

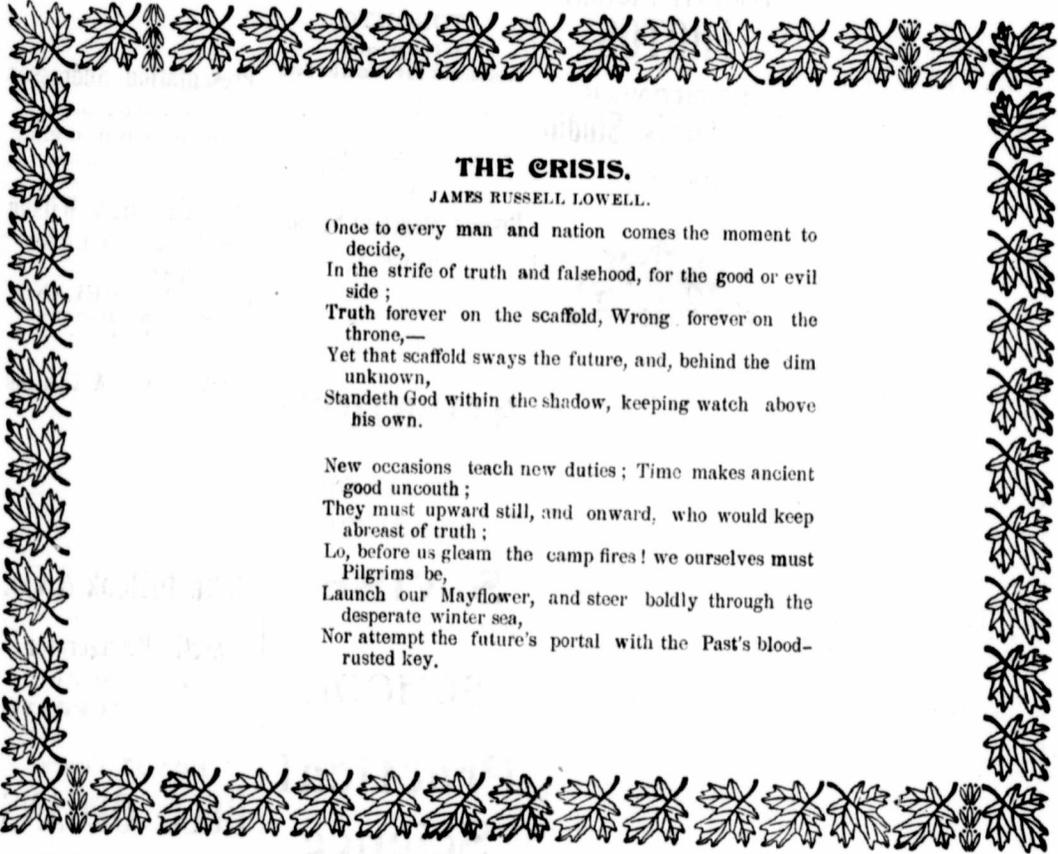
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At Collingwood, on Tuesday, Nov. 18th, Mrs. Andrew Melville, aged 84 years.

MARRIAGES

At the residence of the bride's father, 225 Sussex street, Ottawa, on Nov. 9, 1904, by the Rev. Dr. Ramsay, Miss Maud Orr, youngest daughter of Mr. Samuel Sa age, to Edward A. E. Umphrey, also of Ottawa.

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

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

At the residence of the bride's mother, 185 College street, Toronto, by the Rev. James Murray, on Wednesday, Nov. 17th, 1904, Agnes Maud, eldest daughter of the late Charles P. Rice, to Sidney J., third son of Major Boehm, all of Toronto.

At Calgary, on Wednesday, Nov. 9, 1904, by the Rev. John Clark, Euphemia Robson (Zellie), eldest daughter of Mr. and Mrs. James Kirkwood, Caledon, to John McMurdo Hoggan, of High River, Alberta.

On Friday, November 4, at "Rohanhurst" Grimsby, by Rev. John Muir, Ruby Delphine, youngest daughter of Mr. and Mrs. Geo Smith, to John Hugh Bertram, eldest son of Lieut.-Col. Bertram, of the John Bertram & Sons Co., Limited, Dundas.

In Oshawa, on November 9th, by Rev. J. Hodges, B. A., Alexander G. Storie, to Mary Somerville, youngest daughter of Thomas Morris, all of Oshawa.

At Sherbrooke, Que., on Nov. 16, 1904, by the Rev. William Smeaser, John R. Aitken, late of Peebles, Scotland, to Ada Jean, youngest daughter of W. H. Austin, of East Bolton, Que.

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Note and Comment.

During the nine months of the present Russo-Japanese war fully 200,000 soldiers have been either killed or wounded in battle. This is a terrible record for the 20th century of the Christian era.

There are 15,000 Japanese in San Francisco. All the children attend the public schools, side by side with the white. As the schools will not hold all the white children that seek admission a movement is on foot, for that and other reasons, to provide a separate school for the Japs. The Japs object to being put on the same plane as the Chinese.

Speaking of the recent Canadian general elections the Canadian Baptist considers it as "satisfactory" that, leaving out the Province of Quebec, the successful party still has a majority. This shuts out the idea of "Quebec domination" which many in the past have looked upon as becoming an ominous condition in connection with our national life. The wraith of "Quebec domination" would seem to be pretty effectually laid.

That such a tragic episode as the attack of the Russian fleet upon British fishermen in the North Sea, should by consent of both powers be referred to the arbitration of the Hague tribunal, is something to be profoundly thankful for. Twenty years ago such a solution of so grave a difficulty would hardly have been thought of—certainly not by Russia. The world moves.

Canon Horsley told a sad story in the course of the temperance debate at the Anglican Church Congress. An artisan whom he knew had been obliged in four weeks to pay no fewer than five fines for his intemperate wife, but on finding that he was 2½d short of the last, or latest fine, the inspector said—"Oh, never mind, as you are a regular customer. She'll be in again to-morrow." This illustrates some of the miseries flowing from the drink traffic in the mother country.

"Sir," said Dr. Johnson, "I do not call a gamester a dishonest man; but I call him an unsocial man, an unprofitable man. Gaming is a mode of transferring property without producing any intermediate good." So Boswell records the sturdy Doctor's opinion of a form of amusement which is as fascinating to some people as it is repugnant to others. Gambling is not only a vicious sport in itself, but it is rendered all the more dangerous because of its general association with the strong drink traffic. The two evils generally go hand in hand.

Two graduates of Halifax, N.S., Medical College—Dr. Blanche Munro of Halifax and Dr. Minna McKenzie of Picton, have left their home land, via New York for service in India. Dr. Munro is to enter the "Mary Akerman Hoyt" hospital in Jhansi, a city of 60,000 population and Dr. McKenzie is to be Medical head of an orphanage in Cawnpore. They go out under the

auspices of the American Woman's Missionary Union, an undenominational society which has its headquarters in New York. Doctor Blanche Munro is a daughter of the Rev. J. A. Munro, Antigonish, and granddaughter of the Rev. H. B. Mackay of Halifax.

Rev. R. J. Campbell, the great Dr. Parker's successor in the London City Temple, recently made some severe strictures on the habits of British working-men. Having been challenged to repeat these charges before a company of workers he accepted the challenge. He met them face to face, and read over clause by clause the most severe censures in his published articles. Although there was some little heckling and interruption, he and they appear to have parted good friends. As the Belfast Witness says: "An Englishman dearly loves pluck, whether in a parson or any other man. The general impression is that the worst things Mr. Campbell said of the British working-men are true, not of all, but of a sadly large number."

It is generally known that His Majesty, the German Emperor, is passionately fond of yachting. At Berlin there is a first-class yacht club of very exclusive membership. Some racing was arranged for Sunday morning, and the committee sent the Emperor an invitation to be present. The Emperor replied that "as it was to take place during the hours of Divine service, he must decline being present, as he never allowed anything to interfere with his church attendance." The committee again petitioned him, saying they would only too gladly change the hour if he would be present. Again the Emperor refused, stating that "racing of any kind on Sunday was quite against his principles." And the Berlin Yacht Club had the races, but without the Emperor. On board the Hohenzollern the Emperor is particular that no unnecessary work be done on Sunday.

Here is a remarkable showing: The Yoruba people (in Africa) received church Missionary Society missionaries at Abeokuta in 1846. They were then pagan, used human sacrifices in worship, and sometimes practised cannibalism. In 1904 the whole charge of the Anglican church work at Abeokuta, both educational and evangelistic is in the hands of both native pastors and teachers raised up from the old pagan stock within fifty years, and the paramount chief of Abeokuta calls at the C. M. S. missionary house in London, to express warmly his sense of the benefits his people have received from the society. And yet there are people who profess to believe that foreign missions have been a failure! Don't they know better?

The effort to produce a cotton crop sufficient for the English mills, and outside of the reach of United States manipulators of the cotton market, is being carried on with a good deal of energy and with prospects of ultimate success by the British Cotton Mills Association. The districts within the British Empire where cotton can be profitably

raised are very numerous indeed, and a campaign of education is being systematically carried on in many of these places. Cotton is being, or can be, successfully grown in Malta and Cyprus, Ceylon, the straits settlements, North Borneo, West Indies, British Guiana, Honduras, Fiji, Australia, Egypt and the Soudan, parts of the Transvaal, Natal and Cape Colony, Rhodesia and British Central Africa. On the West coast it is cultivated in Lagos, Sierra Leone, in Gambia, on the Gold Coast, in Northern and Southern Nigeria, also in Mauritius and the Seychelles and in St Helena. An enumeration of this kind gives on an enlarged view of the industrial possibilities of the British Empire.

What can be accomplished in Christianizing Indians is indicated by the following paragraph which we find in the Southwestern Presbyterian: "There is no such thing as a vacant Indian church. They meet always on Sabbath whether a minister is present or not. Every Indian Elder will pray in public or conduct a religious worship. A full blood Choctaw preached as fine a Gospel sermon in English as the secretary has heard in many a year, and then immediately preached the same sermon in Choctaw. It was logical, eloquent and abounding in such striking expressions as these: If any man sin, we have an advocate with the Father. Jesus Christ is a fine lawyer; he has never lost a case. One of the most solemn scenes was the ordination of Licentiate Silas Bacon, a full blood Choctaw. Kneeling on the bare ground, under a large brush arbor, where all the services are held, the entire Presbytery laid their hands on him in a simple ceremony but little changed since Paul and the Presbytery of Lystra(?) laid hands on Timothy. Silas Bacon is as fine a character as this country every produced."

A Presbyterian Pastor "down on the shores of the Sounding Sea", Sends the following paragraph—a thoughtfully suggestive one—to the Halifax Presbyterian Witness: "Not long ago one of our ministers, after fulfilling his appointment on a Sunday evening, inquired of a young man helping him to tackle his horse as to his health. He replied, Sunday is one of the most unenjoyable days of the week. It is a day that I feel drowsy and unfit for anything. He was asked why he felt so? Sunday meals, he asserted, did not seem favorable to piety, and prevent a good many from giving due heed to sermons. Does not the experience of that young man correspond with the feelings of not a few? On the Lord's Day we are not engaged in active employment and rich food is not easily digested. Why not instead of richly cooked meals on this day have plain substantial food placed on our tables, doing as much of the cooking as possible on Saturday? Then servants need not be kept at home and members of the household will be in a better state physically to engage in the exercises of God's House. Sunday walks and visiting are often indulged in because of the full meal of strong food eaten necessitating out door exercises. A reform here is needed in not a few households. Let plainer food and less elaborate meals be prepared on Sabbath and good will result."

Our Contributors.

* Why not More Conversions in our Churches?

BY REV. W. D. REID.

Dr. John Watson of Liverpool, England, spoke thus before the students of Bristol College, the other day: "No serious person, whether he be religious, or non-religious can look out upon society in our day without being depressed and alarmed. There is a general unsettlement both of belief and of instruction—a weariness of the present, and uncertainty of the future, a lowering of ideals and slackening of energy—an exhausted atmosphere, in which it is difficult to breathe, and which is apt to be charged with noxious germs." Dr. Watson but voices the sentiments of many other religious writers of today all over Christendom, who are carefully scanning the horizon of religious truth and experience. It seems to be the very general consensus of opinion, that attendance at public worship in general is steadily decreasing, that real definite clear cut conversions in our churches are becoming less frequent, "that the grasp of spiritual realities is consciously relaxing, that the cross is gradually fading from the Church's vision, and that the light of hope and triumph is dying from the brow of faith." Many there are who feel as did Arnold when he wrote,

"Your creeds are dead, your rites are dead.
Your social order too.
Where carries He, the power who said, See I
make all things new."

This general deadness of the churches to things spiritual for some time has been clearly recognized by our brethren of the United States. Dr Strong in his latest book "The next great Awakening" recognizes this fact, and makes mention of it. Dr. Herrick Johnston, writing lately bewails the terrible death of spiritual life, and the absence of real conversions from the churches. From time to time, we read in the papers, when the yearly summing-up time comes around, that a denomination has made no progress whatever during the year. In fact we sometimes learn that they have retrograded. In our own land, and in our denomination, we have gone forward but slowly, when we consider the opportunities we have had. During 1903, we added by Profession of Faith, but 166 more than we did the previous year, although our church was some 11,000 larger than before.

Now and then the ministers seem to grow desperate over the situation, and a sort of spasmodic effort is made to reach and convert souls, then it seems to die away, and church matters fall into the old rut again, and we proceed as usual. In Glasgow some time ago, a gigantic effort was put forth, and special services were held for a whole winter but without any marked effect. The Free Church Council of England made a Herculean struggle to waken the slumbering masses of the old land, but it was without any national result. In the United States, the Presbyterian Church, has roused herself to new exertions and is doing a good work, but there is no denying that it seems to be artificial, rather than spontaneous, and in some respects is disappointing. In our own country, Canada, the Presbyterian Church seems not yet to be aroused to the fact that our churches are not meeting the Apostolic ideal, and are woefully inadequate

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

to crying needs around us. There is no getting away from the truth, that our churches are NOT reaching and converting men as the churches did in the apostolic days. We are not winning the triumphs now, that were once won by the gospel of Christ. When we think how, on the day of Pentecost, this Gospel reached and saved 3000 men and women, how it found and converted the persecuting Pharisee of Tarsus, and through him blossomed out into the splendid epistles of the New Testament, how it found Lydia and through her entered into Oriental commerce, how it found and subdued Cornelius, and through him entered into the Roman army, how through the conversion of the Ethiopian eunuch it was carried away and planted in the far off land of the Upper Nile; when we look at all these mighty achievements of the early days, and turn and behold the poor humdrum lives of many of our churches, of the present many of them just standing where they were 20 years ago, well pleased if they have not gone backward, hundreds of unsaved people around not even touched by us, is it any wonder, if we feel that it must be some other Gospel we have from that preached by the Apostles, in the victorious days of yore. I have talked with men who have frankly told me, that for ten years they have been preaching the Gospel, and during that time, they have never known of one soul led to Christ under their ministry. Is this not a somewhat common experience? How many ministers are there who could place their hands upon a hundred who have been led to Christ through their preaching during the last year? How many could say I know of at least a dozen who have decided for Christ under my ministry during the year that is gone? Well I know many will reply: "It is not necessary to know of conversions. That is not our business. It is unwise to count heads in the matter of salvation. Sow the seed and leave the result with God, and don't be over anxious about the harvest." Such talk sounds fairly well, and there may be some truth in it, but it is very often used to cover up a weak ministry. In Apostolic days, they looked for and expected to see results. On the day of Pentecost 3000 were added to the church. Describing another increase we read "Howbeit many of them which heard the word believed; and the number of the men were about 5000. Now it seems to me, that we should each be willing, as candid men, to face this question fearlessly and frankly and ask ourselves the question, "why are there not more conversions in our churches?" Are ministers used of God to save men as were the Apostles in the early days of Christianity? If not, where does the trouble lie? This is the enquiry I make in this lecture, and that I endeavor in a degree at least to answer. Before however coming to the subject proper there are a few things we are safe in postulating. In the first place, the fault does not LIE WITH GOD, if there are no conversions in our churches. He is just as lovingly and anxiously yearning over lost sinners as in the days when thou sands were brought to a knowledge of salvation. His declaration to the world is still the same. He willeth not that any should perish, but that all should come to Him and live. The fault does not lie there. In the second place, "Jesus Christ is the same yesterday,

today and forever," and he is just as eagerly anxious for the salvation of men, as he was the day that he wept over doomed Jerusalem. Thirdly The Holy Spirit is just as willing to do his work of convicting, and convincing men of sin, as he was on the day of Pentecost.

In the fourth place, the conditions of society are not one whit worse today than they were in the days of the early Gospel victories. Here perhaps some men will take issue with me. We sometimes hear men lamenting the removal of good men from their churches and complaining of their congregations going down, because there are none to take their places, and all around are godless men to be saved. Is the Gospel of Christ not strong enough to reach and save the very worst of men? Are the conditions of society such that the Gospel must retreat baffled and defeated? A thousand times no. Concede all that may be said about the evils of our time, the insane race for riches, the modern hells that are open mouthed and defiant, the confederated iniquity that stalks abroad in our land, the subtle, insidious worldly-mindedness that in many cases seems to be eating the spirituality out of our churches, concede all this, and then ask, Is Christ dead? Has the Holy Spirit been shorn of his strength? No, I do not for one moment believe the conditions are as bad to-day as they were in the days of the Apostles. If the Gospel of Jesus Christ is not strong enough to meet and conquer any individual or any combination of society, that men or devils can invent then we had better give it up. The fault lies, not in God, not in Jesus Christ, not in the Holy Ghost, but in ourselves. If there are not the number of conversions in our churches that there should be, the reason is the conditions of the apostolic days are not the conditions of today. Bring back apostolic conditions and I am convinced you will bring back apostolic results. In apostolic days, there was tremendous earnestness in soul seeking; there was absolute acceptance of the book of God as man's guide, there was the faithful preaching of Jesus Christ and him crucified as the only Saviour of men; there were pure, holy personalities filled with Christ, and a continual looking for immediate result. Let these conditions be brought back, and we will have apostolic conversions. We Christians are the converting agents through which God must work, and we are not such that God can use us. It is wise for us to own this fact once and for all, and place the blame upon the proper shoulders "We are not straightened in God, but God is straightened in us." If there are no conversions in my church, there is no one to blame but myself and my people. Having cleared the ground thus far let us notice.

(1) There are not more conversions in our churches, because the individual member as a converting agent, is not what he ought to be.

Many there are to-day, who sit in our churches and imagine that they are fairly good Christians, and yet have the idea that leading men to Jesus Christ is solely the work of the minister. They feel that they have no more business to interfere with the matter, than they have to meddle in their neighbor's household affairs. The minister is paid for that, it is his business, let him do it. I will stick to my business let him do the same. As long as the people who sit in our pews have that notion about the spreading of the gospel, we will have nothing like the conversions in our churches that we should have. In the apostolic days, no sooner was a man converted, than he felt it his bounden duty, to go out, and convert

some other person. Until every 20th century Christian gets that idea of Christianity and acts upon it, our churches will never be the spiritual force in the world that they should be.

Not only is the church handicapped by this lack of the feeling of responsibility, among the members, but many of our so called Christians are actually hindrances because of their unworthy lives. There is no more powerful converting force in the world, than a real godly life, and there is no greater detriment to souls coming to Christ, than an inconsistent professing Christian. A bright youth was once asked "Under whose preaching were you converted?" He replied, "I was converted under my aunt's praetising." It was said of Fenelon that no person could be in his presence two hours without desiring to become a Christian. Peterborough once stayed a week with him, and when going away remarked, "If I stay one more week in your home, I shall be a Christian in spite of myself." On the tomb of Basil is the following remarkable sentence "His words were thunder, his life lightning." The "living epistle, known and read of all men" is the most powerful magnet to draw men to the Saviour. With a Christless Christianity in the pew, it is a very difficult thing for the pulpit to lead men to surrender to Jesus Christ. When the lives of the hearers in the pews give the lie to what the preacher is saying about the power of Christ, from the pulpit, how can we expect very many conversions?

There is no doubt whatever, but that the spiritual energies of the modern church are often paralyzed and neutralized by the mighty contradiction between what Christians profess and what they do. The professedly Christian man, and the godless man of the world, do business side by side, and both acknowledge and live up to the same heathen standard of morality, with perhaps the better showing of the two on the side of the man of the world. Professedly Christian women, weary themselves following the fashions of a godless world, and seem to be far more anxious to be thoroughly up-to-date in the matter of style, than to lead their neighbors to Jesus Christ. In many cases they seem to be far more desirous of acquainting their sons and daughters with the inanities and imbecilities of polite society than they are to have them surrender their lives to God. Church members have in many cases just succumbed to their environment and have allowed the difference between them and the God-hating world, to be one of degree, and not of kind. Under such circumstances is not the pulpit mightily handicapped by the pew in the matter of conversions? God has a controversy with the people of our churches to-day. His first question is "Where art thou? How art thou living?" And the next one is, "What art thou doing?" He asks every Christian man and woman, "Where are your converts? Where the fruit I intended you to bring forth, when I transplanted you into the vineyard of the Lord? Where are the sons and daughters I gave you? Where the neighbors that lived by your side? Where the men who worked by you in the shop? Where? Where oh professing Christian man? Where oh professedly Christian woman?" As long as our church members take as little interest in soul saving as they do in their everyday lives, there will not, there cannot be, the conversions in our churches to-day that there should. Bring back apostolic conditions, and we will have apostolic results. Too many Christians there are who would fain transfer their individual responsi-

bility in this matter to a society or organization of some kind. If any Christian work is to be done, call a meeting, organize a society, appoint a committee. Carlyle in his blunt way put this idea well "Has any man a truth to speak, a piece of spiritual work to do, then he must first call a public meeting, appoint a committee, issue prospectuses, eat a public dinner; in a word construct or borrow machinery wherewith to do it." The crying need of the church to-day is not more machinery, but a higher type of Christian living; not more organization, but more agonizing in prayer, among the people who occupy our pews.

(2) There are not more conversions in our Churches, because our Church methods are not what they should be. If we are to have conversions in our churches the first thing that is necessary is to have the people attend. It is a very difficult matter to convert empty pews, no matter how eloquently a minister may be. I have heard men say "we have nothing to do with bringing people to the church, our business is to simply preach the Gospel." If such a man were fishing, he would not argue, that his business only was to throw in the hook. He would feel that it was a part of his business to attract the fish, and also to catch them. The same is true in the ministry. I am firmly of the opinion that if ministers are preaching to empty pews, while there are non church going people enough in the vicinity to fill them, something is wrong with the minister, or the congregation or both. Every legitimate effort should be made to get the people to the house of God. Somebody once asked Moody, how would you propose to reach the masses. Moody replied curtly "Go for them". If a minister has not his church full, he should never rest until a house to house canvass has been made of every non church goer within reach of his church, and an invitation extended. In this canvass, invitation cards, tracts, individual letters should be used. There will be results, it cannot be otherwise. Judicious advertising of church services, will also help to bring people to church. I know that many may object to this, but my very firm conviction is that every legitimate method, used by a man in business, should be used to bring people within the sound of the Gospel. The church that never makes itself known to the world will never be largely attended. When once you have the crowds attending church, the next problem is how to hold them. If we want to do this we must treat them well. Many of our churches of today are empty, because of their coldness, indifference to strangers, and cliques. The world has gotten the idea, rightly or wrongly, that the churches are full of pride, selfishness, and fridity, that the are but social clubs, where money and caste give standing in society. There are multitudes around us who respect Christ, but hate the churches. When this is the case something is wrong with our church methods. Not long ago, in Cooper Union, in New York, when the name of Christ was mentioned in a large meeting of working men, it was greeted with rounds of applause.

But when at the same meeting, the church was spoken of, it was met with the most bitter hissing. Some there may be, who will merely laugh at that, and say it is of no account, what these fanatics may do or say. I tell you, it does matter. What if God should intend to wake the churches by the hiss of the world. When the world hisses her, the church should stop and re-examine her methods, and see what is wrong.

Now, if we are going to hold the crowds in our churches we must treat every person as a brother—as a sister. Well I know, that churches are sometimes improperly charged with being icy and unsociable; well I know there are people who will slip in, and slip out of church as if they were criminals, and they will not go half way, nor even a hundredth part of the way to meet any friendly member of the church; yet making all that allowance, there are scores of churches, where a stranger may go and come for months and no one will ever extend them a brotherly hand. The church whose pew-holders will be offended if they find a stranger in their seat, and will stand and beckon him out, and send him about his business, will not long have a large congregation. It is possible to create a welcome atmosphere in a church, it is also possible to originate a stony, icy, frigid atmosphere, in God's house, and the preacher is the man who is largely responsible for it, whatever it may be. His presence will create a feeling of homeness in the church, or it will send a chill to the back seat of the gallery. There is no better way for the minister to diffuse this welcome atmosphere than to go down to the door, and meet people as they retire from the service. Well I know that some men will say "it cheapens a minister; it is undignified, etc." For my part I find it pays to put ones dignity in his pocket, it pays ten times over because of "strays" I discover, and the general effect it has upon the congregation. Have a pastor's information box at the door and cards and pencils in the seats, and make it just as easy as possible for the individual to communicate with the pastor. These may seem to be little things, but they are all mighty factors in keeping a full church. They all conduce to keeping the seats crowded and giving the minister a chance to have conversions in his church.

Another point that must not be overlooked, if we are going to keep people in the church, is we must have some method by which we can look after them if they stay away. Many there are who come to church for a short time, then they drop out, and as they seem to be missed no where, and no person seems to care, they are lost to the church. If our churches are to be kept full, this gap must be stopped. Every church should be so partitioned off among the church officials that no person can stay out of the church for a month, without the minister knowing of it, and some person being sent to see what the trouble may be. Again members of our churches are allowed to lapse from our rolls, because of carelessness and indifference. This should not be. A letter should be sent from the session, members of that body should visit every one thus delinquent, and make it impossible for any person to merely drift out of the church. The majority of people just go along the line of least resistance. Make it so easy for them to come, and remain in the church, and so hard to remain away from it, that it will become the natural thing, the easiest thing to be found in the house of God. By these means and others, the minister who earnestly and conscientiously puts such plans to operation will have a congregation. Then his next thought must be to invent methods by which the crowd may be converted. The majority of us I am afraid, simply preach the sermon, and then dismiss the audience, and the service is done. No attempt is made either by prayer or personal conversation to gather up results and bring matters to a focus. Many a person has been deeply impressed by an earnest sermon when just

(Continued on page 650)

The Quiet Hour.

Hezekiah Reopens the Temple.

S. S. LESSON, CHRONICLES, 29 : 18-31 Dec. 4 1904.

GOLDEN TEXT—Them that honour me I will honour.—1 Samuel 2 : 30.

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

Hezekiah the king, v. 18. Look at the difficulties and disadvantages of the young king! The example of a weak and wicked father, a kingdom torn and distracted, and given over to irreligion—surely his fight was a stiff one. Nor had he any more than ordinary abilities. But he had "stick-to-it-activeness," and before his resolute will the obstacles vanished. Many a hard day's work went before the time came to reopen the temple with songs of rejoicing. Did the king regret the struggle? Why, it only made his gladness the greater, and his praise the sweeter. He teaches us that we are born to be masters, not slaves of our environment.

We have cleansed all the house of the Lord, v. 18. There are people still living, who remember when almost all the churches in Canada were log or frame buildings. We may be sure that no worship offered in the splendid structures of brick and stone of our own day is more pleasing to God than were the prayers and praises of the hardy pioneers. But when our own houses are more beautiful and comfortable, it is a shame to us if God's house is neglected. To Him we owe everything, and He is worthy of all honor.

Gathered the rulers of the city, v. 20. In our country the people are their own rulers. They elect the law-makers, and those who manage the affairs of city, or town, or village or township. Every elector should regard his right to vote as a sacred trust, to be used in the interests of righteousness. Equally sacred is the trust to rule. If we ought to vote aright in electing others to rule, we should likewise rule aright when we are honored with the confidence of others and placed in positions of power and influence.

And they bought, bullocks, etc., v. 21. The form of public worship in Hezekiah's day carried with it considerable expense. These cattle were a part of the people's wealth. So that there was always involved the element of self-denial and the principle of liberality. And there cannot be true worship without such a spirit. He who thinks to gain blessing in the public worship of God, while at the same time he is not willing to give of his means to support it, or to help others who are themselves unable to do so, deceives himself, and the blessing will not be his in any large measure, if it can be said to be his at all. We must give if we would get.

So they killed . . . and the priests received the blood, and sprinkled it on the altar, v. 22. This is an object lesson. It teaches us that sin kills. How true that is! Some sins, like drunkenness and other vices, kill the body. And as surely as the frost blights the flowers, so surely does sin destroy everything that is beautiful and noble in character. God wants, oh, so much! to save us from the deadly power of sin. When the Hebrews offered sacrifices, it was as if their sin destroyed the life of the victim instead of their own. And when Christ came, sin was allowed to do its worst upon Him, that we might be saved from death. The deadliness of sin, and God's eagerness to save us from it; at

whatever cost, this is the lesson of sin offering.

And when the burnt offering began, the song . . . began, v. 27. Whole-hearted consecration and abounding joy—these always go together. Who can fail to be happy when, of his own freewill, he has given himself to God, and knows that he is working out in his life some part of God's great purpose? Song is as natural to him as to the lark at morn. Heaven is full of song, because God is the All in All to the dwellers therein. Its occupants know the secret of joy. For they spend themselves in doing the will of their King.

As many as were of a willing heart, v. 31. There is much gift giving among men which has as its basis the commercial exchange. And when such is the case, there will be calculation as to how little may be given and how much may be gained. But he who loves God counts no cost. Because his heart is God's, His all is God's. The question is ever, not how little, but how much of what He has given I can spare for His work.

A Prayer for a Crowded Day.

Thou wast so busy among men when on earth, O Saviour, that at times thou didst not have leisure so much as to eat. Therefore we turn to thee for sympathy and succor in this crowded day. Thou knowest how duties throng us; thou understandest how busy are our hands and our minds. We pray thee, therefore, to grant us thy peace amidst the turmoils of besieging tasks. May our spirits be serene and strong, and untroubled by any care. In the duty of the moment may we not lose sight of the purpose of our life. May every labor of our hands minister to thy glory and be done only in thy name. Forgive us if during this day our thoughts are turned from thee to our work; may we serve thee in our work, and by faithfulness and good workmanship may we praise thy name, O Master. Let our devotion to thee be the golden cord binding all our varied and petty tasks into one complete service. Enable us to merit at eventide the "well done" which is the best reward of the true; and when the day is done, grant us rest from our labors and a quiet mind for the contemplation of thyself.—Amen.

Great Thoughts.

WENDELL PHILLIPS.

Christianity endeavors to reform the world by ideas. There is no such another attempt in the history of the race. There is nowhere a single religious leader that ever said, "I will remodel the world, and I will remodel it by thought." Christianity not only trusts to the mind, to the supremacy of the soul, but it is aggressive on that line. It not only says, with every thoughtful man, that the mind is stronger than the body, but the Saviour says, "Go out and preach the gospel to every creature." The great agitator of the centuries is Jesus Christ of Jerusalem, who undertook to found his power on an idea, and at the same time to announce his faith and to teach his disciples, "this idea shall remould the world." No other religion has attempted it; no other religious leader has proclaimed any such purpose, plan, or faith.

Christianity does not appeal to education nor appeal to caste; it does not appeal to culture and the disciplined mind,—in that century or any other. To the poor the gospel is preached. Christianity did not condescend to the lowest ignorance; it selected the lowest ignorance as the depository of its trust. Some one has said, "Christianity is the highest wisdom condescending to the lowest ignorance." That is an insufficient statement. Christ *trusted* his gospel to the poor, to the common sense of the race, to the instincts of human nature. He turned away from Sanhedrim and school, from Pharisee who was observance, and Sadducee who was skeptical inquiry,—and called to his side the unlearned; planted the seeds of his empire in the masses, no caste, no college, no "inside" clique of adepts, and no "outside" herd of dupes. Christ proclaimed spiritual equality and brotherhood.

You see in the Bible that the Saviour was considered a babbler, a disorganizer, a pestilent fellow, a stirrer-up of sedition. All the names that have been bestowed on men that ever came to turn the world upside down were heaped upon that leader of Christianity in the streets of Jerusalem eighteen hundred years ago.

This is a most singular and unique characteristic of Christianity. It did not affect the schools; it did not ask the indorsement of the academy of Plato; it went to the people; it trusted the human race. It said, "I am as immortal as man. I accept human nature, and the evidence of my divinity will be that every successive development of a fact of human nature will come back here and find its key." Christianity says: "I leave my record with the instincts of the race. The accumulating evidence of my divine mission shall be, that nowhere can the race travel, under no climate, in the midst of no circumstances, can it develop anything of which I have not offered beforehand the explanation and key."

In all civilization as in every individual case, in all times as well as in all men, this rule holds. The level of a man's spiritual life and the spiritual life of an age is exactly this,—its ideal of women. No matter where you test society, what its intellectual or moral development, the idea that it has of women is the measure and test of the progress it has made.

I think it a greater credulity to believe that there ever was a man so much superior to Athens and to England as this Jewish youth was, if he were a mere man, than it is to believe that in the fullness of time a higher plane of moral and intellectual existence.

The miracles he wrought are nothing to the miracle he was, if at that era and that condition of the world he invented Christianity. Our religion was never at peace with its age. Ours is the only faith whose first teacher and eleven out of his twelve original disciples died martyrs to their ideas.

A man who says that Christianity is but the outgrowth of a human intellect must explain to me Europe as she stands to-day—the intelligence, morality, and civilization of Europe as compared with the Asiatic civilization, which has died out, Asiatic civilization failed from no lack of intellectual vigor or development. Tocqueville shows us that all the social problems and questions that agitate Europe and America today were debated to rags in Hindustan ages ago. Everyone knows that Saracen Spain outshone all the rest of Europe for three or four centuries. The force wanting was a spiritual one. Body and brain, without

soul, Asia rotted away. From Confucius to Cicero there is light enough but no heat.

There are two classes of philanthropists; one alleviates and the other cures. There is one class of philanthropists that undertakes when a man commits an evil to help him out of it. There is another class that endeavors to abolish the temptation. The first is sentiment, the last is Christianity.

All truth is trite. The difficulty is not in truth. Truth never stirs up any trouble—mere speculative truth. Plato taught—nobody cared what he taught. Socrates acted and they poisoned him. It is when a man throws himself against society, that society is startled to persecute and to think. The Puritan did not stop to think. He recognized God in his soul, and acted. If he had acted wrong, our generation would load down his grave with curses. He took the curses of the present, but the blessings of the future swept them away, and God's sunlight rests upon his grave. That is what every brave man does. It is an easy thing to say.

Christianity is a great moral power, the determining force of our present civilization, as of past steps in the same direction. Jesus is the great religious genius who has given his peculiar type to the modern world. Speculations as to the why and the how may differ, but we see the fact. We cannot rub out history. Europe shows a type of character not paralleled anywhere else. The intellect of Greece centered around power and beauty; that of Rome around legal justice. The civilization of Europe was inspired by a great moral purpose. Imperfect as it was, and limited in many ways, the religious element there had steadily carried those nations forward. The battle of human rights was finally fought on a Christian plane. Unbelief has written books, but it never lifted a million men into a united struggle.

You need not analyze a lemon to find out whether it is sour. You speculate as to whether Jesus was a masculine character. Look at the men who have learned of him most closely,—at Paul and Luther and Wesley. Were they effeminate? Yet the disciple is but a faint reflection of his master. The character from which came the force which has been warring ever since with wrong and falsehood and error was nothing less than masculine.

There is nothing more valuable than wealth, there is nothing more sacred than peace. As Humboldt says, "The finest fruit earth holds to its Maker is a man." To ripen, lift, and educate a man is the first duty. Trade, law, learning, science, and religion are only the scaffolding where-with to build a man.—The Morning Star.

Christ Near Us.

Have you ever been in the habit of thinking of Christ as of one so far away, so different from us that what He is and does seems to throw no light on what He may be and do? But such a thought as that denies the very power of the Incarnation. Here stand our human lives, all dark and lustreless. Here stands one human life in which has been lighted the fire of an evident divinity. Shall we look on and see the fine lines and the fair colors of human nature brought out by the fire which burns within, and not make any growing inference with regard to our own humanity, with regard to its un-filled possibilities and the attainments for which it may confidently hope? Surely not so.

Let us believe indeed that in the expe-

ience of Christ there is such revelation of the possibility, such confirmation of the hopes of our humanity! So only does this life become that beacon on the mountain-top, the bugle-cry at the army's head, which He evidently counted it to be, which it has so often been through all the Christian centuries!—Phillips Brooks.

Dec. 4. True Worship.

Topic.—How to worship in spirit and in truth. Ps. 100: 1-5; John 4: 19-24.

Some Bible Hints.

Joy is a primary element in true worship, and the absence of joy is the most common cause of imperfect worship (Ps. 100: 2).

The feeling of authority, of God's right in us, that He made us and not we ourselves, is one of the springs of true worship (Ps. 100: 3).

Ignorance cannot truly worship; it can only fear. "We know what we worship" (John 4: 22).

True worship has, after all, only one test: it is worship in which the spirit engages, and not merely the body and mind; it is the bending of one's deepest nature before the Almighty (John 4: 24).

Suggestive Thoughts.

"Worship" is "worthship;" it is to know and acknowledge the worth of God.

Those that have a little knowledge think they have got beyond the "superstition" of worship. Those that know more, understand how little they know, and bow before the Creator.

Those that do not find God on the Sabbath and in His house are not likely to find Him elsewhere or at any other time.

Worship when you do not feel like it will never make you feel less like it, and will often reward you with the most blessed visions.

A Few Illustrations

Shallow natures cannot worship. It is from the bottom of a well that one can see the stars of midday.

As a limb becomes weak when it is not exercised, so worship, the exercise of the highest faculties, suffers from intermittence.

As we eat and digest best when we have a regular time and place for our eating, so we worship best at regular times and places.

As one can march better and longer in an army than alone, so one's spirit can fly nearer heaven in a worshipping assembly than by one's self.

To Think About.

Do I long for the times of worship to arrive?

Does my worship leave me happier and stronger?

Is my worship growing richer from month to month?

The Consecration Meeting.

It is a true consecration meeting in proportion as more or less of the members really wish to do Christ's will with all their powers. The "con" in "consecration" means "wholly holy."

Every consecration meeting should look backward; it should be an "experience meeting."

Every consecration meeting should look forward; it should be a "purpose meeting."

Every consecration meeting should look inward; it should be a "self-examination meeting."

Our Young People

Call the roll in some way, but vary the manner—sometimes by committees, sometimes by letters, sometimes by rows of seats, sometimes backward, sometimes after all have taken part in whatever order they choose.

Make your monthly offering at the consecration meeting, that some definite gift may bear witness of your gift of yourself.

Announce the consecration meeting a week in advance, urging the members to take part in original and meaningful ways.

Selecting the Pleasant Things of Life.

One of the secrets of happiness is found in the habitual emphasis of pleasant things and the persistent casting aside of all malign elements. For men make their own world. We have read of a horticulturist who could not walk through a flower garden and see a rosebush covered with blossoms without searching until he found at least one blighted leaf. There are men who cannot look upon a great picture without scrutinizing every inch of the canvas for some light or shade to criticize, and afterward they recall only the blemish. But there never was a tree so beautiful that it did not have one broken bough. There never was a book so wise but that it had one untruth or falsehood. Even Helen's brow held one little blemish and the scientists think that there is a spot on the sun.

What if a father should send his child into a garden, where every flower bloomed, to bring back roses and lilies and violets. And what if the boy overlooked all the sweet blossoms and peered around the roots until he found some weeds, wild grass and a toad-stool. There are men who go forth in the morning and give all that is best in life and thought to their competitors in business. Returning home at night, they do not bring some incident that represents wit or heroism or justice; or generosity; they return jaded, fretful, querulous, critical. They remember only disagreeable things.

Passing a pasture but yesterday one saw the horse with mane and tail a solid mass of cockleburs, collected in passing through the meadow and, grasping the forelock, the farmer's boy's hand must have been pierced with a thousand blood pricks. Strange example of men, who go through the days to return home at night, laden with mental burrs and moral thistles. They have used memory as a kind of bag in which they have collected sticks, toads, bugs and spiders that stand for human frailty and sin. What a misrepresentation of God's world! What skill in selecting malign elements! Surely an enemy hath wrought this injury and lent this black color to the universe. This is God's world and man is saved by hope.—Dr. Hillis

Daily Readings.

M., Nov. 28.	Hearing the word.	Deut. 31: 11.
T., Nov. 29.	Singing praise.	2 Chron. 5: 13, 14.
W., Nov. 30.	Prayer.	2 Cor. 7: 1, 15, 16.
T., Dec. 1.	Offerings.	Ps. 95: 1-8.
F., Dec. 2.	Confession.	Joel 2: 15-17.
S., Dec. 3.	In the Spirit.	Acts 7: 1-4.

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Ottawa, Wednesday, Nov. 23, 1904.

The picture which an English corres- pondent drew from life the other day, of "the Jersey Lily," now in old age, neglected by her former friends and deserted by her own family, is a mournful com- mentary upon a pleasure seeking career. We are told that among other causes for sorrow she is no longer successful in her gambling at the races. What a contrast might be painted, after the style of Hog- arth, between the short reign of one once famous for her beauty, and these long years of loneliness and possible want in her declining years. "She that giveth herself to pleasure is dead while she liveth." This is not "gilded misery" but misery with the gilding off.

YOUTHFUL INTEREST IN MISSIONS.

Regret is often expressed that young men are not more interested in the mis- sion work of the church. The reason is obvious, namely, that the subject of mis- sions seldom occupies its proper place in the Sabbath School. A good Mission Band is extremely useful; but even a suc- cessful Band does not make numerical comparison with the Sabbath School. At the recent meeting of the W. F. M. S. of London Presbytery, the advantage of interesting boys and girls from their earliest years was conceded by all. There is here an important suggestion for man- agers of mission efforts, and also for those who are at the forefront of S. S. work.

CALUMNIOUS JUDGEMENTS.

It is not pleasant to be the object of calumnious judgements, but it ought to be easier for a follower of Jesus Christ than for one whose outlook is bounded only by thoughts and forecasts of an earthly character. Christ was unjustly judged, why should not we also be some- times unjustly judged? As the two start- ling lines of that superb hymn, "Jerusalem On High," puts it,

There dwells my Lord, my King,
Judged here unfit to live!

YOUR DUTY AND A LITTLE MORE.

Mr. Andrew Carnegie, in an address be- fore a graduating class in New York, gave some excellent advice to the young men on how to attain success in life.

Among other good things, he said;

"There are several classes of young men. Those who do not all do their duty; there are those who profess to do their duty; and there is a third class, far better than the other two, that do their duty and a little more.

"There are many great pianists, but Paderewski is at the head because he does a little more than the others. There are hundreds of race horses, but it is those who go a few seconds faster than the others that acquire renown. So it is in the sailing of yachts. It is the little more that wins. So it is with the young and old men who do a little more than their duty.

"No one can cheat a young man out of success in life. You young lads have begun well. Keep on. Don't worry about the future. Do your duty and a little more, and the future will take care of itself."

DISREPUTABLE ADVERTISEMENTS.

Mr Edward Bok is after the sellers and advertisers of patent medicines. That there are a number of excell- ent proprietary medicines on the shop shelves no one will deny; but equally true is it that much of the fulsome advertising of medicines which are warranted to cure everything down to a wooden leg, has to do with frauds and fakes. The gullibility of vast numbers of people is almost be- yond belief; the foolish and their money are soon parted. It cannot be denied that many newspapers, considered reput- able, lend themselves to advertisements of a kind not fit to go into Canadian homes—advertisements often of an in- delicate, not to say indecent, character; also advertisements purporting to tell young girls how to procure rich husbands; and the like.

Perhaps one of the most disgraceful of this modern type of advertisement is to be found in last Saturday's issue of one of the leading newspapers of Canada. With large headings the New Yorker speaks of himself as follows: "In the Shadow of Death This Man Works Wonders;" "Gifted With Marvellous Powers he Heals Hundreds;" and then the long reading notice advertisement, dated from New York, and marked "Special Corres- pondence," goes on to print some made- up letters from "alleged clergymen to the effect that the advertising Yankee must be especially endowed for healing by the Spirit of God. All this benefit is profess- edly free; but the silly people who write the cute Yankee, are not long in finding out that he is not unmindful of dollars and cents. It is a pity any newspaper publisher should for the sake of thirty or any other number of pieces of silver print such a blasphemous advertisement. A hundred vigorous protests from subscrib- ers would be timely.

ORDER.

Elizabeth Emery in "The House Beautiful," urges that under the head of vital things, order should be written in large capitals. No house is beautiful if its laws are disregarded. The order that faints at the sight of a speck of dust, the order that locates every chair and table by a chalk mark, the order that cannot tolerate a misplaced book, is not to be thus written. This order is not vital. It was once called good housekeeping, but is not considered good home making, and never can be. It has wrecked homes quite as successfully as the salcon. The order that makes for restfulness and com- fort is vital. It cannot exist in crowded rooms. Furniture is made to be used, and books are made to be read. If the disarranging of a chair or the misplac- ing of a book upsets the order of a room, something is wrong, and the "something" is its crowded condition. Get rid of the superfluous. Most rooms have too many pieces of furniture, and all rooms have too many things. Simplicity of arrange- ment is so bound up with order and the absence of the superfluous, that it can- not well be separated. A few pictures chosen to accord with the room, books that are placed within the reach of those who use them, lamps that are located where they are needed, flowers that are arrang- ed with a Japanese feeling for the value of the leaf and stem, are expressions of a love for a simple arrangement. Beauty no less than comfort is dependent upon this vital principle.

IMPORTANT CONVENTIONS IN BRITAIN.

Among the notable religious meetings recently held in the United Kingdom, one selects for mention the Congrega- tional Union at Cardiff, Wales; the Scottish National Sabbath School Union at Aberdeen, Scotland; the Baptist Union Assembly at Bristol, England, and the Christian Convention at Dublin, Ire- land. The Congregationalists spent no little part of their time in considering the relation of the non-conformist churches to the new Education Act, a very live issue in Wales where both civil and re- ligious authorities are in open rebell on against the provisions of the bill; but they also made a decided step toward the ideal of Dr. Joseph Parker in substitut- ing the Congregational Union (Associ- ation we would call it in America) for the local church so far as relates to admitting candidates to the ministry. Heretofore any layman admitted to the ministry by the action of any local church, however feeble or unevangelical, was perforce clothed with ministerial authority in all the Congregational churches of the realm. It stands now that any man who wishes recognition by the church at large must submit to examination and ordina- tion by the denomination rather than by the parish. The Sabbath School Convent- ion at Aberdeen was presided over by the Earl of Aberdeen, who spoke heartily in favor of the movement for Teacher's Training Classes, to a study of which classes the Convention was largely de- voted. Among the prominent speakers

were Principal Marshall Lang and Principal Salmond. The Convention sermon was delivered by Principal Forsythe, D. D., of Hackney College, and it is spoken of as of unusual excellence and power. The Baptist Union at Bristol was attended by 1700 delegates, most of whom were entertained by the families of the city. Sir Robert and Lady Ashman welcomed the Union to the city, and gave a reception at which there were 800 present. The twenty Baptist churches of Bristol have a membership of over six thousand. As in all the Free Church bodies this year, determined opposition was manifested toward the Education Act of the Government, which puts the training of the children in the hands of the Anglican church, and establishes the Anglican catechism as part of the curriculum of the public schools wherever the rector and his co-directors so determine. A deputation from the Free Church Council representing 140 Free Church ministers of Bristol, presented an address through Rev. Arnold Thomas, their president. Preparations were begun for the Baptist World's Congress which will be held in London next summer. The Dublin Christian Convention is an undenominational rally held annually in that city, in a hall built for the purpose at the suggestion of Mr. Moody when he conducted evangelistic services there. Hall and gallery were well filled by the clergy and laymen of all protestant denominations. Major-General Waller acted as chairman during part of the session. One of the most acceptable speakers was Prebendary Webb-Peploe, not unknown upon this side of the water. The meetings were distinctly, almost aggressively, evangelical, exhibiting somewhat of the spirit of the Keswick movement; and although it is thirty years since the hall was built at Mr. Moody's instance, nothing was said at the meeting which was out of harmony with the gospel that he preached there.

It looks very much as if a bottle of brandy came near plunging all Europe into a bloody war. As it is not possible to suppose that the Baltic fleet was put into the charge of a lunatic, the only supposition must be that its commander was drunk when he mistook a lot of fishing boats for a hostile navy. Sober men when they so much as jostle a neighbor have usually the grace to lift the hat and "beg pardon." But a man with too much vodka on his brain is capable of almost anything except sense or humanity. It is to be hoped that the Hague Arbitration Court may prove to be a method of settling disputes which have their origin in an attack of "jim jams," as well as all others; but the drift toward international complications is perilously close just now. When it is all over, we suppose the brewers and army chiefs will call a convention and solemnly prove that this trouble all arose from the extinction of the army "canteen" somewhere. It is a remarkable fact that nobody is so horrified at anybody's getting drunk as the makers, the vendors and the consumers of strong drink.

Literary Notes.

Sabbath - School Teacher - Training Course. First Year. A Series of Thirty-nine Lessons, designed for use in Normal Classes. The Westminster Press, Philadelphia. This little volume should prove exceedingly valuable to Sunday-School teachers in all parts of our country. The course has been prepared, as we are told in the Foreword, in answer to an earnest desire among Sabbath school teachers themselves who realize the great importance of their work and its responsibility and wish to know how they can do it better. The Course has been prepared with much thought and care, and it is believed that it will guide teachers in obtaining a wider knowledge of the Bible, of the nature of their work and of the best methods of teaching. Instead of asking one writer to prepare the whole volume the editor has managed to get seven experts in particular lines of work, to give of their best, and in this way the book should be of very special value. The following headings will show the scope of the book: Six lessons on the book, Prof. Amos R. Wells, A. M.; Seven lessons on Bible history, Pres. Geo. B. Stewart, D. D.; Five lessons on the lands of the Bible, Rev. Chas. A. Oliver, D. D.; Four lessons on Bible worship and customs, Robt. J. Miller, D. D.; Four lessons on the Sabbath School, H. L. Phillips, D. D.; Seven lessons on the teacher, Rev. A. H. McKinney, Ph. D.; Six lessons on the pupil, Prof. Walter C. Murray, D. D.

Chattebox for 1904 (Dana Estes & Company, Boston) comes to hand in time for the Christmas season with its usual wealth of good reading and beautiful pictures. This year it contains six full-page colored plates, besides more than two hundred other illustrations, and a fascinating miscellany of short and serial stories, sketches, poems, and anecdotes. It comprises a great deal of useful information on travel, exploration and natural history, and offers a fund of wholesome entertainment for boys and girls. Price \$1.25 and \$1.75 according to binding.

We are in receipt of the Presbyterian Christian Endeavour Manual for 1905, prepared by J. R. Miller and Amos R. Wells and issued by the Westminster Press, Philadelphia. This little book is so well known and so generally used through our societies that it seems almost unnecessary to comment on its value as a suggestive agent in the preparation of matter for the weekly meetings. In case, however, there should be some who have not yet become acquainted with the Manual we quote the following from the introduction: "The aim of this Manual is not to furnish paragraphs to be read by members in the meetings. Many persons find this the easiest way to take part, but it is not the best way. Two or three sentences from the heart spoken in one's own words, are better than the most beautiful paragraphs written by some other person and merely read from a book. Accordingly the

Helps for the Members furnished in these pages are in the form of terse Topic Thoughts, mere suggestions, intended to start the mind." In addition to the Topic Thoughts there are also many practical suggestions for Christian Endeavour work.

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a word or two spoken by a kindly Christian friend, would have led to a clear cut decision for Christ, but that word was not spoken, and soon the whole effect of the sermon was dispelled by the laughter of gay company, and frivolous conversation, and a soul on the border of the kingdom was lost, for want of the sermon being clinched. If men adopted such haphazard methods in business as we do in the soul saving, they would be bankrupt inside of a year. I know some well, I believe my business is simply to sow the seed. No, sir, it is more. It is your business to see that the seed gets every possible chance to germinate and grow. Let us remember that in leading men to Christ it is our duty to use every legitimate means to lead them to a decision just as quickly as possible. Every church should have some clinching meeting, by which it can get at the individuals after a sermon is over. My own opinion is, that the best way, is to hold an after meeting, every Sunday evening, and invite into it any one who may want to speak with the pastor, or who may have any desire to become a Christian, or who may wish prayer for self or for others. By this means you entrap no person, you force your services upon no one, and if any one is really anxious he will find his way into the after meeting. Let this meeting be short, and free and easy. Let it be open for testimony, or singing, or prayer or for any one to make a start in the Christian life. If our churches all adopted this plan I believe they would be as astonished at the results as I have been. The longer I am in the Christian ministry, the more firmly I am becoming convinced, that a church just gets what it works for, and prays for, and expects conversions, it will get them. If it aims to simply make itself a home for the well to do, sort of rendezvous for social life, a place for entertainment, it will soon become a sort of club house, with its oratory, its opera, its fine arts, its sociables its receptions. The church then becomes little better than a refined play house which pays a minister a good salary, to dispense conscience-salve for worldly minded pew holders. When a church aims at nothing in particular, it becomes cold and dead and lifeless; when it aims at souls it gets them. As we read of the methods of the early churches, and compare them with ours of today, and then look at their results as compared with ours, we almost feel as if it must be a different Gospel altogether that we have, and preach. Multitudes added to the church, 3000 one day 5000 another, and so on. To day ten one year, twenty another year, and some years none at all. In the early days, every method was adopted, every plan laid, to bring men to a decision for Jesus Christ, to day we have no methods, or they are so poor and lax and loose that we accomplish nothing. Oh for the definiteness of aim, the red hot enthusiasm, the consecrated energy, the adaptation of means to end, the burning zeal of the early church in our methods of work. When these become ours, we will have our churches crowded, we will have those crowds remain with us, and we will see conversions every time the Gospel is preached to men.

Continued next week

The Inglenook.

Days and Dollars.

CARROLL WATSON RANKIN.

Tekla, who was seventeen years old, felt very important indeed, for a surprising thing had happened. It was only five days since she had graduated from the High School, and here she was with a working knowledge of the real estate business at her finger-tips—literally because her business was principally concerned with the type-writing machine in the office of Armstrong & Wolfe. The knowledge, perhaps did not extend far beyond her finger-tips, because most of the letters she wrote at the dictation of her employer conveyed absolutely no meaning to her mind; but this did not trouble Tekla or anybody else.

Her copy was neat as well as accurate, and there was nothing about the completed letters to indicate that the typewriting young person was as innocent as the typewriter itself of the difference between the east half of lot fifty seven and the northwest forty in Skardia township.

"You're wonderfully fortunate," said Geraldine Pease, who was four years older than Tekla. "I've always wished I could work for Armstrong & Wolfe—it's such a good place. How did you ever happen to get it?"

"Oh" said Tekla, overlooking Geraldine's somewhat uncomplimentary emphasis, "Mr. Wolfe and father used to be friends. He knew I'd have to do something to help mother out, and when Miss Dodd's sick father telegraphed for her to go East, Mr. Wolfe came to me, I'm to have thirty dollars a month."

Mr. Wolfe who was almost sixty, but looked younger, was a large man, so well proportioned in every way that his great height did not impress one until he stood looking down upon some ordinary "six footer." His shoulders were broad, his hands and feet large, his goodnatured mouth wide, his mild eyes loved wide apart.

Everybody loved and respected him, and because of his kindly ways he had very few enemies. No unfortunate person ever appealed to him in vain, yet in spite of his amiability, he was seldom imposed upon.

Tekla was conscious of no desire to impose upon him; but she was young, it was summertime, often there were no letters to be answered, and she found idleness irksome.

The baseball match between the teams of her own town and of Ironside was the beginning of her fall from grace. The office closed at four on Saturday afternoons, and at half past five on other days, and work was supposed to start at half past eight each morning. It seemed to the restless girl that two hours' playtime ought not to make much difference to the firm and she asked if she might be excused.

It is probable that she would not have enjoyed the game half so well if she had suspected that Mr. Wolfe, whose large blunt fingers did not tend themselves gracefully to typewriting had been compelled to answer, at considerable length, and with much discomfort, two important letters that had arrived in the three o'clock mail.

Mr. Armstrong, the other partner, had not learned to use a typewriter, and always had enough to do besides, in his own special department.

The ball game, however, was only the opening wedge. Tekla was popular, and her friends and classmates were having a glorious time that summer.

At first, indeed the girl stood out bravely, refusing all daytime amusements; but, after the first baseball match, Tekla found it easy to ask and to obtain leave of absence part of Monday morning, all of Tuesday afternoon, or every bit of Wednesday, that Mr. Armstrong, an irascible wiry man with nervous dyspepsia, feared that Mr. Wolfe was in danger of being compelled to do all the typewriting.

One forenoon Mr. Armstrong observed Tekla, who had arrived three quarters of an hour late, looking at her watch with more than her usual irritating frequency. When she was not employed with this futile employment, she was casting impatient glances at a visitor who had, in her opinion already stayed far too long. Mr. Armstrong knew what her impatience portended. The door had barely closed behind the visitor before Tekla had taken the intruders place beside Mr. Wolfe's big desk.

"O, Mr. Wolfe," she said, in her pretty pleading way, "should you mind very much if I were to go home a little earlier? It's almost eleven, you know. I'm going to a party tonight, and I want to try on the new gown mother's making for me. It's just the prettiest dress—"

Mr. Wolfe glanced from the papers in his big hand to the office clock.

"This letter—" he began.

"Couldn't I do it the first thing this afternoon?" pleaded Tekla eagerly. "You see mother can't do a thing more to that waist until I've tried it on."

"Well if that's the case, I suppose—"

"O thank you!" said Tekla hurriedly darting away.

Mr. Armstrong who had suffered in silence for six weeks, rose and slammed the door.

"I hat girl's the limit!" he snapped. "If I had my way, I'd fire her so quick she would not know what had happened."

"In that case," said Mr. Wolfe, "she wouldn't realize why she had been fired, and the experience wouldn't do her any good."

"It would do me good!" declared Mr. Armstrong. "She's utterly impossible."

"No" said Mr. Wolfe, "there's good stuff in that girl. It means something in this business, where figures count for so much, to have a girl who is so absolutely accurate—"

"And absolutely ignorant!" sneered Mr. Armstrong, whose love for the older partner made him quick to resent anything that seemed like imposition.

"Well" returned Mr. Wolfe, mildly, "as long as typewriting is all I expect of her, I don't mind that. So far those quick little fingers of hers haven't made a mistake. Miss Dodd, as you know, got us into hot water about eighteen times last year by her inability to stick to straight copy. Yes, there's good stuff in that little girl, but she certainly lacks a realizing sense."

"Or any kind of sense! She isn't giving you three solid days work a week."

"She's giving me more," said Wolfe smiling whimsically, and casting a rueful glance at his outspread fingers as he sat down at Tekla's typewriter. "If they weren't

built so like sausages I wouldn't mind, but it seems to me that I hit everything within six inches every time I aim for a key. Look at that! Figure 2 for 'A' every time. But, bad as it is, its more legible than my hand-writing."

"Why don't you give that girl a good talking to, if you think she's worth taking pains with?"

"Well," confessed Mr. Wolfe, inserting a fresh sheet, and with one heavy forefinger laboriously ticking off the date, "to tell the truth, I have. I went round there once about three weeks ago, and talked to her like a grandfather. You know you can't be right down hard on a little, lighthearted thing like that. Her mother doesn't seem much older than she is, and they certainly need the money. I talked to them both. They—both seemed pleased."

"Humph!" exploded Mr. Armstrong, indignantly. "I'll talk to her."

"No, you won't," said Mr. Wolfe, resting his large, calm eyes for a moment on his partner's perturbed countenance. "Talk just rolls off that girl like salad dressing from an iced tomatoe. Some sort of kindergarten method might work better. I'm willing to take a little pains with her because of her father. Mighty nice chap was old Samuel Bliss. Now, don't you worry, Mr. Armstrong. She'll be trying to work thirteen hours a day, the way you do, before I'm done with her. I haven't quite figured on the way out yet, but I think I see light."

Nothing on paper had ever looked quite so beautiful to Tekla as the check she had received at the end of her first month's sadly neglected work. The envelope, addressed to Miss Tekla Bliss, and placed on her table, had greeted her the morning she was so disgracefully late from oversleeping after Mildred Hull's coming out party. For three days afterward Tekla had experienced at breakfast time, something surprisingly like a sense of duty. It hurried her to the office and kept her there until closing time. But the glamour of the check and the unprecedented sense of duty flickered together by the afternoon of the fourth day, when Tekla succumbed, at half past two, to temptation in the form of a naphtha-launch picnic.

Mr. Armstrong noticed that his partner paused in his work frequently to lean back and regard Tekla with puzzled, almost remorseful eyes. Sometimes, when so engaged, he scribbled something in a little book that he carried in his waistcoat pocket. Toward the end of the month the puzzled expression departed, but the sorrow remained. Mr. Armstrong could see that although the kindhearted old man had made up his mind to deal with Tekla, he was far from happy over the prospect. She herself had no misgivings. She continued to arrive late, to go home early, and to absent herself whenever she happened to feel like it.

"You do have an easy time in that office, don't you?" Said Geraldine Pease, meeting Tekla one noon in holiday attire. "I don't dare ask for a day off once in six weeks."

"Oh, I'm not afraid!" returned Tekla, airily. "Mr. Wolfe isn't the scolding kind. He says I'm the neatest typewriter he's had—when I'm there. Mr. Armstrong looks like a thundercloud all the time, but Mr. Wolfe lets me go any time I ask."

"But," asked Geraldine, curiously, "haven't you any conscience in the matter?"

"Not a scrap," laughed Tekla.

"I should think," said Geraldine, "that you'd like to feel sure you were earning your salary."

"As long as I'm getting it," returned Tekla, "I'm satisfied."

Pay-day was approaching and Tekla was glad. Just before that important date Mr. Wolfe said one morning, "Never mind Miss Bliss's check, Armstrong. I'll attend to it myself."

It was the thirty first day of August, and for the first morning in two weeks Tekla was not late. After hanging up her hat, she turned expectantly toward her table, but no white envelope greeted her. A moment later Mr. Wolfe rose from his chair and laid a large, oddly lumpy envelope before her. As Tekla picked it up, Mr. Wolfe turned suddenly to his partner.

"Armstrong," said he, "you remember that appointment with Johnson at the bank?"

Thus considerably left alone, Tekla opened her large envelope. Inside were twenty-seven smaller envelopes, on the outside of each of which was printed "1111. Please count immediately." Besides this, each small envelope bore a date, one for every day in August, the Sundays excepted. Tekla, wondering what this meant, opened one of the envelopes, spread the enclosed coin on her table, and counted.

"Why," exclaimed Tekla, "I must have made a mistake! I'm eighteen cents short."

But the second count brought no better result. Ninety three cents was all the packet contained. Laying it aside for future consideration, Tekla opened the next tiny envelope. Something was wrong with that, too. It contained only seventy-eight cents.

Three packets contained the full amount, one dollar and eleven cents. These, however, were offset by two others, holding respectively nineteen and fourteen cents, while a third enclosed absolutely nothing but a large Canadian penny. Tekla gasped, and looked at the date. It was August tenth.

"Now, what," mused Tekla, beginning to see light, "was I doing on—Oh, yes, that was Elizabeth Button's birthday. I telephoned Mr. Wolfe that I wouldn't be down because I was invited to help Elizabeth celebrate."

Tekla, with a flush creeping into her cheeks, counted her money. It amounted to fifteen dollars and seventy-five cents. A slip of paper attached to the newest of the dollar bills caught her attention. She read the words: "An honest day deserves an honest dollar."

"An honest day—an honest day," repeated Tekla, regarding with misty eyes the heap of silver and copper coin. "Does he mean that the other days weren't honest?"

An hour later, when Mr. Wolfe and Mr. Armstrong returned, Tekla's cheeks were red, her eyes were resolute, the machine was giving forth short, sharp, metallic clicks, and all round the industrious girl were neatly type-written pages, for Tekla was doing an honest day's work.

She did not have a relapse to her old, easy-going habits. Nothing was said, but when pay day came again, Tekla received two checks, Mr. Armstrong's for thirty dollars and Mr. Wolfe's for fourteen dollars and twenty-five cents. Choosing a moment when Mr. Armstrong was absent, Tekla laid the second check on Mr. Wolfe's desk.

"I didn't earn it," she said, briefly.

"Not last month, perhaps," said Mr. Wolfe, pushing the check toward Tekla and smiling, "but you've more than made up for it since. Mr. Armstrong says you're worth two Miss Dodds. That's a good deal from Mr. Armstrong, you know."

"Oh, I'm glad!" breathed Tekla, fervently, "That's worth all the picnics I've missed."

—Youth's Companion.

In the Open

I have thrown the throttle open and am
Tearing down his track;
I have thrown it out to full-speed and no
Hand can hold me back!
'Tis my arm controls the engine, though
another owns the rail,
But for once I'm in the open, and the
Yardlights pass and pale.

Green lights! Red lights! He has hung
His signal out!
Caution here! Danger ho! And what's
The man about?
'Tis true he holds the engine, to do as
He has done,
But how about the Final Word—when
He ends the run?

So from siding on to junction-point now
I shall have my day;
I have stopped to read no orders, but I
take the right-of-way.
Down the open grade I thunder and
Around the curve I swing,
For my hand is on the throttle and my
Heart shall have its fling!

Light lost! Life lost! flag, O flag the
others back!
Switch the wreck! Ditch the wreck!
Dare any block His track?
There creeps into the terminal the man
Who had his day,
But I wonder, O my soul, just what his
God will say?
Arthur Stringer.

"Dr. Quackem's Heart Toner."

BY ANNIE HAMILTON DONNELL.

Green and drowsy, the landscape stretched to far dimness,—climbed hills, skirted ponds, reached out with friendly arms toward the soft haze of the hills. The Passenger drew in deep breaths of it.

"I haven't seen a desecration of it yet," she murmured raptly. She was rather a rapt little Passenger.

"Er—you nain't seen a what?" queried the Jehu. He turned the upper part of his body sidewise with the odd effect of its being swung on a pivot, and the unbroken blank of his profile came jarringly between the prospect and the Passenger.

"What is it you nain't seen, did you say? Like as not I can p'int one out to ye. What I don't know about Redemption is triflin' small!"

"Can you point out a Desecration?" demanded the little Passenger, maliciously. But the prompt lifting of the Jehu's whip repented her. "Nay, no!" she retracted hastily, "please don't! I don't want to see one! —I've been hoping I shouldn't, all the way."

"Jest's you say." The whip fell back indifferently. "It's unmaterial to me. I could p'int ye out a fine specimen o' most anything in reason. Nature didn't skimp none when she staked out Redemption, now I tell ye!"

Simon Dresser—the Jehu—had not the slightest idea of what a Desecration might be, but he was loyal to Redemption possibilities. If any town had one, Redemption should have one! He had meant to hazard a guess with the point of his whip, but he acknowledged to himself now that it would have been risky. Passengers like this here little party on the seat beside him were middling sharp—perhaps it was as well, all considered, that she changed her mind. Now anything else she might take it into her head to demand in the view—

"There ought to be a law passed!" burst out the Passenger warmly, as if in response to his challenge.

"We passed one, back along a piece," the doughty Jehu returned calmly. "Fine spec'men. Guess you warn't keepin' a sharp lookout, was ye?"

BABY'S WELFARE.

Every mother is naturally anxious that her little ones shall be bright, good natured and healthy. Every mother can keep her children in this condition if she will give them an occasional dose of Baby's Own Tablets. These Tablets cure indigestion and stomach troubles, prevent diarrhoea, cure constipation, allay simple fevers, break up colds, destroy worms and make teething easy. And the Tablets are guaranteed to contain no opiate or harmful drug. Mrs. R. E. Long, Peachland, B.C., says:—"I have found Baby's Own Tablets unsurpassed for teething troubles, breaking up colds and reducing fever, and they make a child sleep naturally. They have done my little one so much good I would not like to be without them." Druggists everywhere sell these Tablets, or you can get them by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

The little Passenger laughed. "I mean a law prohibiting people from desecrating the landscape with advertisements of patent medicines. It's a sin! Think of allowing it in an enlightened country like this, and spoiling decent people's enjoyment of nature. Think of riding through a beautiful region like this with the Great Painter's signature to it and coming suddenly upon a rock with somebody's Sure Specific white washed on it!"

"Make it 'Dr. Quackem's Heart Toner' an' call it square," drawled the Jehu over his shoulder. "That had ought to be wrote on these stuns that we're passin' now. This is Aunt Moses Curley's place, only she ain't runnin' of it now. She's dead."

The Passenger sniffed delicately as if she scented a story. "Yes?" she hurried eagerly. "The Heart Toner?—you were going to explain why it ought to be advertised right here on these rocks, weren't you, Mr. Dresser?"

"Jest's you please,—it's unmaterial to me. Aunt Moses Curley was kind of famous in Redemption, along of her heart trouble,—she took a good deal o' pride in it, first an' last. Suffered with it for twenty years, an' kep' doctorin' for it stiddy. Along at the first she couldn't seem to hit on the right medicine,—tried pretty near all the kinds goin'. Then she struck Dr. Quackem's Heart Toner, an' land, the good it done her! First thing Redemption knew there was Aunt Moses' likeness starin' 'em out o' countenance in the papers! 'I have tried your Heart Toner and can rise up an' call it blessed,' she says, under the likeness. 'I should have died every day for the last five years without it. My heart beat day and night without ceasing, and I was a wreck. To suffering humanity I say, use Dr. Quackem's Heart Toner and be saved.'

"It was a speakin' likeness of Aunt Moses. It was in a sight o' papers. Aunt Moses cut 'em all out and made a scrapbook of 'em,—she was terrible set up over 'em. I declare I don't see how Aunt Moses could a-lived all them years without her heart! She hugged it up in her breast, as it were, an' made a idol of it. Poor Uncle Moses had one, too, besides a liver an' the phthisic, but his'n warn't of any account beside of Aunt Moses.' She never thought he was worse off than what she was, even after the poor old man up'n' died."

The old stage lumbered on with creaking reluctance. The Passenger on the front seat

(Concluded on page 655)

Ministers and Churches.

Ottawa.

At Bank Street church, Rev. Dr. Horridge occupied the pulpit in the morning. At the evening service Rev. J. H. Turnbull preached a sermon to young men.

The congregation of Bethany church, Hintonburg, were the guests of Mrs. Robert Eadie, at the manse, on Thanksgiving evening, and a very pleasant hour was spent.

The congregation on Thanksgiving Day was small compared with what it usually is on Sabbath, and when all the people are heard from the total sum will probably be considerably larger.

The thank-offering in Stewarston church on Thursday, in cash and written promises—amounted to \$957, only ten dollars of which were from outside the congregation. The money is to be appropriated to the debt fund, and this amount, with \$201 already in bank, totals \$1,158, which will make a serious inroad on the debt.

Toronto.

The friends of the Rev. J. M. Cameron, who for nearly a quarter of a century ministered in Toronto, took advantage of his presence in the city in connection with the anniversary services at St. John's church to show their regard to him. A public reception was tendered to him at St. John's Church on Monday evening.

The Ontario Sabbath School Association has arranged an extended series of meetings in the following cities and towns of the Province, from Nov. 20th to Dec. 6th: Brockville, Ottawa, Kingston, Belleville, Peterborough, East Toronto, Eglinton, St. Catharines, Guelph, Stratford, London, St. Thomas, Chatham and Windsor. The meetings will be addressed by Mr. J. A. Jackson, B.A., General Secretary of the association; by Mrs. Mary Foster Bryner, Peoria, Ill., field worker of the International Sunday School Association, and by leading workers in the various cities.

The second annual meeting of the Presbyterian Union of Toronto was held in Bloor Street Church last week. The chair was occupied by Mr. G. Tower Ferguson, the president. The speakers of the evening were Rev. John MacKay, B.A., pastor of Crescent Street Church, Montreal, and Rev. Principal Falconer, of Halifax Presbyterian College, Montreal. This year \$2,673 has been contributed through the union to assist near congregations, to plant a new mission at Royce Avenue, and to carry on deaconess work in the down town section of the city. The budget this year calls for \$7,000 for the further development of this work.

A paper by Rev. Principal Caven, severely criticising the decision of the House of Lords in the Scotch Church case, was the chief feature of the meeting of the General Ministerial Association.

Dr. Caven opened with a resume of the history of the two churches concerned, going back to the origin of the United Presbyterian Church in 1773. The two denominations were the United Free Church with 1,687 ministers and over 500,000 members, comprising nearly half the Presbyterians of Scotland, and the Free Church, or "Wee Kirk," of which there are only 20 ministers, nearly all in the Highlands.

The speaker said that the decision of the Lords was based upon simply a case of commercial trust, and whether this trust had been properly carried out by the Union at 1000. The argument went against the United Free Church on two points.

First, it was held that the trust had been violated. At this point the speaker criticised the views held by Lord Halsbury in taking the opinions of Dr. Chalmers uttered in sermons and addresses as constituting a trust. "Sorely," he said, "anything legal ought to be in writing."

The Lords also held that the Church had changed its theology. Four Lords concurred with Lord Halsford. Of the two against him, Lord James, apart from legal opinions, expressed the feeling that it would be well if the two parties got together and discussed the matter. Two Lords held that the decision would prevent churches having the right to revise their creeds or standards.

No one could see the outcome, but the larger body was anxious that there should be some negotiations as they have contributed the bulk of funds since 1863. Dr. Caven was of the opinion that the "Wee Frees" would prove unable to

fulfill the trust, and that Parliament would have to act. In the meantime, he feared that the religious life of Scotland would be sadly affected unless some plan for relief can be suggested.

Rev. Mr. Payne, General Superintendent of the Methodist Church in the Barbadoes, and Rev. Principal Falconer, of Halifax, were introduced.

Western Ontario.

Rev. C. H. Lowry of Hagersville preached at both services in Cayuga on Sunday.

Rev. W. E. Knowles, B.A., of Galt, gave a lecture in the Burford church, on Friday on "A Trip to Europe."

Rev. Mr. Cook gave an interesting address to the Chosen Friends in the Hespeler church Sunday afternoon.

The anniversary services at Ballinacree were held on Sunday, Rev. J. H. Cameron, Georgetown preached both morning and evening. The annual tea-meeting was held on Monday evening.

Union Thanksgiving services were held in Knox church, St. Marys'. Rev. A. McWilliams, pastor of the First church, preached an eloquent sermon appropriate to the occasion. Some of the clergymen of the other churches were present and assisted in the services.

The call of Rev. Wylie C. Clarke, B.D., Brampton, to Chalmers' church, Quebec, was sustained by the Toronto Presbytery, and he will be released from his present charge at the end of the present month.

Messrs. Crossley and Hunter at Erskine church have concluded the second week of their evangelistic services in Hamilton and next week they will hold services nightly in Zion Tabernacle.

Rev. Dr. Dickson, president of Waterloo branch of the Lord's Day Alliance, was notified Sunday morning that two Italians were at work in the C.P.R. station yard, Galt, laying track. Dr. Dickson at once communicated with Mayor Mundy and Chief Gorman and they had the work stopped.

On Sunday Rev. J. A. Ross, B.A., who has accepted a call to Essex Centre church, preached his farewell sermon, at Churchhill at 10:30 a. m., and Stroud at 3 p. m. Mr. Ross's faithful pastorate of over twelve years was marked by a farewell gathering at Churchhill on Monday evening, when Mr. Ross was presented with a valuable gold watch and chain.

Rev. A. B. Winchester, pastor of Knox church, Toronto, preached in Chalmers church, Guelph, on the occasion of the anniversary of the reopening of the church, following the alterations and improvements of a few years ago. There were large congregations, and they were deeply impressed by earnest and eloquent sermons. In the morning he spoke from Jesus' last words to His disciples: "As the Father has sent Me, even so I send you—"The text of the evening was I. Corinthians xvi, 13: "Watch ye, stand fast in the faith, quit you like men, be strong."

On Sunday special services were held in the First church, Westminster at which Rev. Dr. McCrae, the pastor, preached in the morning and Rev. Dr. Ross, pastor of St. Andrew's church, London, in the evening. On Monday evening a reopening was held, when a number of addresses were given. The First church has been completely renovated and remodeled, and presents a greatly improved appearance. Besides being newly painted, a basement has been added to the edifice, and a furnace has been put in.

The handsome new pipe organ of St. Andrew's church Stratford is now installed, and the formal opening took place on Sunday, Rev. A. MacMillan of St. Enoch's Presbyterian church, Toronto, a recognized authority on music, preached at both services, and special music was given on the organ as well as by the choir. A recital was given on Monday evening, in which the choir and Mrs. Scharff took part, assisted by Mr. MacMillan's son, Ernest, who is only eleven years of age and rendered several selections on the organ. The new instrument presents a fine appearance encased in the recess built specially for it, and has been admired by all who have seen it.

Eastern Ontario.

Rev. Orr Bennett, of Almonte, gave an interesting address at the Thank-offering meeting of the Zion W. F. M. S., Carleton Place.

Rev. D. MacVicar of Finch, preached in Russell on the 13th instant.

Rev. Wm. McDonald of Mountain, has accepted a call to the united Lanark Village church.

Rev. Geo. D. Campbell of Chalk River, officiated at the morning and evening services in the Maxville Church on the 13th.

Rev. C. E. Gordon-Smith, Bancroft, and Mrs. Campbell, Belleville, were married on Tuesday, by Rev. A. H. Drumm, of John St. church, Belleville.

Rev. Jas. Woods, who is visiting his home at Metcalfe, occupied the pulpit in the Russell church last Sunday, preaching a very earnest sermon.

The Mission Band of St. Andrew's church, Almonte, held their annual thanksgiving meeting on Friday evening, an address was given by Rev. Mr. Young of Pakenham. The offering was \$45.60.

Rev. Owen Iredy, a Presbyterian minister of New Orleans, La., died on the 4th inst. He leaves a widow, a sister of Mr. Wm. Douglas of Brackley, and of the late Lachlin McCallum of Carleton Place.

A union Thanksgiving service was held in the First Church, Brockville. Rev. D. Strachan preached and the pastors of the Methodist, Presbyterian and Baptist churches assisted.

The annual Thanksgiving service was held in St. Andrew's church, Picton, on Sunday evening. The choir rendered two appropriate anthems. The pastor, the Rev. W. W. McLaren, preached a special sermon from the text, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage," Psalm 16:6.

Rev. J. A. Wilson, assistant pastor of St. Paul's church, Peterborough, has been chosen by the congregation of St. Andrew's church, Hamilton, to succeed Rev. A. McWilliams, who went to St. Mary's some time ago. Mr. Wilson who graduated from Knox College three years ago, is young and unmarried. His stipend was fixed at \$1,500 a year and he is to be given four weeks' holidays.

Anniversary services in St. Andrew's church, Appleton, were held on Sunday morning and evening. Rev. A. S. Ross, M. A., of Merivale, preached. A successful social gathering was held on Monday evening when addresses were given by Rev. A. E. Mitchell, B.A., of Ottawa; Rev. T. B. Conley, B.A., and Rev. G. A. Woodside, M. A., of Carleton Place; and Rev. A. M. Currie, of Almonte.

The congregation of Maxville, Ont., met on Monday evening to extend a call to a minister. Three names were before the congregation and on the second ballot the Rev. A. G. Cameron, of Ottawa, recently of Vars, Ont., was elected. It was decided to proceed with a call immediately. Rev. A. G. Cameron is a son of the late Rev. Hugh Cameron, formerly of Mountain. During the past summer he has been travelling and supplying in several pulpits. He occupied the pulpit of St. Paul's Church, Ottawa, while Rev. Dr. Armstrong was on vacation.

Northern Ontario.

Rev. Dr. Campbell of Dromore, occupied the pulpit of the Woodland church last Sabbath very acceptably in the absence of the pastor, Rev. George Kendall, who exchanged pulpits with him.

Anniversary services were conducted in Cookstown and Mansfield during the past two Sabbaths by Rev. J. A. McCannell and about \$200 was given as a free will offering for missions. Cookstown is in Barrie Presbytery and Mansfield is in Orangeville.

A call from Maxwell, Feversham and McIntyre in favor of Rev. Geo. Ballantyne was presented and sustained and provisional arrangement made for his induction at Maxwell on the 22nd inst. Rev. L. W. Thom to preside. Rev. T. D. McCintock to preach, Rev. J. G. Scott to address the people and Jas. Buchanan to address the minister.

Special services in commemoration of the fourteenth anniversary of the Rev. W. A. Duncan coming to the Soo to accept the pastorate of St. Andrew's church, Sault Ste. Marie, Ont., were held on the 13th inst. The Rev. J. A. Kennedy of the Michigan Soo, preached morning and evening to large congregations. In the evening every available seat in the church platform and large numbers who wished to attend the services were unable to get into the building. Both of

Mr. Kennedy's discourses were highly appreciated. Special music was rendered by the church choir which was assisted by the Welsh male choir.

On Tuesday the congregation of Westminster Church, Mount Forest, had the privilege of hearing Rev. R. P. Mackay, D.D., on behalf of the foreign mission work of the Church. In the afternoon he addressed the thanksgiving meeting of the W. F. M. S. with more particular reference to the work in North Honan. Mrs. W.G. Hanna was in the chair and there was a good attendance of the ladies of the congregation. The offering amounted to over \$70. In the evening Dr. MacKay addressed a good congregation on the work generally, showing how successful it had been in the last hundred years, having grown from small things to great, so great that very much difficulty was experienced in overtaking the pressing needs. He urged its importance on his hearers and upon the congregation the making of a special effort for the support of a missionary of their own, which several congregations were now undertaking. Dr. MacKay's appeal was a very impressive one and the hope is that it may result in a definite extension of the foreign mission work under the auspices of Westminster Church.

The fifth anniversary of the induction of Rev. James Buchanan into the pastorate of the Dundalk and Venray charge was fittingly celebrated in Erskine church, Dundalk, on the 6th and 7th inst. The services on Sabbath were largely attended and very successful in every respect. Rev. M. McKinnon of Hillsburg, preached very able sermons which were highly appreciated by the congregations. The choir under Mr. Gondall rendered excellent service.

On Monday evening after an excellent tea served in the school room of the church a very interesting programme was rendered in which patriotism had full swing. Rev. M. M. Goldberg, Anglican, Dundalk, spoke on England, Rev. N. Wellwood, Methodist, the same place, on Ireland, Rev. D. W. Urquhart of Corbelton, on Scotland, and Rev. M. McKinnon on Canada, "The splendid addresses," says the Herald, "were added to by the magnificent literary treat provided by Miss Clara Mountcastle, of Clinton, who is a poetess and authoress of ability and recited from her own works. She has a musical voice and each literary gem fully establishes her claim to being the Canadian Queen of Song." Excellent musical numbers were rendered by the choir, Mr. R. Carey and Miss Campbell of Belwood, who possesses a rich soprano voice and is a delightful singer. The chair was occupied by the pastor who has had one hundred dollars a year added to his stipend as a token of appreciation from his congregations.

Stewarton Congregation.

INTERESTING HISTORY OF ITS RISE, PROGRESS AND PRESENT OUTLOOK.

Stewarton Presbyterian congregation, Ottawa, has an interesting, even if a slightly chequered history. Its beginning was unique—a mission Sabbath School whose habitation was the old stone building, originally a stable, still standing on Elgin Street and facing Argyle Avenue. The Stewart family were the prime movers in the laudable enterprise. Mrs. Stewart, at a cost of \$300, had the old building plastered, windows opened in it and other improvements made which converted it into a comfortable school-room. The benches were furnished by St. Andrew's church, and many kind friends contributed to the library and provided other necessities to render the building the cheerful and pleasant little Sunday School hall it was. The week before it was opened every house in the neighborhood was visited and scholars solicited and a very good school was opened, the majority of the pupils being young children who could not walk to the city churches.

This Sunday School was opened on the 30th of June, 1877, Mr. Elliott of St. Andrew's church being Superintendent. The teachers were Mr. W. W. Stephens, Mr. MacNeill, Miss Stewart, Miss Annie Stewart, and Miss Flora Stewart. Later on Mr. John Shearer became a teacher, as also Mr. McDiarmid, Mr. Brethour, Mr. Ferguson and others.

The old stone building was occupied until it was sold to the Canada Atlantic Railway company, when the Sunday School was disbanded, except the infant class, which Miss Stewart continued to teach at the Appin Place.

Mrs. Stewart then donated a lot on MacLeod Street to St. Andrew's Church, the Session

agreeing to put up a Sunday School hall. In due time this building was completed, (in 1883) and a very flourishing Sunday School was held there.

After Stewarton congregation had been organized—in October 1890—this building was granted by the session of St. Andrew's Church for regular Sabbath services which were commenced November 9, 1890. The first communion was held on January 25th, 1891, with 26 communicants.

In the meantime, the congregation had secured the large lot now owned by it at the corner of Bank street and Argyle avenue, on which to erect a church. The building was completed in July 1891. The church was opened for public worship on Sabbath, July 19, 1891, the dedication services being conducted by Rev. Dr. Maynard of Erskine Church, Montreal. Rev. R. E. Knowles had been ordained and inducted into the pastoral charge of the congregation, June 9, 1891. The first elders of the church were: D. R. MacTavish (now Judge MacTavish), W. W. Stephen, and James B. Halkett. They were ordained September 13, 1891.

An addition was made to the church in 1893. The work was completed in November of that year. The dedication services were held Nov. 26, and were conducted by the late Rev. D. J. MacDonnell of Toronto.

In March, 1898, Rev. R. E. Knowles accepted a call from the congregation of Knox Presbyterian Church, Galt, and on June 29th, 1898, Rev. Robert Herbison was ordained and inducted into the pastoral charge of the congregation. In March, 1904, Mr. Herbison resigned his charge, which was accepted by the Presbytery and the congregation declared vacant May 1st, 1904. The present pastor, Rev. W. A. McIlroy, was inducted pastor, September 2, 1904.

Public attention has been once more directed to Stewarton Church by the movement inaugurated by the young people of the congregation, under the leadership of the pastor, Rev. Mr. McIlroy, to remove the debt of \$5,000 now resting upon the building, which the people have come to regard as an incubus which materially hinders the development of the congregation. Mr. McIlroy has thrown himself heartily into the work and is being enthusiastically seconded by the young people of the congregation, as well as by many of the older members. Already some very gratifying responses have been made to the appeal for contributions to the debt fund, some by people outside the congregation, creating an ardent hope, practically amounting to conviction, that the "elephant," as the debt has been dubbed, will be successfully removed in a comparatively short time.

During the vacancy which followed the resignation of Rev. Mr. Herbison, the congregation lost no ground—more than held its own, an evidence of the loyalty and steadfastness of the people. Since the settlement of Rev. Mr. McIlroy the congregation has made steady and substantial progress, and the people have become heartily interested in the effort to remove the debt "elephant" and may be expected to give a good account of themselves. They are very much encouraged by the evidences of practical sympathy manifested by the people of other congregations.

Presbytery Congratulates Dr. Dickson.

Guelph Presbytery met in Knox church, Guelph, on the 15th November, the Rev. R. E. Knowles, B.A., of Knox church, Galt, moderator. There was a good attendance of members and considerable routine business was transacted.

Instructions were given to the clerk to send a sufficient number of copies of the published reports of proceedings of each meeting to the moderators of Sessions that one may be supplied to each of the members, and also to send notices of meetings to every member whose name is on the roll.

Reports were given in that the Home Mission and Augmentation grants had been paid. A considerable time was spent over the circumstances and prospects of Hawkesville and Linwood, which did not wish to be reduced to the status of a mission station, and could contribute but a small sum for the maintenance of ordinances. The matter was referred to a committee.

The moderator stated that, in compliance with a request from the Session of Central Presbyterian church, Galt, to appoint one to represent the Presbytery at a meeting of that church to celebrate the twenty-fifth anniversary of the induction of their minister, he had appointed

Dr. Torrance for the purpose. This action was approved, and Dr. Torrance reported the fulfilment of the appointment. The moderator, having now left the chair, he moved as follows: "That the Presbytery tender their hearty congratulations to Dr. Dickson in being spared in the good Providence of God, to celebrate the twenty-fifth anniversary of his induction into the pastoral oversight of the Central Presbyterian church, Galt; that they give thanks to the Great King and Head of the Church for sparing him so long, and enabling him to minister so acceptably in holy things to those over whom he has been appointed, for the measure of success with which he has crowned his labors, as testified by the increasing prosperity with which the congregation has been blessed, the happy relations existing between them and their minister, and the degree of energy with which they apply themselves to the work of the Lord, both at home and abroad. The Presbytery rejoices in the health and vigor of Dr. Dickson, and for opportunities of usefulness which are presented to him, and of which he is able to avail himself outside of his immediate charge, and pray that he may be long spared to prosecute the work given him under tokens of his Master's favor and blessing, and that, in the end, he may receive the welcome 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' The Presbytery would also record the expression of their good wishes for the welfare of his family, whether under the roof of the manse or in their own homes. The motion was seconded by Dr. Torrance and supported by Mr. Ross, Mr. Mullan, and Mr. Gilchrist, and was carried with acclamation, on a standing vote and having been conveyed by Dr. Wardrope from the chair, with the expression of his own concurrence, it was responded to in most appropriate terms by Dr. Dickson.

Notes on Young People's Societies.

The work of organization is making good progress. Recently societies have been organized in Selkirk, Man.; Stella, Amherst Inland; Paris, Ont.; St. John's church, Montreal; St. Andrew's, St. John, N. B.; Claude, Ont.; Park St., Halifax; Spencerville and Roxbury. Five societies have been organized in the Presbytery of Brockville, and the Convener, Rev. E. S. Logie of Winchester, has been asked to visit four other congregations with a view to forming societies therein.

A Presbyterian Union has been formed in the Presbytery of Orangeville. An excellent convention was held recently in Shelburne. Rev. H. Matheson, LL. B., of Calston East, the convener for this Presbytery, reports that there was much enthusiasm, and that greater things are expected in the future. At the evening session, Rev. Dr. Somerville of Owen Sound, dealt with Home Missions, and the Rev. A. Gandier, B.D., of Toronto, Foreign Missions.

A circular giving particulars regarding the different courses of study for 1905, and describing the various publications of the committee has been sent to all Corresponding Secretaries whose names could be obtained. These circulars should be read in Societies. A copy will be sent to any one making application for it.

A copy of the new Manual was sent last week to each minister engaged in pastoral work, whose name appears upon the roll of the General Assembly. Ministers who have been ordained since the meeting of the Assembly may have a copy by applying for it. Every effort has been put forth to make the little Manual valuable to ministers and societies.

Liquor and Tobacco Habits

**A. McTaggart, M. D., C. M.
75 Yonge Street, Toronto.**

References as to Dr. McTaggart's professional standing and personal integrity permitted. Sir W. R. Meredith, Chief Justice Hon. G. W. Ross, Premier of Ontario. Rev. John Potts D.D., Victoria College. Rev. Wm. Caven, D.D., Knox College. Rev. Father Teefy, President of St. Michael's College, Toronto.

Right Rev. A. Sweatman, Bishop of Toronto Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections; no publicity; no loss of time from business, and certainty of cure. Consultation or correspondence invited.

(Continued from page 652)

sat at an uncomfortable angle in order to lose no word of the Jehu's story. When it stopped, she waited impatiently.

"Go on, please," she prompted from time to time.

"Jest's you say. It's unmateri!"

"I suppose in the end her heart trouble carried her off, poor woman?"

"Well, she went off, and after she'd enjoyed the heart disease a good twenty years an' got all the comfort she could out of it,—advertisin' Dr. Quackem's Heart Toner fur an' wide an' dosin' it up stiddy,—I don't suppose, now, you can guess how many empty Toner bottles they found after she'd went?"

"On," breathed the Passenger, enjoyingly.

"Oh, I don't know, Mr. Dresser,—thirty."

"Eighty-nine. Git up there, Jerry! Don't set down till somebody offers ye a cheer!"

"Eight ty—nine!"

"Yes, kind of a pity, warn't it, she couldn't of held on through another bottle, jest to even things up? But eighty-nine Toners is something of a chore. Get up there Jerry! don't ye see we've got to Somewheres?"

The stage was entering a shady street and went creaking down between rows of pleasant houses. One of them was the Passenger's destination. The Jehu and Jerry drew up before it with an ambitious flourish.

"This is there," the Jehu said concisely.

He loaded himself with dainty budgets, and led the way between poppy rows to the house. Midway in the trim path, he halted, with a backward glance at the little Passenger trudging in his wake. There was an odd expression on his weathered face,—a smile might have been struggling to break through the crust.

"I didn't tell you the end o' that there story," he said. "They had an examination of Aunt Moses Curley's remains an' the doctors found out that her heart was the only perfectly sound organ inside of her—yes, sir, sound's a nut."

Cream of Celery Soup.

Pound a head of celery and boil it in one pint of rich chicken broth for twenty minutes (if boiled too long it loses the flavor of the celery.) Mix two tablespoonfuls of flour with two tablespoonfuls of butter, add this to the boiling chicken broth and celery; also half a pint of cream and half a pint of milk. Season with salt and pepper to taste. If too thick, add a little more cream or broth to suit the taste. Strain and serve immediately.—By a French Chef.

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World of Missions.

Queer Chinese Customs.

The queer customs, with the pig-tails, slanting eyes, and unintelligible speech of the Chinese, often weigh too much as grounds of doubting their profession of the Christian faith. Here are three recent incidents opposed to such distrust since they show that the souls of some Chinese know a language which we can understand, and have quantities to which we can aspire.

1. A Chinese Baptist living in a village near Hsueh (Sui-tu) in the province of Szechwan, is sixty years old, but every Sunday morning he appears at the village ten miles from his home, sends out the town crier with a gong to call the people together and preaches Christ to them. He is untaught except in the Bible, which he knows from Genesis to Revelation. His sincerity and a vivid imagination, which brings homely Chinese illustrations to his help, capture his audience. Afterwards he trudges ten miles back to his home and there also sends out the cry with his booming gong. There he preaches again. In the evening he holds another service. This he has done every Sunday for two years, a pure labor of love.

2. A pottery manufacturer at Yuenchau in Kiang-si, China, was converted. What shall one do as a first-fruits of his decision to follow Jesus Christ. The first outward token of conversion which the pottery-maker gave was that he altered the weights with which he bought materials. He had arranged them so that he bought eighteen ounces to the pound. The voice that spoke in his heart when he was converted made him convert his weights also—to sixteen ounces to the pound.

3. At Lanchau in Kansu, China, is a farmer who has long been convinced of the truth, and none the less because it urged him to stop raising poppies whose opium brought him much money. This year, after he had planted his fields as usual, some strange power showed him what manner of man he is that will not surrender to Jesus because it costs to do so. Then one morning he took a grim determination that materialized in the form of a narrow, and ripped up his opium fields. There is now one more happy Chinese church member at Lanchau.

One of the world's truest heroes is Khama, the native chief of Bechuanaland, South Africa, in his life-long fight against the white man's rum and whi key for his people.

Vegetable tea—For convalescents is recommended as more nutritious and less stimulating than beef tea. Put half a pound of dry beans in an earthen dish with a quart of hot water; add half a very small onion, and simmer three or four hours. The beans should not boil soft enough to break. Put a scant tablespoonful of butter in a saucepan, and slice and fry brown the remainder of the onion. Strain the water in which the beans were cooked, add the onion, cook five minutes; strain and season with salt and white pepper.

Beef Broth.—Cut into small pieces a pound of fresh, lean, juicy steak, put over the fire in two quarts of cold water; cover and cook slowly an hour and a half. Strain add two tablespoonfuls of rice which has been soaking in cold water half an hour; cook fifteen minutes, and serve with tiny crackers, crisp and hot from the oven.

Keep the Blood Pure.

NEARLY ALL THE COMMON ILLS OF LIFE ARE CAUSED BY WEAK WATERY AND IMPURE BLOOD.

Bad blood means bad health. That is why Dr. Williams' Pink Pills mean good health—they actually make new, rich blood. Bad blood poisons the whole system. The nerves break down, the liver goes wrong, the kidneys get clogged and inflamed, the heart flutters and jumps at the least excitement, the stomach loses its power to digest food, the lungs are unable to throw off the lingering colds, in fact the whole body gets out of order. Then you have headaches and backaches, can't sleep and can't eat and feel utterly miserable. And it all comes from bad blood and can be cured by the rich, red blood Dr. Williams' Pink Pills sends coursing to every part of the body. Mr. Daniel McKinnon, of North Pelham, Ont., suffered from bad blood, but has been made well and strong by Dr. Williams' Pink Pills after all other treatment had failed. Mr. McKinnon says: "Until last spring I had been afflicted with a weak stomach, headaches and kidney troubles. At times I was completely prostrated and my sufferings were of a most severe nature. At different times I was treated by no less than seven doctors, but from none of them did I get more than temporary relief. As time went on I became hopeless of ever being well again. Last spring a friend drew my attention to Dr. Williams' Pink Pills and I decided to try this medicine. I had only taken four boxes when I found a decided improvement in my condition, and I continued using the pills until I had taken a dozen boxes when I was a cured man and the sufferings I had formerly endured were but a disagreeable memory. I admit being an enthusiastic admirer of Dr. Williams' Pink Pills, but I think I have just cause for my enthusiasm and will always recommend them to my ailing friends."

Just as surely as Dr. Williams' Pink Pills cured Mr. McKinnon they can cure anaemia, indigestion, headaches, backaches, kidney trouble, rheumatism, lumbago, sciatica, neuralgia, nervousness, general weakness and the special ailments of growing girls and women. All these ailments come from bad blood, and Dr. Williams' Pink Pills can cure them by filling the veins with new, rich, red blood. But you must be sure to have the genuine pills with the full name Dr. Williams' Pink Pills for Pale People on the wrapper around every box. Sold by medicine dealers everywhere or by mail at 50c a box or six boxes for \$2.50 by writing the Dr. Williams Medicine Co., Brockville, Ont.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary.
 Edmonton, Strathcona 3th Sept
 Kamloops, Vernon, 2d Aug
 Kootenay, Fernie, B.C., Sept. 13, 8 p.m.
 Westminster, Chilliwack 1 Sept. 8
 m.
 Victoria, Victoria Tues. 5 Sept. 2 p.m.

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

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox Hamilton Nov. 1 10a.m.
 Paris, Woodstock, 8th Nov. 10a.m.
 London, St. And. ch. 6th Dec. 10a.m.
 Chatham, Chatham, Dec. 13 10 a.m.
 Stratford, Knox, Stratford July 12, 10.30

Huron, Thames Road, Sept 6 10.30 a.m.
 Sarnia, Sarnia, St. Andrews Sept. 11
 Matilda, Wroxeter 20 Sept. 10 a.m.
 Bruce, Paisley 6th Dec. 11 a.m.

SYNOD OF TORONTO AND KINGSTON.
 Kingston, St. Andrews K. 29 Sept a.m.
 Peterboro, Peterboro, 13th Dec. 9 a.m.
 Whitby, Fort Perry Jan. 18 10 a.m.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Sunderland, 20 Sept. 11 a.m.
 Orangeville, Orangeville, Sept 13
 Barrie, Barrie 13 Dec. 10 a.m.
 Owen Sound, Owen Sound, Division St,
 6 Dec 10 a.m.
 Algoma, Blind River, March.
 North Bay, Callander, Sept 28 9
 a.m.
 Sauguen, Guthrie Ch. Harrison, Sept 29
 Guelph, Knox Ch. Guelph, Sept 27 10 30

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Que. St. Andrews, 13 Dec. 3 p.m.
 Montreal, Montreal, Knox 13th, Sept
 9.30 a. m.
 Glengarry, St. Elmo 6th Dec. 7-
 9 p.m.
 Lanark & Renfrew, Zion Church Car-
 lleton Place 1 Oct.
 Ottawa, Hintonburg, Nov. 11 a.m.
 Brockville, Winchester, Feb. 23 9 p.m.

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney, Sept. 2
 Inverness, Whyocomaugh 10 May, 11 a.m.

P. E. L., Charlottown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Tatamagouche 2 Aug.
 Halifax, Thuro, 10 May 10 a.m.
 Halifax, Canard 5 July
 Lunenburg, Lahase 5 July 2.30
 St. John, St. John 18th Oct, 10 a.m.
 Miramichi, Campbellton June 27 7 p.m.

R. A. McCORMICK
 CHEMIST AND DRUGGIST.
 ACCURACY AND PURITY
71 Sparks St OTTAWA
 'PHONE 159.



SEALED Tenders addressed to the undersigned, and endorsed "Tender for the Mint, Ottawa, Ont.", will be received at this office until Saturday, November 12, 1904, inclusively, for the construction of the Mint at Ottawa, Ont.

Plans and specification can be seen and forms of tender obtained at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the party tendering decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,
FRED GELINAS,
 Secretary.
 Department of Public Works,
 Ottawa, Oct. 19, 1904.
 Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

A Great Club Offer.

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

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

The Dominion Presbyterian,
 Ottawa, Ont.

CANADIAN PACIFIC.

THE MERCHANT'S BANK OF HALIFAX
 After January 1st 1905.

The Royal Bank of Canada

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

Leave Ottawa 4.13 a.m. daily,
 8.15 a.m. daily except Sunday,
 3.10 p.m. daily,
 6.25 p.m. daily except Sunday

FROM CENTRAL STATION (Short line.)

Leave Ottawa 8.45 a.m. daily except Sunday
 3.30 p.m. daily
 4 p.m. daily except Sun.
 6.25 p.m., Sunday only.

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

Through connections to all New Eng land and Western points.

GEO. DUNCAN,
 City Ticket Agent, 42 Sparks St
 Steamship Agency, Canadian and New York Lines

RICE LEWIS & SON.
 (LIMITED).
BRASS & IRON
BEDSTEADS
 Ties, Grates,
 Hearths, Mantles

RICE LEWIS & SON
 LIMITED
TORONTO,

The Royal Bank of Canada
 Incorporated 1869.
HEAD OFFICE HALIFAX N.S.
 President: Thomas F. Kenny Esq
 General Manager: Edson L. France,
 (Office of General Mgr., Montreal, Q.)
 Capital Authorized \$3,000,000.00
 Capital Paid up — 2,000,000.00
 Reserve Fund — ,700,000.00

Branches throughout Nova Scotia, New Brunswick, Prince Edward Island, British Columbia, and in Montreal, New York and Havana, Cuba.

Highest rate of interest paid on deposits in Savings Bank and on Special Deposits.

Letters of Credit issued, available in all parts of the world. A General Banking Business transacted.

H. J. GARDINER,
 MANAGER.
OTTAWA BRANCH,
 Cor. Sparks & Elgin Sts.



THE CANADIAN NORTH-WEST
HOMESTEAD REGULATIONS.

Any even numbered section of Dominion lands in Manitoba or the North-west Territories, excepted lands, 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 64 acres, more or less.

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

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

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

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

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

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

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

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

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

JAMES A. SMART,
 Deputy Minister of the Interior,
 N. B.—In addition to Free Grant Lands to which the regulations above stated refer thousands of acres of most desirable land are available for lease or purchase from Railroad and other corporations and private citizens Western Canada.

GRAND TRUNK RAILWAY SYSTEM
Magnificent Trains
 TO THE GREATEST OF
WORLD'S FAIRS
 VIA THE
Grand Trunk Rail'y System

The Greatest Exposition the World ever saw opened at St. Louis, Mo., April 30 and will close Dec. 1 '04

It cost \$30,000,000. All the world is there with the best achievements of mankind. Strange people from every part of the world will greet you. Canada is there with a beautiful pavilion to welcome you and make you feel at home.

Write the undersigned for descriptive matter and particulars regarding reduced rates, etc. See that your tickets read via GRAND TRUNK.

J. QUINLAN, District Passenger Agent, Bonaventure Station, Montreal.

TENDERS FOR SUPPLIES 1905.

The undersigned will receive tenders up to noon on Monday, 21st inst., for supplies of butchers meat, creamery butter, flour, oatmeal, potatoes, cord-wood, etc., etc., for the following institutions during the year 1905, viz:—

At the Asylums for the Insane in Toronto, London, Kingston, Hamilton Mimico, Brockville, Cobourg, Grilla, and Penetanguishene the Central Prison and Mercer Reformatory, Toronto, the Institution for Deaf and Dumb, Belleville, and the Blind at Brantford.

Exception—Tenders are not rendered for the supply of meat to the asylums in Toronto, London, Kingston, Hamilton and Brockville, nor for the Central Prison and Mercer Reformatory, Toronto.

A marked cheque for five per cent. of the estimated amount of the contract, payable to the order of the Honorable the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides. Two sufficient sureties will be required for the due fulfillment of each contract, and should any tender be withdrawn before the contract is awarded, or should the tenderer fail to furnish such security, the amount of the deposit will be forfeited.

Specifications and forms of tender may be had on application to the Department of the Provincial Secretary, Toronto, or to the Bursars of the respective institutions.

The lowest or any tender not necessarily accepted.

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

J. R. STRATTON,
 Provincial Secretary,
 Parliament Buildings, Toronto, Nov. ember 14, 1904.

AGRICULTURAL COLLEGE.
BOYS —

- (1) *Two years' course for the Associate Diploma—Sept 13'04.*
- (2) *Three years' course for Associate Diploma and Specialist Certificate in Agriculture and Horticulture—Sept. 13'04.*
- (3) *Four years' course for B.S.A. Degree—Sept. 13th, 1904.*
- (4) *Three weeks' Creamery course—Dec. 1st, 1904.*
- (5) *Twelve weeks' Dairy course—Jan. 2nd, 1905.*
- (6) *Two weeks' course in Stock and seed Judging—Jan. 10, 1905.*
- (7) *Four weeks' course in Poultry Raising—Jan. 10th, 1904.*

—GIRLS —

- (1) *Three months' Housekeepers' course commencing Sept. January, and April.*
 - (2) *Two years' course in the theory and practice of House-keeping, including cooking, laundry work and sewing*
 - (3) *Technical options, including dairying, poultry, dress-making, cooking, laundry work, etc. Send for circulars.*
- G. C. Creelman, B. S. A., M.S. President.

REBUILT TYPEWRITERS - - -

We have in stock at present and offer for sale rebuilt machines as follows :

	Cash	\$85 00	Time	\$90 00
Underwoods	"	20 00	"	25 00
Caligraphs, No. 2 and 3	"	20 00	"	25 00
Hickox-writers, No. 3	"	35 00	"	40 00
Williams, No. 1	"	47 50	"	52 50
Smith-Premiers, No. 1	"	75 00	"	80 00
" " " " 2	"	45 00	"	50 00
Jewetts, No. 1	"	60 00	"	65 00
Empires	"	40 00	"	45 00
Remington, No. 2	"	40 00	"	45 00
" " " " 4	"	70 00	"	75 00
Yosts, No. 1	"	25 00	"	30 00
New Yosts, No. 1	"	25 00	"	30 00
New Franklins,	"	33 00	"	38 00
Bar-Jocks	"	15 00	"	20 00
Latest Oliviers	"	15 00	"	20 00
Hammonds, Ideal	"	25 00	"	30 00
" " Universal	"	25 00	"	30 00
Peerless	"	50 00	"	55 00
Manhattan	"	30 00	"	35 00
Chicago	"	30 00	"	35 00

We also manufacture the Neostyle Duplicating Machines and supplies, and will be pleased to forward catalogue at any time. Our Typewriter Ribbons and Carbon Papers are the best. Give us a trial.

United Typewriter Co., Limited,
 SUCCESSORS TO CREELMAN BROS.

7 & 9 Adelaide St., East, Toronto, Can.

If You Are

RENTING

or working for some-one else

WHY NOT get a farm of your own in

NEW ONTARIO

For particulars write to
HON. E. J. DAVIS

Commissioner of Crown Lands
Toronto, Ont.

G. E. Kingsbury
PURE ICE

FROM ABOVE CHAUDIERE FALLS
 Office:
 Cor. Cooper & Percy Sts., Ottawa, Ont
 Prompt delivery, Phone 935

New York & Ottawa Line

Has two trains daily to

NEW YORK CITY.

The Morning Train

Leaves Ottawa 7 2 a.m.
 Arrives New York City 10.00 p.m.;

The Evening Train

Leaves Ottawa 4.35 p.m.
 Arrives New York City 8.55 a.m.

and is an excellent way to
 TORONTO, BUFFALO, CHICAGO
 Ticket Office 55 Sparks St.
 Phone 18 or 1186

ESTABLISHED 1873
CONSIGN YOUR

Dressed Hogs
Dressed Poultry
Butter to
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67-80 Front St., East
TORONTO

Inebriates
and Insane

The **HOMEWOOD RETREAT** at Guelph, Ontario, is one of the most complete and successful private hospitals for the treatment of **Alcoholic or Narcotic addiction and Mental Alienation.** Send for pamphlet containing full information to

STEPHEN LETT, M.D.,
 GUELPH, CANADA
 N.B. Correspondence confidential.

CANADA ATLANTIC RY.
Montreal Trains

8.30 a.m., Fast Express daily; and 4.25 p.m., except Sunday 4.25 p.m. for New York, Boston and Eastern points. Through sleepers

TRAINS LEAVE MONTREAL FOR OTTAWA:

8.40 a.m., Fast Express; 4.10 p.m., Fast Express; All trains 3 HOURS only between Montreal and Ottawa.

FOR ANTPRIOR, RENFREW, EGAN VILLE AND PEMBROKE.

8.30 a.m., Express; 5:0 p.m., Express.

FOR MUSKOKA, GEORGIAN BAY AND PARRY SOUND.

8.30 a.m., Express. All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway.

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

For all information, apply nearest agent.

OTTAWA, NORTHERN & WESTERN RAILWAY.

DAILY EXCEPT SUNDAY.

Commencing Oct. 12 trains will leave Canadian Pacific Union Station.

GRACEFIELD STATION.
 Lv. 5.05 p.m., Ottawa. Ar. 9.30 a.m.

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

WALTHAM SECTION.
 Lv. 5.15 p.m. Ottawa Ar. 9.40 a.m.

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

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

H.B. SPENCER,
 Gen'l Supt.
 GEO. DUNCAN,
 Dis. Pass. Agent.

2 BANK ST. OTTAWA

S. Owen & Co.,
MERCHANT TAILORS

Is noted for repairing, cleaning, dyeing turning and pressing.

GENTLEMEN'S OWN MATERIAL
 MADE UP.

The
CANADIAN
KEYSTONE"
Ottawa.

An up-to-date, Finely Illustrated Masonic Journal
 Subscription price 50c. per year. Advertising rates on application. Send for sample copies. Address,

"THE CANADIAN KEYSTONE"
OTTAWA.

"WENTWORTH WOVE"

SOCIAL NOTE PAPER

A most attractive line and the best value ever offered in high grade Stationery. Made in six elegant tints.

AZURE, GREY, MARGUERITE,

ROSE, BLUE, WHITE

the most correct shapes and sizes—envelopes to match. Put up in handsomely embossed paperettes. Sold by all progressive stationers. Manufactured by

THE BARBER & ELLIS CO.

LIMITED

43, 45, 47, 49 Bay St.,
TORONTO.