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A PRAYER.

If any word of mine has caused one tear
From other eyes to flow ;
If I have caused one shadow to appear
On any face I know ;
If but one thoughtless word of mine has stung
Some loving heart today ;
Or if the word I've left unsaid has wrung
A single sigh, I pray
Thou tender Heart of Love, forgive the sin
Held me to keep in mind
That if at last I would thy "well done" win
In word as well as deed I must be kind!

"O. H." in Presbyterian Standard.

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Births

At North Lancaster, on Nov. 13, 1905, the wife of M. A. Munro, of a son.
At Orillia, on Nov. 19, the wife of Mr. H. R. Tudhope, of a daughter.

MARRIAGES

At Munroe's Mills, on Nov. 7, 1905, George Munroe, of Marlinton, to Miss Mary Jane McLennan, of Munroe's Mills.
On Nov. 10, 1905, at Hagerstown, Md., by the Rev. J. Boyce, assisted by the Rev. John New, D.D., of Toronto, Helen Mary, youngest daughter of Dr. and Mrs. J. McPherson Scott, to Mr. Stuart B. Playfair, of Toronto.
At the manse, Summerstown, on Nov. 14, 1905, by Rev. J. Matheson, B.A., George Dyer, of Glen Walter, to Gertrude, daughter of Norman Carpenter, of Cornwall.
On Nov. 10, 1905, at the Central Presbyterian Church, by the Rev. Dr. McTavish, Walter A. Sadler to Florence Baird, daughter of Hugh N. Baird.
In Toronto, on Oct. 27, 1905, by the Rev. J. McP. Scott, Vincent Booth Coleman, son of the late V. A. Coleman, of Port Hope, Ont., to Helena Miller, eldest daughter of Mr. Robert McClelland, and granddaughter of the late Hugh Miller, J.P.
On Oct. 23, 1905, in Marylebone Presbyterian Church, London, England, by the Rev. Dr. Hanson, Beatrice M. Steele, daughter of Mrs. J. Steele, Huron street, Toronto, to Rudolph C. Eberhard, C.E., of New York.
On Nov. 2, 1905, at 21 Maynard avenue, Parkdale, Toronto, by the Rev. Robert Leask, assisted by the Rev. A. Logan Giegge, Thomas McCrae Leask, M.B., Moose Jaw, Saskatchewan, to Cecilia Jessie Mitchell, granddaughter of the late Alexander Duff, Parkdale.

At Thorah, Nov. 13, 1905, Catherine Bala Brown, aged 62 years, 10 months.
On Nov. 9, 1905, at the residence of her son-in-law, W. P. Slesnor, Westmount, Montreal, Christina McCaskill, widow of James G. Miller, H. M. Customs, of Toronto.
At Beaverton, Tuesday, Nov. 7, 1905, Isabella Ross, relict of the late Robert Ross, aged 73 years.
At the residence of her son-in-law, H. McGregor, West River Road, Williamstown, on Nov. 4, 1905, William Craig, aged 84 years.
At Detroit, Mich., on Nov. 4, 1905, Donald S. McLean, of Tomawanda, N. Y., brother of Mrs. D. P. Mackinnon, of Finch.
At Chatham, Ont., on Nov. 20, Harry Taylor, son of the late Captain John Taylor, of the Tist Highlanders, and brother of the late C. W. Taylor (Globe), aged 56 years.
Accidentally drowned, at Aylmer, Que., on Nov. 20, 1905, the Rev. Thomas Abbott Nelson, aged 48 years, late of Lion's Head, Ont.
On Nov. 15, 1905, at her late residence, Strunge, Ont., Christina McVannell, widow of the late James McCallum, in her 89th year.
At Munn's Corners, Trafalgar, Ont., on Nov. 15, 1905, K. H. Munn, in his 86th year.

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NOTE AND COMMENT.

"Cause of death, football," says the N. Y. Sun, is becoming such a common formula on medical certificates as to make it a matter for the careful consideration of fathers. Our contemporary calls football "a barbarous game," and so it is as played in many places.

The youngest king in the world is Daudi Chua, King of Uganda, who is now about eight years old. He holds his court seated on a scarlet throne with a leopard skin mat under his feet and bearing in his hand a toy gun. The British exercise a protectorate over the young King and his kingdom.

The chairman of the evangelical committee of the United Presbyterian church of the United States, has the following to say about revival methods and efforts: "Our conviction is that the best results will be obtained, not by general movements upon the surface, such as simultaneous evangelistic campaigns in cities, but by determined, persistent, consecrated work in individual congregations. Let the revival begin with you who are pastors. It will surely be communicated to the sessions and the people."

The British and Foreign Bible Society has published its 101st annual report. During the year the society has issued 5,857,645 copies of the Bible or parts of the Bible. The Scriptures have been translated into twelve new languages. If 300 men, each speaking a different language, were now to call at the society's headquarters they would find the whole of the Bible or some portion of it in their language. The total number of issues made by the society since its foundation is 192,537,746.

A laborer of the Dundee harbor related to his wife, on awaking, a curious dream to his wife, on awakening, a curious dream which he had during the night. "I saw," says he, "four rats coming toward me in order one very fat, two very lean, the fourth blind and I am sorely put out to know the meaning." His wife could not help him, but her son, a sharp lad, offered an interpretation. "The first rat," he said, "is the man that keeps the public house that ye gang till sae often, and the two lean ones are mither and me, and the blind one is yersel' father."

The Presbyterian Witness sees it stated that in reply to an address from the pilgrims of the British Catholic Association, the Pope intimated that "non-Catholics, when Christians, were redeemed by the blood of Christ." That sentiment is correct. Redemption is not combined cribbed, confined by sect. Roman Catholics, Greek Catholics, Anglo-Catholics if Christians, are the Redeemed of the Lord, just as certainly as are the best Presbyterians! Our contemporary is glad the Pope has made the statement, for a Roman Catholic can henceforth utter it with more comfort.

Campbell Morgan is pastor, has decided to give one tenth of its income to foreign missions. Dr. Morgan plans to give a foreign missionary sermon once a month. So says the Pacific Presbyterian. We do not see why such a plan should not suit the latitude of Canada. As our contemporary says: "Never before was there such an opportunity for the proclamation of the gospel in foreign lands as opens up now to the Christian churches. Will the people everywhere show that they have come to the kingdom for such a time as this?"

After having visited 230 Hindu shrines, and having spent seventeen years in the study of Hinduism, Buddhism, Mohammedanism and Christianity, a Hindu Brahmin named Swami Dharmananda has at last accepted Christianity.

The Gideons, or Christian Commercial Travellers' Association, which grew into being six years ago from the casual meeting of two men of that class in a hotel bedroom, has grown to number 5,800 members, earnest and enthusiastic in the work they have taken up. Their recent annual convention in Buffalo, N.Y., was attended by eight hundred delegates.

The Japanese military authorities at Port Arthur have shown their unusual sense of the fitness of things in assigning the Russian Greek cathedral to the Y. M. C. A. for headquarters of its army work at that place. The cathedral is well located and splendidly adapted for the association's purposes. The authorities furnished the materials for repairing the cannon holes and other damage which the building had suffered during the siege.

The pastors of the Protestant evangelical churches of Oakland, Cal.—the Episcopal included—are about to inaugurate a movement out of which it is hoped and believed that there will come much good. It means a religious oversight for several years of the entire city. The committee having the matter in charge has recommended that the churches appoint one visitor for each block, and that the visitor have a neighborly responsibility for that block, and report every three months as to religious condition. Non-church goers will with Christian tact be invited to attend the church of their choice and an effort will be made to get all the children to attend Sunday-school. This work will begin with a house-to-house visitation at which time record will be made as to the following: Number of adults and children between 4 and 18 in the house; number in church and Sunday-school; what church and name of pastor. If not a church member, the church preference will be ascertained.

Mark Twain says a man bought a pig for \$1.50 and fed it \$40 worth of corn and then sold the hog for \$9. He lost money on the corn, but made \$7.50 on the hog. That illustrates the condition of the saloons wherever established. The saloons breed vice, poverty, disease and crime. It costs taxpayers thousands of dollars annually to prosecute the criminals and paupers; but they are making money from the license fees on the saloons that breed the criminals and paupers. A business man that would make such an investment as that would be considered a financial idiot.

The increase of Christians in Japan during the year 1904 was about 10 per cent. In round numbers the Christians of Japan—Protestant, Roman Catholic and Greek—number about 154,000 church members, with a community of about 450,000. The special characteristic of the churches in Japan just now is a new longing for independence. Since Japan is everywhere recognized as one of the great powers it is natural that leading Christians should wish to be free from the semblance of foreign dictation. This means problems galore for the missionary—but such problems are those of success. The Bible Evangelizing Company is a Japanese organization now three years old. Pastors, Bible women and other workers engage in its work, which consists of reading one Gospel from beginning to end at fixed times and with explanations to one inquirer. This method of concentration has had good results.

A congregational minister in Chicago is criticizing the conduct of the mayor of that city, for refusing or neglecting to enforce the Sunday laws, took the plain position that when a man swears to enforce the laws and refuses or neglects to do so, he is guilty of nonfeasance, and a proper subject for indictment. He is right. What is the use of people in Chicago, or even in Ottawa, inveighing against anarchy when the constituted authorities refuse to enforce the laws. The idea needs to be burned pretty deeply into the consciences of civic and municipal authorities everywhere. Non-enforcement of law is pretty sure to bring law into contempt.

The people of Norway have not only accomplished, by peaceful constitutional methods, a political revolution, securing that country national independence, but they have also been enjoying a striking religious revival. A correspondent of the Belfast Witness says that the Norwegian revival had no connection with the Welsh revival, but it seems to have originated a *cece ataatanaanaa aat...* originated in the same way, about a year ago; although in Norway there were many contributory causes to lead people to think of higher interests and of the life to come. A period of wild business speculation had been followed by commercial crashes and economical ruin that had affected multitudes. The result was that labour was dislocated, employment was scarce, and poverty had alarmingly increased. Many families of good position had to sell all they possessed and come down in the world, and the discipline was not without good effect. Then one memorable Sunday, the 23rd October a mighty earthquake shook the foundations of Norway, whilst the church services were going on; and that upheaval roused careless Christians from their lethargy, and led the pleasure-loving children of the day to pause and think. Then the political conflict between Norway and Sweden approached a crisis, with the possibility of war between the two nations that had been in union for nearly one hundred years. The Norse, too, had their cause for anxiety regarding the outcome of the Russo-Japanese war. And then a larger number than usual of great accidents and catastrophes had helped to humble men's haughty minds. But when the darkness and sorrow and anxiety were at their deepest, as the result of persistent, believing prayer, the Spirit of God was seen working in unexpected quarters and ways. The prayer meetings in many districts became richly blessed and Christians began to witness joyfully for Christ. The revival spirit spread exercising a profound influence over the people and conversions were numerous everywhere. One of the most splendid results of the revival has been the change in the attitude of the Lutheran clergy towards revival work and their willingness to co-operate with laymen and with Nonconformists for the salvation of souls. The primate of the Norwegian church placed himself on the side of the revival movement and met the lay evangelist with much good will. The results flowing from auspicious union of denominations has had wide-spreading and marvellous results. Most encouraging is the number of young men and women—not children—who have yielded to Christ and begun a new life in Him. The revival has affected practically all classes, and the converts are found in every grade of society, excenting the upper ten. The same phenomena have been manifested in Norway as in Wales, that old debts have been settled, conscience money has been restored, drinking has been given up by the converts and a purer moral atmosphere has been distinctly perceptible by all. The campaign is now in full swing in Sweden.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

QUEEN'S ALUMNI CONFERENCE.

The closing session of the Alumni Conference very fully exemplified the broad, cultured spirit of the whole week's sessions, illuminated by practical piety and a devotion to Christian ideals as inspiring to the young as invigorating to the more mature. In passages read in opening by Rev. Dr. McTavish from II. Corinthians iii., there was the key of the subsequent discussion. "For as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tablets of the heart."

Professor Jordan spoke first on the subject, "Biblical Criticism and the Work of the Preacher." He began by contrasting the different attitudes of the late Rev. Dr. A. B. McKay, as shown in a sermon preached before the Synod, and that of the late Rev. Dr. A. B. Davidson, the great master who had spent the whole of a long and arduous life in the study of Scripture. He had summed up the matter, thought Professor Jordan, in a few words. Criticism was a part of historical exegesis. The effort could never be more than partially successful, the effort of historical exegesis was to see the living God through historical movements. Scholars had been working for 400 years, preceded Professor Jordan, and he did not see why preachers should ask an easier position than the man of science or the physician. Why not take the Bible as it was? said some, and they had been doing so in family prayer and private study (themselves silently selecting and reading the parts they liked). Dr. Davidson's kind of criticism was not possible without piety and sympathy with living souls. These were part of the equipment of the exegete.

Doctrines Fundamentally Affected.

Young men with thirty or forty years of work ahead of them, with the Bible as their daily companion, must get into it, behind it, and all around it, and study it scientifically. One reason was that the new criticism fundamentally affected the theological doctrines related to the Bible. The first thing to give way was literal verbal inspiration. Revelation was a second point. Professor McCadyen, writing on the great gulf, showed they were not so far apart, and Professor McCurdy had remarked that revelation did not deal with facts, nor mean that God had revealed facts of science. Authority was another point. Formerly they used to knock a man down with a text. Now the authority of a doctrine was its growth through long ages. The cry that to give up one thing was to give up all he had himself met, and it ceased to have any terror for him. He gave up nothing. If they were forced to give up Genesis as history they got it back in another way. They had work to do. They must meet their teachers week by week. They had to instruct their young people. Would it be right to allow young men to go out into the world while they were competent to inform them and not to do it? He would emphasize Rev. D. W. Best's remark that if students got in the habit of accepting results without verification this was just as bad as traditionalism. The work itself was a benefit. There were whole tracts in the Old Testament which had been of very little use to him until he tried to place each piece of literature in relation to its own time, and through that apply it to the present day. The preacher that worked only for next Sunday was doomed to wither and grow stale. He must work on some undertaking, and not merely from hand to mouth.

If he worked hard the result would ultimately blossom out in his sermons like the rose in the wilderness.

Must Have Critical Basis.

As an illustration Prof. Jordan selected what he called the most beautiful passage in Elohistic writing, Genesis xxii., the story of Abraham's offering of Isaac. They must get a critical basis to deal with it, and from their knowledge of Hebrew literature they could not now take it as a literal story. In the most radical view it was an account of how animals came to be offered instead of children, child sacrifice being a feature of Semitic religion. What the Hebrew poets took from earlier sources they gave back in higher form. The Elohistic preacher probably took this story and gave it back as a polemic against sacrifice, even as Micah asked would he give the fruit of his body for the sin of his soul. He thought surely the lesson that they should give not the poorest but the dearest thing they had, with the possession of an ancestor like Abraham, must have been an inspiring thing to the Hebrew people. Nothing was lost. They could take the material which last century was flung on the dust-heap and show it to have an everlasting meaning.

A New Relation to God.

Rev. Dr. Milligan followed in an address which, he said, was of the nature of an experience. Ministers were not so critical as professors, but if they gave good stuff from the pulpit the congregation would help them. If they fooled with the people on Sunday the people would fool with them the rest of the week. What they got from the new criticism was a new relation to God, which made all things new. Men were raised up to interpret texts as well as to do them. But he advised young men for the first ten years of their ministry to preach what the Scriptures principally teach. They should always have a line of work. Seeking hither and thither for texts was a dreadful business and was losing him his self-respect till he began a course of expository sermons. He had no doubt there were plenty of people who could not sleep in their beds when they first heard that the world turned round; but it did not change anything essential.

Principal Gordon advocated spending Tuesday mornings in study. There would always be disturbing elements for those who would dwell at ease in Zion. Thirty or forty years ago they found the problems of that time very difficult.

Rev. Dr. Eby regretted that the missionaries in Japan could say nothing to inquirers there but that the Bible was traditionally true. Men left the Church because the pulpit did not meet the philosophy of the day.

Traitors to the New Spirit.

Prof. Jordan declared any young man who assailed the old men for their views was a traitor to the spirit of historical criticism. If Jonah were not a literally true story it contained other truth of value.

Rev. Dr. MacGillivray suggested Prof. Newton Clark's "Influence of Scriptures on Theology" as a basis for discussion next year. The value of the Shorter Catechism became the subject of discussion, and Principal Gordon said he knew nothing in theological literature equal to it. It was singular how little in it had to be recast in the light of later criticism. Dr. Milligan commended Matthew Henry's commentary not as higher, but as spiritual criticism. Prof. Jordan also spoke of its splendidly devotional and real literary quality. He recommended Driver's book on Genesis.

THE CHILD-SOUL.

(By Rev. Professor E. A. Mackenzie, B.D.)

There is a charming story that deserves to be told over and over again, of how a little girl, having received some dim impression regarding the soul, was asking her mother what it was "Can you feel the soul, mother? Can you hear it?" she asked; and, "Can you see it?"

The mother answered that the soul could not be felt nor heard, but that sometimes it seemed as if it could be seen in one's eyes "Let me look into your eyes," said the little one, and gazing into her mother's dear eyes, she saw there the tiny image of herself, and exclaimed, "O mother, your soul is a little child!"

This unconscious parable lays bare one unflinching secret of successful teaching. The years will rob us of youth, and time may write wrinkles on the brow and efface every line of youthful beauty, but the soul need not grow old. How often one has known persons who, as they grow older, grew harder, more conventional, more artificial. They lost the child-soul. And there are those whom one has known in youth, and whose acquaintance has been renewed after a long interval of years, only to find them as frank, as sincere, as full of enthusiasm, and as unspoiled as in the days of childhood.

We do not often read that Jesus was displeased, but it is once written that He was "much displeased"—the disciples were discovered driving away from His presence a group of little children. When He called them back and put his hands on their heads and prayed, they were not afraid. With the unerring instinct of childhood, they saw the child-soul in His eyes and were drawn to Him. On another occasion He frankly told the disciples that unless they abandoned all assumption of greatness and became as little children, they could not set their feet upon the threshold of the kingdom.

Does any one wonder how Sunday schools were held together before the days of conventions and pedagogics? It was done then, as indeed it is best done now, by an elect number of men and women with the child-soul. They loved the child, they understood the child, they sympathized with the child; and they were led unconsciously into the best methods of teaching. Teacher, is your soul "a little child?"

Presbyterian College, Montreal.

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Christian Guardian: Those who object to the minister's saying anything about giving, forget that Christ, who gave words of comfort and who spoke about happiness and heaven as no man ever did or ever can speak, also "beheld how people cast money into the treasury."

SPARKS FROM OTHER ANVILS.

Herald and Presbyterian: It would be strange if a single soul should fail of answer to his prayer if that prayer is for something at all in harmony with the will of God. It would be increasingly strange if a desired answer should not be secured where many persons unite in asking for it.

Southwestern Presbyterian: The old Protestant principle that whatever is not directly expressed in the Word of God is thereby forbidden is a very good one to abide by. It will save from many a mistake in both faith and conduct. Especially will it save from endless trouble in the administration of the church's work and life.

Presbyterian Banner: Our religion and our business should cover the same field and coincide. This is the need and duty not only of men in high places, but of men in all places. Every one should examine himself and see if his own conscience rings true. The moral health of the social body depends on the conscience of every man, and to this individual conscience every one of us should take heed.

United Presbyterian: It will take a beetle a long time to scratch down Mont Blanc, and the critics will accomplish the overthrow of the Bible about the same time. The clerical beetles may glory in the little bits of dust which their mandibles have made, but away up on the mountain side, ten thousand feet above where these scratching prophets are at work, it is written in letters of light: "The word of God shall stand forever."

Presbyterian Standard: David was a Calvinist before Calvin. There is no trouble about our trusting God if the God in whom we are asked to trust is in our minds always represented as the God of Love. It is when we lower that ideal of God and ascribe other attributes to him to the exclusion of love, that the doctrines of fore-ordination and election begin to grow harsh and repellant to the mind. He is kinder to us than that we are to ourselves. Man's inhumanity to man is proverbial, but there is no inhumanity with God. Therefore trust Him.

N. Y. Christian Intelligencer: The influence of a church is not to be measured by the number of members on its roll and its contributions for its own support or for benevolence, but in the kind of Christians it produces and sends forth into the world. Very few of the great preachers, or leaders in Christian service, very few of the members of the large churches who do so much for the betterment of the world, but owe a debt to the small church, which perchance in boyhood gave direction to their lives, and started them in the path which has brought them into ever-widening spheres of service.

Canadian Baptist:—Neither time nor money is sufficiently given by some men to cause them to have a creditable amount of interest in the active affairs of the church to which they belong. A man's religion that does not cost more than the time he spends in attending not more than one public service a week and a paltry sum of money in comparison with what he spends on luxuries and worse—a man's religion that can be measured by such small measures is not enough to generate the fervency that is necessary to mark a man as an active Christian. Religion that counts in the realm of zeal and success is religion that costs—religion that may possibly, once in a while at least, cause the candle to be burnt at both ends, and that is not satisfied to give dimes where dollars are needed.

HUMAN SOCIETY AND THE SERMON ON THE MOUNT.

"All the human beings that I meet day by day in the street, in the mart, in the shop, in the office, in the drawing-room, in the kitchen," says Washington Gladden in Christianity and Socialism, "are the children of my Father. I owe them, first of all, a brother's sympathy, a brother's help. The laborer who works for me, the mechanic at my forge, the hostler in my stable, the maid in my house, the shopgirl behind my counter, are the children of my Father. My constant question concerning them all must be not, How much profit can I get out of them? but How much good can I do them? The employer for whom I work, the man who pays me wages, is my brother. It is my duty to think of his well-being, to consider how I may add to his peace and happiness. The man who lives on the avenue beside me, the man who lives in the alley in the rear, are equally my brethren. What can I add to their well-being? The man of whom I buy or to whom I sell, of whom I borrow, or to whom I lend, who comes to me for counsel, or to whom I go for service, the postman on his rounds, the policeman on his beat, the pauper in the almshouse, the prisoner in the jail, are all my brothers—what can I do to help succor them, bless them? All my relations with all these human beings must be inspired and dominated by this central fact of brotherhood. Whatever I do or omit to do with reference to them must be governed by the wish to realize this relation. If ever I forget this, or ignore it, in any social act, I am hindering the coming of that kingdom for which I daily pray. You may say that all this is visionary and chimerical; that no such relations as these have ever existed or ever will among human beings; that it is worse than useless to suggest a rule of life that is so utterly beyond the powers of man; that society can never be put upon any such basis as this, and that, if we wish to see society reconstructed, we must seek for some theory of human relations somewhat less quixotic. To all which I reply that I am not giving you my theory of human society. I am simply trying to state that theory as I find it laid down by Jesus Christ in the Sermon on the Mount. I cannot, for the life of me, make it mean any less or any more than that which I have unfolded. If the Fatherhood of God and the brotherhood of man mean anything at all, they mean all this."

REJECTED ANSWERS.

By C. H. WETHERBE.

A large number of people are desirous of having godly persons pray for them, especially at such times as they are in trouble, and they want answers that are in accord with their own wishes; but when the answers to the prayers are directly contrary to their wishes and purposes, then they reject them. An example of this fact is seen in the career of Zedekiah, king of Judah, at the time when God had announced his intention of sending the Israelites into Babylonian captivity. He sent a messenger to Jeremiah with this request: "Pray now unto the Lord our God for us." It is certain that the king believed in the efficacy of prayer, else he would not have made that request. Jeremiah presented the matter before God, and here is a part of the answer that came: "Thus saith the Lord, the God of Israel: Thus shall ye say to the king of Judah, that sent you unto me to inquire of me: Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again and fight against this city, and they shall take it and burn it with fire." This answer was utterly repugnant to the king, so much so that in a short time his princes cast the prophet into a most loathsome

prison. This act would never have been committed if the answer to that prayer had been in harmony with the wishes of the king. It was an outrage to the innocent prophet, and also a great sin against God. There was no propriety in the king's asking Jeremiah to pray for him unless he was willing to accept the answer, whether it were pleasant or disagreeable.

If one really believe in the use of prayer he ought to humbly accept such an answer as God might give. And there are even professed Christians in our day who practically reject those answers to prayer that are very disappointing or displeasing to them. They have set their hearts upon having a certain thing, which they could not have without God's help, and then when their prayers for such help are answered by God's denial, they pout and balk. How foolish!

The Delineator (the Butterick Publishing Co., New York) has developed from the valuable fashion journal it has always been into a general magazine of home topics, with dress-making still holding the first place of importance, but in addition we find good short stories, an interesting serial or two, poetry, some literary articles, a children's department, and pages devoted to foods, new books and all the other matters of importance to women. The December number is a particularly bright one, from its beautiful cover to the varied and interesting contents. A special feature is the twenty-third Psalm, a Song of Faith, with eight pages in full color by J. C. Geyendecker. These illustrations are beautiful.

God is in no hurry. He took ages to create this earth, and may take ages to redeem it. Our place is to do the work just before, however insignificant it may seem.

The frontier is reached when a strong will is the pioneer.

OTTAWA.

Bethany's Sunday School Concert last Friday evening was quite a success, the proceeds going to swell the mission funds. Rev. Robert Eadie, the pastor, presided, and an attractive programme was submitted.

Rev. W. McIntosh, of the First Congregational Church, preached an excellent and timely sermon to members of St. Andrew's Society in Knox Church, last Sunday evening. There was a large attendance of members and the Church was well filled.

The members of the Westminster Guild and the Men's association of St. Paul's church spent a delightful evening with their friends in the Sunday school room of the church on Friday night. Mr. E. George Brown, president of the association occupied the chair. The inviting programme presented consisted of a piano duet by Misses J. Dunnett and M. Cunningham; recitations, M. S. L. Lamouche, and Mr. R. Sproule; readings, Mr. R. Sproule, and Mr. H. Waters; violin solo, Miss Connor, and solos by Miss Wrightson. All the selections were well rendered and highly appreciated. Refreshments were served immediately after.

The Women's Foreign Missionary Society of MacKay church held its annual thankoffering meeting last week. Rev. P. W. Anderson presided. Rev. J. Griffith of Honan, China, gave an interesting account of the escape of himself and a party of missionaries from Honan to Shanghai during the Boxer troubles of 1902. Since the rebellion the people he said, had become more enlightened and he hoped he would yet see the time when China would become a Christianised nation. At the close of the address Mr. W. G. Craddock, of Brockville, rendered a number of organ voluntaries, displaying the excellence of the organ lately installed in the church.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE REDISCOVERED LAW.*

(By Alexander McLaren, D.D.)

The date of the incidents in this lesson is most probably immediately after the completion of rebuilding the walls of Jerusalem. The re-emergence of Ezra is remarkable, and is not accompanied with any explanation of the reasons for, or duration of, his eclipse. Possibly his attempt to put away the "strange" women (Ezra 9) had brought on him such unpopularity that his wisest course was to retire into private life, from which he was now drawn by Nehemiah's success and sympathy with his earnestness in seeking to make the law the guide of the restored community. Be that as it may, his role here is precisely what his former activity would have led us to expect.

The first point in the lesson is the solemn reading of the Law to the assembled nation. It is to be observed that it was at the people's request that Ezra "brought the law before the congregation." Then its existence was known, but its contents were not. Probably the high-priest was its official custodian, and it is noticeable that he was not among the leading men who stood by Ezra on his right and left. Did he, after the fashion of priests, object to vulgarizing revelation by letting mere laymen hear it?

One can picture the scene in "the broad place outside the water-gate" that morning, the silent crowd, the elevated platform on which stood the long forgotten earlier leader, with a group of notables on either side, and holding in his hands the long forgotten book that was to be henceforth dominant in the revived community, the opening of it "in the sight of all the people," the stir and thrill in the crowd, his deep tones of thanksgiving as he "blessed God" for that moment, the people's prostrate worship, the hush as they settled themselves to listen, and then the long hours of reading "from early morning until midday." Probably Ezra was the first reader, and was relieved when his voice failed by the others named in verse 7, in succession. Each and all read "distinctly," which seems to mean slowly and articulately, so that the syllables had weight and reached to the fringes of the great audience, and "gave the sense so that they understood the reading," which obviously means that they interposed explanations as needful. These Levites, the readers, were, then familiar with the law while the people were not. That looks as if it had been long regarded as a monopoly of the tribe of Levi.

Ezra was right in thinking that God's law was the only sure foundation of prosperity for the struggling community. It was wise to put all earnestness into rebuilding the walls, but keeping the Law would guard the threatened city more securely than bastions and battlements. And Nehemiah went heartily with Ezra in that belief. One is glad to find the two men, who might so naturally have been rivals and enemies, working hand in hand (v. 9). "Nehemiah, which was the Tirshatha, and Ezra the priest, the scribe," were too purely devoted to the common cause, and too devoted, to let their own dignity stand in the way of co-operating in God's work. "Tirshatha" is a Persian equivalent for "governor." Nehemiah is named first, and if Ezra had been a smaller man, he would have resented his being pushed into the second place; or if Nehemiah had been

one, he would have been jealous of a possible competitor for the first. But they buried personal interests, and went at the work hand in hand.

We note next the effect produced by hearing the Law. Probably what was substantially the same as that which we now call the Pentateuch. The predominant effect was contrite grief that the people had been faithless to the God who so blessed their fathers, and had broken his commandments, not only in regard to ceremonies, but in regard to the "weightier matters of the Law." Though we have known the Law by the hearing of the ear for a lifetime, it comes sometimes to a man with a new crasing force, and flames out before him as if for the first time; and when it does, the flame burns up into ashes all his imagined virtue. He who has once seen himself in the sight of God's will concerning him, will surely lay his hand on his mouth and his mouth in the dust and cry the leper's warning call, "unclean, unclean." The people's sorrow was right. It was the natural expression of conscience when set in the searching light of that law from the heat whereof nothing is hid, and in the light whereof nothing is clean.

But that sorrow was not all that the Law was adapted to produce, and it is not all which a man's contact with God in Christ is meant to produce, and it is not all which a man's contact with God in Christ is meant to enkindle. The very men who had rolled out the solemn periods of the Law over the people's heads for that long morning, hastened to heal the wounds that they had made. "Mourn not, nor weep . . . neither be ye grieved, for the joy of the Lord is your strength." They could not speak, as we can, of a sacrifice which brings forgiveness, and of a love that is the fulfilling of the law, but they could point to the true relation to God and declare that his name is not only great and terrible, but to be loyal and trusted. He is not only our "fear and our dread," but also "our light and our salvation," "the joy of our hearts and our portion for ever." Fear weakens and paralyzes; joy makes men strong, even when it is led from earthly sources. Much more is it true that to be joyful in God makes us strong beyond our hopes, and sufficient for our tasks. Gloomy religion is feeble religion; joyful religion, if the joy is in God, is powerful religion.

The celebration of the Feast of Tabernacles, which follows in the lesson, needs little remark. It was begun on the 15th day of the month Tisri, on the first day of which the Law had been read. The command for its observance was one of the discoveries made in the reading, and the people threw themselves into it enthusiastically. They spent the intervening days in going into "the mount," that is, the hilly country near Jerusalem, and gathering the branches of which to make their "tabernacles," and then gave themselves up to the gladness suggested by the memories that the festival rekindled. It was instituted to recall the time in the wilderness and the wonders of deliverance there. The remembrance would come with great force to the little community that had had more recent experience of an exodus and were still surrounded by perils. It was something to be able, in the midst of their alarms, dangers, and difficulties, to fall back on memories which were so fruitful of encouragement for the stormy present and hope for the future. And may not we, too, in our struggles and pilgrimage avail ourselves of like remembrances, and from them distil strong draughts of courage and hope? "Thou has been my help, leave me not, neither forsake me, O God of my salvation."

Manchester, England.

TALKATIVENESS.

"Talkativeness is utterly ruinous to deep spirituality. The very life of our spirits passes out in our speech, and hence all superfluous talk is waste of the vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether; and by so much loquacity the soul runs wild in word bloom, and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of that incessant loquacity of nominally spiritual persons—the professors of purifying grace. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over—how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of divine silence in his heart feels he must unceremoniously tear himself away to some lonely room or forest, where he can gather up the fragrances of his mind and rest in God.

"Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its own noise and activity and wordiness.

"See the evil effects of so much talk—

"First, it dissipates the spiritual power. The thought and feeling of the soul are like powder and steam—the more they are condensed, the faster their power. The steam that, if properly compressed, would drive a train forty miles an hour, if allowed too much expense would not move it an inch; and so the true action of the heart, if expressed in a few Holy Ghost selected words, will sink into the minds to remain forever, but if dissipated in any rambling conversation, is likely to be of no profit.

"Second, it is a waste of time. If the hours spent in useless conversation were spent in secret prayer or deep reading, we would soon reach a region of soul life and divine peace beyond our present dreams.

"Third, loquacity inevitably leads to being unwise, or unpleasant, or unprofitable things. In religious conversation we soon churn up all the cream our souls have in them, and the rest of our talk is all pale skim milk, until we get alone with God, and feed on His green pasture until the cream arises again. The Holy Spirit warns us that "in the multitude of words there lacketh not sin." It is impossible for even the best of saints to talk beyond a certain point, without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and gabby, I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress, and with all respect for others, I must many a time cease from conversation or withdraw from company to enter into deep communion with my precious Lord. The cure for loquacity must be from within; sometimes by an interior furnace of suffering that burns out the excessive difference of the mind, or by an over-mastering revelation to the soul of the awful majesties of God and eternity, which puts an ever lasting hush upon the natural faculties. To walk in the Spirit, we must avoid talking for talk's sake, or merely to speak in God's appointed time and in harmony with the indwelling Holy Spirit."—Selected.

*S.S. lesson, 10th December: Neh. 8:8-18 (study the chapter). Memory verses: 17, 18. Golden text: Blessed are they that hear the word of God and keep it.—Luke 11:78.

PRAYING ALWAYS.

An aged minister said that Paul's exhortation to be praying always troubled him. How was it possible for a busy man to "continue instant in prayer"? A pious servant girl, who heard his remarks, said, "Why, it seems to me that it is not only possible, but easy. The more I have to do, the more I can pray. 'How is that?' he asked, and her reply was: "Well, sir, when I first open my eyes in the morning, I pray, look, open the eyes of my understanding, and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin work, I pray that I may have strength equal to my day; when I begin to kindle up the fire, I pray that God's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed from all its impurities; also, while preparing and partaking of breakfast, I desire to be with the hidden manna and the sincere milk of the word; and as I am busy with the little children, I look up to God as my Father, and pray for the spirit of adoption that I may be his child, and so on all day; everything I do influences me with a thought for prayer."—Herald and Presbyterian.

PRAYER.

O God our heavenly Father, renew in us the sense of Thy gracious presence, and let it be a constant impulse within us to peace, trustfulness, and courage on our pilgrimage. Let us hold Thee fast with a loving and adoring heart, and let our affections be fixed on Thee, that so the unbroken communion of our hearts with Thee may accompany us whatsoever we do, through life and in death. Teach us to pray heartily; to listen for Thy voice within, and never to till its warnings. Behold, we bring our poor hearts as a sacrifice unto Thee: come and fill Thy sanctuary, and suffer nought impure to enter there. O Thou Who art Love, let Thy Divine Spirit flow like a river through our whole souls and lead us in the right way till we pass by a peaceful death into the Land of Promise. Amen.—Gerhard Tersteegen.

HAMMER AND ANVIL.

(By John Clifford, D.D.)
Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.
"How many anvils have you had?"
said I,
"To wear and batter all these hammers
as?"
"Just one," said he; then said, with twinkling eye,
"The anvil wears the hammers out, you know."
And so, I thought, the anvil of God's word
For ages skeptic blows have beat upon;
Yet though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

GOOD FOR EVIL.

Johnnie threw a paper wad in school in such a way that the teacher thought it was Charley. Charley saw Johnnie throw it, but he would not tell the teacher, and so he was kept in at recess as punishment. That night Charley told his mamma about it. His mamma advised him to try the Bible rule and return good for evil. Charley decided to do so, and the next morning he took Johnnie a fine red apple. This made him so ashamed of his mean act that he went up to the teacher and confessed his fault, and after that the boys were very good friends.

A PROSPEROUS MISSION.

It was an occasion for thanksgiving when reports of earnest work accomplished and brightest prospects ahead were presented last night at the annual meeting of the Gwalior Presbyterian Mission. Mr. J. K. Macdonald occupied the chair, and commented at length upon the immense amount of influence, with its attending harvest, accomplished by Rev. Dr. and Mrs. Wilkie this past year at Jhansi, India. The opportunities of his mission were only limited by the means at his disposal. He had opened a school early in his ministry, and laterly had established a middle school in his station, with a constantly growing enrollment of 72.

Rev. Dr. McLeod of Barrie attested to Dr. Wilkie's far-seeing missionary perceptions, in that he recognized the combined strength of educational and evangelistic influences in the foreign field. Education itself was a great means of undermining ignorance and superstition but when permeated with the spirit of God, with the Bible as its fundamental element, it was the most efficient and reasonable agency to quicken the benighted soul. Moreover, Dr. Wilkie had readily perceived that India could only be evangelized by native pastors and teachers, and the time that he was spending in raising up a company of instructed native missionaries would bear fruit throughout all time.

Rev. A. L. Gergie commented particularly upon the great utility and influence of The Gwalior Journal, and how, through the efforts of the editor, Mrs. Ross, its circulation had rapidly mounted from 300 to 1,700.

Rev. Dr. Parsons said that the exceptional results of but one year's effort should encourage the members of the Gwalior Mission to greater individual solicitation and concentrated power.

The Treasurer's statement showed a balance on September 1st of \$1,667.36, which, Mr. Macdonald remarked, had been considerably increased by \$900 received since October first. There was also \$350 pledged for a new building which was as good as paid.

The officers of last year were unanimously re-elected.

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

"There is a man who often stands
Between me and Thy glory;
His name is Self,
My carnal Self,
Self-seeking Self
Stands 'twixt me and Thy glory."

GUARDING THE THOUGHTS.

A most helpful habit to lead on to rich and deep soul experience is that of carefully guarding the thoughts when one's head is laid on the pillow for the night. If these thoughts are kept steadfastly to uplifting themes there seems to be a holy atmosphere about the soul during sleep, for the first thoughts on awakening are usually the continuation of the last soul effort before passing into slumber. Think over these beautiful words in Jeremiah: "For I have satiated the weary soul and I have replenished every sorrowful soul. Upon this I awaked and beheld; and my sleep was sweet unto me." To awake to find the good night thoughts hovering like angels who have been keeping guard while we slept is a bright outlook for the new day.—Congregationalist.

WHAT OUR DENOMINATION STANDS FOR.

Y.P.S.C.E. Topic, for December 17, 1905, 1 Tim. 3:14; 1 Pet. 2:9.

At the outset let it be said, that Presbyterians stands for the broadest and kindest spirit of charity for the goodwill toward Christians of every name. It is ready to work hand-in-hand with them in the service of the common Lord, and cordially welcomes any approach to the closer unity of all believers.

But, speaking generally, Presbyterians may be known by two marks:

First, they are Calvinists in doctrine; and a chief feature of Calvinism is the emphasis it lays on God's sovereignty. God is the great and glorious King, high above all His creatures. Man, the creature of His hand, depends upon Him absolutely. If we are saved, it is because of His eternal love for mankind, and because, in His infinite mercy, He has sent His Son into the world to die for us, and has given the Holy Spirit to show Christ to us, and lead us to — and cleanse our hearts from sin. If we are to reach heaven at last, it is because we are "lost" by the power of God through faith unto salvation," 1 Pet. 1: 5. Salvation is all of grace, Eph. 2:8. It is God's work from beginning to end.

The second mark of Presbyterians is their church government. On the one hand, they have no bishops, all their ministers being on an equality. The people have the greatest possible freedom. They choose their own ministers, they elect their own elders and other office-bearers. The ministers and elders make up the Session, in each congregation; ministers and elders in equal numbers compose the Presbytery, which has charge of a group of congregations in a certain district; the Synod is made up of a number of Presbyteries; and the General Assembly, which is the highest court of the Church, is composed of Commissioners (ministers and elders in equal number) elected by the Presbyteries.

By this series of church courts, not only is the whole body welded closely into one, and thus more effective for practical work, but each humblest member has the right of appeal to the whole body of his fellow believers, to the utmost bounds of the church.

For God's sovereignty and for the liberty of the people, our denomination stands. These convictions are a good foundation for the noblest traits of character. We cannot truly believe that God is sovereign, without giving to Him reverence and honor. And we shall respect, too, the laws He has made, the law of the family and the laws of the state. It is a fact that the most firmly established governments in the world, Britain being a notable example, are in those countries where Calvinism has made its influence felt. (The Thirty-Nine Articles, which constitute the doctrinal basis of the Church of England, are, it should be remembered, thoroughly Calvinistic, in fact, almost identical with our Confession of Faith).

Then, the people who set so great store by freedom will not submit to tyranny. It was the Calvinists of Leyden, in Holland, who in the sixteenth century, cut the dykes that held back the waters of the North Sea, rather than yield to the besieging army of their foreign oppressor, Philip of Spain. So high an authority as John Morley has said that "Calvinism (at that time) saved Europe." It nerved men to fight and die in the cause of justice and liberty.

DAILY READINGS.

M., Our church bearing light, Ex. 25: 31-40.
T., For imperishable truths, 1 Pet. 2: 6-9.
W., Christ its head, Eph. 1: 15-23.
T., We, the body, Col. 1: 20-29.
F., For Christian unity, Eph. 2: 16-22.
S., How we should love it, Isa. 62: 1-12.
Sun. Topic—What our Denomination stands for. 1 Tim. 3: 14-16; 1 Pet. 2: 9.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, NOV. 29, 1905.

Thirteen applications for divorce will come before the Canadian Parliament at next session. Six of the applicants are said to reside in Toronto. This is not a happy record for a city that claims to be extra "good."

The temperance people of Alberta are taking time by the forelock. Already a deputation of Edmonton ministers, headed by Rev. Dr. John McDougall, of the Methodist church, has waited on the premier of the new province, to urge the abolition of the bar and the substitution of government control.

At the recent meeting of the American Association of Farmers' Institutes at Washington, D. C., Mr. G. S. Creelman, B.S.A., Principal of the Ontario Agricultural College, was unanimously elected president. This is not only a personal compliment to Mr. Creelman, who richly deserves all the honors that may be bestowed upon him, but is a tribute to the institution of which he is head, and which is recognized as one of the most progressive and successful Agricultural Colleges in the world.

The religious census of Berlin, Ontario, just taken, shows that thriving town to be the strongest Lutheran centre in Canada, as the figures show that 4,331 persons claim that religion. There are 2,478 Roman Catholics, 914 Methodists, 706 Evangelicals, 690 Presbyterians, 484 Anglicans, 471 Baptists, 422 Mennonites, 346 United Brethren, 275 Swedenborgians, 167 Christian Scientists, 40 Jews, and several minor creeds. The total Sabbath school population is 2,886.

At a meeting in Hamilton last week of committees representing the Congregational Union and the United Brethren in Christ, a basis of union was practically agreed upon. The U. B. body is not a large one in Canada, numbering only some 28 churches with a membership of about 1,500. A vote will be taken in April and the result as well as the report of the committees will be made known at the meeting of the Congregational Union next June. It is expected the amalgamation will be completed by October.

DEATH OF REV. ROBERT HARVEY WARDEN, D.D.

Widely Known; Highly Respected.

The death of Rev. Robt. H. Warden removes from the scene of earthly activity a well known personality, one who was conspicuously useful to the Presbyterian church, as well as influential in many walks of life. Before entering college the deceased had a business training in Scotland that helped to fit him for the responsible position of General Agent and Treasurer of the church which for many years he filled with so much acceptance. So well known was his financial ability that he was elected on the board of several monetary institutions, and he was president of the Metropolitan Bank, which has been distinctly successful under his direction.

But it was in the service of the Presbyterian church that Dr. Warden most distinguished himself. To it he gave his work, his best thought and unwearied exertion, displaying great executive ability, coupled with a thorough grasp of details. He planned for its future with something of the Prophet's vision as well as the statesman's foresight. He had the happy faculty of inspiring confidence in any of the Church's undertakings. Owing to the rapidly extending mission fields—both Home and Foreign—he made large drafts on the liberality of the people, but the drafts were always honored, the money was always forthcoming.

As clerk of the General Assembly he brought items of business before the court in such a manner as to ensure dispatch; and if at any time things got into a tangle no one could bring order out of chaos as quickly as Dr. Warden.

As Moderator, when the General Assembly met in this city in 1901, the wisdom with which he guided its deliberations was the subject of remark on all hands. In the long line of eminent men who reached that high position Dr. Warden will take an honorable place. In his death the church has lost an able administrator. It would be idle to say that his place can not be filled; because it ever happens that while a laborer is called hence another is found, and the worker's work goes on.

Tributes of respect and affection come in from many quarters. Of his deceased friend, Rev. Dr. Armstrong, Moderator of the General Assembly, said to a Journal reporter:

"He was one of the wisest and sanest of men in counsel, and his opinions were always received with great deference. To him is largely due the inception and successful issue of the great century fund movement.

"He was Moderator of the Assembly that sat in Ottawa four years ago, and presided with great firmness and dignity.

"Whilst a staunch Presbyterian, he had wide sympathies and was an earnest promoter of union among the Christian denominations.

"No man could be more genial in his own home than Dr. Warden, and it is safe to say that those who knew him best loved him best.

"Dr. Warden was ordained in 1886 and settled in Bothwell, Ont. He remained there only a few years, when his remarkable financial abilities caused him to be placed as agent of the church in Montreal. On the death of Rev. Dr. Reid he became general agent of the church and removed to Toronto.

"In addition to being agent of the church he was also clerk of Assembly and convener of the Home Mission committee.

Dr. Warden was at home in finances, not only in the minutiae of office work but in the wider sphere of financial operations."

Dr. Scott, Editor of the Presbyterian Record, who was closely identified with

Dr. Warden in Montreal, referring to the deceased's liberal gifts to the colleges, said:—"Some people might wonder how a man with the comparatively small salary received by Dr. Warden could give so liberally to church and educational enterprises. This, would be easily understood when it was stated that the deceased had inherited considerable means from his father, who was very wealthy, and the judicious investment of his private funds had enabled him to do what he had done, while refusing offers of salaries three or four times what he received for his services to the church. He was remarkably careful in handling the funds of the church, and with very few exceptions his investments for the church were profitable. In the few instances where they were not, the doctor made up the deficiencies from his own bank account. His abilities, were more and more recognized by the church year by year, and his devotion to its interests were highly appreciated. Only now that he has gone we realize what a man he was."

The winter season is usually considered the time most propitious for special work looking towards quickening and deepening the religious life of a congregation. The gracious winds of the Spirit blow where they list, now here, now there. All the world has taken note of the wonderful revival in Wales, and now the stirrings of a great revival are reported from Norway. In the year 1896 there was present at a meeting of the Salvation Army in Chicago a young Norwegian sailor from Vane, a town in the very south of the Scandinavian peninsula. He was not specially impressed by the services, but as he was leaving a young woman laid a hand upon his arm and said, "God bless you. Come again." The kindly word led him to ask himself, "What is this religion which causes strangers to be interested in a wandering sailor?" He returned to the meetings a number of times, and eventually confessed Christ. He did not identify himself with the Army either then or subsequently, but returned to his seafaring life. He reappeared in the old home town five years later. Among the people of his own nationality he was gradually led into evangelistic services, and Dean Knudsen, now minister of ecclesiastical affairs in Norway, proved himself a warm friend. In Christiania he has had as many as 5,000 hearers at a time in the largest hall in the capital, and the Lutheran bishop of the city has taken a deep interest in his work. Ministers of the state church generally have opened their stately edifices to revival services, and personal workers who have seen something of such meetings abroad, are invited by the Lutheran ministers to come in and aid them in a work which, strange as it appears to them, they feel to be of God. The young sailor, Lunde, is as simple in his ways and speech as Evan Roberts, and nothing outside of Wales compares with the work which is still in progress in Norway. It is needless to say that Prince Oscar Bernadotte takes a personal interest in the revival.

"Dr. Robert Hutchinson, an English physician, has declared oatmeal to be one of the most excellent articles of diet, particularly for children. It is rich in fat, iron and phosphates, and, properly prepared, to his mind it is food presented in a most finished and digestible form. A great deal had been written against it of late, but the writers were wholly and entirely wrong. If it had been so bad the Scotch race would have long since died out." It is far ahead of any of the fad "breakfast foods" so much in vogue at the present time. In our own household the Royal Sealed Rolled Oats, made by the Dowd Milling Co., have been used for several years with the utmost satisfaction. The quality is uniformly good; and, properly cooked, the dish is fit to set before the King.

NEW WORK BY PROF. McFADYEN.

This "Introduction" does not pretend to offer anything to specialists. It is written for theological students, ministers, and laymen, who desire to understand the modern attitude to the Old Testament as a whole, but who either do not have time or the inclination to follow the details on which all thorough study of it must ultimately rest. These details are intricate and often perplexing, and all but innumerable, and the student is in danger of failing to see the wood for trees. This "Introduction," therefore concentrates attention only on the more salient features of discussion. No attempt has been made for example to relegate every verse in the Pentateuch to its documentary source; but the method of attacking the Pentateuchal problem has been presented, and the larger documentary divisions indicated.

It is obvious, therefore, that the discussions can in no case be exhaustive; such treatment can only be expected in commentaries to individual books. While carefully considering all the important alternatives, I have usually contented myself with presenting the conclusion which seemed most probable; and I have thought it better to discuss each case on its merits, without referring expressly and continually to the opinions of English and foreign scholars.

In order to bring the discussion within the range of those who have no special linguistic equipment, I have ever cited Greek or Hebrew words, and never in the original alphabets. For a similar reason, the verses are numbered, not as in the Hebrew, but in the English Bible. I have sought to make the discussion read continuously without distracting the attention—excepting very occasionally—by footnotes and other devices.

Above all things, I have tried to be interesting. Critical discussions are too apt to divert those who pursue them from the absorbing interest of the Old Testament. Its writers were men of like hopes and fears and passions with ourselves, and not the least important task of a sympathetic scholarship is to recover that humanity which speaks to us in so many portions and so many ways from the pages of the Old Testament. While we must never allow ourselves to forget that the Old Testament is a voice from the ancient and Semitic world not a few parts of it—books, for example, like Job and Esther are as modern as the book that was written yesterday.

But, first and last, the Old Testament is a religious book; and an introduction to it should, in my opinion, introduce us not only to its literary problems, but to its religious content. I have therefore usually attempted—briefly, and not in any homiletic spirit—to indicate the religious value and significance of its several books.

There may be readers who would here and there have desiderated a more confident tone, but I have deliberately refrained from going further than the facts seemed to warrant. The cause of truth is not served by unwarranted assertions and the facts are often so different to concatenate that dogmatism becomes an impertinence. Those who know the ground best walk the most warily. But if the old confidence has been lost, a new confidence has been won. Traditional opinions on questions of date and authorship may have been shaken or overturned, but other greater things abide; and not the least precious is that confidence, which can now justify itself at the bar of the most vigorous scientific investigation, that, in a sense altogether unique, the religion of Israel is touched by the finger of God. Considering Prof. McFadyen's reputation as an Old Testament scholar and popular expositor it is scarcely necessary to add that the character of the book fully justifies the statement of the preface, given above. Behind these 37 chapters there is sever-

work and accurate scholarship but the treatment is kept as free as possible from technical discussion. One feature which will be particularly welcome to a large class of readers is the paragraph at the close of each chapter which explains in a sympathetic spirit the religious interest of the book. As an example of this we may take the following paragraph that deals with the book of Genesis:

"The religious interest of Genesis is very high, the more so as almost every stage of religious reflection is represented in it, from the most primitive to the most mature. Through the ancient stories there gleam now and then flashes from a mythological background, at the intermarriages of angels with mortal women, vi. 1-4, or in the straggle of the mighty Jacob, who could roll away the great stone from the mouth of the well, xxix. 2, 10, with his supernatural visitant, xxxii. 24. It is a long step from the second creation story in which God like a potter fashions men out of moist earth, ii. 7, and walks in the Garden of Paradise in the cool of the day, iii. 8, to the first with its sublime creation (i). But the whole book and especially the prophetic section is dominated by a splendid sense of reality of God, His interest in men, His horror of sin, His purpose to redeem. Broadly speaking, the religion of the book stands upon a marvellously high moral level. It is touched with humility—its heroes know that they are not worthy of all the love and faithfulness which God shows them, xxxi. 10; and it is marked by a true inwardness—for it is not works but implicit trust in God that counts for righteousness, xv. 15. Yet in practical ways, too, this religion finds expression in national and individual life: it protests vehemently against human selfishness (xxii.) and it strengthens a lonely youth in an hour of terrible temptation, xxxix. 9.

The Free Press suggests Mr. George L. Orme as one of a class of men from whose entry into civic life the city of Ottawa would greatly benefit. Our contemporary is quite right. It would mean much for the Dominion Capital if a majority of the aldermen for next year, and succeeding years, could be composed of men with the large business experience and sterling moral qualities of George L. Orme.

The British Weekly, edited by Dr. Robertson Nicol, is the leading non-conformist journal in England, and is well-known throughout Britain and the colonies for the ability with which it is conducted, the breadth and catholicity of its spirit, as well as for the number of distinguished writers brought to the front in its columns. Through the efforts of Mr. J. M. Robertson, of the Upper Tract Society, Toronto, we are glad to know that the British Weekly has now over 300 subscribers in Ontario. Mr. Robertson will send a sample copy to any one asking for it.

Some people are very much agitated over "religion by law," as they are pleased to call the enforcement of the Sabbath law, says a contemporary. The purpose of law, however, is not to make men good, but to protect society in its rights and to punish those who have no regard for the convictions of the majority. The purpose of a Sabbath law is not to make men religious, but to protect an institution which God has established and which inheres in the very nature of man. The purpose of a prohibitory law against the sale of intoxicating liquors as a beverage is not to make men sober, but to protect society against the crimes and misdoings of drunken and lawless men. Law looks farther than the individual; although in the blessing of society the individual is himself blessed. One of man's God-given rights is that of self-protection against evil-doers.

LITERARY NOTES.

A most valuable article in the November Blackwood's (Leonard Scott Publication Co., New York) is one by the Right Hon. Sir Herbert Maxwell, M.P. on British Woodlands, as they are and as they ought to be. This article is to some extent a review of Dr. John Nisbet's recently published head work called "The Forester, a Practical Treatise on British Forestry and Arboriculture for Landowners, Landagents, and Foresters." At the present time when the problem of where the world's supply of timber is coming from in the future, anything on the subject is most timely. We quote a few lines:—

"It is a common thing to hear travellers on their return from the United States and Canada, deploring the wastefulness of the lumber trade, which denudes vast tracts of their timber without making adequate attempt at re-afforestation. But it is beginning to dawn upon our people that of all the spendthrifts upon God's earth there is none worse in the matter of wood management than the British Government and the British landowners, and that if we do not mend our ways there is all likelihood of a timber famine, or, at least, such a rise in price as will tell seriously upon our leading industries."

In the November number of "Current Literature" (The Current Literature Publishing Company, New York) is reviewed a book which will doubtless be read by many—so ready are we to grasp the chance of knowing all the details of the lines of those of high position. The book referred to is "Private Lives, of Kaiser William II. and His Consort and Secret History of the Court of Berlin," by Henry W. Fisher. The article is called "Emperor William Without any Hals." "His Imperial Majesty comes forth from the acquisition imperious rather than imperial, and far from majestic. He is presented to the world as without courage, without strength, without chivalry, and possessing only the talents of imposture and only the knowledge needed to assist them. He has, as we are told, the meanness of souls, the least worthy of appetites, the most petty spiteful of dispositions and the weakest of characters."

The Christmas number of the Cosmopolitan (1879 Broadway, New York) is a bright attractive one, opening with a short article by Julia Maud Torne on "Best Christmas Gifts to Our People." H. G. Wells has a new serial started in this number, "In the Days of the Corner"; by Booth Tarkington, called "Easley and the Hunchbergs" which is altogether charming.

The table of contents for the November Fortnightly (Leonard Scott Publication Company, New York) is a varied one, including articles on the following, among other subjects: France and the Equippose of Europe; The Irish Land Purchase Deadlock; George Farquhar; The Situation in South Africa; Tenting in Palestine; and the Austrian Occupation of Macedonia.

Individual readers or magazine clubs, in making up their lists of periodicals for 1906 will do well to give consideration to the Living Age. This magazine occupies a field peculiarly its own. It gives sixty-four pages every Saturday of selections from the best and most popular English periodicals, and is almost indispensable to any one who wishes to keep informed upon public affairs and current discussion. The sources from which its material is taken represent an annual cost price of nearly two hundred dollars. Fiction, essays, travel sketches, poetry, critical and biographical papers, literary and art articles, and much else besides will be found in the magazine, for the range of its selections extends all the way from the stately quarterlies to Punch. The subscription price is six dollars a year, but a trial subscription of three months, thirteen numbers, may be had for one dollar. The Living Age Company, 6 Beacon street, Boston, Mass.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

HOW AMY MADE THE ADVANCE.

(By Mary I. Houston.)

"Why Aunt Ella, don't you know who that is? That's old Jenkins, the meanest man in town. I thought every one knew him."

"Do you mean the Mr. Jenkins who lives next door? Well, he does look pretty stern but perhaps people think him worse than he is."

"Not a bit of it," returned Amy, "I believe he is even worse than people think, for I often see him in his garden, mumping and shaking his head as if he would like to be after some one. He is the man who put ashes on the hill so that we could not coast last winter, and we are all afraid of him."

"Poor old man," said Aunt Ella. "He does look so lonely, perhaps if people would make a few more advances he would be willing to meet them half way."

"Yes, I'll bet he'd meet you more than half way, and use a stick that would settle all advances. I know him, the old curmudgeon," put in Fred, who had joined Amy and his aunt in time to hear part of their conversation. "You'd retreat quicker than you'd advance, I can tell you." And both children laughed at the thought of any one trying to make friends with Mr. Jenkins.

For the next week no more was said upon the subject. A heavy fall of snow made the coasting excellent and the children were too busy to think of anything else.

One afternoon, however, as Amy was hurrying from school to get her sleigh, she saw ahead of her the familiar figure of their neighbor, plodding along with the aid of a stout cane and looking, if possible, more stern than usual. Once or twice, as he stepped on a slippery spot, he almost fell and Amy was frightened.

"Oh I hope he doesn't fall," she said to herself, "I know he'll be so mad if he does and will blame us for helping to make the sidewalk slippery." Just then she thought of Aunt Ella's words.

"Well I'm sure it won't be me who will make the first advance—There! he almost fell again. I wonder if he'll let me help him? There is no one on the street so, perhaps, he wouldn't mind."

Without wasting any time she caught up with the old man, and began in a frightened tone: "It's awfully slippery here Mr. Jenkins, but I have good rubbers on. Won't you let me help you?"

"No. You'd be more likely to help trip me if you got the chance. I know what children are and will help myself. Run along there."

Amy did not wait to be told again but was safely inside her own gate almost before he has finished speaking, her heart beating and her eyes swimming.

"Oh the mean old thing. He knew I only wanted to help him. Aunt Ella doesn't know him or she wouldn't have spoken so."

But, had Amy taken time to look back she would have seen something on the old man's face that would have surprised her. As he stood and watched her run up the street before him a look came into his eyes that no one had seen there for years. "She is very like her, very like. And perhaps after all she meant what she said—Poor Alice, my poor girl—But there, I'm an old fool. Of course the girl meant only to tease me; they are all the same. No I did well to send her on."

But still Silas Jenkins' face was a little softer, had any one taken the trouble to notice it. Amy told no one of this

little adventure but she took particular care to keep out of Mr. Jenkins' way and perhaps might never have spoken to the old man again had it not been for Dick. Dick was Amy's canary and he did what perhaps no human being could ever have accomplished. It was sweeping day and the sitting room window was open; and something else was open as well. Amy, in her hurry to school that morning, had neglected to fasten Dick's cage securely, so the little bird had managed to get out and flew gaily out of the window. But the snow which glistened so nicely was colder than Dick had imagined so, seeing another window open, in he flew to get warm. This window happened to open into Mr. Jenkins' library, but Dick was not particular, nor was he acquainted with the owner of the library or he might not have sung so sweetly as he sat on top of the book-case.

"Oh Amy," called Mrs. Muir, "Dicky has flown into Mr. Jenkins' house. You will have to go after him."

"Oh mother, I can't. Mr. Jenkins' is so cross that I'm afraid! Won't Fred go?"

"No Silas, I'm no advance guard toward Mr. Jenkins' affections," said Fred.

"You must hurry Amy," went on her mother, "or Dick may fly out again. Surely Mr. Jenkins cannot say anything."

Amy hesitated for a moment and then ran over. Her timid knock was answered by the old man himself, and had Amy not been so timid, she might have noticed that he looked less severe than usual.

"Well—what do you want?" he asked.

"Please—please did Dicky fly in here?"

"And who is Dicky, pray? Not that harum-scarum brother of yours. I—"

It would be a bad job for him if he flew into my clutches."

"No, oh no, not Fred. Dick is my bird, and mother says that he flew in here."

"Yes, I believe he did, come and see him," and before Amy fairly realized it, she was in the terrible Mr. Jenkins' house. And there was Dick singing away on top of the book-case.

"You naughty bird, come home here" cried Amy when she saw him.

"Not very obedient," said the old man, "like some children, eh?"

"Ye-es sir," answered Amy, feeling that she was called upon to say something.

Dicky flew from the book-case and alighted on a picture frame, and Amy's eyes followed him. "Oh, whose picture is that? Isn't she lovely," she exclaimed.

The old man made no reply, but Amy understood. "Oh sir, I forgot. I didn't mean to hurt you. Is she—?"

"Dead, yes child she is dead and all the good in me died with her," something seemed to choke him, but he went on, "You are like her, not only in looks. I have watched you often and I know. Now take your canary and go.—But wait—weren't you afraid to come after him?"

"I'm not afraid now though," replied Amy.

"Well—Well. It's no wonder. I'm enough to frighten anyone; but Alice loved me." And his gaze turned to the picture again. "Well, go now child; but you may come again, perhaps."

"Yes, I'll come," answered Amy simply. And Amy did come again, and very often. People wondered that Amy Muir should bother with old Mr. Jenkins, but soon came to lose all fear of him too.

The "advance guard," as Fred called

Amy, had done more than any one knew to thaw the wall of ice around the heart of Silas Jenkins and to change his crabbed selfish life.

Camington, Ont.

USES OF THE TELEPHONE.

Abundance of amusing as well as statistical proof of the approach of such an era of universal telephony as is implied in 20 per cent. development is not hard to find. Newspapers give publicity to all sorts of ingenious schemes for utilizing Mr. Bell's invention in heretofore unheard-of ways. The instrument has come to be of assistance in about all the vocations and advocations of the everyday world. Not only has it annihilated time and space on the superficial earth, but the Norwegian fishermen drop into the ocean depths a line with telephone attachment by which the swish of the approaching herring, codfish, or mackerel is communicated to the anxious listeners above. In some of the most delicate operations of hospital surgery the telephone medical practice the country mother raises the baby to the transmitter in order that the physician in the village may determine whether or not the cough is croupy. Concerts have been transmitted more or less successfully over the wires, and Sunday morning preaching effectively conveyed. After a recent revival, in which scores of eager "seekers" had put in their requests for prayers, the evangelist handed his secretary a list of names with their telephone numbers and with the instruction: "Just call up each one of these sisters and brothers to-morrow morning, and ask them how it goes with their souls. Tell them to keep on their prayers and inform them that I am praying for them right along."—F. W. Coburn, in the November Atlantic.

WHY EDNA WAS UNHAPPY.

Edna was cross. Nothing seemed to please her. She tore her doll's dress trying to put it on. She fell over her poor pussy, and, because she mewed, she threw her out of doors. She scolded Baby Roy when he reached out for her picture book. What was the matter with Edna. Everybody wondered.

"I wish I knew where our little girl is this morning," said mamma. "I miss her sadly."

"Why, I'm here," said Edna.

"My little girl has sunshine in her face," said mamma, "and your face is so cross and scowly. Oh, I would not like to change my little girl for you."

"Everybody is cross to me," said Edna, "and nobody loves me." And she began to cry.

"You can go into the room, Edna, and see if you can think it out," said mamma.

Edna went into the room and sat for a long time on the floor with her face in two small hands. Then she jumped up and ran to her mother. "Mamma," she said, "I broke off the lily on the porch, when I was playing with Skin, and I let you think the wind did it. I'm sorry as I can be."

"I am very glad my little Edna is ready to own her fault," said mamma, kissing her fondly. "I forgive you freely."

Then the sunshine came back to Edna's face, and she was happy again.—Morning Star.

A living salary is more to be desired than fulsome eulogy, and a competent support is better than a bunch of resolutions after the pastor has resigned.

DOGS THAT WEAR SHOES.

In Alaska, even the dogs wear shoes—at least part of the time. It is not on account of the cold, for a shaggy Esquimo dog will live and be frisky when a man would freeze to death. The dog does all the work of dragging and carrying which in this country falls to the horses, and in trotting over the rough ice of the mountain passes his feet soon become bruised and sore. Then his driver makes him soft little moccasins of buckskin or reindeer skin and ties them on with stout thongs of leather. In this way he will travel easily until his feet are thoroughly healed up; then he bites and tears his shoes with his sharp wolf-like teeth, and eats them up. Wondrous animals are these dogs of Alaska. Although they are only little fellows—not more than half the size of a big Newfoundland—they sell at from 15 to 40 pounds, sterling each, as much as an ordinary horse will sell for in this country. They will draw 200 pounds each on a sledge, and they are usually driven in teams of six. They need no lines to guide them, for they readily obey the sound of their master's voice, turning or stepping at a word. But the Eskimo dogs have their faults. Like many boys, they are over-fond of having good things to eat. Consequently they have to be watched closely or they will attack and devour stores left in their way, especially bacon, which must be hung out of their reach. At night, when camp is pitched, the moment a blanket is thrown upon the ground, they will run into it and curl up, and neither cuffs nor kicks suffice to budge them. They lie as close to the men who own them as possible, and the miser cannot wran himself so close that they won't get under the blanket with him. They are human, too, in their disinclination to get out in the morning.

THEY WENT AWAY.

(By F. H. Sweet.)

One autumn day they went away
The woodchuck and the bobolink,
And left behind a season gray,
And naked trees to creak and sway;
And they went to where do you think?
Why, woodchuck turned a somersault
Into his winter's home,
And bobolink went off down south,
To rice fields at some river's mouth,
To sing and chirp and roam,—
A winter carnival to keep,
While woodchuck lay curled up asleep.

AN INDIAN STORY.

There was once a little Indian girl, the daughter of a chief. Her name was Bright Eyes. She tells it herself.

"I was a little bit of a thing when I was out with my father. He could not speak English, nor read, nor write, and this story shows that a man can be good without any book-learning. It was evening. The tents had been pitched for the night, the campfire made, and mother and the other women were cooking supper over it.

"I was playing near my father when an Indian boy, a playmate, came up and gave me a little bird which he had found.

"I was very much pleased. I tried to feed it and make it drink. After I had played with it a long time my father said to me, 'My daughter, bring your bird to me.' When I took it to him he held it in his hand a moment, smoothed its feathers gently, and then said, 'Daughter, I will tell you what you might do with your bird. Take it carefully in your hand, out yonder, where the long grass is. Put it down on the ground, and say as you put it down, God, I give you back your little bird. Have pity on me, as I have pity on your bird.'

"I said, 'Does it belong to God?'

"He said: 'Yes; and He will be pleased if you do not hurt it, but give it back to Him to care for.'

"I felt his words, and I did just as he bade me, saying the little prayer he had told me to say."

GARIBALDI AND THE LAMS.

Cowards are cruel; brave men have tender hearts. He who is unkind to the feeblest creature is unfit to rule or to lead.

A characteristic anecdote of Garibaldi is related in a "Life" of that courageous general, recently published. "One evening, in 1861, he was met by a Sardinian shepherd, who was lamenting the loss of one of his lams. Garibaldi at once proposed to his staff that the mountains should be explored for the little vagrant, but after an unavailing search the soldiers retired to rest. Not so the general, however; for the next morning Garibaldi, who was accustomed always to be the first man awake in the camp, was found by his attendant in bed and fast asleep. On being aroused he opened his eyes in some alarm, and instantly inquired whether the rest of the house were awake or not. He was relieved on receiving an answer in the negative, and stretching his arm under the counterpane, he brought to light a tiny lamb, which he handed to his friend urging him to take it with all speed, and without being observed, to the disconsolate shepherd. The friend had just time to remark that by the side of the bed was a saucer, in the bottom of which remained a few drops of milk.

This was the act of a hero. He whose name sent a thrill to thousands of brave hearts, could traverse the lonely hills in the darkness to find a poor lost lamb, and bring it home to rest in his own bosom.

And does not this remind us of a mightier and braver One, the Captain of our salvation, who, though the holiest of the holy, ardent to redeem and victorious to deliver, could yet tread the gloomy pathways of this weary world to seek lost wanderers from the heavenly fold, and bring back the straying sheep that had wandered in the wilderness.—Select.

THE CROWNING OF THE YEAR.

The fields are still; where once the wheat
and corn
Laywilted in the gladness of the summer
noon,
And waved saluting banners to the morn
And whispered softly in a twilight
croon—
There now, the barren stubble meets the
eye,
And there the end of harvest days is
told;
But granaries are heaped both wide and
high,
As crucibles that catch the finer gold.

So sun and rain have wrought their yearly
task,
Have given of their bitter and their
sweet;
The earth, that yields us freely when we
ask,
Has left her summer fruitage at our feet,
And now the trees and fields have earned
their rest,
And we may read the message that is
sent;
When we have done our all, and done our
best,
We, too, may fold our arms and be content.

When the demands of industry take away the day of rest from the laborer the laborer's burdens will be multiplied. Instead of having one-seventh of his time for himself, his home and his higher improvement, he will have no time which he can call his own.

To keep on doing right in the face of apparent failure is the test of faith. There are thousands who are equal to it and other thousands who become discouraged and fail. The saved man is not necessarily the one who begins well, but the one who endures.

MISERABLE NIGHTS.

Nothing so demoralizes an infant and enslaves the parents as to take a cross or wakeful baby from the bed and walk him up and down the floor during the night. The baby cries because it is not well—generally because its stomach is sour, its little bowels congested and its skin hot and feverish. Relieve this and baby will sleep soundly all night, growing stronger and better every day. Just what mothers need to keep baby healthy and make him sleep soundly is Baby's Own Tablets, which cure all stomach, bowel and teething troubles and thus promote natural health-giving sleep. Mrs. Wm. Holmes, Dacre, Ont., says: "My baby was troubled with sour stomach and was constipated most of the time, and was always cross and restless. I gave him Baby's Own Tablets and found them a complete success and would not now be without them." You can get Baby's Own Tablets from any druggist, or by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

WHAT COMES WITH TROUBLE.

It is true that troubles never come singly, but in a better sense than is usually meant by that phrase. No consignment of trouble is ever sent to us by itself. By the same messenger there comes a consignment of special strength to bear that trouble,—and the strength-package is always a little larger than the trouble-package. For every ounce of trouble there is offered a little more than an ounce of new strength. The trouble may be of good gospel measure, pressed down and running over; but the accompanying measure of strength is always in excess. The heavenly Father does the weighing, and he makes no mistake. What a simple matter, after all, this makes of burden-bearing! We cannot be overborne, if we but use the comforting, sustaining help that the Father so freely offers. It is his responsibility, not ours, to see us through. And he knows no defeat.—Sunday School Times.

The time to help one is when he needs it. Had Peter been half as anxious to reach the cross as he was to reach the sepulchre, Jesus would have died less alone.

In the achievements of mind and heart God has inseparably joined To Will and To Do, and for this union there is no divorce.

— THE —

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CHURCH
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NEWS
LETTERS

CHATHAM PRESBYTERIAL.

The twenty-first annual meeting of this society was held in Wallaceburg, on Tuesday and Wednesday, Nov. 7th and 8th.

The attendance was not so large as hoped for, owing largely, no doubt, to the disagreeable weather. Those who did attend, however, were amply repaid by good meetings, and the very kind hospitality extended to them by the ladies of Wallaceburg.

Tuesday's morning session, which was purely devotional, was conducted by Mrs. Ribble, of Dresden, who gave a helpful Bible reading on prayer.

After singing, there was a season of prayer by Mrs. Forbes, and the auxiliary presidents.

Each session was opened by singing, reading a portion of scripture, and prayer; in fact an outstanding feature of the whole meeting was frequent, earnest prayer.

On Tuesday afternoon the society had the pleasure of listening to Mrs. McCrae, Wilton Grove. She spoke of the great privilege it was to be co-workers with Christ in the great missionary effort now being put forth, the wonderful blessing attending the efforts of those waiting for more workers to enter and occupy. Only one-sixth of the women of our church belong to missionary societies; what wonderful results would follow if the other five-sixths would only join in this grand work.

Mrs. McCrae has a very happy way of expressing herself, and all profited by her address.

During the afternoon, greetings were received from sister societies.

At the public meeting in the evening Rev. Mr. Nicol occupied the chair, and in a few well chosen words welcomed the delegates on behalf of church and town.

The Presbytery report was read by Miss Munroe, and the treasurer's report by Mrs. Bartlett, both showing that continued, earnest work is being done by the different auxiliaries.

Rev. Mr. Lindsay addressed the society on behalf of the Presbytery.

The address of the evening was given by Rev. Dr. Smith, of Comber. Dr. Smith, having done missionary work in China and India, was able to tell of actual experiences in the foreign field. His words inspired to increased efforts, which, if made in Christ's name, must mean increased success.

During the evening the choir rendered two anthems, and a solo was given by Mr. Snively, Wallaceburg. At the afternoon session Miss Colwell, Wallaceburg, and Mrs. Holmes, Windsor, sang solos. All of these were much appreciated by the society.

Wednesday morning was devoted principally to business, and in the afternoon the delegates had the pleasure of visiting the beet sugar and glass factories.

The election of officers for the ensuing year resulted as follows:

Pres., Mrs. Forbes; 1st vice, Mrs. Ribble; 2nd vice, Mrs. Fletcher; 3rd vice, Mrs. Munroe; 4th vice, Mrs. Young; recording secretary, Miss S. M. McKerrall; corresponding secretary, Miss F. Munroe; treasurer, Mrs. Bartlett; Mission band secretary, Miss Barr; secretary of supplies, Mrs. A. McKay.

The convention will meet next year in Chatham.

Christian Observer: Our great national prosperity is apparently our greatest danger, and the eagerness of men to obtain their fullest share of its benefits, makes callous in regard to ways and means, which would have horrified the fathers.

EASTERN ONTARIO.

Rev. Wm. McDonald, B.D., of Lanark, and Rev. D. Currie, of Perth, exchanged pulpits last Sunday.

Dr. Bayne, of Pembroke, has been pastor of Calvin Church there for eighteen years.

Rev. Geo. Yule, of Springville, Ont., has received a call from St. Paul's Church, Winchester, as successor to Rev. Mr. Lozie.

Rev. W. W. Peck, B.D., of Arnprior, preached to the order of Chosen Friends there on Sunday last.

Rev. John Chisholm, B.A., of Kemptville, addressed a gathering of Orangemen there at a celebration of the memorable Gunpowder Plot.

The missionary services in connection with St. Andrew's Church, Pakenham, will be held on Sunday, 28th November, and will be conducted by Rev. A. A. Scott, of Carleton Place.

The pulpit of St. Luke's church, Finch, was filled by Rev. L. Beaton of Moose Creek at both the morning and evening services on Sunday, Nov. 19th.

Rev. D. N. Coburn, of North Lunenburg will deliver his popular lecture, "Leaners and Lifters," in St. Luke's church, Finch, on Tuesday evening, Dec. 5th. The lecture will be under the auspices of the W.F.M.S.

Rev. J. A. Miller, who has been the pastor of Depot Harbor Presbyterian church, has resigned his charge and goes to Toronto for a six months' rest. During his stay in Depot Harbor Mr. Miller has made a host of friends, who very much regret his resignation.

The engagement of Rev. H. D. Cameron, B.A., of Allandale, Ont., to Miss Carrie E. Allmang, of Cincinnati, Ohio, is announced. It is the happy result of an acquaintance formed while on a trip to the Holy Land in 1904. Miss Allmang is a niece of the late Hon. T. N. Gibbs, member for South Ontario for several years; Mr. Cameron is a son of the late Rev. Lachlan Cameron, of Thamesford.

The annual thankoffering meetings in connection with Zion church, Almonte, were held last week. That of the W.F.M.S. on Wednesday evening, which was well attended. The young people held their meeting on Friday afternoon, the programme being contributed entirely by the little ones. The offerings from the two meetings totalled \$171, a very fair contribution compared with previous years.

The Rev. A. Rowat, of Athelstane, Que., a former pastor, will preach next Sunday at the re-opening of the Chrysler church, which has been thoroughly renovated. On Monday evening a social entertainment will be held in the church.

Rev. Dr. Crombie has presented St. Paul's church, Smith's Falls, of which he was pastor for so many years, with a cheque for \$1,000, as his contribution to the fund of \$2,200 asked by the managers to wipe out the debt of the church. The church is now free from debt.

At a special meeting of Brockville Presbytery, held in St. Paul's church, Winchester, the call to the Rev. Geo. Yule, of Springville, was considered. Rev. Mr. Mullin, of Merrickville, presided. Rev. J. Chisholm, Kemptville, acted as clerk. Commissioners from the congregation were heard and the call laid on the table. It was unanimously agreed to receive and forward the call. Rev. Wm. Bennett, formerly pastor of Winchester, and Rev. E. A. McKenzie, formerly pastor of Bishop's Mills but now of the Peterboro Presbytery, were appointed commissioners to act for Winchester congregation at the meeting of the Presbytery there.

The Burk's Falls Arrow says: On Sunday last the Rev. Mr. Sieveright, walked down from Ahmic Harbor to Dunchurch—a distance of four miles—preached a sermon in the Presbyterian Church there, and then walked back again, making eight miles in all. What a splendid example this grand old veteran of 72 years of age has set to the younger generation.

Mr. H. L. Currie, brother of Rev. A. M. Currie, of St. John's Church, Almonte, conducted the services in that church on a recent Sunday. The Gazette says: Mr. Currie is a student at Knox College, Toronto, and gives promise of being a preacher of no mean attainments. His morning sermon was a good one and in the evening he gave a missionary address, speaking as representative of Knox College missionary society which has been in existence for sixty years and is the oldest organization of its kind in America.

The North Bay Despatch says: A class is being held in the Presbyterian Sunday School each Sunday for the instruction of the Chinese of North Bay. There are ten Chinamen in regular attendance and they are by degrees mastering the English language. We hope to use this as a stepping stone to teaching religion. The Chinese-English text book in use is purely religious and is compiled by a Chinese missionary. Mr. W. J. O'Brien, principal of the Public School, is acting superintendent and is assisted by several ladies of the church.

Rev. Thomas Abbott Nelson was accidentally drowned in Lake Deschene, at Aymer, Que., on the night of the 20th inst. Mr. Nelson, on the advice of his physician, resigned his pastorate at Lion's Head, owing to the shock he received on the accidental drowning of his son three months ago in the Humber at Toronto. He was walking on the wharf, when he slipped and fell into the water. Two boys heard his shout, but owing to the darkness it was several minutes before he was taken out when life was extinct. Deceased was a graduate of the Presbyterian College, Montreal, and had usefully filled pastorates at Windsor, N.S., Bristol, Que., and Lion's Head, Ont.

At the annual meeting of the auxiliary of the F. M. S. of the First Church, Brockville, there was a large attendance. After devotional exercises Mrs. W. A. Gilmore gave a cordial welcome to all present, spoke of the successful year the society had had, of the hearty co-operation of the officers and members, and of the help given by our pastor, Rev. Mr. MacLeod, who is always so willing to assist in the work. It was hoped that every member of the congregation would join the society. The report of the secretary, Mrs. George Tennant, followed, and the report of the Young Ladies' Mission Band was read by Miss Macdonald. Both spoke very encouragingly of the work done. Mrs. Smelie, representing St. John's Church, and Mrs. Copland, of the First Baptist Church, gave most interesting addresses, in which the needs of the work and the duty of Christian women were very clearly stated. Rev. Mr. MacLeod in his address spoke of the discouragements and encouragements of missionary work. Among the encouragements was the work done by such men as McKay and Mackenzie, who had given up their lives to it. For every dollar spent in missionary work a very much larger amount was spent on things debating. We should thank God for the open door for the changes in men, and that God answers prayer. The offering was presented and dedicated in prayer by Mrs. John M. Gill, and the Doxology was sung, after which refreshments and a very pleasant social hour was enjoyed by all present.

WESTERN ONTARIO.

Rev. Dr. McCrae, of Westminster, will conduct thanksgiving services in the Essex church on Sunday Dec. 3rd.

Rev. Dr. Hutt, of Ingersoll, exchanged pulpits with Rev. Dr. Smith, of St. Catharines, last Sunday.

On the 36th inst., Rev. Donald Tait, M.A., late of Quebec, conducted services in Knox church, Galt.

Mr. Cunningham, of Knox College, Toronto, occupied the pulpit of the Presbyterian church of Shakespeare last Sunday week.

Rev. H. A. Macpherson, of Chalmers' church, Toronto, spent a day in Acton last week and received the cordial greeting of many former parishioners and friends.

Rev. J. G. Stuart, of Knox church, South London, and Rev. E. H. Savers, of Brucefield, last Sunday exchanged pulpits.

On leaving Sydenham for Pickering, Rev. F. C. Harper, B.D., was presented with a kindly worded address and a handsome gold watch.

Rev. J. J. Wright, B.A., lately of the Yukon, is doing excellent work for the Endowment scheme of Queen's University in Sarnia Presbytery.

At the recent communion in Knox church, Acton (Rev. J. C. Wilson, B.A., pastor) twelve new members were added to the roll.

Rev. J. M. Aull, of Palmerston, is moderator of the Drayton session during the vacancy caused by the resignation of Mr. Tate.

Knox church, Galt, at a large congregational meeting last week, decided on securing an assistant for Rev. R. E. Knowles.

Lucknow Presbyterians recently placed \$2,000 on the collection plates, as a thank-offering towards reduction of the church debt.

At the County of Waterloo S. S. convention, Rev. Dr. Dickson, of Central church, Galt, was elected president; and Rev. S. O. Nixon, of Ayr, on the executive committee.

Rev. A. J. MacGillivray, pastor of St. James' church, London, says he will seriously consider the matter of a call from the congregation of St. John's church, Vancouver, B.C. The matter is to some before the Presbytery December 5th.

Rev. Mr. Young, of Clifford, preached in the Presbyterian church, Drayton, and announced to the congregation that their pastor, Rev. C. Tate, had received a call to a church in the West. This call has since been accepted by Mr. Tate.

The resignation of Rev. Dr. Eakin, of the pastorate of St. Andrew's Guelph, has been accepted, and the Presbytery of Guelph appointed Rev. Dr. Donald Strachan, of Guelph, moderator of session during the vacancy.

Rev. J. D. Edgar has been appointed to the charge of St. Andrew's Church, Hawkesville, for the ensuing six months.

The next meeting of Guelph Presbytery will be held in St. Andrew's Church, Guelph on 16th January next, at 10 a.m.

Interesting anniversary services were conducted at Horning's Mills and Primrose on a recent Sabbath by Rev. J. A. McConnell, of Creemore, who has just returned from an extended visit to the Pacific Coast, British Columbia and the New Provinces of the great West.

Rev. Dr. Ross, pastor of St. Andrew's church, London, delivered an address at the Baconian Club on "The Art of Public Speaking." The address was very greatly enjoyed and the speaker was tendered a hearty vote of thanks.

Rev. R. E. Knowles, of Galt, has been lecturing to the King street congregation, London, and incidentally telling his large audience how he came to write "St. Cuthbert's." He also explained many of the characters in the work, which was written to expound the doctrine that redemption is free to all.

The Rev. James Abrey, of London, conducted the services at Mull in the Chatham Presbytery on Sabbath November 12th to the evident profit and satisfaction of the congregation. Mr. Abrey is at present without a charge; churches with vacant pulpits would do well to "hear" Mr. Abrey, who is an interesting and profitable preacher—and a graduate of Queens.

The induction of Rev. Hugh Cowan as pastor of St. Paul's church, Kent Centre, Harwich, took place on the 22nd inst. Rev. Mr. McQuarrie, of Valetta, presided; Rev. Mr. Hare, of Botany, preached the sermon; Rev. Dr. Battisly, of Chatham, addressed the minister and Rev. Mr. Munro, of the people. The newly inducted minister has received a very hearty welcome, and enters on his work most hopefully.

Saugeen Presbytery held a pro re nata meeting in Palmerston on Monday, 20th inst. The transfer of the Rev. Crawford Tate from Moorefield to Okotoks, Alberta, was agreed to. On motion of Rev. W. G. Hanna, Mount Forest, and Rev. T. D. McCullough, Harriston, the sympathy of the Presbytery was extended to Mrs. Morrison, of Cedarville, in her trying affliction at the present time through the critical illness of her husband, the Rev. John Morrison.

A meeting of the congregation of St. Andrew's church, Sarnia, was held to take steps towards calling a pastor. The following gentlemen were appointed a committee on pulpit supply:—Messrs. W. A. Smart, Thos. Symington, T. F. Towers, J. Ross Geddes, R. Bruce, M. B. Proctor, M. Mackenzie, D. Millie, W. R. Gemmill, Wm. Karr, W. R. Paul and Jas. Watson. It was decided to erect a tablet to the memory of the late pastor, similar to the one placed in the church to the memory of the late Rev. Dr. Thompson, and a committee was appointed to complete arrangements.

BARRIE PRESBYTERIAL W.F.M.S.

The nineteenth annual meeting of this Presbytery was held in Barrie, the president, Mrs. R. N. Grant of Orillia, being in the chair. After the singing of a hymn Mrs. Allison of Stayner, conducted a very helpful Bible reading in which she pointed out that God searches the heart and that it is not so much the manner as the character of the women that He notices as well as the spirit in which their work is performed. Mrs. Allison also led the meeting in prayer.

The president followed with her annual address. After reviewing the work of the past year Mrs. Grant urged the societies to devote more time at their meetings to the earnest and prayerful study of the Word.

Reports from the different mission bands and auxiliaries in the Presbytery were presented, showing in most cases an increase in membership and in the amount of money contributed. The good work done by some of the small and outlying bands is worthy of special mention.

Mrs. Craw, late of Vernon, B.C., read a most excellent paper on "The Why and How of Foreign Mission Work." We cannot evade our personal responsibility in sending the Gospel to all the nations of the world. God is not respecter of persons and Christ died for the heathen as well as for us. Calvary has laid on us the burden of spreading the good news.

On Wednesday afternoon there was a very large attendance. Mrs. Dow of Gravenhurst gave a Scripture reading showing by references to different passages that the requisites to success in our work are conviction, obedience and enthusiasm. Mrs. Koffend of Orillia spoke on "Woman's Opportunity and Obligation." There never was a time when so many opportunities were open to women because the facilities for travel are better now than ever before and countries which have hitherto been closed to foreigners are now ready and waiting for the Gospel. Our obligations are because of the need. There

are 500,000,000 heathen women in the world today and no race can rise higher than its women.

Mrs. Griffith, who, with her husband, is home on furlough from Honan, China, was then introduced and gave a bright and practical address descriptive of their life and methods of work in China. A great deal of good is being done by those engaged in the work of the new hospital for women. This hospital is large and airy, with hardwood floors and a furnace moulded by the natives on the compound after a pattern from Canada. Many come to it now for treatment who formerly looked upon it and the doctors with suspicion. The dispensary is open every day and sometimes an opportunity presents itself for telling the people about Christ while they are waiting to be treated. Those in charge of this work feel, however, that from an evangelistic standpoint, not very much is accomplished in this way. Still they can only obey the command, "In the morning sow thy seed and in the evening withhold not thine hand." To those who have to remain in the hospital for a long period of time great and lasting spiritual good is imparted and many have left it taking with them the glad tidings to the other members of their families.

The "Children's Hour" was ably conducted by Mrs. Stevenson and the girls of the Juvenile Mission Band contributed largely to the pleasure of the afternoon. A discussion on Mission Band Work was led by Miss Moir and Mrs. Hay.

In the evening a public meeting was held at which Dr. McLeod presided and Rev. John Griffith gave an address on the work in Honan, China. Mr. Griffith described the people and the difficulties encountered by missionaries among them.

Thursday morning's session was opened by Mrs. Garrett of Bradford, who gave a Bible reading, followed by prayer.

The Presbyterian reports were read by Miss McConkey and Mrs. Stevenson of Barrie, Mrs. J. Playfair of Midland, Mrs. Alex. McNab of Orillia, and Miss R. Thompson of Bradford. Mrs. Playfair was given a standing vote of thanks for her services in the shipping of the Northwest supplies. Mrs. Campbell of Oro offered the dedicatory prayer and Mrs. J. J. Elliott, Midland, conducted the question drawer very satisfactorily.

In the afternoon Mrs. Cranston of Collingwood gave a helpful Scripture reading, and then Mrs. N. B. Johnston read an excellent paper on "Prayer." The busier the Saviour was when on earth the more time he took for prayer. Much can be accomplished by prayer. The rod in Moses' hand was a small thing, but what wonders the Lord caused to be wrought by it. The influence of a few minutes spent in prayer in the morning goes with one throughout the day. The conversion of the great Hudson Taylor is a good illustration of the power of prayer.

Mrs. Watt addressed a few closing words to the meeting which were most appropriate. She reminded us that we must take Christ with us into our work and that we cannot do without Him.

Mrs. Copeland of Collingwood closed the meeting with prayer for deeper consecration in our work.

The Presbyterian Society meets in Stayner next year. The officers for the coming year are: Honorary president, Mrs. Cameron, Allendale; president, Mrs. R. N. Grant, Orillia; 1st vice-president, Mrs. S. Pearsall, Oro; 2nd vice-president, Mrs. Copeland, Collingwood; 3rd vice-president, Mrs. J. J. Elliott, Midland; 4th vice-president, Mrs. A. McD. Haig, Jarratt's Corners; 5th vice-president, Mrs. Garrett, Bradford; treasurer, Miss B. Thompson, Bradford; recording secretary, Mrs. E. L. Brereton, Barrie; corresponding secretary, Mrs. Alex. McNab, Orillia; Mission Band secretary, Mrs. Stevenson, Barrie; tidings secretary, Miss McConkey, Barrie; secretary of supplies, Mrs. Playfair, Midland.

TOO LATE TO CHANGE.

"I hear you have a little sister at your house," said a Chicago grocer to a small boy.

"Yes, sir," said Johnny.

"Do you like that?" was queried.

"I wish it was a boy," said Johnny, "so I could play marbles with him, and baseball."

"Well," said the storekeeper, "why don't you exchange your little sister for a boy?"

Johnny reflected for a minute, then he said rather sorrowfully: "We can't now. It's too late. We've used her four days."—Selected.

DON'T CROSS YOUR KNEES.

A medical authority has recently uttered a warning against the habit of sitting with one knee crossed over the other—a pose which is nowadays almost as common among women as among men. This apparently harmless habit, it seems, is likely to cause rickets, lameness, chronic numbness, ascending paralysis, cramps, varicose veins and other evils. The reason is simple. The back of the knee, it is explained, as well as the front of the elbow and wrist, the groin and the armpit, contain nerves and blood vessels which are less adequately protected than in other parts of the body. The space behind the knee contains two large nerves, a large artery, and numerous veins and lymphatic glands. It is the pressure on these nerves and vessels which is apt to give rise to the various troubles against which we are warned.—Harper's Weekly.

HEADACHE POWDERS.

Habitual headaches often arise from habitual overeating, irregularity, or overwork. Rest and fasting will cure nine-tenths of all headaches, especially if considerable hot water (or cold for that matter, though hot is better) be sipped. Sometimes a nervous headache will be cured by a cup of strong tea without milk or sugar, also by a cup of strong coffee—especially in the case of persons who do not habitually use tea or coffee in excess. Headaches that will not cease under simple treatment should not be treated by the sufferers, as they may be symptoms of some serious disease already existing, or soon to exist if not properly treated. The drug store-abound in headache powders, many of them warranted "to stop a headache in five minutes." From time to time we see accounts of persons suddenly dying from such things. For the benefit of our young readers we direct attention to this subject. It is better to endure a headache than to make a medicine of such power as suddenly to stop it. Whoever uses such dangerous things as hypodermic injections of morphine risks all that makes life precious. In a neighboring city a young lady sixteen years of age died suddenly. The county physician and the coroner took charge of the case, and as the result of investigation they believe that her death was due to acetanilid poisoning, following the taking of headache powders to relieve an aggravated attack of grip. People who take medicine for headaches have many headaches. People who "stand" their headaches have few.—Christian Advocate.

Parents should not permit the temptations to enter business to deprive their children of an education. The secularizing of the young mind will come soon enough. The children will have a whole lifetime for business; but if youth is permitted to pass without the blessings of college life they will never come again.

The better the eye the clearer the vision. The stronger the faith the nobler the courage.

SPARKLES.

Teacher (of class in zoology)—What is the proof that a sponge is a living animal?

Young Man With the Bad Eye—A man is a living animal. Many men are sponges. Therefore, a sponge is a living animal.

Miss Angelina (to Capt. Brown, who has been cruising in Alaskan waters)—"I suppose, captain, that in those northern latitudes during a part of the year the sun doesn't set till quite a while after dark."

"I am doing my hardest for the elevation of womankind, remarked the youth with the tall collar and noisy tie.

"In what way?" queried the man with the Auburn complexion.

"I run an elevator in a department store," explained the youth.

They tell at Balliol of a dinner at Master Jovett's table, when the talk ran upon the comparative gifts of two Balliol men who had been respectively made a Judge and a Bishop. Professor Henry Smith, famous in his day for his brilliancy, pronounced the Bishop to be the greater man of the two for this reason: "A Judge, at the most, can only say 'You be hanged,' whereas a Bishop can say 'You be damned.'" "Yes," said Master Jovett, "but if the Judge says 'You be hanged,' you are hanged."

A theological student was sent one Sunday to supply a vacant pulpit in a Connecticut Valley town. A few days after, he received a copy of the weekly paper of that place with the following item marked: "Rev. _____ of the Senior class of Yale Seminary supplied the pulpit at the Congregational church last Sunday, and the church will now be closed three weeks for repairs."

A temperance lecturer, wishing to impress upon his audience the superiority of water over alcohol, reminded them of the story of Dives and Lazarus. When Dives was in Hades, he did not ask for beer or wine or spirits, but for one drop of water.

"Now, my friends," said the lecturer, "what does that show us?"

A voice from the back of the hall replied, "It shows us where you blooming temperance people go to!"

PLEASANT WEATHER.

When the wintry nights are cold,
And the angry north winds blow
'Gainst the rattling window casement
Drifts of snow.

Then around the hearthstone gather
Loving hearts that will not roam;
For there's always pleasant weather
In our home.

THE FROST KING.

The Frost King is here and his net-work is spread,
O'er moorland and mountain we follow his tread;
By jewels all glist'ning his footsteps we trace,
He has flung round the brown earth a mantle of lace;
The eaves of the houses with crystals are hung
That flash back in beauty the glint of the sun.
The maple is shining with clear diamonds bright,
The hills and the valleys are glimmering and white;
The true-hearted snow-birds are perched by the way,
But scatter at times from the swift rushing sleigh;
The sounds from the village, how clearly they ring.
Oh! Grey-beard is monarch, old Frost is our King!

BLOODLESS GIRLS

Find New Health Through the Use of Dr. Williams' Pink Pills.

When you see a young girl pale and ailing and wasting away, you know that the budding womanhood is making new demands upon her blood supply which she cannot meet. Month after month her health, her strength, her very life, is being drained away. No food and no care can do her any good. Common medicine cannot save her from broken health and a hopeless decline. New blood is the one thing that can make her a healthy, cheerful, rosy-cheeked girl. And Dr. Williams' Pink Pills actually make new blood with every dose. That is the whole secret of how they have saved thousands of pale, anaemic girls from an early grave. Miss Alice Chaput, aged 17 years, living at 475 St. Timothee street, Montreal, gives strong proof of Dr. Williams' Pink Pills to cure. "A couple of years ago," says Miss Chaput, "I was an almost continuous sufferer, and became so weak I could hardly go about. I suffered from frequent and prolonged spells of dizziness, I had frightened headaches, and my stomach was completely out of order. The least exertion would leave me worn out and breathless, and I did not appear to have a drop of good blood in my body. I consulted a doctor who told me the trouble was general debility, but his treatment did not help me a particle. To add to the trouble my nerves gave way, and I often passed sleepless nights. At this stage a friend advised me to try Dr. Williams' Pink Pills, and I got a few boxes. The first benefit I noticed from the use of the pills, was an improved appetite, and this seemed to bring much relief. I continued taking the Pills until I had used six boxes, when I was fully restored to health, and I have not had a day's illness since. I cannot praise Dr. Williams' Pink Pills enough for the great good they have done me."

A pale anaemic person needs only one thing—new blood. Dr. Williams' Pink Pills do one thing only—they make new blood. That is all they do, but they do it well. They don't act on the bowels. They don't bother with mere symptoms. They won't cure and disperse that isn't caused originally from bad blood. But when Dr. Williams' Pink Pills replace bad blood they strike straight at the root and cause of all common diseases like headaches, sideaches, backaches, kidney trouble, liver complaint, biliousness, indigestion, anæmia, neuralgia, sciatica, locomotor ataxia and the special secret troubles that every woman knows but thing—new blood. Dr. Williams' Pink to their doctors. But you must have the genuine pills or you can't be cured, and the genuine always have the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around the box. Sold by all medicine dealers or sent direct by mail at 50-cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

THE SPINSTER'S PARROT.

An elderly single lady owned a parrot which had been brought in the usual way by ship to this country. It distressed her very much by always exclaiming when she entered the room where it lived, "You foolish old woman I wish you were dead." One day the clergyman called to see her, and she confided her woes about the parrot to him, upon which he suggested that it should be sent over to the rectory, as he had a parrot, but a highly moral bird, and he thought if the two were placed in the same room for a week or so the lady's parrot might learn better manners. Accordingly the plan was carried out. A week later the lady went to the rectory to see her parrot, and was much horrified on going into the room where both birds were to hear it say as before, "You foolish old woman, I wish you were dead." Upon which the rector's parrot responded, "We beseech Thee to hear us, good Lord."

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

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

VIA SHORT LINE FROM CENTRAL STATION:

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

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

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

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

GEORGE DUNCAN,

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

GRAND TRUNK RAILWAY SYSTEM MONTREAL TRAINS

Trains leave Ottawa for Montreal 8.30 a.m. daily, and 4.25 p.m., daily except Sunday.

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

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

All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

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

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

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway.

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

S. EBBS, City Ticket Agent, Rue St. Louis Block, General Steamship Agency.

New York and Ottawa Line.

Trains Leave Central Station 7.30 a.m. and 4.35 p.m.

And Arrive at the following Stations Daily except Sunday:

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

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

Ticket Office, 85 Sparks St. and Central Station. Phone 18 or 183.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 28, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD ENTRIES.

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

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

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

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 29th Aug.
Inverness, Wharfedale, 1st Aug.
P. E. I., Charlottetown, 1st Aug.
Pictou, Hopewell, 4 July, 2 p.m.
Wallace, Wallace, 22 June.
Truro, Truro, April 18.
Halifax, Halifax, 19 Sept.
Lunenburg, Lunenburg.
St. John's, St. John's, 4th July.
Miramichi, Campbellton.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Que., St. Andrew's, 5 Sept.
Montreal, Knox, 27 June, 9.30.
Gingarry, Finch, 4th Sept.
Lanark and Renfrew, Zion Church, Carleton Place, 21 Feb.
Ottawa, St. Paul's, 7th Mar., 10 a.m.
Brockville, Winchester, Feb. 23, p.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 4th July.
Peterboro, Keene, 26 Sept., 8.30 a.m.
Whitby, Bowmanville, 17th Oct., 10 a.m.
Toronto, Toronto, Knox, 2 Tuesday, monthly.

Lindsay, Cannington.

Orangeville, Orangeville, 4th July.
Barrie, at Barrie, on 26th Sept., at 10.30 a.m.
Owen Sound, Sep. 5, 10 a.m.
Algoma, Blind River, March.
North Bay, North River, July 11.
Saugeen, Harrison, 4 July.
Guelph, in St. Andrew's Church, Guelph, 19th Sept., at 10.30 a.m.

SYNOD OF HAMILTON AND LONDON.

Hamilton, at St. Catharines, on 5th Sept., at 10 a.m.
Paris, Paris, 11 July.
London, St. Thomas, 4 Sept., 7.30 p.m.

Chatham, Chatham, 11th July.
Stratford, Stratford, 12 Sept., 10 a.m.

Luron, Exeter, 5 Sept.
Sarnia, Sarnia, 4th July.
Maitland Belgrave, May 16.
Bruce Paisley, Sept. 12th.

SYNOD OF MANITOBA AND NORTHWEST.

Portage la Prairie, 10 July, 7 p.m.
Brandon, Brandon.
Superior, Kewatin, 1st week Sept.
Winnipeg, Man., Coll., 2nd Tues., 11-mo.

Rock Lake, Pilot M'd., 2 Tues. Feb.
Glenboro, Trehearn, 8 Mar.
Minnedosa, Minnedosa, 17 Feb.
Melita, Melita, 4th July.
Regina, Moosejaw, Sept.
Prince Albert, Saskatoon, 5th Sept.
Glenboro, Rathwell, 5 Sept.
Red Deer, Olds, 19 Sept.

SYNOD OF BRITISH COLUMBIA.

Calgary, Calgary, 25 Sept.
Edmonton, Fairbairns, 21 Sept.
Kamloops, Vernon.
Kootenay, Fernie, B.C.
Westminster, Chilliwack.
Victoria, Comox, Sept. 8.

THE

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

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

E. B. OSLER, Toronto, and JAMES RO S, Montreal.

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

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

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

The Calgary and Edmonton Land Company still possess 366-431.30 acres of land for disposal and sale at advantageous prices, together with some very valuable mineral rights, so that an investment in a company conditioned as above is one that even the most conservative investor should readily take into consideration.

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

The present price of the shares is \$12.00
Fifty shares would cost for cash \$645
or on a margin \$129

For further particulars and copy of 1904 Report, apply to

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