always open ill, that risks the promised Rest.

The Better often is the foe, That keeps us from the best.

I want in this short life of mine, As much as can be pressed

Of service true for God and man. Lord help me be my best.

Trained Teachers

BY THOS. YELLOWLEERS, TORONTO,

It is quite evident that one of the new forces in connection with the work of Sunday Schools, and one which is bulking very largely in the public eye at the present moment, is that of Teacher Training. For many years the Ontario Sunday School Association has been giving it a prominent place both in their literature and at Conventions, and scattered throughout the province are many who have by this means acquired an equipment which has enabled them to render a more efficient service. This agency has been supplemented also in recent years by several of the denominations undertaking the work, and at the present moment it is proving one of the mighty factors in enlisting sympathy and arousing interest. In order to meet this growing necessity, and strengthen our Sunday School forces, the Ontario Sunday School Association has taken another advance step, and appointed an additional Secretary, one whose special duty will be the training of Teachers, and whose time will be given entirely to this department of work, for at this point is the Crux of the whole situation, the better equipment of the teacher means an advance all along the line. We are compelled to admit that the untrained teacher is very seriously handicapped, finding himself competing with the skilled teacher of the day school, who understands the principles of teaching as well as how to maintain order; he realizes how difficult his position is, no matter how earnest and sincere, and anxious he may be to render faithful service, hence the necessity of every teacher being trained. The ideal which the Sunday School of to-day should aim at is, every member a Christian, every Christian a worker, every worker trained, and this standard should not be impossible.

Dr. Hamill in his recent book "Teacher Training" says, "The first reason why I believe Teacher training is needed, is that our teachers, and our young people, who are willing to teach, sincerely and generally desire it," and this is surely a very hopeful sign, and that fact is attested by the desire everywhere in our province to know more of this feature of work. Wherever we touch Sunday School life to-day, at Conferences, Synods, or Conventions, Teacher training is the great theme. Name a Teacher training book, and the enquiry comes "where can it be bought?" "What will it cost?" and on the faces of your audience you may read, "I want to be a better Sunday School teacher." But the question arises, How can the desires of these Teachers best be met. All the agencies combined which have been named, are quite inadequate to cover our wide field, although all of them are rendering valued aid. The Teacher training secretary of the Sunday School Association, is giving his attention almost entirely to inter-denominational work, in organizing classes, which includes all the denominations, and the rapidly with which these are being formed, argues well for success, but the best and probably the most satisfactory work after all is where each congregation has a class to train their own teachers, and this plan has been tested and worked out with the best possible results. The Rev. Dr. Warden of Philadelphia in an address at the International Sunday School convention, held at Denver in June 1902, stated that

(Continued on page 666)

The Quiet Hour.

Captivity of the Ten Tribes.

S. S. LESSON. 2 Kings 17: 6-18, Dec. 11, 1904.

GOLDEN TEXT.—The face of the Lord is against them that do evil.—1 Peter 3: 12.

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

Carried Israel away, v. 6. We shall escape the worst bondage so long as the will is free. But once the great enemy of soul captures the will, we are slaves indeed. By our own act we have forged the chains that bind us fast. We cannot value too highly the God-given faculty by which we can reject the evil and choose the good. By constant practice it should be strengthened, and jealously guarded, like some precious treasure, against the forces that would impair or destroy it.

For so it was, v. 7. Let this be fixed in our minds, that we cannot break God's moral laws, and not bring suffering upon ourselves, and, it may be, upon others. No one in his senses expects that, if he dashes himself down some lofty precipice, the law of gravitation will spare him. Without fail it will dash him to pieces at the bottom. Not less certainly does penalty follow—not always swiftly, but always surely—upon wrongdoing. A steady, honest look at the consequences would often keep us from entering the door of an evil course, held open never so invitingly.

Sinned against the Lord their God, v. 7. How could they have done it, if they had only remembered? For, what had not the Lord done for His people? What deliverances had He not wrought? What blessings had He not bestowed? So we may well say. And so we feel like saying, until we think of our own sins. Did God do great things for those children of His? A thousand-fold greater things He has done for us. What was the deliverance from Egypt compared with the redemption that Christ has wrought? What was the revelation of Himself through priest and prophet, to the marvellous manifestation of His truth and grace through that same Jesus Christ? What were the blessings of Canaan to the privileges of Christ's kingdom which we enjoy. Ah! let every tongue be stilled, and let every heart acknowledge its own black ingratitude in sinning against light and love.

Did secretly, v. 9. That was the beginning; and the open transgression followed as a matter of course. No one ever blasphemes with his mouth who has not first blasphemed in his heart. The vile act flows from the impure desire. It is the heart that needs to be kept, if we would have the life and conduct clear.

Ye shall not do this thing, v. 12. The searchlight on the front of an engine throws its rays far along the track, enabling the driver to see obstacles in time to stop his train. The whole pathway of our life lies open to the sight of God, and He has thrown the light of His warnings upon the dangerous places. He commands and forbids, not to restrict our freedom, but to save us from wreck and ruin, and bring our journey to a prosperous and happy end.

They would not hear, v. 14. There is infinite paths in this sentence. God never did and never will say to any penitent, however dark his sin, "I will not hear." His attitude towards the sinner is revealed in Jesus, who said to the sinful city, "O Jerusalem, Jerusalem . . . how often would I have

gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" "I would!" "Ye would not!" If we are not saved, the blame is not God's, but ours.

Therefore the Lord was very angry, v. 18. "God is love," says the sweet apostle John. Can that be true, and these words as well? Can love be angry? Can love punish? One needs only ask the first man he meets, who is a father. Can he be angry with his child's wrong-doing, and yet love him all the while? He is no right father who is not angry with his child. Yes, and he will punish, as God punished these children of His long ago, in order that He might bring them to a better mind. Be thankful if God is angry. It shows that He still loves you, and yearns that you shall come back to His bosom of love.

And removed them out of his sight, v. 18. With what pride and satisfaction a father watches the career of his son, who is bringing new honor to the family name. But the son who goes astray in evil paths—who can measure the heart break that comes to the old home through his folly and sin. And God is a most loving Father. Our sin may be so great, that He cannot but send us away from His gracious presence. But it is with infinite grief He does this. The fear of grieving the One who loves us so should keep us from sinning against Him.

Prayer

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of collection, the seat of meditation, the rest of our cares, and the calm of our temper; prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity, and the sister of meekness; and he that prays to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the out-quarters of an army, and chooses a frontier-garrison to be wise in.—*Jeremy Taylor.*

THE DOMINION PRESBYTERIAN.

Christ and the Scriptures, No. 4.

BY GEORGE W. ARMSTRONG.

We cannot thoughtfully peruse the Old Testament Scriptures without being strangely impressed with the fact that their central theme is Jesus, the Messiah, the Saviour of our fallen race. If read aright, the whole of the thirty-nine books are an anticipated biography of the divinely promised teacher and Redeemer. "They are they which testify of ME." The Cherubim with the flaming sword had scarcely been set to protect the tree of life when the first promise respecting Christ was uttered. The church's night of sin had hardly begun when the moral universe was illuminated at its meridian with the life giving beams of the Sun of Righteousness—Jesus Christ.

The earliest Biblical promises and prophecies make special reference to the Redeemer; in fact, all the inspired writers allude to Him more or less. In Christ centre all the divine promises, apart from Him the Bible loses all its force and power. The name of Christ is embalmed in almost every page and inlaid in almost every promise.

Judaism with all its rites and ceremonies typified Him, in fact, Christ was its foundation. His Name is so interwoven in the sacred writings of the Jews that it would be impossible to extricate it without marring their beauty and harmony and spoiling their sense and meaning.

Search these Scriptures and you will find allusions made to Christ directly or indirectly throughout the whole.

From the first promise in Paradise to the last prediction in Patmos, Christ is the sum and substance of the whole.

To the progenitors of our race it was said: "The seed of the woman shall bruise the serpent's head." Jacob prophesied and said: "The sceptre shall not depart from Judah, nor a law-giver from between His feet until Shiloh come." Abraham saw His day afar off and was glad." Moses declared: "A prophet shall the Lord, your God, raise up unto you like unto me." Baalim prophesied and said: "I shall see him but not now, I shall behold him but not nigh; there shall come a star out of Jacob and a sceptre shall rise out of Israel." Job in the midst of afflictions and troubles finds comfort in contemplating his Redeemer. "I know that my Redeemer liveth." David refers to Christ when he says: "Thou art fairer than the sons of men;" whilst his son Solomon designates Him "His beloved." Isaiah alludes to Christ as: "A precious cornerstone, a sure foundation," Jeremiah, the weeping prophet, finds relief to his troubled soul in the midst of his wailing lamentations by reflecting upon the coming of Him who shall be called "The Lord our Righteousness." Christ is the Shepherd of Ezekiel: The Messiah the Prince of Daniel. Hosea prophesied of Him as the "Lord God of Hosts," and Joel shows the blessings that shall arise when the Kingdom of Christ shall be established. Amos, the herdsman of Tekoa when referring to our Saviour said: "The Lord is His Name." Obediah and Jonah, in their brief prophecies make allusion to the Kingdom of Christ. Mica speaks of "The Ruler in Israel whose goings forth have been from of old, even from everlasting." Christ is the "publisher of peace, the bringer of good tidings," in the prophecies of Nahum. He is "the Holy One" of Habakkuk. Zaphaniah, when referring to the advent of the Messiah exhorts the daughter of Jerusalem "to rejoice with all the heart because the Lord thy God in the midst of thee is mighty." Haggai declares Him to be "The desire of all nations;" whilst Zachariah alludes to him by saying: Behold the man whose name is the Branch; and He shall grow up out of His place and He shall build the temple of the Lord." And Malachi in closing the inspired writings of the Old Testament calls Christ "The Sun of Righteousness who shall arise with healing on His wings."

Passing to the New Testament we find the four gospels a complete epitome of His life, his teachings, his death and resurrection. Christ is the great theme that engaged the inspired tongues and pens of the apostles; and from the time when the divinely inspired records were completed to the end of time, His name shall continue to be known in the earth.

Thus we see Christ is the very essence of inspiration, its chief cornerstone and glory. It is Christ the first, and Christ the last. Christ the Alpha and Christ the Omega; Christ the beginning, Christ also the ending and Christ all the way through the Scriptures." Christ in the Scriptures is all and in all!

London, Ont.

A Meditation.

BY JOHN R. MOTT.

To meditate spiritual things is to go into the middle of them, to live in their light, to get under their power to let them move us. It is necessary for the Christian, in order that he may discover and understand spiritual truth. It is indispensable to the most satisfactory spiritual growth. If our lives are to be truly communicative and helpful to others, we must cultivate constantly the practice of meditation.

Have a favorable place for meditation. Let it be a place where you can hear God's voice; he can hear you anywhere. Many can testify as to the advantages of some solitary place. Do you suppose that Jacob ever forgot Bethel or David Mizar, "the little Hill," or John the Isle of Patmos, or Nathanael the fig-tree.

Have a regular time for meditation. If a man has no regular time for this purpose, the danger is that he will soon have no time. If a man tells me that he does not give himself to spiritual exercise except when he feels inclined to do so, I make up my mind that he does so very seldom, and possibly not at all. We all need to emphasize regularity in the care of the spiritual life. As Bushnell has pointed out, "God is a Being of routine." We must set apart, at whatever sacrifice, regular times for pondering the words and thoughts of God.

Let us devote sufficient time to meditation, as well as regular time. It takes time to believe. We must first take time to hear God before we are able to trust him as fully as we should.

Not only should we have a regular place and time for meditation, but we should also cultivate the habit of giving active attention to religious things at all times and in all places. John Wesley traced out some of his most helpful trains of thought while on his horseback journeys. One prominent Christian worker in this country has received some of his most powerful spiritual messages while pondering the Scriptures on railway trains and street cars.

Use the Bible as the basis and guide in meditation. Without the Bible this process may make one morbid, melancholy, selfish and fanatical, whereas with the Bible it is a most beneficial and fruitful exercise. You will remember that Emerson, in speaking of the words of Montaigne, says that "They are vascular. Cut them and they will bleed."

With how much more truth might not the same be said of the words of the Bible. They are quick and powerful, living and active. They are, indeed, spirit and life. Ponder Christ's claims about himself. Study meditatively the character of Christ. Meditate on the kingdom of Christ.

Above all, think of the example of Jesus Christ. One of the principal and most significant distinctions between his life and ours lies in the amount of time he found it necessary to spend alone with the Father. St. Luke tells us that "he went, as he was wont, to the Mount of Olives." That is, he went as was his custom, as was his habit, to the secret place to meditate and to pray. If he found it necessary or even desirable, what presumption and folly it is for us to think that we can get along without this practice. My brothers, let us form an undiscourageable resolution that whatever else we miss we shall not miss the great advantages that come from giving ourselves earnestly and faithfully to thinking on spiritual things.—The Westminster.

No habit is hurt till it is hated.

Our Young People

December 11. Habits.

Topic—How to break bad habits and cultivate good ones.—Rom. 8: 1-15.

Some Bible Hints.

How much pleasure would Christ take if He were to pass through your day with you, walking by your side? That will tell you whether you are walking after the flesh or the Spirit (v. 1).

It is a matter not of having to do with the things of the flesh, for that is inevitable, but of "minding" them, fixing our affections upon them—there is where the evil comes in (v. 5).

It is impossible to cut off a bad habit by any knife from without, or force in any good habit by any pressure from without; but the indwelling Christ can do both these things (v. 10).

Live for the world, and you die; put to death (mortify) the world, and you live (v. 13)—that is the substance of Christian morality.

Suggestive Thoughts.

To break a bad habit is not to bend it out of sight, but to break it off and throw it away.

Franklin's plan is a good one—to select some good habit each week, and work upon it, marking his progress in a ledger from day to day.

You may plant and water but God gives the increase, in the cultivation of good habits as well as in all other cultivation.

A Few Illustrations

We speak of "the chain of habit;" but a long chain is no stronger than a short one, while a long habit is much harder to break than a brief one.

Habit is like the hundred armed fabulous monster; two arms grow out for every one cut off, but it dies if its heart is pierced.

The weeds are sure to come where the ground lies idle.

If we could buy our habits ready-made, they would all be good ones; but we must spin the thread, and weave the cloth, and make the garments.

To Think About.

Am I watching my habits, or am I letting them grow at haphazard?

Am I cherishing any habit that hinders my Christian life?

Am I trying in my own strength to get rid of bad habits?

A Cluster of Questions:

"How shall I a habit break?"
As you did that habit make,
As you gathered you must lose;
As you yielded, now refuse.

—O'Reilly.

The adamant chains of habit are seldom heavy enough to be felt till they are too strong to be broken.—Samuel Johnson.

Our deeds still travel with us from afar,
And what we have been makes us what we are.
—George Eliot.

Habit is that to which obedience costs no effort.—Aristotle.

Aim at Large Things.

Great numbers. The more members, the more likelihood that some one will be helped and strengthened.

Great zeal. Let no society be satisfied until its members eagerly look forward to the meetings.

Great prayer meetings. A prayer meeting is really great when the members are greatly in earnest.

Great committee work. You can gain this

if each committee sets before it some single aim worth accomplishing, devotes itself to it till it is accomplished, and then goes on to another.

Great devotion. All Christians are "called to be saints." A saint is only some one who loves Christ with all his heart.

Great results. Expect to bring things to pass,—to convert sinners, to train the awkward, to instruct the ignorant, to help your church, to better your town.

And all these great things, though you are very little, because you have a great God.

Suppose.

Suppose that the Christian life, in its daily manifestation, should come to be marked and known by simplicity and happiness—Suppose that the followers of Jesus should really escape from bondage to the evil spirits of avarice and luxury which infect and torment so much of our complicated, tangled, artificial modern life. Suppose that, instead of increasing their wants and their desires, instead of loading themselves down on life's journey with so many bags and parcels and boxes of superfluous luggage and bric-a-brac, that they are forced to sit down by the roadside and gasp for breath, instead of wearing themselves out in the dusty ways of competition and vain show, or embittering their hearts because they cannot succeed in getting into the weary race of wealth and fashion—suppose, instead of all this, they should turn to quiet ways, lowly pleasures, pure and simple joys, plain living and high thinking." Suppose they should truly find and clearly show their happiness in the knowledge that God loves them, and Christ died for them, and heaven is sure, and so set their hearts free to rejoice in life's common mercies, the light of the sun, the blue of the sky, the splendor of the sea, the peace of the everlasting hills, the songs of the birds, the sweetness of the flowers, the wholesome savor of good food, the delight of action and motion, the refreshment of sleep, the charm of music, the blessings of human love and friendship—rejoice in all these without fear or misgiving, because they come from God, and because Christ has sanctified them all by his presence and touch.—Rev. Henry Van Dyke, D. D.

Daily Readings.

- M., Dec. 5. The formative years. Eccl. 9: 10.
- T., Dec. 6. Training. Prov. 22: 1-6.
- W., Dec. 7. Sabbath-keeping. Luke 4: 14-16.
- T., Dec. 8. Unselfishness. Acts 9: 36-39.
- F., Dec. 9. Decision. Acts 24: 24-27.
- S., Dec. 10. Piety. 2 Tim. 3: 14-17.

Before and above everything, take time ere you pray to value the glory and presence of God.—Murray.

The one thing above all else that God desires of man is worship, and yet there are very few in this age who really do worship God.—Torrey.

The irreverence of youth grows into the profanity and rebellion of later years.—[Jan Maclaren.]

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PREACHING IN GAELIC.

It is natural to suppose that those who undertake to preach in a language which they are imperfectly acquainted, must make mistakes, which those who are acquainted with the language in question can at once detect, and it may be, hold up to ridicule.

In Caraidd nan Gaidheal there is a story to the effect, that a Gaelic minister, proud in all likelihood of himself and of his Gaelic, while admonishing his hearers to remember the poor said: "Remember the he goats." The Gaelic words for poor and he goats are somewhat alike. Near Montreal, some years ago, there was a minister whose father and mother spoke Gaelic, and who had little or no acquaintance with any other language. It occurred to that minister to preach or to endeavor to preach a Gaelic sermon, to his congregation. Satisfied probably with his success, he asked an ingenious Gael what he thought of his sermon. The reply was, "I am no very strong in the the English." It has to be inferred from that reply that the Gaelic sermon which the minister professed to preach, partook much more of the nature of English, than of Gaelic. Gaelic ministers are frequently in the habit of complaining that a comparatively small number can be induced to attend the Gaelic service. Intelligent Gaels there have always been who maintain, that if Gaelic ministers knew something more about Gaelic, and were able to preach Gaelic with more idiomatic purity and eloquence, Gaelic congregations would speedily increase in number and attention. Gaelic ministers are not to be severely blamed for being unable at times to use better Gaelic, and to pronounce Gaelic correctly, because until somewhat recently, even in the Theological Halls of the Presbyterian Churches of Scotland, no attention small or great was paid to the study of Gaelic, and because so far as the training of such Halls was concerned, students left them with as little, or less Gaelic than they had when they entered. We cannot

think very highly of those who had charge of the education of ministers in years gone by in Scotland, and who though many of these students must needs preach Gaelic when their academic career was over, made no effort whatever to give to Gaelic students the slightest opportunity for gaining even a small grammatical knowledge of the language which they intended to preach to Gaelic congregations throughout their life. Better days have happily dawned on the Gaelic language, and on Gaelic preaching. The Gaelic Mod has already assumed such lofty vigour, and such large proportions as to do away to a large extent with the lamentable indifference which has obtained in many quarters, so far as the speaking, and reading, and preaching of Gaelic are concerned. The influence of the Gaelic Mod is becoming stronger and more perceptible every day, inasmuch that many who who were wont to say that they had forgotten their Gaelic (though it was as clear as daylight that Gaelic had not forgotten them) are now learning a better lore and are compelled in spite of themselves to believe that there is no disgrace but a lofty honour in being a Gael. The Gael has from time immemorial occupied the plains and straths, and glens and hills of Scotland. He has had a patriotic and honourable career in the face of his unrelenting foes, whether they were Scandinavian, or Anglo-Saxon, or Norman. The Gael and his language form no unimportant part of Scotland. They have had much to do with bringing Scotland, sterile and unattractive as she was by nature, to her present greatness and prosperity. Nor can the Gaels yield the palm to any other tribes or nations for their reverence for God, for their devotion to truth, and honour, and godliness, and for their implicit faith in God, as the Friend of those who love and fear Him, wherever their home may be, and whatever the language be which they speak, and by means of which they communicate their best thoughts for the enlightenment and improvement of their fellowmen.

THE TEMPERANCE ISSUE

The agitation in this Province in favor of some considerable advance in temperance reform, reflected itself in the recent political convention held at Toronto in connection with the Ontario Liberal party. The convention seems to have been representative, as well as unprecedentedly large; embracing men from every constituency, denomination, and calling. Resolutions were passed on such subjects as Public Ownership Stock Watering, Taxation of Railways, Electoral Purity, Labor Interests, New Ontario, and Temperance.

On the latter question the convention showed great extremes of opinion; but finally a large majority averaged on the following:

The right to have the question of the abolition of the bar or of the shop license, or of putting the traffic under Government control, submitted to a vote of the

municipal electors on the initiative of a petition signed by 25 per cent of the electors.

No new licenses in New Ontario for all time to come.

No new license to be granted anywhere except on a petition signed by 50 per cent of the residents in the polling subdivision within which it is proposed to locate it.

Forfeiture of license for second offense. While many would like to go farther, and while some would not go so far, it will be seen on reflection that the above is an important advance.

If any municipality thinks it can carry a majority against the sale of liquor, it can have a ready trial, provided twenty five per cent of the electors take the initiative by petition. If there are not twenty five per cent so desirous, that means the constituency is not ripe for the prohibitive measure desired by some.

No new licenses in New Ontario for all time to come! That is on the principle of starting right, before custom and an appearance of vested right have made their appearance.

Forfeiture of license for second offense would either stop a lot of injurious illicit selling, or it would cut off a lot of licenses; either result would be useful.

Should any license be thus cut off, neither it nor any other new license can be granted unless 50 per cent of the residents sign a favorable petition.

The foregoing provisions put into the hands of those who consider the liquor traffic an evil, prove an extraordinary and effective leverage provided it is taken advantage of. It may not be all everyone would desire; but we must not be like the partially demented man who declared he would not budge from where he stood unless and until he could take the half mile to his home in one leap. The sane and safe method, after all, is step by step.

A SUGGESTIVE FACT.

That celebrated trainer of wild animals, and manager of a great show for many years, F. C. Bostock, has written a thrilling book about animal training; and he makes this assertion, that in the first requisite of the animal trainer is good personal habits.

In some curious, incomprehensible way," he says, "wild animals know instinctively whether men are addicted to bad habits. It is one of the many problems that are beyond human understanding. For those who are in the least inclined to drink, to live a loose life, the wild animal had neither fear nor respect. He despises with all the contempt of his nature, and recognises neither their authority nor their superiority. If a man has begun to take just a little, or deviated somewhat from the strait road, the animal will discover it long before his fellow men."

This is certainly a strange fact. But that it is beyond human understanding is not so sure. Bad habits mean lack of self-control and of strength. The quality in the trainer which dominates the animal

within him is precisely the quality that dominates the animal he trains. If he yields to the brute within him, no matter how little, his perfect poise and mastery are gone, and the keen instinct of the wild animal recognises it instantly. Before the slow perceptions of men find out his loss of dignity and control, the beast understands his degradation to their level and his life is in danger every moment he is in their cages.

"Absolute personal integrity" is the first condition necessary for the successful lion tamer. He who rules his own nature, and he only, can have dominion over beasts, as Adam before the fall. Self-mastery is the distinction between man and the brute. Sin is not a gain, a strength; it is degrading weakness, always. It is a pity that while the wild beast recognises this fact so surely, we sometimes forget it; and the leaf from the trainer's experience should help to remind us all.—Forward.

A neatly printed Home Mission leaflet in two colors—red and blue,—has just been issued, and a copy sent to each minister and Sabbath school superintendent in the church. Additional copies of the leaflet in numbers sufficient for every family in a congregation, will be sent gratuitously on application to the Rev. Dr. E. D. McLaren, Confederation Life Building, Toronto. As the type will only be kept for a few days longer, it is necessary that persons desiring copies make application without delay.

The British and Foreign Bible Society has sent a grant of 200 Wenli New Testaments to His Excellency, Chou Fu, the Governor of Shan Tung Province, China, who rules over 36,000,000 people. This important official, who is also a governor of high repute has expressed a strong desire for a better understanding between the missionaries and the Chinese authorities, and among other means to this end, he requested Dr. Timothy Richard, the eminent missionary in China, to procure for him copies of the Christian Scriptures which he might give to his subordinates in office for them to study, because he was persuaded that if they knew more of Christian religion, the anti-Christian feeling would soon die away. A suitable letter accompanies each book, stating what it is and why the Society presents it, and coming through the Governor's hands, these Testaments will receive far more attention than if they were obtained through any ordinary channel.

LABOR AND THE WEEKLY REST DAY.

Sir J. William Dawson, C. M. G. LL. D., wrote one of the Present Day Tracts. His topic was "The Day of Rest in Relation to the World that now is and that which is to Come." It is an able discussion of that theme. The following paragraph is one of many thoughtful and practical statements:

"The primitive Sabbath of Genesis and

of the moral law has a definite connection with human labor and with the physical well-being of man. 'In the sweat of thy face thou shalt eat bread,' is the doom of fallen humanity—a doom too fearfully felt in the whole history of the world, and, strange to say, apparently not less so in our times of mechanical invention and mastery over nature than in ruder ages. How terribly would this doom have been aggravated had man been expelled from Eden to a life of unremitting toil! But the Sabbath stood between him and this fate, and as far as human experience has shown was the only possible means of alleviating his life of labor. Hence Moses impresses on his nation of emancipated slaves the constant remembrance of this day, and enjoins on them the extension of its benefit to their own slaves and to strangers within their gates, even though not believers in Jehovah. Hence also the provisions of the law are extended even to domestic animals, which, though destitute of spiritual natures have bodily organism, which under ceaseless labor will be worn out prematurely and subjected to a living death while they survive. These lower animals have no share in the moral law directly, but it is immoral to deprive them of the little happiness of which they are capable, and to subject them to conditions inconsistent with their physical well-being. The physiological necessity for an interruption of toil, whether for the man or beast, is thus affirmed in the law, and it is verified by all that we have learned of the constitution of living things. It is confirmed by the experience of all thoughtful men and of all nations. A nation without a Sabbath must fall to a low ebb of civilization and efficiency, for its people must become prematurely old and worn out. It scarcely needs any special intervention of Divine justice to inflict on those who disregard the Sabbath the penalties denounced by the Hebrew prophets. Those who would take away the day of rest from the working man on any pretext are not his true friends; and it is one of the hopeful signs of the times that, in recent discussions of this question, the working men and those who might most truly be considered their representatives have shown themselves opposed to innovations which, however plausible and harmless in appearance, might be the thin edge of the wedge which would break down this great privilege. It seems to be a result of physiological and social laws, as well as of moral laws, that the man who works six days and rests on the seventh will do more and better work than the man who works without interruption, because the Sabbath is a mental and physical restorative to wearied nature. Thus nations which are so unwise as to sacrifice the day of rest find that instead of promoting their wealth and happiness they have involved themselves in hopeless slavery."

Literary Notes.

The November number of *Blackwood's* (Leonard Scott Publication Company, New York) contains more than the usual amount of fiction which is well up to the high level of fiction published in that magazine. Two serials are begun to take the place of "John Chilcote, M. P.," which has excited so much interest. "Richard Hartley, Prospector" is by Douglas Blackburn, and "The Rawhide," by Stewart Edward White, who is so well known for his delightful nature studies. The fourth of *Vrouw Grobelaar's* Leading Cases, by Perceval Gibbon, contains two good sketches of African characters. The war is discussed, and many other subjects of interest.

The Fortnightly Review for November (Leonard Scott Publication Company, New York) gives first place to the recent Presidential Election. Senator Henry Cabot Lodge has a character sketch of Roosevelt; and Ex-President Grover Cleveland one on Judge Parker; while Sydney Brooks writes of The Election. Three articles have to do with the war—The Great Change in Japan, by Baron K. Suyematsu; The Limits of Japanese Capacity, by Calchas; and Side lights on the Russian Army. Of a more general nature are articles on the following subjects: In the Footsteps of Rousseau; Mozart as a Dramatic Composer; and The Novels of Disraeli.

The Contemporary for November (Leonard Scott Publication Company, New York) has a lengthy article on "The Scottish Free Church Question," by Charles Douglas, M. P.; which gives a very fair view of the situation. The Superintendent of District Nurses, London, England, gives her opinion on "The Religion of the Respectable Poor," ending with this sentence: Many years' experience of the poorest of the respectable poor have convinced me that deep and true religion is commonly found among them, the chief tenets of which are: The existence of a Supreme Being intimately connected with the life of men and best served by loving submission and faithfulness to the homeliest duties; the spiritual efficacy of prayer, and triumphant faith in the immortality of the soul. Space forbids us to mention any of the other dozen interesting articles contained in this issue.

Trained Teachers.

(Continued from 2nd page Contributors.)

eight hundred churches in the Presbyterian Church North, had organized classes for this purpose, the class being an integral part of the School, and meeting at the same hour, under the same management, and that two thousand members had already enrolled themselves. Here is a practical method and one which should commend itself to a large majority of our congregations, the pastor becoming the responsible head, and if unable to take the class himself should at least secure if at all possible some capable person to become its teacher. Then, and only then can our Sunday School forces be strengthened, and this method adopted will go far to solve many of the vexed problems of Sunday School life.

The Inglenook.

FOR DOMINION PRESBYTERIAN.

The Prodigal's Return.

BY MARY I. HOUSTON.

"Say, Mister—are you a tramp?" Lottie Ellis, her face smiling and flushed from a romp with Speckles, the pretty spotted calf that her grandfather had given her, for her very own, a few weeks before, and her pink sunbonnet pushed back enough to show a tangled mass of bright brown curls, stopped and looked earnestly at the man who stood gazing toward the white farmhouse. The man started at the unexpected question, "A tramp? Well I guess that's about the size of it; I look pretty much like one, don't I?" he answered with a short bitter laugh that was not pleasant to hear.

"Yes, I think you do," said Lottie with a wise nod of her little head; "only your face is kind of clean and most tramps never wash theirs, Phil says. Phil is my brother, he's fourteen and knows all about tramps and everything," she added by way of explanation.

The tramp gave a curious start which the child failed to notice and then turned and stared fixedly at the white farmhouse, his elbows resting on the top bar of the gate.

"Are you awful tired and hungry mister?" she asked after he had been silent for some time.

"Oh, I beg your pardon, I almost forgot that you were there, little girl, and I—" "Well if you aren't the very queerest kind of a tramp. You are not a really truly one, are you? For they don't ever say "beg your pardon" or anything polite. Why some of them won't even say "thank you" when mamma gives them something to eat."

"Yes, I'm a "really truly" one and a prodigal to boot. Do you know what that is?"

"Oh yes. That's the person who eats fatted calves and things and then gets a nice ring and a robe. Why don't you go home now and get them? Haven't you got any home?"

The man laughed again in the same bitter way and then said so fiercely as to almost frighten the little girl: "You talk too much, child, I have no home now and even if I had there are some prodigals who can never return, who cannot break the shackles nor abandon the husks. I'm one of them."

"Oh, I didn't know. I thought they all could if they wanted to. I can't read very good myself but I thought it said so in the Bible, doesn't it? Grandpa often reads it and he always prays about prodigals too, though I don't believe he knows any. I'd try it if I were you. I know if brother Phil was a prodigal he'd come back. But I hope he doesn't be one," she hastened to add, "for I'd hate to kill Speckles and she's the only calf we've got just now."

The man didn't answer but something in his look made Lottie think that she had better leave him; so, pulling forward her sunbonnet, she climbed over the gate and ran up the lane. As the tramp gazed after her his face softened and a suspicious moisture formed in his brown eyes, as he turned and trudged along the dusty road again.

Lottie thought of the tramp several times during the day and once ventured to the gate in search of him, carrying under her pinafore a slice of bread and jam that her mother had given her, but she could see nothing of him—"I guess the prodigal has

gone home to get the calf and things," she said, as she turned away and put her own white teeth into the bread and jam.

There were strange things happening at the Ellis farm late that night but Lottie, far in the land of dreams, knew nothing of what passed. She wondered a little that no one was around to help her dress in the morning but she managed fairly well for herself and then ran down stairs to breakfast. At the door she stopped and a look of disappointment chased the smiles from her face for, seated in the kitchen, in earnest conversation with her grandfather, was her prodigal tramp.

"Oh Mr. Tramp, I thought you had gone home for all the good things I told you about, I was sure you would, but you haven't gone yet."

"Haven't I though, little preacher? Ask your grandfather about it."

Lottie gazed in wonder from one to the other and then to her mother who looked unusually happy as she prepared breakfast. Grandpa drew the little girl to his knee and stroking the rebellious curls, that she had quite forgotten to brush, his voice shook as he spoke.

"Yes he has returned, darling. The words of a little girl that I know sent the prodigal home and your Uncle Philip has promised never to leave me now."

"Really truly? Are you my Uncle Phil who went away when I was a tiny baby? Oh I'm so glad," and then a thought striking her suddenly her face clouded again as she added with quivering lips, "but do you—do you need to kill a fatted calf? Speckles is pretty fat but I love her so much, wouldn't something else do?"

It was years since Philip Ellis had laughed as he did then and Grandpa's trembling voice joined his.

Lottie never fully understood how she had been instrumental in bringing Uncle Phil back, how, just as he had come to look upon for the last time and perhaps to curse, his old home before leaving the country forever, the erring son had been touched by the child's words; and how he had fought out there upon the road, a battle with himself in which right had triumphed. If she had heard all this she would not have understood, but she did know that grandpa was made happy by the return of a lost son and that the prodigal dispensed with some of the good things and spared her "Speckles."

How Harold Found a Home.

BY ERNEST GILMOUR.

It was a "red-letter" day in Harold's life when he was told that he was to have an outing—two weeks in the country. Whether he was Harold Brown or Harold Jones or Harold Smith or Harold something else I do not know. He was known in the slums simply as Harold. He had been an orphan as long back as he could remember. His home—if the wretched back room in which he lived could be thus designated—was in the most dismal part of the slums. He shared it with an old rag collector, who had no love for him, but was glad to give him bread and board for his assistance. Harold's bed was a bundle of rags (as was his employer's) and his board—for the greater part—scraps,

"Old Jake" the rag collector, made life lively for Harold in one respect, cursing at him and calling him vile names, and—even at times using a lash. Could you have seen the boy's emaciated and bruised body you would have wept. Could you have known of the sorrow and longing in his heart it would have made yours ache. But at last there came a break in the dark clouds over Harold's head. He had been asked to go to the country. The old rag collector would not consent to Harold's going, but as he had no claim on the child, the latter was taken from him. For the first time in his remembrance he was thoroughly cleansed and neatly dressed. It was noon when he in company with nine other children and a caretaker, left the city in a trolley car. At three they reached the terminus of the road, where there were carriages in waiting.

A few days before Harold was asked to go to the country an old couple sat on the porch of a small house talking earnestly. They had outlived their children and found life lonely. The old man was rheumatic and really often needed young hands to help him with the chores.

"Samuel," said his wife, "the Hunts are going to take two fresh air children—did you know it?"

"Yes 'Liza, Tom Hunt told me about it to-day, and there are two going to Silas Greer's, two girls, Tom said. I wish we could take a boy," wistfully.

"Do you really mean it, Samuel?" her face lighting up. "Would you like to take a boy?"

The old man laughed softly.

"I'd like to have a boy around for a week or two just to see how it would seem, and I'd like to give that boy a good time. I'd like some poor little homeless chap—an orphan—who doesn't know what a good time means."

His face lighted up for a moment and then the light faded.

"But it won't do," he added, "it won't do."

"What won't do?" the old lady asked.

"It wouldn't do to take a boy—it would make too much extra work for you—cooking and so on."

"I'd like the extra work," was the answer, "I'd like cooking for a hungry boy."

Her face glowed at the thought. His caught the glow.

"Would you?" he said, "then let the boy come."

And the boy came—it was Harold. Samuel Swift sent the message through the agency of Tom Hunt.

"Ask for a boy who has never had a good time," was the message.

Perhaps there never was a more surprised boy than Harold was when the Swifts welcomed him. He had not looked for a welcome, but when the old man took his hands in a gentle but close clasp and the old woman kissed his cheek and smiled upon him, a new world dawned. A lump came into his throat and choked him so that he could not find his voice, but when the lump disappeared joy was born. The Swifts were not rich, but they were in "comfortable circumstances," to use an old-fashioned phrase. They owned the small cottage in which they had lived all their married lives and the few acres of good land around it. They always had the best of food. Best of all, they were truly good and it was characteristic of them both to be ever ready and willing to lend a hand to anyone in trouble. The moment they looked into the face of their small guest they knew that life had been hard to him. Had a guest come to them from the upper

walks of life he would not—in fact he could not—have received better treatment nor a warmer welcome than Harold did. The boy's heart went out to them in the first love he had ever felt. They saw it in his eyes and heard it in his voice and they felt happier than they had felt for years. A small, pleasant room next to theirs was Harold's. When the boy was stretched out in the soft bed it seemed that the old world had passed away. The simple, sweet old home was—to him—the most beautiful place in all the beautiful new world into which he had just come. It could not have seemed so beautiful had it not come after a life in the slums. The boy's heart was full of joy and gratitude. After the restful sleep in the peaceful room came the call to breakfast. On the bed of rags there had been a kick to awaken him. Now as he dressed he heard a bird sing outside the window and he felt the sweet breath of new mown hay as the wind touched his pale cheeks.

And, oh that morning greeting in the cosy kitchen where the breakfast table was laid! He would never forget it—never. Then there was the breakfast bacon and newly-laid eggs, toast and coffee with real cream. In all his poor little dreary life Harold had never—until the night before—sat down to a table to eat.

The two weeks seemed to have wings, it was morning—blessed morning and then it was night. How to describe the time between night and morning I do not know except to say that it was all joy—pure joy. If the boy had been the Swift's own grandson he could not have pleased them better. After the first morning he was never called. He awakened when he heard the old folks stirring. By the time Mr. Swift was dressed, he was with him feeding the chickens and pigs and hunting for fresh eggs in the barn. Before the first week ended the old folks felt as if years had rolled off their shoulders. The young lad whom they were helping was helping them. His great love for his new friends made him long to help them in any way he could. Old Mrs. Swift said he was the "handiest boy" she had ever known. At the breakfast table one morning old Mr. Swift remarked:

"It doesn't seem as if it was two weeks since you came here Harold, but it is."

The young face that had become so dear to the old people clouded.

"Oh!" the boy cried out, "Oh! it's the day to go—isn't it?" and the bright world suddenly seemed to darken.

"To go where?" questioned Mr. Swift.

"Back—to—the—slums."

"It is time for us to tell you that we love you and want you to stay with us all the time," said the dear old man.

"And" put in the dear lady, "if you could call us Grandpa and Grandma we'd like it." Harold could not speak, but in his loving big brown eyes there was an expression that made them strangely beautiful. His lips quivered and his eyes filled with tears. Presently he arose from the table—and throwing his arms around first, Mrs. Swift's neck—then Mr. Swift's, he cried out "Grandma! Grandpa!"

After that life grew more beautiful in that humble home. The lovely summer passed away. There was no bird songs now, no green grass or sweet, flowers, but the joy was there to stay. In November "Grandpa" had a severe rheumatic attack, but he did not seem to mind it much.

"For" he said, smiling, "I have a pair of hands that I call blessed hands—they do so much for us old folks."

It was a "picture beautiful" to see, Har-

old doing the chores during those cold days. He fed the chickens and pigs, cut up turnips for the cow, cared for the turkeys that Grandma was fattening for thanksgiving and looked after things generally as if he were the man-of-the-house. As for Grandma, he helped her in various ways, looked out for the wood and water, peeled potatoes and apples.

Over and over he told himself joyfully. "It's home—home—my home and theirs and they love me and I love them. Dear old Grandma and Grandpa."—*The Christian at Work.*

A Prayer.

BY ALICE E. ALLEN.

This morn a glad little day
Out of eternity,
Its sunny hours interwoven with flowers,
Thou gavest, Lord, to me.

To-night a little sad day
Into eternity,
All marred with fears and scarred with tears,
I give it back to Thee.

O Father, pour forgiveness
O'er this sad day of mine
Until once more, white as before,
It shines—a day of Thine.

—C. E. World.

Proper Seeing of a Picture.

The first necessity for the proper seeing of a picture is to try to see it through the eyes of the artist who painted it. This is not a usual method. Generally people look only through their eyes, and like or dislike a picture according as it does or does not suit their particular fancy. These people will tell you, "Oh, I don't know anything about painting, but I know what I like; which is their way of saying, "If I don't like it right off, I don't care to be bothered to like it at all."

Such an attitude of mind cuts one off from growth and development, for it is as much as to say, "I am very well satisfied with myself and quite indifferent to the experiences and feelings of other men." Yet it is just this feeling and experience of another man which a picture gives us. If you consider a moment you will understand why. The world itself is a vast panorama, and from it the painter selects his subjects—not the copy of it exactly, since it would be impossible for him to do this, even if he tried. How could he represent, for example each blade of grass, each leaf upon a tree? So what he does is to represent the subject as he sees it, as it appeals to his sympathy or interest; and if twelve artists painted the same landscape the result would be twelve different pictures, differing according to the way in which each man had been impressed by the scene; in fact, according to his separate point of view or separate way of securing it, influenced by his individual experiences and feeling.—From Charles H. Coffin's "How to Study Pictures," in the November St. Nicholas.

For a Lonely Woman.

You are, poor, lonely and obscure; but you may live in beauty and light, serving your day and generation nobly. Not for you are home, husband and love, yet you may find resting-places and affection everywhere. Lift your thought to heaven; the heart of woman was fashioned there, and there alone is it understood.

Across the sky you will find written in letter, of living gold the motto of the angels and the secret of happiness. It is contained

in one word, "others." The tide of love if denied outlet, will suffocate and torment its possessor. Therefore take the whole world to your bosom. Love all, good and bad, old and young. You will soon find your store of affection exhausted, yet constantly renewed from the adorable source of love who bids the sun warm just and unjust. Put yourself away. Live to help your neighbor, who is the person happening to be next to you at the moment. Resolve that no day shall pass wherein you have not tried to perform an unselfish and kindly deed. It is an old secret this, but a true one—Confessions of a Poor Woman.

The Garden of Canada.

The waters of St. Catharines Well are of the mineral saline order and a great specific for rheumatism, gout, neuralgia, or a splendid tonic for those affected with nervous prostration. The use of the waters is accompanied by massage, electricity, etc., given by skilled attendants. Situated on the southern slope of Lake Ontario, the climatic conditions and environment are excellent for recuperating. This region is known as the Garden of Canada, and a happy hunting ground for health or pleasure seekers. Guard against the ills of modern life by visiting these famous springs. The Welland will be found a comfortable, homelike, rest cure establishment, with sun rooms, library, music room, roof promenade, and a corps of skilled attendants. For further particulars apply to G. T. Bell, G. P. & T. A., Grand Trunk Railway System, Montreal.

The Same Old Cat.

James Whitcombe Riley tells the story of a "much aggrieved and unappreciated lad" who made up his mind that he "could not stand the tyranny of home longer," so early one morning he put a long-contemplated plan into execution and ran away.

All day long he played down at the old "swimming-hole" with the other boys, making a raid on an orchard at noon to sully the pangs of hunger. At night when his companions went home, he was left alone, "with a lump in his throat that hurt worse when he didn't notice than when he did." As it grew dark, he "oozed" toward home. He climbed the back fence into the big backyard, which had such a "homey" look that he had never noticed before. After roaming around getting acquainted with his home that he had left so long ago, about twelve hours since, he wandered into the sitting room where father was reading the evening paper and mother was sewing. They took no notice of him, and he sat down on the remote edge of a chair and waited to be recognized. He could hear the boys playing their nightly game of "town-fox" but he did not want to join them. He just wanted to stay right there at home forever. The clock ticked, oh! so loudly, but otherwise the silence was so deep that it was painful. Finally when it became more than he could bear, he cleared his throat and mustered up courage enough to say, "Well, I see you've got the same old cat."

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

Every duty which is hidden to wait returns with seven fresh duties at its back.—Charles Kingsley.

Ministers and Churches.

Toronto.

The Ministerial Association, at its meeting last week, declared itself in favor of the complete abolition of the bar, and the following resolution was unanimously passed: "Resolved, that in the judgment of this Presbyterian Ministerial Association no solution of the temperance problem will be adequate which stops short of the abolition of the bar."

The forty-first public meeting of the Knox College Students' Missionary Society was held last week, with Mr. Frank Yeigh in the chair. Rev. E. A. Henry, of Knox Church, Hamilton, who knows the needs of the Canadian west as few do, delivered an address on home missions in his habitual, forceful and inspiring way. Mr. J. L. Boyd also spoke on new men and new fields.

Rev. E. D. McLaren, D. D., Home Mission Secretary has just returned from a trip to the west. He states that the mission churches were never better supplied with preachers than for this winter. The rapid advance of settlers, which is away ahead of railway accommodation, makes it difficult for the churches to keep pace. There is a pressing need for better railway facilities and more branch lines. Between Calgary and Edmonton the settlement runs back thirty to fifty miles from the railway line.

The Robertson Auxiliary of the W. H. M. S. met in St. Enoch's Church Wednesday afternoon and were welcomed by the Rev. Alex. McMillan, pastor of the church. The president, Mrs. Bastedo, was in the chair and Mrs. Macpherson and Mrs. Moir conducted the opening exercises. A letter was read from Rev. R. G. Scott, who is working among the Galicians at Sifton, Man., asking for gifts of clothing, boots, etc. Mrs. Kipp of Erskine Church gave an interesting Bible reading upon the subject, "Thanksgiving." Mrs. Parsons of Knox Church, who has recently visited the Teulon Hospital, which is maintained by the Woman's society, gave a brief description of the buildings and spoke of the work of the two nurses, Miss Bell and Miss Davidson. At the close of the meeting Master Earnest McMillan gave an organ recital.

Ottawa.

Rev. J. W. H. Milne, preached in St. Andrew's church on Sunday evening.

The annual sermon of St. Andrew's society was preached on Sunday evening in Knox church by Rev. William McIntosh, chaplain of the society.

Dr. Herridge of St. Andrew's church, lectured before the Men's Association of that congregation on Wednesday evening of last week on John Milton. There was a very large attendance, and the literary effort was thoroughly appreciated by all present.

The regular monthly meeting of the Presbyterian Ministerial Association was held in the board room of Bank street Presbyterian church. Rev. J. W. H. Milne presided. A paper prepared by Mr. A. S. Ross, of Westboro, on the Historical Development of the Old Testament Prophecy was read in his absence by Rev. D. M. McLeod, of Bilings' Bridge. Those present at the meeting were: Dr. Armstrong, Dr. Herridge, Dr. Ramsay, and Reva. J. White, J. McLaren, J. H. Turnbull, M. H. Scott, A. E. Mitchell, J. H. Milne, and D. M. McLeod.

A very largely attended reception to Rev. P. W. Anderson the newly inducted pastor of MacKay church, New Edinburgh, was given under the auspices of the Ladies' Aid Society. The building was decorated with flowers, flags, and bunting. Addresses were given by Dr. Moore, Mr. Lucas, M. H. Scott, Dr. Armstrong, Rev. Mr. Russell, Rev. Dr. Ramsay, Rev. Herbert Spencer and the musical part of the programme was given by the choir and others.

Rev. Mr. Anderson was called to the platform and introduced by Aid. Askwith. The pastor said that he came among them with a light heart because he felt they knew the work they were called upon to perform in the Lord's vineyard, and how to perform it, and with a strong determination to bend all his energies to the advancement of every line of the church work. Every member of the congregation was given an opportunity to meet their minister and shake hands with him after which refreshments were served by the ladies.

Montreal.

On Tuesday evening, the congregation of Taylor Church held a jubilation, at which their mortgage was burned. The church is rejoicing over its freedom from a heavy debt that has oppressed them for a long time. At this gathering they had with them a number of the old friends of the church, who assisted in its early and trying days. The Rev. O. Bennett, who was the former minister, and who was largely instrumental in the building of the new church, gave an address. A pleasant social evening was spent.

The Rev. J. G. Clark, the new pastor of Melville Church, Westmount, was tendered a reception on Thursday evening. The new pastor was introduced to the guests by Mrs. R. Thompson and the elders of the congregation. During the evening Mr. Clark was presented with a pulpit gown and cassock, the gift of the Ladies' Association. The presentation was made by Mrs. A. W. D. Howell, the president of the Association. In replying, Mr. Clark cordially thanked the ladies and congregation for their gift, and said he took it that their robing him meant that he was to get to work. The Rev. E. Scott, who was interim moderator during the vacancy at the church, was the recipient of a handsome travelling bag, Mr. A. M. Mackay making the presentation. Mr. Clark was also presented by Mr. Wells with a Hymnal from the choir. After the presentations refreshments were served. Several of the city ministers were present. Mr. Clark preached his inaugural sermons on Sunday.

Eastern Ontario.

The Rev. W. R. Johanson, B.A., Harwood, preached at both services in First church, Port Hope.

Rev. Wm. McDonald, B.A., of Hallville, preached his farewell sermon on Sunday morning to a very large audience, the church being packed to its utmost capacity. A farewell meeting was held on Monday evening when he was presented with a purse and an address.

The Auxiliary of the W. F. M. S. of North Lunenburg held their annual thank-offering meeting on Tuesday evening, Rev. N. H. McGillivray of Cornwall, gave an address and the collection amounted to \$19.

The second call was from North Williamsburg and Winchester Springs to Rev. R. A. Lunday of Port Credit. This call was largely signed and strongly supported by five delegates from the congregation.

Rev. H. D. Leitch of St. Elmo gave his very interesting and instructive lecture on "People I have Met and Do Not Wish to Meet Again," in the Gravel Hill church on Monday evening.

Rev. Wm. McDiarmid, minister at Hallville and Reid's Mills, in the Brockville Presbytery, has accepted a call to St. Andrew's church, Lanark, and entered on his duties Sunday.

A lecture on evolution will be given by Rev. Norman McLeod on Thursday, in the First Church lecture room, in aid of the Brockville Mission Band.

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

Rev. R. Eadie, of Hintonburg, conducted the twenty-fifth anniversary services in the Patterson church, Bearbrook, on Sunday. The morning service was a memorial one, the remains of the late Miss Nancy McQuaig were laid to rest in the Patterson church cemetery. Miss McQuaig was one of the oldest residents of this community having reached the ripe old age of ninety-five. On Monday evening the anniversary social was held in the church.

The Brockville Presbytery met at Kemptville on Monday of last week. The meeting was held in the lecture hall of the Methodist church owing to the work of extending the Presbyterian church being in the hands of the workmen.

Rev. J. Chisholm, B.A., acted as moderator in the absence of Rev. C. H. Daly, B.A.

Two calls came before the court, one from Lanark to Rev. W. McDonald, B.A., of Hallville which was largely signed and supported by six commissioners from Lanark congregation. The call was sustained by the Presbytery and placed in Mr. McDonald's hands. It was accepted and Mr. McDonald preached his farewell sermon to his congregation on Sunday.

The Anniversary Services at Hilton were most successful. The sermons preached by

Rev. J. S. McMullen of Trenton, were received with great acceptance. Anniversary services were held last Sabbath at Bethany when Rev. R. H. Leitch of Belleville preached morning and evening. On Monday evening Mr. Leitch lectured on the subject "From Canada to Rome."

The Young People's Guild of St. Paul's church, Sydenham, held a very enjoyable and successful "Home mission rally" on the evening of Thanksgiving Day in the newly renovated church.

An interesting lecture on "Personal experiences in the mines in British Columbia" was given by Rev. J. W. Stephens of the Church of the Covenant, Toronto. The chairman for the evening was Rev. Frank C. Harper, B.D., the pastor of the congregation.

The annual thank-offering of the W. F. M. S. Newington, was held on Thursday Nov. 17th. Rev. W. C. McIntyre, B. A. of Woodlands, gave an address showing the necessity for world-wide evangelism, and how to obtain the power necessary for the work. The collection amounted to sixteen dollars.

The special services being conducted by the Methodist and Presbyterian Churches of Newington, were well attended this week, the churches being filled each evening. Rev. Mr. Lidstone preached Monday and Tuesday, Rev. Mr. Hughes, of Osnabuck Centre, Wednesday and Thursday, and Rev. D. N. Coburn on Friday.

In announcing the call by St. Andrew's church, Hamilton to the Rev. J. A. Wilson, of Peterborough, the Examiner, of that town says:

Rev. Mr. Wilson, during the time that he has been living in Peterborough, in his work in St. Paul's church, has made a great many friends, who will learn with deep regret of his contemplated change of residence. He has also been active in other work outside of that immediately connected with the church of which he was assistant pastor. For two years he was secretary of the Ministerial Association, in which capacity he rendered the association good service. Mr. Wilson was very popular with the young people of his church, and took a deep interest in the Young Men's Guild, which he has been instrumental in bringing to a high degree of success, and by the members of this organization his departure will also be a cause for regret.

On Monday evening of last week, a farewell gathering was held in the church, at Hallville to say good-bye to Rev. Wm. McDonald, M. A. B. D., who has accepted a call to Lanark. The meeting was presided over by Rev. Mr. Chisholm, of Kemptville, Moderator of Brockville Presbytery, and on the platform were a number of the ministers of the Presbytery and also Rev. Mr. Burke, Methodist minister of Hallville. After devotional exercises Mr. McDonald was presented with a purse from the Hallville congregation, and with one from Reid's Mills section of the charge; and with a travelling case by the Hallville church. Mrs. McDonald was given a handsome fern dish and salad bowl and an address by the "Willing Workers of the Hallville church." Mr. McDonald, who was deeply touched by the evidence of his people's love and respect, responded to the addresses after which each of the ministers present spoke a few words saying to the people that they too would miss Mr. McDonald both in Presbytery and in their personal relations with him.

Western Ontario.

Rev. Mr. Hamilton, of Dundas exchanged pulpits with Rev. Mr. Johnston of Preston on Sunday.

The annual Thanksgiving supper and lecture was held in Morefield on the 17th. Rev. J. B. Mullen, of Fergus, delivered his lecture on the subject of "Misfits."

Dr. Carmichael, King, preached a special sermon to the Sons of Scotland, on Sunday morning.

Rev. R. W. Ross, of Guelph, delivered a lecture on the Klondyke in Arthur, on Monday evening.

Rev. Dr. McLean, on November 6th, completed 39 years as pastor of St. Andrew's church in Blyth.

Rev. J. A. Wilson, who has accepted a call to St. Andrew's church, Hamilton, will be ordained and inducted on Tuesday, December 13th.

St. Andrew's church, Chatham, which during the past few weeks has been completely renovated, was reopened for divine service on Sunday.

Rev. G. M. Milligan, D.D., of old St. Andrew's church, Toronto, and moderator of the General Assembly preached both morning and evening, in St. Andrew's church, Stratford, on Sunday. Rev. H. C. Howe, B.A., L.B., of Elora filled Knox church pulpit.

The congregation of Knox church, Elora, celebrated the thirty-first anniversary of the opening of the church on Sunday. Rev. T. J. Maxwell of Ripley, preached at both services and in the evening addressed the united congregations of the Methodist and Presbyterian churches.

Rev. E. A. Henry, of Knox church, Hamilton surprised his congregation Sunday morning in stating that probably it would be well for some of the ladies of the congregation to remove their headgear during the services, as it would greatly benefit those sitting behind.

Anniversary sermons were preached in St. Andrew's church, Arthur's on Sunday by Rev. David Perry, of Clifford, to good congregations. A large collection was taken up for the church debt.

The reopening of the first church, Westminster, took place on the 20th. Rev. Dr. Ross of London occupying the pulpit. Rev. Dr. McCrae preached at St. Andrew's.

St. Paul's, Bowmanville, anniversary was held on Sunday. Rev. Wm. Beattie, B.A., of St. Andrew's church, Cobourg, preached at both services. On Monday supper was served in the School room by the Ladies' Aid, assisted by the young men of the congregation. A lecture on Egypt and Palestine was given in the church at 8 o'clock by Rev. Mr. Beattie.

Rev. J. D. Cunningham, M.A., who has been assistant pastor of Main street church, Hamilton, for about two years, and is returning to Toronto, was given a farewell reception. A presentation of a purse of \$100 in gold was made to Mr. Cunningham by Mr. James Chisholm on behalf of the congregation.

The first anniversary of the reopening of Duff's church, Morrison, was celebrated on Sunday and Monday. The anniversary services were conducted by Rev. J. B. Mullan of Fergus.

Of those elected to the eldership of Chalmers church, Guelph, recently, Messrs. Wm. McEachern, Peter Anderson, Samuel Young, Walter Brydon and Geo. Bennett accepted the office. The first named had formerly been an elder elsewhere, and at Sunday morning's service was inducted to the office in Chalmers church. The others were ordained and inducted.

Knox church, Kincardine anniversary services were a decided success. Rev. Dr. MacKay, of Woodstock preached with eloquence and power to large and attentive audiences on Sunday. He also lectured to a full house on Monday evening on "What Scotchmen have done for the World." The lecture was replete with information, humor and pathos and delighted his hearers. Dr. MacKay will always be a welcome visitor to Kincardine.

The Rev. E. A. Henry, B.A., of Knox church, Hamilton, occupied the pulpit of Knox church, Guelph on the 20th at both services. In the morning he said a few words to the boys and girls before commencing his sermon, taking as his text, Matthew, chapter 21, verse 9, but especially the clause "Hosanna to the son of David."

Monday morning the Hamilton Ministerial Association held one of the most important meetings in a long time, the interest centering in a paper by Rev. E. A. Henry, of Knox church, on Civic Government.

A meeting of the members and adherents of the Hepworth church was held after the morning service to consider the giving of a call to Rev. M. A. Boyle, B.A., a recent graduate of Knox College. It was decided to call him immediately.

Anniversary services were held in the Strabane Church on Sunday. Rev. Mr. Anderson, of Brantford, preached at both services, and on Monday evening a tea meeting was held.

Rev. A. J. MacGillivray of London preached at Hyde Park and Komoka on Sunday, while Rev. Thomas Nixon filled the pulpit in New St. James' Church.

The Rev. R. G. Macbeth of Paris preached the annual St. Andrew's Society sermon in Chalmers church, Guelph on Sunday evening, taking for his text John 39. "They answered and said unto Him, Abraham is our father, Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham."

His sermon was an appeal to Scotch-Canadians to uphold the traditions of their forefathers by preserving the old ideals.

Rev. Dr. Milligan, the pastor of old St. Andrew's church, Toronto, and moderator of the General Assembly conducted the special services in connection with the new organ at St. Andrew's church, Stratford on Sunday.

His morning text was taken from St. Luke, 4, 22: "And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said is not this Joseph's son?" The line of thought running through Dr. Milligan's discourse, and which he strongly impressed on his hearers, is to pay particular heed to the ordinary things in life, and to have regard to quality not quantity especially in spiritual matters. In conclusion Dr. Milligan called upon his hearers to be steadfast, abounding in the work of God.

Western Presbyterians.

Discussing the recommendations of the committee on church life, at the Synod meeting in Winnipeg, the Rev. Dr. Duval urged more active work to combat this liquor evil. He said the great temperance sentiment seemed to be dead. The liquor law had been a dismal failure and drunkenness was more rampant than ever. The moral support of politicians was not behind the legislation that was enacted, and the statute is a dead letter.

Dr. Farquharson reported for the committee regarding the appointment of an agent to look after the general financial business of the church in the West. After the report had been submitted and recorded in the minutes some objection was taken to the use of the word "agent" in the report. The Rev. C. W. Gordon said the term was objectionable in the Presbyterian church and he submitted that some other title be substituted. After considerable discussion it was decided to substitute the term "official" for "agent."

A resolution of sympathy to the United Free Church of Scotland on the serious condition in which the recent judgment of the House of Lords had placed them, was unanimously passed.

Melville Church, Montreal.

The Rev. James Graham Clark, late of Aulworth, Scotland, was inducted as pastor of Melville Church, Westmount Park, on the 22nd inst. The interior of the building, beautified with a wealth of palms and flowers, was comfortably filled long before the ceremony commenced, and it was ten o'clock before the new pastor got through handshaking with the members of his new charge. Almost the entire presbytery of the district was present, including the Rev. Principal Springer, D.D., the Rev. W. T. Morison, the Rev. E. Scott, the Rev. G. C. Heine, pastor of Chalmers Church; the Rev. J. Mackay, pastor of Crescent Street Church; the Rev. Dr. Thomson, Chinese missionary; the Rev. James Patterson, clerk of the presbytery; the Rev. Dr. Campbell, pastor of St. Gabriel Church; the Rev. Archibald Bowman, pastor of Norwood Church, Ste. Therese, and the Rev. John Kellock, of Riverfield and Howick.

The Rev. John Kellock opened the service with the reading of the twenty-first chapter of Genesis, and preached to the congregation from the text, "And I will bless thee and make thy name great and thou shalt be a blessing."

The Rev. W. T. Morison, moderator of the Presbytery, then asked the pastor-elect the usual questions.

The Rev. E. Scott, editor of the 'Presbyterian Record,' addressed the newly appointed minister.

Rev. A. Bowman gave a short address, and the Rev. W. T. Morison pronounced the benediction, and then followed a reception to the new pastor and a formal meeting with the trustees and other officers of the church.

The Rev. Mr. Clark succeeds the Rev. T. W. Winfield, who resigned the charge owing to the critical state of his wife's health.

Northern Ontario.

The Bradford congregation decided to take up a collection this year instead of having the annual supper and \$170.00 was the result.

The illustrated lecture delivered by Rev. Thomas Wilson, of Walkerton, in the Clifford Church, Friday evening was largely attended.

Rev. Dr. Smith preached in Churchill and Stroud on Sabbath and declared these pulpits vacant. Rev. J. A. Ross, B. A., the former pastor of the above congregations preached in the Bradford Church in the absence of Dr. Smith.

Services commemorative of the 10th anniversary of the founding of the Presbyterian Church in Cannington were held Sunday and conducted by Rev. D. Gordon, D. D. Principal of Queen's University, Kingston, and Rev. G. R. Fasken, M. A., of Toronto. Services were largely attended.

For the past few years the Bradford Church has had its anniversary on the last Sunday in December, but owing to the fact that it falls on Christmas Day this year arrangements are about completed for Sunday, Dec. 18th, when the Rev. Dr. E. D. McLaren, General Secretary of Home Missions, will preach.

Guelph Presbyterial.

Guelph Presbyterial Women's Foreign Missionary Society held its twentieth annual meeting in Central church, Galt. There was a large attendance of delegates and the sessions were the most successful in a score of years.

On Wednesday morning after the devotional exercises the usual reports were received. Miss Kerr, the secretary, gave an interesting and encouraging report in which it was stated that the additions in the year included two auxiliaries and two mission bands. The treasurer showed the receipts of the year to be \$2,977.21, an increase over last year of \$156.62. The supply secretary reported 20 girls and 17 boys had been clothed at Filchill school, and clothing had been sent to three Indian reserves valued at \$988.01. The "Tidings" secretary reported that 1192 members were taking the monthly. At noon the ladies of Knox and Central churches entertained the delegates to a dainty lunch.

The afternoon session opened with a helpful address from the President, Mrs. Hart of Guelph, in which was expressed a glowing hope for the future. Miss McKellar, M. D., who has just completed her twentieth year as a missionary in India, gave an outline of her work at Neemuch, in which she showed the work done in the Industrial Schools. "Present Hindrances to Missions and their Remedies" was the subject of a splendid paper by Mrs. Wilson, of Acton. Miss Thomson, of Elora, also a returned missionary, addressed the children of the various Sunday Schools, on "The Boys of India." The address was made interesting by two boys and a girl dressed in native costume. The ladies of Fergus invited the convention to meet in Fergus next year, an invitation that was heartily accepted. Rev. Dr. Dickson occupied the chair at the evening session and gave a short report of the work done by the Presbyterial Society. The address of the evening was by the Rev. R. G. McBeth, of Paris, who spoke in a reminiscent way of his early life in the Red River district. Rev. M. Knowles in his own happy way extended to the convention the greetings of Guelph Presbytery, of which he is moderator.

At Thursday morning's session reports of the Auxiliaries and Mission Bands were received. The meeting closed with the Thursday afternoon session. Mrs. K. Maclean, Guelph, conducted a Watch Tower service, in which she told of the work in the eight missionary fields supported by the Society, namely, Lower Canada the Chinese in British Columbia, Quebec and Ontario, the Northwest Indians, Central India, Honan, Trinidad, New Hebrides, Corea, Formosa.

Mrs. Horne of Elora, spoke on the best way of using the talent of president, secretary, treasurer and members of the society.

In a few closing words Mrs. D. McCrae, of Guelph, pointed out that next year was the 21st year of the Presbyterial Society. Its coming of age, she advised, should make the year one of special prayer. She left this motto with the members, "My soul, wait thou upon God."

The proceedings closed with a prayer by Mrs. Rose, of Elora.

Tobacco and Liquor Habits.

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

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World of Missions.

A Wounded Heart.

BY ELIZABETH PRESTON ALTAN.

The day's work was over, and the tired doctor—a doctor in petticoats—had left the glaring streets of the Eastern town, the sights and sounds and smells that oppressed her, and had taken refuge in the Mission House, outside the city walls.

But hardly had she refreshed her weary body with the bath, and with fresh linen, before a new application was made for help, and one that she could not refuse.

The veiled woman who sought her in this unusual way was of a better class than those that crowded this doctor's dispensary, day after day; in fact she was the wife of a Coptic Bey, and evidently felt that she was lowering herself by asking help from a foreigner.

But what will not mother-love do? The little child she carried on her shoulder was blind!

"You really should not do anything more to-day, Jessie," said one of the missionaries; "tell this woman to come to the hospital to-morrow." But the doctor shook her head.

"It was to just such needy ones as these," she said softly, "that my Lord loved to give relief; perhaps she will let me speak to her of a Saviour."

The child was taken on her knee, and carefully and tenderly examined. "I think I can heal this disease of the eyes," the doctor said, "if you will promise to bring him every day to my hospital, and do for him exactly what I tell you."

"I cannot bring child here?" pleaded the woman.

"No," said the missionary positively, "I must have him at the hospital; I cannot do anything for him here."

The mother promised, and Doctor Blair waited for her to take her leave. But she sat on the mat, in the cool and pleasant sitting-room of the Mission Home. Presently she said, "You have not asked me for pay." "No," said the doctor, "I do not take pay." "Ah, you will ask a present, then."

"No, I do not want a present." The woman looked puzzled. "Why then, should you cure my child? What is it to you that he does not see the happy sunshine, my poor little one?"

The missionary had found her opportunity. "I will show you," she said, "why I help you;" and taking up her Bible, she read in the eighteenth chapter of Luke, the

beautiful story of the blind man sitting by the wayside, whom Jesus healed. "Why did Jesus heal this stranger?" she asked her visitor.

Now the woman knew the name of Jesus, as Moslems do, and she said: "The Prophet Jesus loved men, even as our Lord Mahomet loved."

"Yes," said the missionary, "and far, far more; so much more that I died for all men, even for Mahomet, and for you and and me. I love him for his great love, and for his death on the cross, and I so love you too, because he loves you, you and the little one. Good-bye and the love of Jesus rest upon you."

Day after day the anxious mother brought her blind child to the American hospital, and gradually the darkened vision began to return to the little eyes, and joy to the woman's heart.

Meanwhile, as she sat in the outer room with the child, waiting her turn, she listened to the story of Jesus as the missionaries told it day by day. Oh! a beautiful story it seemed to her heart—too beautiful for her to take to herself.

What is this dimly-lighted apartment, divided in two by a curtain, where we find forty women squatted on the floor in reverent silence? This is a Christian Church in Meloroi, and there are no men on the other side of the curtain to-night, for this is a woman's prayer meeting. Although it is an unusual thing for women to go out at night in Egypt, yet there are quite forty present, some carrying their babies on their shoulders.

They sit close together on the floor mat, and the missionary doctor, who alone has a chair, sits in the midst and leads the meeting. The women lead in prayer, making such petitions as show how close they have come to their new-found Saviour. Then the doctor asks one and another to speak of what Jesus has done for her; there are no set speeches, but the worst seem to come from the heart, and go to the heart.

Presently a stranger raises her hand for permission to speak. She has never been to prayer-meeting before, but you will recognize her (even if you have not seen her unveiled) by the little child wearing bandages over his eyes. She tells of how she had hated the missionaries and their teaching, but was forced to seek them for healing for the child; and then adds with a beautiful simplicity: "The stranger's medicine healed my child, but her teaching has wounded my heart." And so she has come to ask for the prayers of the Lord Jesus' people, that she may find peace in trusting him as they have done.

A Scottish Joke.

College boys are incorrigible practical jokers. A story comes from Scotland of an examiner at Edinburgh University who had made himself obnoxious by warning the students against putting their hats on his desk. The university in the Scottish capital is remarkable for a scarcity of cloakrooms, and in the excitement of examinations hats are, or used to be, flung down anywhere.

The examiner announced one day that if he found another hat on his desk he would rip it up. The next day no hats were laid there when the students assembled. Presently, however, the examiner was called out of the room. Then some wicked undergraduate slipped out of his seat, got the examiner's own hat and placed it on his desk. When the examiners re-entered the hall every eye was fixed on him. He observed the hat, and a gleam of triumph shot across

In Danger of Anaemia

ITS VICTIMS ARE DEFENCELESS
WHEN DISEASE STRIKES—THE
BLOOD SHOULD BE KEPT RICH
AND PURE.

Anæmic people—people with watery blood—are without defence when disease threatens. The strongest weapon against disease is a plentiful supply of rich, red blood. A robust person may catch cold, but quickly throws it off. But a cold lingers with the anæmic one who suffers from headaches and dizziness, who cannot climb a stair without resting, whose heart flutters and palpitates wildly at the least exertion. Such people can only be saved by a new supply of rich, red blood, and Dr. Williams' Pink Pills is the only medicine that actually makes rich, red blood with every dose. Ordinary medicines only touch the symptoms of disease—Dr. Williams' Pink Pills go right straight to the root of the trouble and drive it out. That is why these pills have a larger sale than any other medicine in the world, and that is why thousands and thousands of people praise them so highly. Miss Florence G. Marryat, Chester, N. S., says:—"I have used Dr. Williams' Pink Pills for several months and I am happy to say they have restored me to health after all other means had failed. I was suffering from anaemia in its most severe form. The least exertion would leave me breathless and worn out, I had no appetite and suffered greatly with nervous headaches. I was pale and seemed to be going into a decline. I had medical attendance but it did me no good. Then a friend advised me to try Dr. Williams' Pink Pills and in a few weeks I found they were helping me. I continued their use for several months, and am again enjoying good health. I think Dr. Williams' Pink Pills will make every weak and ailing girl strong and healthy."

You can get these pills from any dealer in medicine, but you should be careful to see that the full name "Dr. Williams' Pink Pills for Pale People" is on the wrapper around each box. If in doubt write the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be sent at 50c. a box or six boxes for \$2.50.

his face.

"Gentlemen," he said, "I told you what would happen if this occurred again."

Then he took his penknife from his pocket, opened it and blandly cut the hat in pieces, amidst prolonged applause. What he said when he discovered that it was his own hat is not tellable.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Strathcona
Kamloops, Vernon,
Kootenay, Fernie, B.C.,
Westminster, Chilliwack
P. M.
Victoria, Victoria Tues.

SYNOD OF MANITOBA AND NORTHWEST

Portage la Prairie, 8 March.
Brandon, Brandon.
Superior, Fort Arthur,
March.
Winnipeg, Man. Coll., 2nd Tues bi-mo.
Rock Lake, Pilot M'd., 2 Tues. Feb.
Glenboro, Treheine, 3 Mar.
Portage, P. Ia Prairie, 28th Feb.
Minnedosa, Munnedosa, 17 Feb.
Mellia, Carnival Feb 05.
Regina, Regina* Feb. '05.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox Hamilton Jan. '05 10 a.m.
Paris, Woodstock.
London, St. And. ch, 6th Dec, 10.30 a.m.
Chatham, Chatham, Dec, 13 10 a.m.
Stratford, Knox, Stratford

Huron, Searoth Jan. 17, 10.30 a.m.
Sarnia, Sarnia, St. Andrews Dec. 13
Maitland, Wingham 20 Dec, 10 a.m.
Bruce, Paisley 8th Dec. 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, St. Andrews K.
Peterboro, Peterboro, 13th Dec 9 a.m.
Whitby, Port Ferry Jan. 18 10 a.m.
Toronto, Toronto, Knox, 27 Tues. monthly.
Lindsay, Sunderland, 20 Sept. 11 a.m.
Orangeville, Orangeville, Sept 13
Barrie, Barrie Dec 13 10.30 p.m.
Owen Sound, Owen Sound, Division St,
6 Dec 10 a.m.
Algoma, Blind River, March.
North Bay, Callander, Sept 28 9
a.m.
Saugen, Palmerston 13 Dec. 10 a.m.
Guelph, Central Ch. Galt Jan. 16, '05

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Que. St. Andrews, 13 Dec. 3 p.m.
Montreal, Montreal, Knox 13th, Dec 13
8.30 a. m.
Glengarry, St. Elmo 13th Dec. 7.
30 p.m.
Lanark & Renfrew, Zion Church Carleton Place 11 Oct.
Ottawa, Hintonburg
Brookville, Winchester, Feb. 23 5 p. m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney,
Inverness, Whycoomagh
P. E. I., Charlottown, 3 Feb.
Pictou, New Glasgow
Wallace, Tatamagouche
Turo, Turo.
Halifax, Halifax 5 Dec.
Lunenburg, Lunenburg 5 May 2.30
St. John, St. John 18th Oct, 10 a. m.
Miramichi, Campbellton June 27 7 p.m.

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A Great Club Offer.

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

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Ottawa, Ont.

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THE CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion lands in Manitoba or the North-west Territories, excepting section 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 80 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 is charged for a homestead entry.

HOMESTEAD DUTIES.

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

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

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

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

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

INFORMATION

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

JAMES A. SMART,

Deputy Minister of the Interior.

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

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TO THE GREATEST OF
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- (4) Three weeks' Creamery course - Dec. 1st, 1904.
- (5) Twelve weeks' Dairy course - Jan. 2nd, 1905.
- (6) Two weeks' course in Stock and seed Judging - Jan. 10,
1905.
- (7) Four weeks' course in Poultry Raising - Jan. 10th, 1904.

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keeping, including cooking, laundry work and sewing.
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making, cooking, laundry work, etc. Send for circulars.
G. C. Creelman, B.S.A., M.S. President.

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| Buckensderfers, No. 3 | 20 00 | 25 00 | 20 00 | 25 00 |
| Williams, No. 1 | 20 00 | 25 00 | 20 00 | 25 00 |
| Smith-Premiers, No. 1 | 20 00 | 25 00 | 20 00 | 25 00 |
| Jewetts, No. 1 | 20 00 | 25 00 | 20 00 | 25 00 |
| " " 2 and 3 | 20 00 | 25 00 | 20 00 | 25 00 |
| Empires | 20 00 | 25 00 | 20 00 | 25 00 |
| Remington, No. 2 | 20 00 | 25 00 | 20 00 | 25 00 |
| " " 3 | 20 00 | 25 00 | 20 00 | 25 00 |
| Yosts, No. 1 | 20 00 | 25 00 | 20 00 | 25 00 |
| New Yosts, No. 1 | 20 00 | 25 00 | 20 00 | 25 00 |
| New Franklins | 20 00 | 25 00 | 20 00 | 25 00 |
| Barlocks | 20 00 | 25 00 | 20 00 | 25 00 |
| Latest Oliviers | 20 00 | 25 00 | 20 00 | 25 00 |
| Hammonds, Ideal | 20 00 | 25 00 | 20 00 | 25 00 |
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Lv. 5.05 p.m., Ottawa. Ar. 9.30

Ar. 7.40 p.m., Gracefield. Lv. 7

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

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

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

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