

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

Single Copies, 5 Cents

RELIANCE.

HENRY VAN DYKE, D.D.

Not to the swift the race,
Not to the strong the fight,
Not to the righteous perfect grace,
Not to the wise the light.

But often faltering feet
Come surest to the goal,
And they who walk in darkness meet
The surprise of the soul.

A thousand times by night,
The Syrian hosts have died ;
A thousand times the vanquished right
Hath risen, glorified.

The truth the wise men sought
Was spoken by a child ;
The alabaster box was brought
By trembling hands defiled.

Not from my touch the gleam,
But from the stars above ;
Not from our hearts life's crystal stream,
But from the depths of love.

Ottawa Ladies' College.

A Collegiate School for Girls and Young Ladies, The curriculum of the college embraces the full course preparing for the University and a wide range of studies besides—fitting the pupil for the ampler life in the duties that await her in the House and Social sphere. Any Young Lady desiring a superior education should

Write For The COLLEGE CALENDAR

Address,

“ The Lady Principal ”

THE GOSPEL OF THE HOME
By Rev. D. C. Hossack, M.A., LL.B.
50cts. Net.

THE EVENING AND THE MORNING
Rev. Armstrong Black, D.D. 75

THE LIFE OF CHRIST
Bible Class Primer.
By Rev. Prim Salmond, D.D. 20

Upper Canada Tract Society

102 Yonge St., Toronto.

The Dowd
Milling Co.
(LIMITED)

Quyong Que.

Manufacturers of the following
brands of Flour :

Patent Hungarian, Strong
Bakers, Lilly and High
Loaf, Matchless Buck-
wheat Flour.

Royal Seal Rolled Oats and
Oatmeal Bran, Shorts,
Provender. Always the
best try them.

Ottawa Warehouse, 319 Sparks St
PHONE 1808.

MARRIAGES

At St. Andrew's church, London on Wednesday, Sept. 28, 1904, by the Rev. Dr. Ross, Miss May McKenzie, of Alvinston, to Mr. George Brown, of Toronto.

At the residence of Mr. Robert Stewart, Milton, by the Rev. A. R. Gregory, B.A., of Toronto, Tryphena M. Barbaree, of Milton, Ont., to William Michie, of Esquesing, county Halton.

On Wednesday, Sept. 21, 1904, at the Presbyterian church, Matawatchan, Ont., by the Rev. Hugh McLean, William James Johnston, of Matawatchan, Ont., to Minnie Bartsch, daughter of Mr. Henry Bartsch, of Denbigh, Ont.

On Sept. 28, 1904, at the residence of the bride's father, 82 Charles street, by the Rev. John Neil, D.D., Orville Benjamin, only son of Benjamin Shortly of Peterborough, to Mabel Louise, second daughter of Mr. and Mrs. Etta D. Howe, Toronto.

At the home of the bride's parents Cornwall, on Sept. 28, 1904, by the Rev. Robt. Harkness, Ph. D., Helen M. Paterson, daughter of Mr. and Mrs. John M. Paterson to Wm. Clayton.

On Wednesday, Sept. 28, 1904, at 18 Grafton avenue, Toronto, by the Rev. A. Logan Geggie, pastor of Dunn Avenue Presbyterian church, Nellie Lorraine Munro, fourth daughter of Mr. Donald Munro, "Fairbank Farm," Sarawak, to John Hyde Nott Yates of Toronto.

At the Presbyterian Church, N-a-panee, at 11.20 on Tuesday, Sept. 27, by Rev. R. L. Ballantyne, of St. Andrews, Que., Miss Belle Cameron, granddaughter of Mrs. Coburn of Hinch, and Mr. Horace Paul, of Roblin.

On Sept. 26, at St. Andrew's Manse, by Rev. G. A. Woodside, M.A., Wm. Cooper to Maggie Moore, both of Brownburg, Que.

At "Beltracs," West Garafraxa, near Fergus, on Sept. 21, 1904, by the Rev. J. B. Mullan, Carrie E. third daughter of Mr. Andrew Semple, ex-M.P., to Mr. Alexander Gerrie, of Chicago.

In Knox church, Feraie, B.C., on Thursday evening, Sept. 15, by Rev. W. G. W. Fortune, B.A., assisted by Rev. J. T. Ferguson, M.A., Rev. Thomas McCord, B.A., of Slocan, B.C., to Miss Agnes Donnelly, of Winnipeg.

GREGG & GREGG
ARCHITECTS.
98 KING STREET WEST,
Toronto

MEMBERS OF ONTARIO ASSOCIATION OF ARCHITECTS.

J. W. H. WATTS, R. C. A.
ARCHITECT
33 SPARKS ST., OTTAWA

W. H. THICKE
EMBOSSEUR & ENGRAVER
42 BANK ST. OTTAWA.
VISITING CARDS PROMPTLY PRINTED

Jas. Hope & Sons,
Stationers, Booksellers, Bookbinders
and Job Printers,
35, 35 1/2, 47, Sparks St., 22, 24,
26, Elgin St., Ottawa.

Housewives
Appreciate
Cook's Friend
BAKING
POWDER
Because it always gives satisfaction.
Sold everywhere

FOR SATISFACTORY
PHOTOS
PATRONIZE
The Jarvis Studio
OTTAWA.



SEALED TENDERS addressed to the undersigned and endorsed "Tender Archives Building Ottawa" will be received at this office until Monday, Sept. 12, 1904, inclusively, for the construction of a building for the Archives, at Ottawa, Ont.

Plans and specifications can be seen and forms of tender obtained at this department and at the office of Messrs. Bond, Burrill and Mercetith, Architects, Sparks St. Ottawa.

Persons tendering are notified that tenders will not be considered unless made on the printed forms 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 in sum per cent (10 per cent) of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is 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 and acting Deputy Minister
Department of Public Works
Ottawa, August 22, 1904.

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

To
Sunday
Schools



Books sent on approval. Lowest prices guaranteed.

The William Drysdale & Co.
Publishers, Bookbinders,
Stationers, Etc.
74-78 ST. CATHERINE ST. MONTREAL

St. Margaret's College.
TORONTO.
A Residential and Day School for Girls.
Only teachers of the highest Academic and Professional standing employed.
MISS GEO. DICKSON,
Lady Principal
GEO. DICKSON, M.A., Director.

St Andrew's College
TORONTO.
Residential & Day School for Boys
Upper and Lower School.
Separate Residence for Juniors.
Autumn Term commences Sept. 12th 1904.
REV. D. BRUCE MACDONALD M.A.
Principal.

Bishop Strachan School
FOR GIRLS.
President - The Lord Bishop of Toronto.
Preparation for the Universities and all Elementary work.
Apply for Calendar to
MISS ACRES, Lady Princ.

ATTENTION!
—DEALERS IN—
PHOTO GOODS
do you handle **CYKO PAPER**, if not write for **Special Discounts** for the New Century to

S. VISE,
QUEEN ST. TORONTO
SCHOOL
...OF...

Practical
Science
TORONTO
ESTABLISHED 1878

Affiliated to the University of Toronto

This School is equipped and supported entirely by the Province of Ontario, and gives instructions in the following departments:

- 1.—CIVIL ENGINEERING.
- 2.—MINING ENGINEERING.
- 3.—MECHANICAL AND ELECTRICAL ENGINEERING.
- 4.—ARCHITECTURE.
- 5.—ANALYTICAL AND APPLIED CHEMISTRY.

Special attention is directed to the facilities possessed by the School for giving instruction in Mining Engineering. Practical instruction is given in Drawing and Surveying, and in the following Laboratories:

1. CHEMICAL.
2. ASSAYING.
3. MILLING.
4. STEAM.
5. METEOROLOGICAL.
6. ELECTRICAL.
7. TESTING.

The School has good collections of Minerals, Rocks and Fossils. Special Students will be received, as well as those taking regular courses.
For full information see Calendar.

L. B. STEWART, Secy

Men of Canada
Prepare your Boys and Girls for the responsibilities of life by giving them a thorough business education at the
Ottawa Business College.
Ottawa Ont.
Write for Catalogue and enter any time.
W. E. GOWLING, Principal.
Orme Hall, 171 Wellington St.

Presentation Addresses
Designed and Engrossed by
A. H. HOWARD, R.C.A.,
82 King St., East, Toronto.

J. R. Carlisle & Wilson
STAINED GLASS
WORKS,
BELFAST, IRELAND.
MEMORIAL WINDOWS
A SPECIALTY. . . .

Leitch, Pringle & Cameron
Barristers, Solicitors, and
Superior Court Notaries.
Solicitors for Ontario Bank,
Cornwall, Ont
JAMES LEITCH Q.C., - R. A. PRINGLE
A. C. CAMERON, LL.B.

John Hillcock & Co.
Manufacturers of the
Arctic Refrigerator
165 Queen St. East
Tel 478 **TORONTO**

For 35 Years
BELL ORGANS
Have been Favorite for
School, Church & Home Use
We make only high-class Organs and invite investigation as to their merits.

BELL PIANOS
Are chosen and recommended by the Musical Profession as being strictly High Grade.
Send for Descriptive Booklet No. 54.

The Bell Organ & Piano Co. Ltd.
QUELPH, ONT.

J. YOUNG LIMITED.
The Leading Undertaker
35 1/2 Yonge St., Toronto
telephone 679

Dominion Presbyterian

1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS

Note and Comment.

Fifty years have passed since the charge of the Light Brigade at Balaclava, and arrangements are being made for a proper observance of so famous an anniversary.

Several members of the Scottish nobility speak Gaelic with ease and fluency. Among these are the Marquis of Tullibardine, the Earl of Dunmore and his daughter—Lady Victoria Murray; Lord Archibald Campbell and his daughter—Miss Elspeth Campbell,

The departure of Lord and Lady Minto, originally fixed for October 21, has, in consequence of the dissolution of Parliament, been postponed until November 17, the day after Thanksgiving Day.

Prof. Macallum of Toronto University, says the new universities in England will profoundly influence the Empire's destinies, but Oxford and Cambridge "are still the strongholds of intense educational conservatism." Dr. Osler's appointment is regarded with great enthusiasm.

Up till the 8th inst. the sum of £60,000 had been subscribed toward the fund now being raised by the United Free Church in Scotland to meet claims arising out of the House of Lords. The amount at which the total of the fund has been fixed is £100,000.

Rev. Dr. R. Gordon Balfour, Moderator of the U. F. General Assembly in Scotland, has sent a letter to all the ministers of the United Free Church, inviting them to hold meetings for special prayers for a successful issue of the conference to be held to-day by the representatives of the United Free Church and the Free Church.

No danger is more subtle or fatal than the philosophy which disparages the value of church attendance. Break up the Christian assembly for a generation, and Christ's grip upon the nation is broken. The sense of God and the sense of sin, the august beauty of truth and the high dignity of duty, the sweetness of communion and the raptures of heaven, all these are heightened and made real in the great congregation. We kindle one another and lift one another when as brethren we meet to meditate and pray.

Intensity makes impressions, says the Southern Presbyterian. Extension lies flat and leaves no marks. The man who believes something and stands for something, even though it may not be very broad is remembered. His principles live in the people whom he has impressed. Here is the power and the significance of testimony for the truth when the truth may not be popular. The witness for the truth lives with his witnessing and dies when it ends. Here is a good lesson for the church at large, as well. No church has ever long outlived the distinctive principle for which it has stood, just as no nation has long survived which has traversed its distinctive features of national life.

It is well sometimes not to be in a hurry. Particularly is it so in reference to falsehoods or evils which unjustly affect yourself. Time rights many a wrong. Wrong has in it no inherent life, while right and truth are living and permanent. So, give it time, and in many a case wrong will die of itself or expose itself, and right will triumph. To the slanderer there is no inward peace and satisfaction. To his slander there is no substantial basis to hold it in a steady course. Take time, and all will be well.

The Earl of Aberdeen, speaking at the laying of the foundation stone of a place of worship at Blundell Sands, Lancashire, on Wednesday, said it behoved the congregation to see that they were not hampered by trust deeds, lest some day, owing to the vagaries of which apparently the law was occasionally capable by its literal application and interpretation, they would find themselves bereft of church, manse, schools, &c., which would be handed over to a few, who would wonder what to do with them. The question of the religious freedom was involved in the crisis in the North.

St. Andrews Square, Edinburgh possess the distinction of being the wealthiest place in the world. This may seem incredible, but it is true nevertheless. The head offices of three large banks are there, while the Commercial Bank, the largest bank in Scotland, is within a stone throw of the Melville Monument. Then the Stock Exchange and the offices of an army of stockbrokers adorn the Square, and last but not least, are the insurance companies, who abound in and about that region. The capital of these companies amounts to over £100,000,000. Then the registered offices of several very large joint stock companies are in the Square, and their capital amounts to several million pounds. Taking all these into consideration St. Andrews Square is the wealthiest in the world, and beats even Wall Street New York.

Says the Cumberland Presbyterian, in answer to a contributor: "To put it more clearly, years ago there were plain statements of hard, fatalistic doctrine made from Presbyterian pulpits. Under the influence of such statements people actually came to believe that there was no hope for them because they are not elect. Under such circumstances there was room and need for polemical preaching. The people needed a 'whosoever will' gospel. They needed to be taught the truth of God's universal love, and that no man would be lost save on the ground of his own sin and because of his personal resistance to all the sweet influences of divine grace. But—here is the point—it is no longer true that such teaching comes from Presbyterian pulpits. Therefore, there is no longer any occasion to combat statements of doctrine which led men into the dungeons of despair. Our ministers are still faithfully preaching the same truth, but they are not thereby opposing the preaching of Presbyterian pulpits, for those Presbyterian pulpits proclaim it no less faithfully than we do. Our contributor either overlooks this fact or he does not realize its full force."

Dr. Van Dyke, who was Moderator in 1902 of the American Assembly, states that when at the Pan-Presbyterian Council, the Council asked, "What he thought of the right of a Church to revise its subordinate standards of a belief?" "My answer," he says, "was that such a right was a vital necessity for a living Church. First, because the possession of subordinate standards implies an ultimate standard—namely, the Holy Scripture, and that which is confessedly inferior must always be subject to correction by that which is superior. Second, because any Church that lives must have a living and growing Christian experience. Doctrine must be interpreted in the light of experience, and creeds must grow as the Church grows." Dr. Van Dyke is one of the foremost men in the American Church, and one of the finest products of Christian culture.

Mr. Edmund Gosse, the eminent English critic, has written a letter to the London Bible Society in which he says of the Bible: "It would be impertinent of me to praise the English Bible, and needless to dwell upon its value as a model of noble language. But since you offer me this opportunity I should like to insist on the importance to those who are ambitious to write well of reading the Bible aloud. It is a book the beauty of which appeals largely to the ear. By one of those almost miraculous chances which attended upon the birth of this incomparable version, each different part of it seems to have fallen to a man appropriately endowed for that fragment of the task. The gospels, for instance, vibrate with the tender and thrilling melody of stringed instruments; in the narrations of the Old Testament and in the Psalms we find a wider orchestra, and the silver trumpet predominates. When young men, therefore, ask me for advice in the formation of a prose style I have no counsel for them except this: Read aloud a portion of the Old and another of the New Testament as often as you possibly can."

The Bishop of Worcester, speaking at a meeting of the Church Extension Society for the Archdeaconry of Worcester at Hewell Grange, near Bromsgrove, said one of the greatest sins of omission of the Church of England was that she allowed great centres of population to grow up without making adequate provision for religious ministrations. Churchmen had no right to be thankful that they belong to a Church provided for them by their ancestors unless they were ready to do for those who were to come after them what their forefathers had done for them. He expressed agreement with the suggestion that present endowments should be redistributed. Endowments, however, were tied up by English law, and the nation was so conservative that it was difficult to effect any alteration in these matters. It was therefore, for the Church to do its best with conditions as they existed at present. The Church had suffered through having become accustomed to live upon the liberality of those who lived long ago, and, compared with Nonconformists and Roman Catholics, Churchmen had a smaller idea of what they should pay for religion.

Our Contributors.

An Accident and what Came of it.

Those who have seen the late Dr. G. M. Grant, principal of Queen's College, Kingston, Ontario, will remember that he always wore a black mitten upon his right hand. In his early life he met with an accident in which this hand was so severely injured that only a stump of it remained. But though he suffered this disability, he made such progress that he rose to be one of the foremost men in Canada. As an educationalist, as an administrator, and as an ecclesiastical statesman, he had few equals in the Dominion. He was naturally of a kindly nature, but it is probable that his own early sufferings and struggles made him more alert to discover, and more prompt to assist, cases of distress.

Some years ago, Dr. Grant revisited the little village in Nova Scotia where he began his ministry. On the night before the day he had set for his departure, he heard that a little lad that day had lost his hand. Though it was about ten o'clock at night when Dr. Grant heard the sad news, he at once asked his host if it would not be possible for them to go out to see the little fellow. The host hesitated at first because the wounded lad lived some little distance out of the village, the night was dark and rainy, and there were neither street lamp nor sidewalks; but when he saw how determined the principal was to go, and when he remembered that that would be the only opportunity his guest would have of seeing the boy, he procured a lantern, and together they set off. Along the muddy and deserted street they went, and in due time reached the place. Very tenderly did the good doctor talk to the boy; indeed, no mother could have spoken more sympathetically. Taking off his black mitten, and showing him his maimed hand, he said: "The accident to that hand made a man of me. It was after I met with it that I resolved to be a preacher of the Gospel. God has been gracious to me, and He will be to you. You are not so badly off as I was, because you have only lost your left hand, whereas I lost my right. So you see you have the advantage of me. In this strain he spoke to the lad, not long, but long enough to inspire the sufferer with fresh faith and hope. It was a high price which Dr. Grant paid for the lesson which enabled him to speak in that helpful, hopeful, encouraging fashion to a boy; but who will say that it was too costly? Certainly he himself would not have said so.—Rev. W. S. McTavish in Forward.

The Word Made Flesh.

The incarnation includes two things, the eternal pre-existence of the Word, and the manifestation of that Word in time, and on earth, and among men.

The preface of John's Gospel, which every child learns to recite, and which yet is fathomless in the depth of its thought, contains a series of these manifestations of God. A word is the expression of a thought. Men even think in words. It is perhaps impossible to think without them. I have a thought in my mind, expressed only to myself. God, in that timeless age before all worlds, was conscious of himself, "And the Word was with God and the Word was

God." Here, then, are two personalities in the Godhead. Identity of substance, both are the one God. Yet distinct of personality, the Word that was with God.

And then God manifested himself in Creation. By the Word of the Lord were the heavens made. Through the Son, the Infinite Manifestation of God, were all things created. But then there comes the story of earth and its evil and of Eden and its sin. Darkness has fallen upon the world. And God manifests himself in the Word, who is the light of men. And not only sin is here, but death. But the Word is the Word of Life. Then came the ministry of the Old Testament prophets, with John the Baptist standing as their representative, all bearing witness to the true Light that cometh into the world. He came unto his own, the chosen people, in prophecy and vision, in sacrifice and type, but still the chief manifestation was not yet. It was fulfilled, at length, when the Word became flesh and dwelt among us.

And in the meaning of that phrase, "the Word of God," we have the purpose of the coming of Jesus Christ in the flesh. As the word is the expression of a thought, so Christ is the expression of God to men. That is simple enough. Men have been so blinded by sin that they cannot know God. All through these centuries they have been groping after God. God spake to men, in sundry ways and in divers manners, by the prophets. But still the revelation was incomplete. And outside the little circle of the Chosen people, the world was as Paul expresses it, "feeling after him to find him, though he be not far from every one of us." Men made figments of their own imaginations and worshipped them. They likened God to themselves, or to the creatures of earth. They endowed God with attributes of cruelty and even of lust. Let the old mythologies tell how far men had wandered from God and how much need there was of some authoritative and enduring revelation of him. Philosophy failed to give any clear answer. It could not even speak with certainty concerning the immortality of the soul.

And into this darkness the Light shined. Into this ignorance came the Word, the very expression of the thought of God himself. And he taught men who God was by letting them see what he was. He dwelt among us that we might behold his glory, the glory of the Only-Begotten of the Father, full of grace and truth, and might say, Now we know God. Now we can look up to our Heavenly Father and not fear. Now we can trust in his love and rejoice in his grace. We are the children of God, and we are unafraid, for the Word hath dwelt among us, having become flesh.

What would we then learn about God? If he is our Creator, if our lives and our breath are in his hand, if he hath power, not only to kill, but to destroy soul and body in hell, what is his disposition towards us men? That is what we want to know about him.

And here is the answer, Christ. At the very beginning of his ministry he was invited to a wedding feast. He went and hallowed that feast with his presence, and wrought the first of his miracles by way of adding to the innocent joy of the occasion and saving the embarrassment of poverty.

What may we learn about God from that? Why, that he is no severe and separate Being, but one who delights in the happiness of his creatures and who has made their happiness his highest glory.

Near that little village of Cana is another little village of Nain. A funeral procession winds its slow and dreary way along; the only son of his mother, and she a widow, say the followers of the body to its grave. What does God think of the poor sorrows of the children of earth? How does God feel at the mother's agony over her only son? Listen to the voice that breaks that silence and penetrates into the spirit world with the command, "Young man, I say unto you, arise." And into that mother's arms of love he delivered her son. The scene changes, but the lesson is the same. Here are two sisters, lone women now, weeping for their brother. And though Jesus knew that he was about to restore the dead to life, about to change that sorrow into overflowing joy, when he saw them weeping, his own heart of sympathy overflowed and his eyes were wet with tears. How does God think then of our sorrows? Why, he knoweth our frame. He remembered that we are dust. And though he has provided the immortal life for those who trust in him, and though he said "these light afflictions, which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory," "that our weeping may endure for a night, but joy cometh in the morning," yet is the Divine face turned toward us in sympathy and the Divine heart feels for us. And this puts a new meaning into sorrow itself, that he who hath sent it into our lives, and who knew that it was for our good, and who will grant us the eternal peace and joy of heaven at last, yet in the agony of our present sorrow is a very present help and one who understands our grief. For such was Christ, and he who dwelt among us in the Word, the Revelation of the very nature of God.

What is God's relation to the sinner of earth? Christ bore a double relation to the sinners of his day. There were those upon earth in the time of Christ to whom he never referred save in terms of denunciation and of judgment. Men will have to search far in the literature of invective to find any more scathing indictments than Christ framed against the Scribes and Pharisees, hypocrites. He told them that they were like whited sepulchres, beautiful without, full of dead men's bones within. He laid to their charge all the murders of the ages, for their hatred of himself. He told them that the publicans and harlots would enter into the kingdom of God before them. He challenged them, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" And he was plain enough about that hell, too. He described it as the place where "the worm dieth not and the fire is not quenched." He draws for us the curtain, once, that separates the land of the living from the land of horrors unutterable, and shows us the naked soul in its agony, tormented by the flames and by the pangs of undying remorse. Some ignorant fool was writing, the other day, about the Old Testament doctrine of Hell Fire. The phrase is a coarse one, but the doctrine is not in the Old Testament, unless vaguely and faintly. The one who reveals hell to men, and warns them lest they enter it, is the most merciful and loving and tender-hearted being who ever walked this earth, Jesus Christ.

Therefore, we argue, that as he is the revelation of God's thoughts toward men, God, the Judge of all the world, will do

right; that he will not pardon the unrepenting sinner, but must punish him for his sins.

But would you see the other side of the shield? Here, in the house of Simon the Pharisee, Jesus sits at meat. It had been something of a condescension that he was even invited to the meal, and the usual courtesies toward the guest were omitted—the kiss of welcome, the water for the dusty feet (O, blessed feet, weary and travel-stained for us). And there entered that presence a woman that was a sinner, who, in utter abandon of repentance and love, her heart crying out after the holiness that she saw in him, knelt and washed his feet with her tears and kissed them and wiped them with the hairs of her head. And Jesus said to her, "Thy sins be forgiven thee," and revealed God's attitude toward the repentant sinner.

Nay, there is still more on that side of the shield. God loved, God loved the world. Here was a duty that had scorned the Christ, had despised his yearnings over them, that would soon vomit forth its black mobs to see him die, to shout "Crucify him, Crucify him." And as Jesus leaves that city, and looks back upon it, it is with longing eyes. He yearned over it. Yea, he wept over it, and said, "O, Jerusalem, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not!" And then when that same Jerusalem mob stood at the foot of the cross with jeer and jibe and cruel exultation at his agony, he prayed, saying, "Father, forgive them, they know not what they do."

So we see that great truth, that we must hold on to even though we may not be able to reconcile it with the other side of the shield, namely, that as Jesus Christ wept over rebellious and wicked Jerusalem and prayed for his enemies even on the cross itself, so God looks down upon this lost world, rolling to its appointed fate, and loves this race of sinful men to which we belong, and is not willing that any should perish, but rather that all should turn into him and live.

It is not an impassive Being, this God whom Christ reveals in his own life among men. Like as a father pitieth his children, so the Lord pitieth us. Jesus has made the world to feel that God is a Heavenly Father. In that pearl of all the parables, see God the Father, running forth to meet the prodigal, himself taking away his rags and giving him the best of everything at his command, and saying, "For this my son was dead and is alive again. He was lost and is found."

This, therefore, was the glory that John and the disciples beheld. Some have thought that the reference is here to the Mount of Transfiguration, where once the Divine glory burst through the veil of flesh. But there is deeper meaning here. It was in the daily walk among men, as he went about doing good; it was in the manifestation of Divine sympathy and compassion, for the sick and the suffering, the blind, the lame, the deaf, the leper; it was in his yearning over the lost world, in his patience with ignorance and stupidity and coarseness and unbelief, and his forgiveness of sin, especially sins against himself, that Jesus proved himself to be the very Word of God. He spoke with authority, because he knew what God was. It was in the fact that he preached to the poor; it was in the fact that the publicans and sinners thronged to hear him; that the woman that was a sinner, and woman of Samaria, found in him the hope and the inspiration for a life of purity and peace; it

was in his gracious sympathy with the down-trodden and the oppressed, with the bereaved and desolate of earth, that the glory shone through and could not be hid. For there is no glory like the glory of character. Nay, it was in the hour of temptation and trial, of desertion and betrayal, of bitter agony in Gethsemane, but of unflinching resolve; it was in Pilate's Judgment Hall; it was in the scourging and the buffeting; it was on the cross itself, that he revealed the Divine that was within him, the Divine Being that he was. It was in the perfect life on earth that he revealed the fact of that life with God in the eternal ages and thus his right to reveal God to men.

May we also, beholding, as in a glass, the glory of the Lord, be changed into the same image and from glory to glory—Presbyterian Standard.

Reading Steeped in Prayer.

The reading of the Bible is as necessary as the feeding of an engine with coal, or the imparting of strength to an invalid by food. And this reading must be steeped in the spirit of prayer. You must never let your work for Christ so engross you as to rob you of those quiet hours when he needs you to be alone with him, that he may declare to you his Father's name, and reveal himself, and charge you with the spiritual forces stored up in him. One hour spent in work after prolonged fellowship with Christ, will pay better than twelve hours spent in unbroken toil. Christ cares less for the amount of work done than for its quality. He is more anxious about the worker than the work. Help me to remember this, thou Lord of the harvest; and often may I leave even the whitening fields that in thee I may find rest and strength. And if I seem to tarry, I pray thee send some loving reminder to call me to thy side, as thou didst to Mary by the hand of her sister Martha.—*F. B. Meyer.*

The Fine Art of Living

BY REV. W. C. MARTIN.

I remember an old Negro in New Jersey who had the sunniest disposition I ever knew, a cheerful, hearty soul; and it was no more trouble for him to laugh than it was for a bird to sing. With a wish to draw him out, I used to express dark views of life, and he would respond with "Laws honey, you doan' know how to live."

There are a great many who "doan' know how to live." Life is the finest of the fine arts and can be mastered only with infinite patience and ceaseless applications to its lessons. Many graduates have been receiving diplomas recently, but all their learning is of small value if they have not learned this fine art. If they have not learned, besides classics and languages and mathematics, to be good and to do good, to be happy or content, they are worse off than that old Negro, for he was happy and good, and cheerful and tolerant, and in real sense learned how to live. The very noblest workers on earth often give the world nothing else so great or helpful as themselves. I desire no higher eulogium than one recently passed upon a retired pastor: "What he says is good; what he does is better; what he is is best."

Man is a bundle of habits. His life is almost wholly a following of habit. Habit is second nature. His virtues are habits as surely as his vices. Sobriety becomes a habit and, if he desired, it would be almost as hard to deviate from the wonted course as

it is for the drunkard to go contrary to his. The same is true of habit truthfulness. A man habituated to church attendance finds Sunday a tiresome day without it, even as the individual accustomed to pleasure seeking on that day finds the church service dull. A healthy state of mind and heart, a formation of right habits, is essential to the fine art of living.

But that is merely foundational. Being good is that we may do good. "Let me remember," said one, "that I must do all the good I can to those whom I meet in the journey of life, for I shall not pass this way again."

"Every man," said Marcus Aurelius, "is worth just so much as the things are worth about which he busies himself." So measured many lives are worth little, for there are those who are busier about bonnets and flounces, or novels and entertainments, or cards and dances, than anything else, and often the entire exclusion of the higher and more permanently valuable considerations.

But another important lesson in the learning of this fine art is self-denial. Dr. John Hall used to say that he found it a means of grace to stand before one of the great shop windows in Broadway and thank God for the large number of things in the window that he could do without.

And then, if we have learned well the fine art of living, we shall make our lives steadily more glorious until the heavenly sunset shall crown them. Just before the end came to the well-lived life of Stonewall Jackson, while a smile of ineffable sweetness rested on his pale face, he said quietly, "Let us cross over the river and rest under the shade of the trees." and without pain or struggle, his spirit departed. We should all be able to pass the river of death bravely and tranquilly and leave a trail of glory behind us if we have learned as well as he the fine art of living.—*Herald and Presbyterian.*

The Reviving Flower.

The day closed with heavy showers. The plants in my garden were beaten down before the pelting storm; and I saw one flower, that I had admired for its beauty and loved for its fragrance, exposed to the pitiless storm. The flower fell, shut up its petals, dropped its head, and I saw that all its glory was gone. "I must wait 'till next year," I said, "before I see that beautiful thing again."

But the night passed, and morning came; the sun shone again, and the morning brought strength to the flower. The light looked at it, and the flower looked at the light. There was contact and communion, and power passed into the flower. It held up its head, opened its petals, regained its glory, and scented fairer than before.

I wonder how it took place—this feeble thing coming into contact with the strong thing, and gaining strength! By devout communion and contact a soul gains strength from Christ. I cannot tell how it is, that I should be able to receive into my being a power to do and to bear by this communion; but I know that it is a fact. Is there a peril from riches or from trial which you are afraid will endanger your Christian consistency? Seek this communion and you will receive strength and be able to conquer the peril.—*Charles Vine.*

We are persuaded that there is no book by the perusal of which the mind is so strengthened and so much enlarged as it is by the perusal of the Bible.—*Dr. McVilvie*

The Quiet Hour.

The Widows Oil Increased

S. S. Lesson, 2 Kings 4: 1-7. October 9, 1904

GOLDEN TEXT.—Trust in the Lord, and do good; so shall thou dwell in the land, and verily thou shalt be fed.—Ps. 37: 3.

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

There was a certain woman . . . unto Elisha, v. 1. How soon a position of prominence brings heavy burdens upon the one that occupies it! We are apt to envy those who hold high place and great power, and to think their lives must be overflowing with happiness. But we forget that these leaders have to carry only the golden crown of distinction, but that many burdens are laid upon them of which the looker-on is quite ignorant. When Elisha was plowing in his father's field, all he had to concern himself with was to see that the plowing was well done, but when he was the profit of the Lord, then many of whom this one woman is an instance, came to him for his help.

Thou knowest that thy servant did fear the Lord, v. 1. Here is the old puzzle. This man had been a genuine servant of Jehovah, and yet his wife was left in poverty, and his two sons were sold as bondmen.

Need we wonder that the women called on God's prophet to settle in some way this problem that was too great for her poor mind? And she could not consider it with a philosopher's coolness, for the distress was at the very door. The same problem comes up again and again in the experience of God's servants. Nor can we assert that invariably there is deliverance in this life although oftentimes there is. But we do believe that when we look back upon the way we have traversed from the shore of eternity, we shall see that God never did forget.

Not anything . . . save a pot of oil, v. 2. "Man's extremity is God's opportunity." There is a truth of larger meaning than we are apt to think. It was the fact that she had come to the last provision that drove her to the prophet of God for help, and it is when we feel that our own provision and devices have failed us, that we call upon God.

"Hard luck is, in truth, good luck, if it turns our faces Godward.

Go, borrow thee vessels . . . of all thy neighbors, v. 3. The commands of God are never intended to mock us. Every one of them is full of blessed meaning, which unfolds itself to the obedient heart. To the soul wrapped up in sense, what He bids may appear as useless as the gathering of empty vessels,—how they seemed only to emphasize the widow's need!—but once we have heard the voice of God, we can go forward sure that he has some rich blessing in store for us.

There is no! a vessel more, v. 6. The woman's willingness and God's how wonderfully they met! But God's exceeded; and exceeded just because the woman's faith had made her so ready to receive. We honor God more than we expect great things from him; and never is His delight greater than in doing for us "exceeding abundantly above all we ask or think." It is the every-day wonder of the child paying homage by loving trust, and the parents glowing with the delight of caring for the child's needs.

And the oil stayed, v. 6. God gives us what we need and then leaves it to us to make use

of what he has provided. There is no gift of God that is meant to take the place of what we our selves can do. This is true in regard to all our necessities. He bestows the material which we cannot frame, but we must ourselves make use of it. Throughout the ages He stored fuel in the bowels of the earth, and the man must toilfully give himself to mining it. He must make the great forest trees to grow, but only as the result of hard labor can man use them so that they will warm him.

Then she came and told the man of God, v. 7. It is a good thing if we are driven to God by our own needs. For better it is if we are drawn into His presence by our gratitude for His countless mercies. Our prayers should not be all petition; thanksgiving should have a large place in them. And the truly grateful heart will not be content with words. It will seek expression in using the gifts of God in such a way as to please Him, who is the great Giver of them all.

Elisha and the Sunshine

S. S. LESSON October 16, 1904.

GOLDEN TEXT.—The gift of God is eternal life through Jesus Christ our Lord.—Rom 6: 23

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

So she went and came unto the man of God, v. 25. Not more readily do the steel filings seek the magnet, than does the soul that knows God turn to Him in time of sorrow and distress. But we must have found the road to Him in days of quietness and peace. Else our very sorrows will blind our eyes and prevent us from seeing the way clearly. It is only well-trodden paths into which we turn when a great grief has come into our lives.

Is it well with thee? v. 26. This is the common greeting. We say to our friend when we meet him, "Are you well? How much of our happiness or misery is wrapped up in the good or ill health of a few people in the world! If our cherished ones are well, then there are few things besides that can happen which will altogether overwhelm us. How thankful we should be when there is no sickness upon any of our loved ones!

She caught him by the feet, v. 27. There is nothing to be ashamed of in earnestness. And we should be specially in earnest about the welfare of those linked to us by the ties of kindred: Our earnestness, if it be real, will find expression in efforts and prayer for their good. It may bring upon us sometimes the ridicule of the thoughtless and light-headed. This we can well afford to endure if we only reach the end for which we strive.

If thou meet any man, salute him not, v. 29. Not in its letter but in spirit, we do well to heed this command. True it is, that we owe each other the little kindness and courtesies of life. But these must not be suffered to distract us from our pressing duties, or prevent our giving to these our full attention and energy. Each moment brings to the worker some one task, and to this his whole strength and power and time is to be given, without thought of anything else. It is only thus that we can do our best work.

And the mother of the child said . . . I will not leave thee, v. 80. It is remarkable how many there are who learn to trust in God

through some human person. Very often it is through trust in some friend that we draw near to God Himself. Many a student in Edinburgh was drawn to God by what he saw in that rare soul, Henry Drummond. What nobler ambition can there be for any of us, than to possess and use such a power for the good of others! It is then that we stand nearest to that lofty level upon which the Man of Nazareth moves, who is the great Mediator, through which we draw near to the holiest of all.

He . . . shut the door upon them twain, v. 33. Upon himself and the dead child. When the door opens, there will still be a dead child—so says everyone but one woman, who has eyes to see marvellously, even through her tears. It is a reversal of the old saying, "seeing is believing." Believing here, is seeing, and faith's sight is never at fault, as, in this case, we discover.

"The door is shut, but God is there. The living God who answers prayer: What will the answer be?"

A glorious answer comes ere long,
A prayer is quenched in endless song: ♪
"Where, death, thy victory?"

He . . . prayed unto the Lord, v. 33. The greatest of all deeds are wrought by those who thus absolutely and confidently cast themselves upon the divine strength. This is just as true to-day as ever it was. Such faith nerves men to the highest exercise of their power, and the thing that would otherwise seem impossible is accomplished. Such prayer is an outrage to the whole nature to God, and is never left unanswered.

And the child opened his eyes, v. 35. How unworthy of the great gifts of life and sight the child would have been, had he eyed them to walk in the ways of sin! In no way less to blame are we, whose life and powers God has given and preserves, if we do not yield them to His service. Common gratitude should keep us in the path of obedience.

And . . . he said . . . take up thy son, v. 37. With her son before her eyes, this woman could never doubt God's power over death. We have a more convincing proof. For Jesus came forth from the grave never more to taste death, and as the living Saviour, is showing His power every day in the world. How firm a confidence should be ours.

She . . . took up her son, and went out, v. 37. A lesson that should not be overlooked is that the blessing of a son given to her and restored, when he had come under the power of death, was the result of her own kindness of heart and readiness to provide for the comfort of the prophet of God. Good deeds are not always rewarded in the same fashion, but we may say that no good deed is done without some profit coming to the doer of it, and there is no better work to be engaged in than the blessing of others. Not he who gets but he who gives is happiest.

Christ and Immortality

BY HENRY A. LAVELLY.

Christ hath "abolished death" in just this way, by bringing to light—or rather as the original suggests in shedding light upon—"life and immortality." I love to think of the figure as that of a diaphanous veil, through which the light shines to us as it is poured upon the things behind the veil otherwise unseen.

Always and everywhere men have believed in another life, but Christ hath illuminated life and immortality. He has made them as certain as the existence of people whom we see moving in a lighted room, though we are yet outside and look through the window

shade. We cannot see all they do—there are many particulars of the life to come we could not appreciate now even if we knew them. There are some conditions of existence radically different from some conditions here, and therefore cannot know all. Who can explain to a grub its future life as a butterfly?

But other conditions of life are essentially the same everywhere. A true and soul-friendship—a true home partnership can never be dissolved. When freed from the conditions which separate and isolate us now, we shall find each other there. Moses and Elias found Christ at once when he "appeared in glory" on the mount. Let us rest in this and live worthy of those "witnesses" in the "cloud of witnesses to whom our soul's memories must forever cling.

Gabriel Max, Preacher.

Prominent among the great pictures, loaned to the recent Dominion Exhibition, was the noted painting by Gabriel Max, of "The Raising of Jairus' Daughter." The artist's conception of the scene was intensely realistic, while at the same time his treatment of it was most delicate and reverent. The body of the young girl lay upon a couch, the head and shoulders slightly raised, the sweet, pallid face, with the damp hair loosely swept back from the forehead, inclined to the spectator, while the shroud, partially unwound, revealed the slender arms lying flaccid and cold at the sides. On the edge of a couch, partially in the shadow, and half-turned from the spectator, Jesus was seated, with eyes fixed upon the face of the maiden, and holding one of her relaxed and waxen hands in his own warm clasp. There was a pathos in the figure of the dead girl that appealed at once and irresistibly to the beholder. It was all so sad and pitiful and tragic—the cutting short of that fair young life. You thought of the heart break in that home, of the mother's anguish, of the agony and distress of the whole bereaved family, of the awful shock and shattering to a thousand hopes and desires and fond affections. The innocent, upturned face, the thin, bare, girlish arms lying so limp and lifeless, touched you to the quick. You felt, as you had often felt in facing the doings of death, its hardness and cruelty. But when you turned to the other figure, so quiet, so majestically tender, so mutely sympathetic, so gracious in its simple humanity, so great in its self-conscious divinity, you were impressed at once with a feeling of relief and exaltation. As you watched, you could see the miracle, as it were, in progress. The eyelids of the dead girl were already tremulously opening, and the first faint pulses of renewed life were already beginning to beat beneath that deadly pallor. Almost you could hear the "Talitha Cumi," as it summoned the departed spirit back to its fair, frail tenement of clay. And your first feeling of pity and sorrow gave place to an awe and affectionate appreciation of the love and power of Christ. Your gaze lingered upon him, the outline of his figure, the pose of his head, the pity and tenderness and strength so plainly written in his face. He was there before you, the Christ of Nazareth and Capernaum, the Prophet of Galilee, the Teacher sent by God, the Master whom Jairus had pleaded with to heal his daughter's disease, and who had come to restore her even from death to her parents' arms.

By the wise arrangements of the Exhibition Committee, the picture practically occupied a room to itself. It was in deep

shadow, save where, festooned and canopied deep in crimson, the subdued light fell upon it, and brought it out in strong relief. And into and through that room the thousands of visitors passed, hushing their miscellaneous chatter at the very entrance, and pausing in awed silence before it, or in quiet whispers pointing out its details one to the other as they lingered long before it, and then, with many a backward look, and with faces wonderfully softened and elevated in expression, passed out of the building.

We have seldom seen a more impressive instance of the power of genius in art applied to the highest purposes, to reach and impress the masses. Hundreds of thousands of people in those two weeks of the Toronto Exhibition passed before that great picture and stood in rapt and reverent admiration a minute or two beside it. To every one of them it silently, but with tremendous cogency and eloquence, preached the Gospel. It brought those men and women and children from a rush and whirl and excitement of the Exhibition atmosphere straight into the very presence of Jesus Christ. They saw him. They almost heard him. They felt his presence and his power and love at work for suffering humanity. The Man at that bedside, the Man with that dead hand in his, the Man with that benignant countenance turned in sympathy and pity and might of succor upon the dead girl before him, was Jesus, the Son of God, the Saviour of sinning, sorrowing men to all time, the same yesterday, to-day, and for ever. And hearts were thrilled, and tears came all unbidden, as the people stood in the very presence of the scene portrayed. And they went away the better for the picture sermon, not to forget it, as sermons are forgotten, but to carry it away with them, fixed as truly great pictures always fix themselves indelibly upon the memory.

For ourselves, as we stood beside the picture, and yielded to its subtle and gracious influence, and as we watched other people moved, as we were moved, to high and holy thoughts under its inspiration, we thanked God for Gabriel Max, the painter, who to us and to them, and doubtless to many, many thousands more, was Gabriel Max, the preacher. And thanked God that amid the hosts of artists who in these days make art the handmaiden of the world, the flesh and the devil, there are found men of true genius and noble ideal who consecrate it to higher service of God and man.

October 16. My Personal Influence.

Some Bible Hints.

John the Baptist did a noble work, but the greatest of his deeds was in turning his followers away from himself to Christ.

Whatever added to the character of John the Baptist, added to the force of his testimony for Christ.

No one who bids men behold himself can cry as John did, "Behold the Lamb of God."

It was more effective for John to say, "Behold the Lamb of God!" than even for Christ to say it.

Suggestive Thoughts.

The only influence you have is personal influence. Apart from your character you are nothing.

Influence is what first flows in upon our souls from God, and then flows out to men. "Personal" means to "speak through," and refers to the masks and mouth-pieces through which all ancient actors spoke.

Your personality is that through which

alone your character and soul speaks to men.

No one will be afraid to speak for Christ if he only remembers that Christ is speaking through him.

A Few Illustrations.

Henry Clay Trumbull, the second editor of *The Sunday-School Times*, declares that he knows of no person brought to Christ by all his sermons, editorials, and books, but of many brought to Christ by his personal conversations.

What a painting of a hand-clasp is to the reality, that a book or sermon is to a personal invitation to Christ!

Doubtless there are in the depths of the earth many diamonds larger than the Koh-i-noor, but would you envy those hidden gems? Let your light shine before men.

The trumpeter sounds his bugle, but not to draw attention to his fine playing; it is to order a change.

To Think About.

Is there any person whom I have led to Christ?

Am I cheating myself with any excuse for failing to speak for Christ?

Am I cherishing any sin which negatives my personal influence?

A Cluster of Quotations.

The common deeds of the common day. Are ringing in the far away.—*Barton*.

Our work may seem but a discord,

Though we do the best we can;

But others will hear the music,

If we carry out Gods plan.—*Kenny*

There is a nerve in man that runs out to every room and realm in the universe.—*Hillis*.

He who has no voice in the valley, will have none in the council.—*Spanish proverb*.

Silent in the Meeting

You took no part in the last Christian Endeavor prayer meeting. You often take no part. Perhaps for some of the following reasons.

1. Because you had not prepared. (But you should have prepared.)

2. Because someone else said what you intended to say. (Try it again; a point worth making is worth emphasizing by repetition.)

3. Because you are afraid. (Afraid of what? Of Tom Jones? Of Lucy Green? Take the society thus, one by one?)

4. Because you stammer so, and cannot express yourself well. (These stammering sentences make the best testimonies, because they show a consecration that costs something.)

5. Because you did not see any chance to get a word in. (Were you looking eagerly for it?)

Is there anything heroic about these excuses? Do you think they would please Christ? Every Christian is called to witness for Him. Are you running away from the witness stand?

Daily Readings.

M., Oct 10.	Hannah's influence. 1 Sam: 1:21-28.
T., Oct 11.	Daniel's influence. Dan. 2:46-49.
W., Oct 12.	Nehemiah's influence. Neh. 5:8-13.
T., Oct 13.	Esther's influence. Esther 5:1-3.
F., Oct 14.	Stephen's influence. Acts 22:19, 20.
S., Oct 15.	The town clerk's influence. Acts 18:35-41.
Sun., Oct.	Topic—The power of personal influence. John 1:36-39.

The Dominion Presbyterian

IS PUBLISHED AT

OTTAWA, - CANADA.

—AND AT—
Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50
Six months 75
CLUBS of Five, at sametime..... 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mis- take on label.

Paper is continued until an order is sent for dis- continuance, and with it, payment of arrearages.

When the address of your paper is to be changed send the old as well as new address.

Sample copies sent upon application.
Send all remittances by check, money order or reg- istered letter, made payable to THE DOMINION PRES- BYTERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 1 1/4 inches to the column Letters should be addressed:

THE DOMINION PRESBYTERIAN.

P.O. Drawer 1070, Ottawa

J. BLACKETT ROBINSON, Manager and Editor
75 Frank St. West

Ottawa, Wednesday, Oct. 5 1904.

The churches will have plenty of work to do to keep up with the coming develop- ment of Canada's North West. The new transcontinental line, the Grunk Trunk Pacific, will open a territory of extent and richness almost beyond calculation. Cities, towns, churches, schools, and post offices, will within ten or twenty years, dot the whole length of the new line. But moral and material progress should go hand in hand.

Canada now bulks large not only in British eyes but also in the view of the United States. This is shown by the fact that the Democratic party platform includes a plank favoring reciprocity with Canada; while the Republican speakers claim to be also favorable to reciprocal trade relations. Canada is getting "discovered" at a great rate! It is all a good advertisement for the Dominion.

The Postal Department of Canada, pre- sided over by Sir William Mulock, cer- tainly makes a good showing. It shows a surplus for the last recorded year of over \$300,000. The number of letters carried was in 1904 more than double the number carried in 1896, while the aggre- gate of money remitted showed an in- crease of a hundred and fifty per cent.

One of the most remarkable trips in connection with the exploitation of the world's fair was completed when Rev. S. P. Verner, the Presbyterian missionary, who brought eight pignies out of the African jungles, arrived at St. Louis. His journey included 26,000 miles, 800 miles of which were traversed on foot through the wilds and deserts of central Africa, and lasted eight months. He contracted a tropical fever, from the effects of which he was afterwards ill in New Orleans for several weeks. Mr. Verner's staying qualities would do credit to a Japanese soldier.

THE DOMINION PRESBYTERIAN

DISCUSSION ON CHURCH UNION.

The recent Knox College Alumni confer- ence at Toronto took a hand in the discussion of church union. As might have been expected, there was consider- able diversity of opinion; Rev. Dr. Gregg and Rev. Dr. McLaren taking a negative position, while Principal Caven argued affirmatively. The latter said in part: "If a basis can be found for the proposed union of the Methodist, Congre- gational and Presbyterian Churches it is most desirable to unite. When we were approached by the Methodist Church on the question it was felt that, especially in regard to our western country, it would enable us to economize and do larger things. I am sure that union of the Churches would remove friction, and some of the evils of division. There is nowhere a hint in the New Testament that it would be a legitimate thing for the Church to exist under various commun- ions and forms. I do not advocate a great body, such as the Roman Catholic Church, but where there are a number of Churches on the same ground as at present there could well be a union.

"It is no answer," continued Principal Caven, "to say that if you have spiritual unity that is all that is required. Why should spiritual unity not work it- self out into a visible unity? I am not saying that it is the duty of all to work to that end, but if with proper regard to effi- ciency and work to the Church unions have wrought well, and done good both in Scotland and in Canada, and I believe that the present dark cloud over the great union of 1000 will result in a more complete unity than existed.

"One of the arguments against Church union is that in view of the present di- vided state of theology, and the variety of sentiment and culture in the Churches, it is better to have organizations suited to the conditions. But if there were something essentially different in human nature, why did not our Lord provide for it? It is true that if you organize people of like qualities in three generations you will find anew all varieties of temperament. Presbyterians are not all logicians and metaphysicians, nor are Methodists all emotional beings. I am not a broad churchman, but I must maintain that the Church established by our Lord is to include every variety of mind and cul- ture. The Church is one body, and must persevere its unity without intellectual cast or variety.

"It is sometimes claimed that the Church is one body, but the demonia- tions are the cavalry, artillery and in- fantry division of the army. Now, that is a poor fallacy, and unworthy of being used by any intelligent man. What sort of an army would that be where the artillery fire into the infantry? The di- visions of the work into home and for- eign service are the only proper ones.

"It is urged by some that the Presby- terian Church should stick to its ground, which it has cultivated so well, to con- tinue to teach the sovereignty of God,

and let the Methodists teach man's re- sponsibility and freedom. But that also is a miserable fallacy. No Church is worthy to be called a church that does not seek for the whole of God. We should stand for the freedom of man as well as the Methodists. I have sometimes thought that a much shorter statement could be made of the Calvinistic system than is done in the Westminster Con- fession. It may become the duty of the Church to take that step.

"Church polity would not be an in- superable barrier, as is sometimes sup- posed. But there was no insuperable difficulty with the Methodist Church, for it was essentially Presbyterian, and the Congregationalists had shown a will- ingness to draw near.

"There are three conditions which I consider it imperative to secure before supporting Church union. First, that the truth of God shall not suffer in any doctrinal basis to be drawn up. We must hold in the truth of God so far as it bears on the life and service of the Church. Second, a constitution must be framed which shall not impair the Church's capacity for work. Third, even with those two conditions there must be a generation. With these conditions ful- filled the union would be worthy of sup- port."

One of the most interesting religious events of the month has been the passing of a law by the Spanish Courts for the better observance of Sunday. The most impor- tant regulation is that bull-fights will no longer be permitted on Sundays, save on extraor- dinary occasions. As every Spanish traveller is aware, Sunday has hitherto been the favour- ite day for these exhibitions, and high festi- val seasons have been marked by excep- tional slaughter. The law also provides that all Sunday work must be over by eleven o'clock in the morning.

The Only Irish member of the Bench of Bishops of the Church of England, and the most eloquent living preacher of that great national church, is to visit this country soon. We refer to the Right Rev. William Boyd Carpenter, Lord Bishop of Ripon. He is a well-known author on religious themes and has written a few hymns that have entered into the hymnology of the church and of its missionary societies. His chief reputation is for eloquence. He is often asked to preach in Westminster Abby, and a throng listens and is entranced whenever he does so. He has a fine tenor voice that fills the abbey and enables him to be heard in its varied aisles and transepts. He is to address the peace congress and the Episcopal con- vention in Boston this month. His reputa- tion as a preacher is more than national, and many will be glad to hear him in Great Bri- tain. Both the Archbishop of Canterbury and the Bishop of Ripon are peace advocates of a pronounced type. The archbishop has said that a war between Great Britain and the United States would be the greatest cal- amity that could befall the world.

Ministers' Widows and Orphans' Fund.

Dear Sir,

The date fixed by the General Assembly for the annual collection on behalf of the Ministers' Widows' and Orphans' Fund is Sabbath, October 16th. As you are aware, the object of this fund is to provide a small annuity for the widows and children of ministers of the church. At present there are 127 widows and 66 orphans upon the fund. The annuity to a widow without children is \$150. Notwithstanding the greatly increased expence of living recent years, the committee has been unable to increase the scale of annuity and it continues now as it has been all along. Many of the present annuitants are dependent for their support largely upon what they receive from the fund. There are the widows of ministers who labored in the early years of the countries history, when the fund was instituted. The church then entered into an agreement with its ministers, promising that it would see to the partial support of their widows on condition that they themselves contributed an annual fixed rate toward the fund. It is therefore, incumbent upon the church to carry out this agreement. While many of the best people in our congregation regard it as a privilege to aid in providing a maintenance for these aged servants of Christ, who cheerfully shared the privations of their husbands in the early years of the country, there are, it is to be regretted, quite a few congregations, who have omitted to forward a contribution.

It is sometimes urged by ministers that from a sense of delicacy they hesitate to bring before their people the claims of the Scheme. It is believed, however, that our people are prepared to give generous support to the funds, and we are sure every minister, in pleading its claim, may rely upon the hearty co-operation of the intelligent office-bearers and members of his congregation.

The expenditure has greatly increased in the last ten years, because of the large number of deaths in the ministry. The amount required this year over and above ministers' rates and interest from investments, is \$15,000. Although this is, comparatively speaking, a small sum, yet it is about double what was received from congregations last year, after deducting special contributions. It is a matter of regret that in many of our larger congregations this fund does not receive its proper due proportion of the money collected for the schemes of the church.

In the name of the Committee we ask the support and co-operation of every minister of the church. When directing attention from time to time to the missionary work being carried on, we venture to ask that the claims of this important fund be not overlooked. We realize that the result of this appeal is largely in the hands of our ministers and we believe that it is only necessary to make known

the necessities of the fund to insure large-hearted support.

We desire to remind those connected with the fund that the annual rates of ministers are payable on or before the 1st of November. As the annuities for the current half year are due in October it is hoped that there may be a prompt response to this appeal. Contributions, as well as ministers' rates, should be sent to Rev. Dr. Warden, Toronto.

On behalf of the Committee,
JOSEPH HENDERSON, CONVENER.
ALEX. WARDEN, SECRETARY.
Presbyterian Church Offices, Toronto,
29th September, 1904.

A PAINFUL CHAPTER IN HISTORY.

There is hardly a more distressing chapter in modern history than the story of the court of Rome during the reign of Pope Alexander VI. That court was then brilliant in a high degree. Art and literature and science were encouraged. Gaiety, luxury, the pomps and vanities of the world, dominated wonderfully. Pleasure seeking was the order of the day. The Pope himself was handsome in person, winning in manner, graceful, attractive, a capital converser. He was exceedingly eager to establish a powerful kingdom for his son, Caesar. For a long time all his plans seemed to prosper greatly and he wielded much influence not only in Italy but in Spain, France and Austria. A distinguished German Historian has published a Life of Lucretia Borgia which reminds us of all this. It is fair towards her and her father. It does not countenance one of the worst accusations often made against him and her. The historian finds no proof of the foul charge to which we refer, and from the character of Lucretia he is led to disbelieve it. The historian does not seek to hide any of the Pope's transgressions, but he is careful not to exaggerate. The tragedy of the situation was that this man who claimed to be the Vicar of Christ and who was acknowledged as such, was living gaily and notoriously in the grossest immorality. He had a large family for whom he secured princely alliances. His daughter's first husband was divorced from her in order that she might marry a more eligible man; and that poor man was assassinated at the Vatican in order that the wife—the Pope's daughter—might make a more advantageous marriage. The incidents which darkened the Pope's career was extremely disgraceful, but he still continued to pose as the successor of St. Peter, and the Vicar of Jesus Christ. A less repulsive sight would be the revels of blood and tears in the French revolution less repulsive, less horrible. There were persons of influence who complained and protested, but all in vain. Happily such a man could not in these better days be elected to the papal chair—Presbyterian Witness.

Every thoughtful student and observer of current events and tendencies throughout the civilized world must have been impressed with the remarkable upgrowth in recent years of a public sentiment favorable to more rational methods of settling international disputes than the

bloody arbitrament of the sword. This progress of the doctrines of peace has had its practical and substantial outcome in the establishment of the great peace tribunal at The Hague, the conclusion of eight or more arbitration treaties between different European nations, and the promise now of a still greater achievement in the interest of world peace is the convening at Boston this month of a world's advisory congress. For the education of public sentiment, of which this growth and manifestation of peace doctrine are a partial result, credit is due to no man in the United States more than to Dr. Benjamin F. Trueblood, who, as secretary of the American Peace Society, with headquarters in Boston, has been engaged for many years in carrying on a vigorous and effective propaganda in the interests of world-wide concord. Dr. Trueblood is a Quaker and formerly was president of one of the leading colleges of that peace-loving brotherhood. He has been one of the leading spirits in all the annual conferences on international arbitration held at Lake Mohonk, and makes friends everywhere for the cause to which his life is devoted by his winning personality, tactful bearing, and eloquent and persuasive tongue.

Literary Notes.

The English press has been lavish of its comment on Mr. Balfour's address before the British Association, and it has been amusing to notice how closely criticism and praise have followed the lines of political sympathy. The address is reprinted in *The Living Age* for Oct. 1. It is entitled "Some Reflections suggested by the New 'Theory of Matter'" and deals with philosophical as well as scientific questions.

A group of striking articles on Far-Eastern questions appears in current numbers of *The Living Age*. Sept. 24 contains "A Peep into a Japanese Prison," showing how thoroughly up-to-date is Japan's treatment of her criminals; sketches of "The War in the Far East," which form so notable a feature of *Blackwood's Magazine*; and in Oct 8 may be found a comprehensive review called "The Japanese in Formosa," by Captain Sir John Keane, also reprinted from *Blackwood's*.

The September *Blackwood's* (Leonard Scott Publication Company, New York) is rich with good things, from the opening epistle written in the form of verse "from Alexander Cargill, Elder of the Remnant in the Vale of Wae, to the Rev. Murdo Mucklethraw, Minister of the aforesaid Kirk, and the great Case recently argued in the House of Lords" down to the articles at the end of the magazine discussing questions of the day. Perhaps the most interesting reading to the average person would be some African sketches by Percival Gibbon, and a story called "On the Beach" by Ernest Dawson who has for some time past been delighting readers of *Blackwood's* with his stories of life in Australia. A long poem by Alfred Noyes, "The Dwarf's Tragedy," is original and contains some very good poetry.

The Inglenook.

Sarah 'Lizbeth's Bond.

BY KATE W. HAMILTON.

The battered teakettle was pushed forward on the rusty stove, a foot in a shoe was ripped and partly unlaced banged the oven door shut, and preparations for supper seemed to come to a standstill. Mrs. Nevins pushed back a stray wisp of hair, surveyed her disordered kitchen, and addressed the eldest of the half dozen children that occupied it: "Sarah 'Lizbeth, you run up to Miss Brown's an' borry a drawn' of tea."

"Borry it, mother?" repeated Sarah 'Lizbeth, with a note of surpris in her voice. "Of course, child; how else would we get it?" answered the mother fretfully. "We ain't got none, nor no money to buy with. Here, take this cup an' run along."

Sarah 'Lizbeth pulled a faded and dejected-looking sunbonnet over her face, and trudged up the road still wondering. There had been so many vicissitudes in her short life that it scarcely seemed as if she ought to be surprised at anything; but this step-mother's reign was comparatively new, and newer to Sarah 'Lizbeth than to the other children, because she lived with her grandmother most of the two years since her father's death.

"I don't see how we're going to buy tea to pay it back," she confided to the golden-rood by the roadside as she looked into the empty cup.

It was not empty on her return, and if Mrs. Brown shared the young borrower's doubt, she said nothing. The next morning she was sent to borrow sugar from another neighbour, and went quite as a matter of course. Then Susie borrowed a few potatoes somewhere for dinner, and even small Maria borrowed molasses—a scanty and somewhat grudgingly bestowed supper—for the family mush. But George Henry, a little later in the week, returned from a fruitless quest with the information that "Mis' Bacon said she had no flour to spare, and she said it real cross, too."

Sarah 'Lizbeth began a cautious investigation.

"Do you ever take back the things you borrow?" she asked of Maria.

"No; mebbly Susie takes 'em," answered the child. That sounded comforting, but the older sister did not rest upon it too hopefully. Susie was equally vague when questioned, and George Henry said he didn't know. Evidently, the matter did not trouble any one but Sarah 'Lizbeth. Her own turn came again very speedily.

"Run up to Mis' Brown an' borrow a couple of eggs—three, if she's got 'em," commanded Mrs. Nevins hurriedly.

Sarah 'Lizbeth looked distressed, then took her courage in her hands.

"Mother," she ventured "have we paid her that tea we got the other day?"

"No; I ain't had none to pay with an' all you got is 'bout used up, too; an' then I don't know what we'll do," complained Mrs. Nevins. "I always pay when I can, an' when I can't, I can't an' no more can anybody. But that's nothing to do with the eggs. Are you goin' to mind me, Sarah 'Lizbeth, or ain't you?"

So Sarah 'Lizbeth went dutifully on her way without more ado, but the young face under the sunbonnet was very thoughtful.

The feet in the shabby shoes pursued their way slowly, while their owner pondered ways and means. It was a timid voice that finally made known its errand in the neighbor's kitchen, a bright tidy room, very unlike the one at home.

"Mother says could you please let her have two eggs, or three? And Mis' Brown could I—would you—might I come over and wash dishes, or take care of the baby, or something to-morrow to pay for that drawn' of tea we had?"

"What's that, child?" Mrs. Brown, who had brought the eggs with a peculiar smile of resignation, suddenly became interested. "What's that Sarah 'Lizbeth?"

"If you'd just let me pay it back in work, I'd—I'd rather do it that way," pleaded Sarah 'Lizbeth, her honest eyes uplifted now, and her plain face eager.

"Oh, the tea didn't amount to much." The neighbor's kindly face flushed as she remembered her thought a minute before. "But if you can help—and I don't see why you can't—I'd be glad enough to have you. To-morrow is baking day. Yes, come over in the morning."

Sarah 'Lizbeth went home with a face so much brighter than that which she had taken away, that her mother felt justified in her oft-repeated opinion that children were "queer." The queerness was still more apparent when the girl went cheerily away to her self-imposed task the next day.

No one ever new what a pleasure and inspiration that forenoon in a comfortable, well-ordered home was to Sarah 'Lizbeth. Her grandmother's little home, plain though it was had been well managed. But at that time the little girl had supposed neatness and good order to be the law of the universe and had paid small heed to it. Now, her observant eye took note of everything in the cozy house.

Baby Brown liked his new nurse, and long before the morning was over his mother shared heartily in his opinion.

"You're good help, and I'd like to have you come often when there's extra work or I'm needing somebody," she said, bestowing a dime and a half dozen cookies.

Sarah 'Lizbeth looked at the offered compensation with mingled longing and astonishment.

"That tea, Mis' Brown; you've forgot the tea," she stammered, "and the eggs—I'd like to work them out, too, if you don't mind."

"Why, you have," declared Mrs. Brown, with cheering positiveness. "I haven't paid you a cent too much for what you've done."

So Sarah 'Lizbeth carried her treasures home, and met another problem as soon as she had crossed the threshold. Her mother was absent, and Tommy was munching the large red apple and holding fast to another of the same tempting dimensions.

"O Tommy! Where did you get 'em?" demanded the sister, with thoroughly childish appreciation in her eyes.

"You may have one," said Tommy generously. "I got 'em down at the store. I just went in and asked Mr. Brady—I know him real well—if he'd trust me for a couple of apples, and he said he reckoned he'd have to, seen' 'twas me," explained Tommy, with a lofty and business like air. "Well, what makes you look like that?"

he asked for there was consternation in Sarah 'Lizbeth's face.

"When are you going to pay for 'em?" she questioned in reply.

"I don't know; some time or 'nother," said Tommy not quite so easily, for Sarah 'Lizbeth's gaze was disquieting.

"Well, it's going to be right now," declared Sarah 'Lizbeth. "Don't touch that other apple. We'll give it back to Mr. Brady, and pay him for this one. Getting things from other folks when you never mean to pay for 'em is just like stealing, Tommy Nevins; it's worse'n begging."

"Mother gits trusted," complained Tommy sulkily, as he allowed himself to be dragged along.

"She pays when her pension money comes—far as it'll reach." Sarah 'Lizbeth uttered the last words hesitatingly, for she was beginning to understand that the pittance never did enirely "reach."

"Want to pay right away, eh? Well, that comes pretty near to being a cash customer," said Mr. Bradley, taking in the situation with twinkling eyes as the two children stood before him. "Let's see. Apples are cheap this year, so I reckon they'd be about three for a penny. You take one more apple and give me a cent, and that'll fix it."

He looked after them and laughed as they went away. "That's the little girl that's lately come here. Plucky little piece! Shouldn't wonder if she reform'd the tribe."

That, indeed, was the task Sarah 'Lizbeth had undertaken, though in her childish simplicity she did not call it by that name, nor realize its proportions. She often went to Mrs. Brown's and here and there among the neighbor's doing whatever she found to do, finding more and more as her reputation for being helpful and "handy" steadily increased and contributing freely to the family support all that she earned.

Mrs. Nevins made no objections. From the evening when the nine cents were laid beside her plate, and the fresh cookies added to the supper table, she even approved in her languid fashion.

The borrowing, Sarah 'Lizbeth could not at once stop; that was beyond her province, but she kept a watchful eye upon it all. When Tommy was sent for "a little flour," he was waylaid with secret instructions to ask if he might not carry water or rake the yard in payment, and when Sussie asked the loan of a bar of soap she gravely added the inducement that Sarah 'Lizbeth would "tend to its being paid."

"Sarah 'Lizbeth's on the bond," came to be a village saying in regard to favors bestowed upon the Nevins. But under the jesting words lay a sincere and growing respect for the sturdy, honest, little maiden who was slowly impressing her creed and her example upon the whole family. Sometimes it fretted the mother, as it interfered with the easy shiftlessness of old ways.

But when George Henry, stirred to emulation, came home one evening with a silver quarter which he had earned by digging potatoes, the mother regarded him thoughtfully.

"If all children'd take to doin' that way we could live like other folks after a while," she remarked as if a new idea had just occurred to her. "Dear knows, I'd like to slick up and be somebody!"

It was slow progress, and Sarah 'Lizbeth did not see as clearly as did others the extent of her work. She only persisted in it doggedly, taking more and more responsibility upon her young shoulders.

"I've got a place in Mr. Brady's stor for all vacation," announced George Henry

proudly, two or three years later. "He says Sarah 'Lizbeth's brother ought to be good for something."

Sarah 'Lizbeth's plain face beamed. It was freckled and burned by sun and wind, the light hair was drawn back plainly from it, the shoulders were more stooped than their years would have warranted, and the hands, busied with an apron for little Maria, were rough and red. But no one had need to pity her; she was a picture of content that day. Tommy, Sussie, and Maria, had been comfortably dressed and kept in school all the year. In her eyes they were becoming models of learning as they were certainly growing more helpful and useful every day. The home had changed its character in many ways, and now George Henry had a "place."

"My! ain't we lucky!" said Mrs. Nevins.—S. S. Visited.

The Moon Train.

A train comes nightly from the east
Across the curving sky.
Its headlight is the big round moon,
Its smoke the clouds close by.
Those clouds of smoke conceal the train
I long to have appear;
I watch the brilliant, brilliant light
That makes the path so clear,
The little sparks of stars fly out
Along the moon train's way;
I'd like to hear the engine puff
And some bright night I may,
I'd like to see the passengers;
Perhaps a boy like me
Rides on the train to China, now,
But, oh! I can not see
The splendid headlight blinds my eyes,
The train seems but to creep;
And long before it reaches here,
In bed I'm fast asleep.

Exchange.

The Wolfe Boy of Bulandshahr.

Was there ever a real Mogwil? Every boy and girl who has read the *Jungle Book* has often wondered that, and now Miss Cornelia Sorabji, of India, has partly answered the question by telling in a recent magazine the story of the "Wolfe-Boy of Northwestern India," Sanichar, whom she herself saw at Agra, and whose photograph she gives. Sanichar means Saturday, because it was on a Saturday, in 1867, that some Indian hunters following large game in the Bulandshahr jungle tracked a she-wolf to her cave, and found a seven-year-old boy sunning himself on a rock at the cave mouth. The mother-wolf called to him, and both hustled into the cave together. The hunters dared not follow them in, but they went to the nearest magistrate, and he advised them to light a fire and smoke out the inmates of the cave. This they did, and wolf and boy rushed out to be captured after a hard fight, during which a good many bites were received by the captors from the small savage.

Sanichar was immediately brought to the nearest mission orphanage. He was evidently seven or eight years of age, and yet his face was curiously and deeply wrinkled. He went on all fours, and his lower limbs were extraordinarily developed by the long hind-steps to which he was accustomed. His eyes squinted, and his body was scarred all over, as if the mother-wolf had caressed him too fiercely, perhaps. He was deaf and dumb, but not unintelligent, and soon learned to make himself understood by signs.

But it was hard work to civilize the wolfe-boy. He never would walk on his feet if he could help it, but went back to all fours. He tore his clothes to shreds, dug vegetables

out of the ground tooth and nail for his food gnawed bones like a dog, and disliked sleeping in a bed, or even under the roof of a house. In disposition he was affectionate and biddable enough, "really like a big dog," as one lady at the mission put it. But somehow they never could get at his mind, his deafness and dumbness being a drawback which in those days was insurmountable. If Sanichar could have heard and answered, what stories of the jungle what secrets of the wolf nature, he might have told! But his silence was never broken.

Strange to say, he lived twenty-seven years among civilized men, and would have lived longer, but was unwisely allowed to use tobacco, which killed him. His photograph taken the year before he died, shows a hunched, ungainly figure, and a low-browed pathetic face, with the wistful eyes of a dog. Poor little wolfe boy! From what mother and home the wolf had snatched him away no one ever knew, nor how old he was when he began to live as a wolf. The natives have a belief that when a wolf, for any reason loses her cubs, she goes hunting for a human baby to take their place; and Sanichar may have been stolen in this way before he could remember. At any rate, the wolfe-life was what he loved best, and his years at Agra, deaf, dumb, prisoned from the free life he understood, seemed far more pathetic than his childhood in the jungle cave, protected by the savage devotion of the mother-wolf of Bulandshahr.—Barbara Griffiths, in S. S. Advocate.

How to Arrange Linen.

Care should be taken when putting away napkins and tablecloths that they be arranged in sets. In this manner they are always ready for use, and it will be found a much more economical way for all household linen, especially towels and napkins, if used in rotation. Frequently, for convenience sake, only the upper pieces are taken of, thus leaving the bottom pile untouched for months. By using them in turn there will not be the need of replenishing as when only a few are in constant use. In the laundering of tablecloths put about a dozen teaspoonfuls of cooked starch in a pail of blueing water. This will give the desired stiffness and gloss to the cloth without the effect of being starched. Napkins do not require starch, but should be well dampened and ironed until perfectly dry, as all linen must be. Iron napkins singly on both sides then fold and press again. Tablecloths should be folded once for convenience, and ironed two or three times on each side, then rolled or folded until the desired size for the space occupied in the linen closet. Never launder table linen when stained, until an attempt has been made to remove the spots, as it is almost impossible to efface any discoloring after the cloth has been submerged in soapy water.—The Pilgrim.

Keep religion in its place, and it will take you straight through life and straight to your Father in heaven when life is over. Religion out of its place in a human life is the most miserable thing in the world. There is nothing that requires so much to be kept in its place as religion, and its place is what? Second? Third? "First!" First the kingdom of God! Make it so that it will be natural to you to think about that the very first thing.—Prof. Drummond.

A Remarkable Record.

Baby's Own Tablets have a remarkable record. All over the land you will find mothers who will tell you this medicine has saved the lives of their little ones. When you give Baby's Own Tablets to your children you have a guarantee that you are not stupefying them with poisonous soothing stuffs. No other medicine for children gives this guarantee, and no other medicine safely cures all such ills as colic, indigestion, constipation, diarrhoea and teething troubles. The Tablets not only cure these troubles, but an occasional dose given to a well child prevents them. Mrs. G. A. Sawyer, Clarenceville, Que., says: "I have used Baby's Own Tablets for my little girl and find that they are the very best medicine I can give her." Try the Tablets for your children—they will not disappoint you. Sold by medicine dealers or sent by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

The Mask of Life

BY EVAN MORGAN JONES.

Life is a masquerade: of each of us wear
A mask to hide our secrets from the eyes
Of fellow-men, and one another tries
To see behind another's mask. Ah, if laid bare
Our hearts and minds, how different the aspect
Revealed. How many secret hopes and fears,
And woes, heart-burnings, joys and bitter cares,
Of lives uncounted, and great ambition wrecked,
Would be revealed. But the all-seeing eye
Of God sees us, ev'n as we are: He knows
Of secret sins, our joys and fears and woes.
And though we hide our secrets from the gaze
Of men, yet all our souls most devious ways
Are bare unto the eye of the Most High.

A little girl who made frequent use of the word "guess" was one day reproved for it by her teacher, who said: "Don't say 'guess' Mary; say 'presume.'" A few days later one of Mary's friends, coming up to her remarked: "I think your cape is very pretty and my mother wants your mother to lend her the pattern, because she is going to make me one like it." "My mother has no pattern," was the prompt reply; "she cut it by presume."

Dr. Van Dyke was one day examining a class of boys on their acquaintance with Bible characters. "And who was Esau?" he asked. For a moment there was silence, then the youngest son of Mrs. Malaprop piped out, "Esau wrote a book of fables and sold the copyright to Messrs. Pottage."

The just man is the happiest man. His life glides on as peacefully as the undisturbed waters of a clear rivulet slowly flowing through meadows enameled with flowers. As they do, the just marks his pace by benefits, and leaves after him felicity, plenty and joy; as they also, he is thirsted after, desired, cherished and regretted. Wherever he goes hearts seem flying to attend upon his steps. The father shows him to his son, and dies content to see him so well replaced, like unto the rays of the sun, which after a gloomy storm, break out to recreate with their presence, and animate by their warmth the languid and lifeless fields. The just brings everywhere along with him happiness and comfort.—Great Thoughts.

Do right and God's recompense to you will be the power of doing more right.—Robertson.

Ministers and Churches.

Eastern Ontario.

The Sacrament of the Lord's Supper will be observed in the Clayton church on Sunday. Preparatory service will be held on Saturday at 3 p.m. when Rev. Mr. Young, of Pakenham, will preach.

Rev. D. L. Gordon preached his farewell sermon in Fernie, B. C. on Sunday previous to coming east to his charge at Ross.

The pulpit of Knox church, Lancaster was occupied last Sunday morning by Rev. Mr. Brandt, principal of the Pointe Aux Trembles school. He also addressed St. Andrew's congregation in the Second Concession on Sunday evening. The reverend gentleman is a speaker of more than ordinary ability.

Rev. W. H. and Mrs. Cram, of Cobden, spent a few hours in Carleton Place last week. They were on their way to the Presbytery meeting at Smith's Falls.

The opening of the new church at Balderson took place on Sunday. Rev. Dr. Scrimger, Montreal, preached at both services. A special music was furnished by the choir.

Last Sunday was sacrament Sunday in Blakeney church. Pre-communion services were held on Saturday forenoon when Rev. R. Young of Pakenham officiated.

Children's Day was observed in the Cornwall churches on Sunday last. At St. John's the regular Sunday School work was dispensed with in the afternoon and the time devoted to special lessons to the children, which were evidently appreciated not only by the young folks, but by the parents who were present. Rev. N. H. McGillivray conducted the service. Special music was rendered for the occasion. At Knox Church Rev. Dr. Harkness preached to the children at the regular morning service. The church was prettily decorated with flowers, which were afterwards sent to the General Hospital. The singing was appropriate to the occasion. Special collections were taken up at both churches for the Sunday Schools in the poorer districts.

Western Ontario.

Rev. Daniel Straehan, of Brockville spent a few days last week at his home on Yarmouth, St., Guelph.

The Willing Talent Workers of the Nottawa church will hold their annual entertainment about Oct. 17.

Rev. J. G. Thompson, B. A., B. D., preached at Westminster on Sunday for Dr. McCrae.

The Communion services were observed in Duff's church, Morrison and in Knox church, Grief, last Sabbath, when the pastor was assisted by the Rev. Donald Strachan, of Guelph who also conducted the Gaelic service.

The Rev. Thos. Eakin, pastor of St. Andrew's church, Guelph gave an exposition of the Book of Habakkuk at one of the sessions of the Knox College Alumni in Toronto. He strongly emphasized the fact that the ultimate reign of righteousness is predicted therein.

The Presbytery of Paris met in Paris. Rev. S. O. Nixon of Ayr acting as moderator, Rev. J. D. Edgar resigned the mission charge of Balfour street, Brantford and Onodaga township. On motion of Dr. MacKay the resignation was accepted. A committee was appointed to consider the best method of working the field and to report at the next meeting.

Considerable time was spent in discussing the questions involved in action of the Assembly as to increased financial support for Queen's University.

An action of general interest was in the increase of salaries in the home mission field to a minimum of \$800. A like course was followed with regard to pastors receiving less than \$800 and a manse. Dr. McMullen submitted a report of a committee appointed to visit the congregations concerned within the bounds of the Presbytery. A discussion took place with regard to recent invasions of the Sabbath. A committee was appointed to draft a deliverance and to act in conjunction with the Lord's Day Alliance in the matter. The next meeting of the Presbytery takes place in Chalmers' church, Woodstock, on the second Thursday in November, at 11 o'clock.

The anniversary services in connection with Knox church, Clifford were held on Sabbath last and Monday evening finished with the Sabbath School children on Tuesday after four o'clock. Rev. Thomas Wilson preached special sermons morning and evening, and addressed the Sabbath school in the afternoon. Mr. Wilson has a powerful voice, correct articulation and the subject matter of his discourses on Sabbath were practical and inspiring and could not fail to prove effective to his hearers. The Presbyterians of Walkerton are certainly to be congratulated upon having such a pastor. The church choir rendered beautiful music at both services. On Monday there was a social which was fairly well patronized, but apparently much better results could be procured by having the annual social during the winter months. Just now is the height of the fall fair entertainments, and there is a surfeit of them everywhere, from the big outings at the cities, large towns, down to the four corners institutions in the rural communities. The receipts at this social amounted to about \$38. It should have been more than double this sum. A most pleasant time was spent, however, lots to eat, splendid music by the choir being composed of Mesdames J. L. Taylor, J. R. Scott, Misses Georgie and Tillie Taylor, Ethelwyn and Lola Hillhouse, Jessie Millar, Kate Young, Maude Parker, Lizzie Lee, and Messrs. Wil Taylor, G. E. Robb, W. H. Young, E. H. Hillhouse, J. L. Taylor, and Norman Gowdy, all members of the choir, kindly assisted. Addresses of a high order were given by Rev. Mr. Wilson and by Rev. A. B. Dobson, of Fordwich. The latter spoke on the "Ideal Man" and Mr. Wilson on the "Ideal Hearer." Both addresses were listened to attentively by an appreciative audience.

Northwestern Ontario.

Mr. Petrie of Collingwood occupied the pulpit in Allandale, on Sunday evening and preached an excellent sermon from the text "And the Spirit and the bride say, Come, and let him that heareth say Come, and let him that is athirst Come, and whosoever will, let him take the water of life freely."

Rev. Mr. Cranston, Collingwood, preached an eloquent sermon to a large and attentive audience in the school-house at Kirkville last Friday evening.

The Presbytery of Westminster has sustained the call to Rev. H. W. Fraser, D. D., of Oakland, Cal., to the First Presbyterian Church, Vancouver, as successor to Rev. R. G. Mac Beth, now of Paris. The call was signed by 147 communicants, and 75 adherents, and provisional arrangements were made for Dr. Fraser's induction. It is understood that he will probably accept the call. Rev. R. Logan, of the San Francisco Presbytery, was appointed to prosecute the call before Oakland Presbytery.

Peterborough.

Rev. Wm. Johnston of Millbrook preached in St. Andrew's church at both services on Sunday. Meetings in connection with Bible Society and Lord's Day Alliance interests are to be held in Peterborough in the latter part of this month.

Rev. J. J. Wright of the Yukon delivered an interesting lecture in St. Paul's Mission recently on his experiences in that remote district.

Rev. Principal Gordon is to meet with Presbytery at Millbrook this week to lay the Queen's College affairs before that august body.

Rev. Dr. Stewart, Principal of the Bible Training School at Toronto, occupied the pulpit of St. Paul's church on a recent Sabbath morning. His address on "The peerless Saviour" was a scholarly one.

Mr. M. Wilson of Toronto, has been appointed choir-master of St. Andrew's church.

There is some talk of a re-arrangement of the fields at present under the pastoral care of Rev. G. Yule, and Rev. J. M. Whitelaw.

Rev. C. A. Campbell of Lakefield is spending a few weeks in Cuba. He may possibly remain there if the climate suits him.

The resignation of Rev. J. W. McIntosh of Centreville, recently announced, came like "a bolt from the blue." It was entirely unexpected. The congregation during Mr. McIntosh's ministry of seven years among them has made wonderful progress, and the people are devotedly attached to their minister. A special meeting of Presbytery is being held this week at Millbrook to deal with this resignation.

Rev. H. E. Abraham of Port Hope preached at preparatory services in St. Paul's church on Friday evening last. The Peterborough Examiner says: "This was Mr. Abraham's first appearance in a Peterborough pulpit, and the impression made was a distinctly favorable one."

The Sacrament of the Lord's Supper was dispensed in St. Paul's Peterborough on Sabbath last. The membership of St. Paul's has now passed the 800 mark. Rev. Dr. Torrance's address at communion was an able one, his subject being "Heaven."

Rev. J. A. Wilson of St. Paul's, was at Keene last week delivering the address at the annual Thankoffering meeting of the Keene auxiliary of the W. F. M. S. Mrs. McDonald of Toronto was also present and gave an address. The offering was large and the meeting an interesting one.

The Peterborough ministerial Association at its regular monthly meeting held on Monday pronounced strongly on the question of political corruption, and in view of the approaching elections, issued a manifesto on the subject to the electors.

French Protestant Notes.

Children's day was duly observed by the French Presbyterian churches of Montreal as well as by a few others outside the city. Dr. Amaron and Rev. R. P. Ducloux who have charge of the French leaflets under the Sunday School Publishing Committee, had adopted the Children's day programme for the occasion. The French Sabbath Schools entered heartily in the exercises and a profitable day was spent.

The Session and Board of Management of St. John's church, Montreal are making preparations for the celebration of the twenty-fifth ordination of their pastor, Dr. Amaron on Oct. 16, Rev. G. Colborne Heine will preach in French at one of the services and some of the French pastors will take charge of the second service.

There will be an interesting convention of the French Presbyterian notes in St. Johns church next week. The exercises will begin on Monday and extend over four days. Among other subjects to be discussed are the following: "Our work, its discouragements and encouragements," "The place of the layman in religious work," "The importance of family worship," "The work of the Holy Ghost," "Should mixed marriages be encouraged," "Is the church of Rome gaining or losing ground in Canada," "The role of our mission schools and their future," "Is the French Protestant loyal to his nationality?" A reception will be given to the missionaries at the close of the convention by the ladies of the French church.

Rev. S. J. Taylor, superintendent of French missions and Rev. Dr. Amaron are visiting this week the Synod of the Maritime provinces on behalf of French Evangelization, Dr. Amaron expects to spend Sunday with some of the churches of the Synod.

Missionary Designated.

The designation of Rev. James McKay as a missionary to Central India, took place in St. Stephen's church Winnipeg. Mr. McKay is a recent graduate of Manitoba university, and has decided to devote the remainder of his life to the missionary cause in darkest India, as a special representative of the congregation of St. Stephen's. The ceremony was witnessed by a large audience. A strong representation of the Winnipeg Presbytery was present, they having attended a special meeting convened at 7:30 in connection with the ceremony. The ordination sermon was preached by Rev. Dr. Kilpatrick, his text being chosen from the 6th chapter of Isaiah, telling of the call of God to the prophet. He said that a true missionary is raised up by God for a special purpose. He dwelt on the three essential elements: conviction, inspiration and dedication. "You are about to proceed to your work in Central India," said the reverend doctor, "and I would like to have you think at this moment that you are connecting yourself with a dangerous movement, but you will be in the light and love of God. In the prosecution of this commission, believing as we do that if the church is not missionary in its spirit it places itself outside of the light and fellowship in the Kingdom of God, you are about to devote yourself wholly to God in the prosecution of this work. How great is the honor to be in this

work of God, so nearest to His heart, in the saving of the lost." Then turning again to the congregation he continued: "On one occasion Daniel Webster was asked what was his most important thought. He replied, 'My personal responsibility to God.' It leads us to the unseen; it is that feature of human life—the noblest—just because everyone has to give an account of himself to God. You know the God of your Fathers; seek that vision of Him that will bind your heart, soul and spirit forever. Purity of mind and sincerity are essential in his service. For your own spiritual welfare, take time to be holy and keep in touch with the great currents of spiritual sustenance." To the about to be ordained minister: "Go forth in His name to a land of darkness, and in doing this you follow in the very footsteps of our Lord Jesus Christ."

At the conclusion of Dr. Kilpatrick's address the ceremony of ordination was performed by the members of the Presbytery with Dr. Kilpatrick leading. Among those giving the right hand of fellowship were: Rev. Dr. Kilpatrick, Revs. Principal Patrick, Dr. Bryce Dr. Hart, J. W. Macmillan, Dr. Baird, C. H. Stewart and John Hogg of Winnipeg, J. A. Cameron of Kildonan and J. C. Madill of Urmoral. The Rev. Dr. Parsons, formerly pastor of Knox church, Toronto, and the Rev. G. C. Patterson, pastor of the Presbyterian church at Embro, Ontario.

Dr. Baird then addressed the meeting. He congratulated the members of the congregation for taking such a forward step in sending a missionary to India as their own representative in heathen lands, and preach the same gospel as will be heard here from sabbath to sabbath. It will result in bringing the gospel within reach of those who have never heard it, and will bring a blessing back on the congregation. From the very first time that this policy was entered upon, he said, the blessing had begun to come home to every member interested in the undertaking. "The deal," he said, "would be for each congregation to combine and do their best in this work, but human nature being as it is, we are sending out one whom we respect and love as our own representative. There is a longing to know who is going from among us to India. He is a man whose character is sound and beautiful, and the more you know of his inward life the more you know of usefulness. Every intelligent person is responsible for a certain amount of preaching; it is one of the blessings of the glory of God. Beside all the idolatry he will see every day he will be absent from the manifestations of higher worship. He will live in surroundings so chilling and depressing that he will indeed have to draw on the source from above. Let us hope your prayers may be a mighty power."

The Rev. C. W. Gordon spoke of the privilege and honor bestowed on the newly ordained missionary and went deep into the character of the man whom he had known for many years. "We would be glad to follow him if we could, when he goes out from among us to a land where there will be little light except the light of God."

On Sunday Rev. James McKay will deliver the evening sermon at St. Stephen's. He leaves Winnipeg next Monday, sailing for England within ten days, and departs from Liverpool on the 20th of October.

Notes on Y. P. Societies.

It is an encouraging sign that all the Topic Cards and Booklets containing daily readings for 1904 have been sold. When orders are now received for either of these, the Manual, which contains the Topics, Daily Readings and much other valuable information is substituted at the price of Topic Cards. Those who purchase now are securing Manuals at "bargain counter" prices, but the committee is satisfied, feeling that it is better to clear them out at a low figure than to have them on hand.

I promised to refer again to the books recommended in our Reading Course. The first, entitled, "Play the Man," by Herbert Reid is a book which is admirably suited to boys. The substance of the book was originally delivered in the form of addresses to Boys' Brigades; but though originally intended for that class it is quite suitable for any other lads. Mr. Reid has evidently a large place in his heart for young fellows, and he knows how to express himself clearly and attractively. The second book is one which was issued very recently, but it is one which, if I am not mistaken, will soon be better known. It certainly deserves to be. It is entitled, "A Young Man's Make-up." The author

is Rev. Dr. Vance, of Newark, New Jersey, a writer whose other works have struck a popular chord. No young man could carefully read the one prescribed by our Committee without having a desire to make the best of his opportunities. The third book recommended is one which will, perhaps, appeal more to young ladies than to young men, but it is one which old and young, male and female can read with profit. After President Roosevelt had read "By the Fireside" with his family he wrote the author, Rev. Charles Wagner expressing his appreciation of it. Mr. Wagner is pastor of a Protestant church in Berlin where he wields a wide influence. He is described as "a many-sided man with large and tender sympathies, and the rich and learned the poor and the illiterate are equally drawn to him." It may be of interest to note that he is about to pay a visit to America, where, doubtless, he will receive a cordial welcome from many who have been helped by his books.

In connection with the Reading Course it may not be out of place to repeat a resolution passed at the last meeting of the General Assembly. It is as follows: That ministers be requested to call attention to the Literary course given in the Manual, and recommend their young people to read the books prescribed therein."

W. S. MAC TAVISH,
Convener of Assembly's Committee.
Deseronto, Sept. 26, 1904

Danger to Missionaries.

Since May, says the Herald's Pekin correspondent, there has been increasing unrest among the natives in South Chili, north Honan and west Shantung districts. A new anti-foreign society, the Tsai Yuan, has been formed, similar to the Boxers, with many members. The movement is spreading rapidly, even during the present harvesting of good crops. The situation is much the same as in 1900, without the famine incentive.

The south Chili mission of the Canadian Presbyterian Church and the Mission of the American Board are in the infected region. The principal centers of agitation are Changtzu, in Honan; Shuntzu and Tamingfu, in Chili; and Tungo in Shantung.

The placards of the new society being circulated are identical with the placards of the Boxers, with the following addition: "If every member will distribute 30 copies we shall become as numerous as the Boxers, and on October 17, the Chung Yang festival, all foreigners will be destroyed."

The membership of the Tsai Yuan includes clerks, Yamen officials, Buddhist priests, and rich and influential natives. The fact of Yamen subordinates being members of the society renders adverse actions of the magistrates difficult.

The American, British and French Ministers have notified the Chinese Foreign Board of the above facts, and the board has ordered Viceroy Yuan to suppress the society. This same Viceroy suppressed the Boxer movement in 1900. The foreign ministers have confidence in his ability now. The situation is not critical at present, but owing to continued Japanese successes the anti-foreign movement may easily become so.

The Presbyterian Church in Canada has twenty-four missionaries in Honan. Rev. Dr. R. P. McKay, Secretary of foreign missions, says that no information had been received of even the probability of trouble. The last word received was hopeful, and everything was then at peace. The fact that since the Boxer outbreak British and French capitalists had built railways in the district made it extremely likely that the necessary steps would be taken to protect life and property. Further, the railways enabled the missionaries to get away in two days now whereas in the Boxer rebellion it took three weeks in the house boats.

The twenty-four Canadians now on the field are Rev. and Mrs. Jonathan Gotorth, Rev. and Mrs. John Griffith, Dr. and Mrs. P. C. Leslie, Rev. J. H. Bruce, Miss M. I. McIntosh, Miss Rev. J. M. Dow, Miss Mina M. Pyke, Dr. and Mrs. W. McClure, Rev. and Mrs. W. Harvey Grant, Rev. and Mrs. James Menzies, Rev. Harold M. Clark, Rev. G. Murry Ross, Miss Minnie E. Robertson, Miss Isabella McIntosh, Rev. and Mrs. James A. Slimmon and Rev. and Mrs. R. A. Mitchell.

Rev. Murdoch McKenzie of the China mission is in Canada at present. Rev. Arthur W. Lochhead is on the way, and is due to arrive in China in a few days, and has therefore not yet gone inland.

Perfection in Railway Travel.

The new equipment which has recently been added to the swell trains of the Grand Trunk Railway System has received unqualified praise from the travelling public.

The first-class coaches are unexcelled and second to none on the continent and the cafe parlor cars are the acme of perfection, comfort and elegance. The new cars are operated on the "International Limited," leaving Montreal 9.00 a.m. daily, arriving Kingston 12.46 p.m., Toronto 4.30 4.30 p.m., Hamilton 5.30 p.m., London 7.38 p.m., and Detroit 9.30 p.m.; also on the "Eastern Flyer," the last train leaving Detroit at 2.45 p.m. daily, London 6.35 p.m., and Hamilton 8.35 p.m., arriving Toronto 9.30 a.m., connecting with the Eastern Express for Montreal and points east; also on the popular Montreal day express, leaving Toronto 9.00 a.m. daily and reaching Montreal at 6.00 p.m. Time daily is annihilated by these superb fast trains and travel is made a pleasure. On the Cafe Cars the Booklover's Library is found with a choice selection of books for the free use of passengers in these cars as well as those travelling in the through pullmans operated on the trains. In addition to the regular employees on the trains a porter is in charge of the coaches, whose sole duty is to look after the wants and comforts of the passengers. With these modern facilities and the universal knowledge of the superiority of the roadbed of the Grand Trunk, it is no wonder that this line has become the popular highway of travel.

Victoria.

The usual autumn meeting of the Presbytery was held in Knox church, Victoria with a large attendance of the members. Rev. Joseph McCoy was appointed moderator for the ensuing year. Favorable reports were received from the different mission fields under the care of the Presbytery.

A minute expressive of the Presbytery's sense of loss in the removal by death of Rev. Mr. Sawarout, missionary to the Indians of Barclay Sound and of his self-sacrificing and successful labors for the past ten years was passed.

The Presbytery placed on record its high appreciation of the successful labors for the past eight years of the Rev. E. G. Taylor, ordained missionary the charge of Alberni, the extreme Western province and occupied by the church Rev. T. S. Glassford succeeded Mr. Taylor at Alberni.

The following Standing Committees were appointed:—Home Missions and Augmentation; Messrs. W. H. Clay, Dr. J. Campbell, D. MacRae, J. W. Millar and A. Ewing.

For Life Missions:—Dr. J. Campbell, Messrs. D. MacRae, A. Ewing, T. S. Glassford, W. H. Clay, and Horatia Fell.

Sabbath Schools:—J. W. Willard, J. R. Elmhorst, Thos. Menzies, R. B. McMeeking and John O'Dell.

Church Life and Work:—Messrs. Joseph McCoy, R. Boyle and A. W. R. Whiteman.

Y.P.S.C.E.—Messrs. R. Boyle, Thomas Menzies, T. S. Glassford and John Mndell.

Examination of students—Dr. J. Campbell, Messrs. D. MacRae, A. Ewing and Joseph McCoy.

Statistics and Financial—Messrs. MacRae, A. W. R. Whiteman, J. R. Elmhorst and A. Ewing.

Church Property—Messrs. D. MacRae, J. W. Millar and Horatia Fell.

The next ordinary meeting will be held in St. Andrew's church, Vancouver on third Tuesday of Feb. next.

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 Tealy, 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.

Health and Home Hints

After doing work which has made your hands very dirty, rub with olive oil before washing. This loosens the dirt, and they will be far less trouble to get clean.

A want of a sufficient quantity of salt in the foods causes softness and brittleness of the nails. Do not stint yourself of that, nor wash your hands in water that is too warm.

If you have left boiled eggs in the water a little too long, break the top of the shell at once by patting it with a spoon. This lets out some of the heat and hardening process is stopped immediately.

Boiled sweetbreads. Parboil, drain and dry, rub with butter, sprinkle with pepper and salt, and boil over a clear fire. Serve with melted butter.

Glycerine is now recognized as a cure for thickened skin on the feet. Bath the feet in warm water, rub with a rough bath towel, and when dry rub a little glycerine well into the skin.

Stains on muslin made by sewing machine oil can be removed with liquid ammonia if it is applied before the garment is sent to the wash.

Porch or Floor Cushions are better stuffed with very fine excelsior than with feathers. They yield less and keep their shape better.

Collar is the usual name applied in England to a preparation of meat that is only slightly different from one often served here. Equal parts of cold cooked ham and tongue are put through the meat chopper, and afterward pounded to a paste, a little dry mustard added, and the whole heated. When warm press down in a bowl, put on a weight, and let stand to get cold, and pack into form. Slice and serve at luncheon or supper.—Harper's Bazar.

German Doughnuts. Beat four eggs very light, one pint of sweet milk, one small tablespoonful of melted butter, one teaspoonful of lemon extract, a pinch of salt, scald the milk and pour over one pint of sifted flour; beat all very smooth and when the mixture is cool have ready the yolks of the eggs well beaten; add them to the flour and milk, beat them in thoroughly and then add the well beaten whites; then add the salt and lastly sufficient flour to make a soft dough: flour your biscuit board and turn the dough on it, roll it in pieces as thick as your finger and form them into rings, fry in boiling fat. Delicious for breakfast.

Let the GOLD DUST twins do your work!



Are you a slave to housework?

GOLD DUST

has done more than anything else to emancipate women from the back-breaking burdens of the household. It cleans everything about the house—pots, pans, dishes, clothes and woodwork. Saves time, money and worry.

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

World of Missions.

A Japanese Convert.

The following very interesting story is told in one of our exchanges by the Rev. W. W. Clayton, of the London Mission, Canton. It is of a Japanese convert who passed through the city of Canton in July. A few years ago this Japanese went to America. There, through the reading of a copy of St. John's Gospel given to him, he became a Christian. After that, wherever he went, he made a point of distributing as many copies of this book as possible, hoping that that which had brought light to his own heart might bring a similar blessing to others. From San Francisco he worked his way back to Hong Kong, hoping to return to Japan. Owing to the war his ship was detained in Hong Kong. He then determined to tramp across South China to Shanghai. Coming overland to Canton, he met one of the Chinese pastors, and told him of his purpose and of his desire to give away as many goapels as possible on his journey. The pastor introduced him to the agent of the Bible Society, who supplied him with 300 copies of the Gospel of John, and offered him a little money to help him on his way. This he refused for himself, saying he would work his way along, and he was confident the Lord would provide for his needs. The money offered he spent in purchasing 200 copies of the Gospel of Mark. The Chinese Christians gave him a few dollars to help in the first stages of the road.

The Church in Canada.

Taking the Dominion as a whole, out of every 100 persons we meet 41 of them are Roman Catholics, 17 are Methodists, 16 Presbyterians, 13 Episcopalians, 6 Baptists, 3 belonging to minor denominations, and there are 4 who were not able to tell the Census enumerator what they were.

In Ontario the percentages are different, the largest denominations being Methodists, of whom there are 30 in every 100 of the population, the Presbyterians come next with 22, then 18 Roman Catholics, 17 Episcopalians, 6 Baptists, 4 of the minor denominations, and 3 who profess no religion.

There are 1934 Unitarians in Canada, of which 735 are in Ontario.

There are 1528 Tunkers in Canada, and Ontario possesses them all but 29; who are scattered over the other provinces. What the peculiarity of the Tunker religion is we do not know.

In a village near Ho tsin, Shan-si, China, the village "elder" is a Christian. He has got the people unanimously to consent to his tearing down two heathen temples in order to build a Christian Church out of materials.

The China Inland Mission had on January 1, 1904, in 199 stations in China, 743 missionaries, men and women, besides 15 still engaged in study, and 25 engaged in home work or not yet assigned to stations. 465 of its missionaries are women. The receipts of the Society for 1903 were \$225,458.30. It reports the number of conversions in its stations in China in 1903 in 1,700. Ten years ago the annual number of conversions was about 700. Comparison of the two figures suggests that the powers of evil prepared the way of the Kingdom when they sought to barricade it by that terrible outburst of 1900.

Emersons Eulogy of Shakespeare.

Some hitherto unpublished notes of Emerson's on Shakespeare are printed in the current issue of The Atlantic Monthly. They are written for the Boston celebration of the three hundredth anniversary of Shakespeare's birth, but apparently never was used. The manuscript opens with the statement that "Shakespeare's fame is settled on the foundations of the moral and intellectual world. Where ever there are men, and in the degree in which they are civil, have power of mind, sensibility to beauty, music, the secrets of passion, and the liquid expression of thought, he has risen to his place as the first poet of the world." It continues: "Genius is the consoler of our mortal condition and Shakespeare taught us that the little world of our heart is vaster, deeper, and richer than the spaces of astronomy. What stocks of surprise and sympathetic powers this battery, which he is, imparts to every fine mind that is born! We say to the young child in the cradle, "Happy and defended against Fate! for here is Nature, and here is Shakerpeare waiting for you!" "His our meter of culture; he is a cultivated man who can tell us something new of Shakespeare; all the criticism is only a making of rules out of his beauties. He fulfilled the famous prophecy of Socrates, that the poet most excellent in tragedy would be most excellent in comedy; and more than fulfilled by it, by making tragedy also a victorious melody, which healed its own wounds. In short Shakespeare is the one resource of our lives on which no gloom gathers; the foundation of joy which honors him who tastes it; day without night, pleasure without repentance, the genius which, in unpoetic ages, keeps poetry in honor, and in sterile periods, keeps up the credit of the human mind.

Net and Celery Salad.—Wash a crisp head of lettuce. Remove the shells from ten English walnuts; turn boiling water over the meats, drain, remove the skins and chop fine. Prepare one head of celery by washing and scraping; cut into very small pieces except three stalks, these to be cut into one and one-half inch pieces, curled, and used with some half walnut meats and garnishing. Mix the chopped nuts and the celery; marinate with French dressing. Arrange on lettuce leaves, garnish and serve with mayonnaise.

A housekeeper who has experienced considerable difficulty in keeping a hard-wood floor in good condition, believes that she solved the problem by a method which is claimed to be much superior to that of rubbing with oil, as it leaves no disagreeable, sticky feeling. The floor is first swept with a soft brush, then carefully wiped with a slightly damp cloth. Afterwards the entire surface is gone over with a mixture consisting of a half a cup of best furniture polish dissolved in a quart of moderately hot water. When dry the boards are said to acquire a fine polish as the result of this progress.

A man in Tsin-ain, Che-Kiang, China, recently reached his fiftieth birthday. The occasion calls for idolatrous festivities. But the man was a Christian, and after some study of his duty in the emergency he contributed to church building the money which the pagan festivity would have cost. That man's conversion has reached every fibre of his being.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary, Edmonton, Stratheona 5th Sept
 Kamloops, Vernon, 26 Aug.
 Kootenay, Fernie, C. C. Sept. 13, 8 p.m.
 Westminster, Chilliwack 1 Sept. 8 p.m.
 Victoria, Victoria Tues. 5 Sept. 2 p.m.

SYNOD OF MANITOBA AND NORTHWEST
 Portage la Prairie, 8 March.
 Brandon, Brandon, Superior, Paet Arthur, March.
 Winnipeg, Man. Coll., 2nd Tues. 10-10.
 Rock Lake, Pilot Mt., 2 Tues. Feb.
 Glenboro, Teheme, 3 Mar.
 Portage, P. La Prairie, 8th, March.
 Minnedosa, Munnelloosa, 17 Feb.
 Melia, Hartney 2nd week in July.
 Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, F.C.S. Catharines 6 Sept. 10-10 a.m.
 Paris, Paris, 13th Sept. 11 a.m.
 London, St. Thomas, 5 July 10-30 a.m.
 Chatham, Chatham, Sept. 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. 14
 Maitland, Wroctzer 29 Sept. 10 a.m.
 Bruce, Paisley 6th Sept 11 a.m.

SYNOD OF TORONTO AND KINGSTON.
 Kingston, St. Andrews K. 29 Sept. a.m.
 Peterboro, Cambridge 29 Sept. 10 a.m.
 Whitby, Whitby Oct. 18 10 a.m.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Sunderland, 20 Sept. 11 a.m.
 Orangeville, Orangeville, Sept 13
 Barrie, Barrie Mar 1 10-30 p.m.
 Owen Sound, Owen Sound, Division St. 6 Dec 10 a.m.

Algonia, Blind River, March.
 North Bay, Callander, Sept 28 9 a.m.
 Sauguen, Guthr. Ch. Harrison, Sept 29
 Guelph, Knox Ch. Guelph, Sept 29 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. 7-30 p.m.

Lanark & Renfrew, Zion Church Carleton Place 1 Oct.
 Ottawa, Ottawa 6 Sept. 10 a.m.
 Brockville, Kemptville, Feb. 22 5 p.m.

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

P. E. I. Charlestown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Tatamagouche 2 Aug.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Canada, 10 Aug 2-30
 Lunenburg, Lunenburg Aug 2-30
 St. John, Fredrickton 30 July 2 p.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 Royal Victoria Museum, Ottawa" will be received at this office until Monday, October 24, 1914, inclusively, for the construction of the Royal Victoria Museum.

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 declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender 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, Sept. 25, 1914.

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 1915.

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.
 6.20 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, Arnprior, 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 England 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 E. Kenny Esq.
 General Manager: Edilson, L. Pearce
 (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, excepting 8 and 25, which has not been homesteaded is 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 of any male over 19 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the District in which the land to be taken in situ, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the District in which the land is situated, receive authority for some one to make entry for him. A fee of \$10 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 observe 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 for mother, if the father is deceased, or any person who is eligible to make a homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or certificate for the issue of such patent counter-signed in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

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

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

A settler who avails himself of the provisions of Clauses (2) (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock on his homestead for the cultivation, and have besides 80 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 Manitoba, 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 are available for lease or purchase from Rail road and other corporations and private firms Western Canada.

GRAND TRUNK RAILWAY SYSTEM
The Key Note of Travel—Harmony
 Is sounded by the **GRAND TRUNK** special equipment for the World's Fair season.

Through Trains direct to St. Louis Excursion rates in effect during its progress.

The World's Fair is by all comparison the most wonderful in all history. It is the greatest of creations of modern man.

Fifty Nations and all the States and Territories of the United States have combined their efforts to make a two-thirtieth century wonder.

Apply, or write for particulars to **J. QUINLAN, District Passenger Agent, Bonaventure Station, Montreal.**



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Pneumatic Tubes for Montreal and Toronto," will be received at this Department until Friday, Nov. 11, 1904, inclusively, for furnishing 25,000 lineal feet of 10 inch smooth bored straight cast iron piping.

Plans and specification can be seen and forms of tender obtained at this Department, and at the office of John Galt, Chief Engineer, Toronto.

Tenders will not be considered unless made on the printed form stipulated, and signed with the actual signatures of tenderers.

An accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, for two thousand dollars (\$2,000.00), must accompany each tender. The cheque will be forfeited if the party tendering declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By Order, **FRED GELINAS,** Secretary and Acting Deputy Minister.

Department of Public Works, Ottawa, Sept. 29 1904.

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

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	Time
Underwoods	\$85 00	\$90 00
Calligraphs, No. 2 and 3	" 30 00	" 25 00
Rickens-sterfers, No. 3	" 29 00	" 25 00
Williams, No. 1	" 35 00	" 40 00
Smith-Premiers, No. 1	" 47 00	" 52 50
" " 2	" 55 00	" 60 00
Jewetts, No. 1	" 45 00	" 50 00
" " 2 and 3	" 60 00	" 65 00
Empires	" 40 00	" 45 00
Remington, No. 2	" 40 00	" 45 00
" " 6	" 70 00	" 75 00
Yosts, No. 1	" 35 00	" 40 00
New Yosts, No. 1	" 35 00	" 40 00
New Franklins	" 25 00	" 30 00
Bar-locks	" 35 00	" 40 00
Latest Oliviers	" 30 00	" 35 00
Hammonds, Ideal	" 15 00	" 20 00
" Universal	" 35 00	" 40 00
Pearless	" 25 00	" 30 00
Manhattan	" 50 00	" 55 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 985

New York & Ottawa Line

Has two trains daily to

NEW YORK CITY.

The Morning Train

Leaves Ottawa 7 21 a.m.

Arrives New York City 10.00 p.m.;

The Evening Train

Leaves Ottawa 1.35 p.m.

Arrives New York City 3.55 a.m.

and is an excellent way to

TORONTO, BUFFALO, CHICAGO

Ticket Office 88 Sparks St.

Phone 18 or 1186

ESTABLISHED 1873

CONSIGN YOUR

Dressed Hogs Dressed Poultry Butter to

D. GUNN, BROS & CO.

Pork Packers and Commis. Merchants

67-83 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

8.20 a.m., Fast Express daily; 3.50 p.m. to 6.35 p.m., 2.30 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; 7.00 p.m., Fast Express. All trains 3 HOURS only between Montreal and Ottawa.

FOR ARNPRIOR, RENFREW, EGAN VILLE AND PEMBROKE.

8.50 a.m., Express; 1.00 p.m., Mixed 5.50 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.

72 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 papereries, sold by all progressive stationers. Manufactured by

THE BARBER & ELLIS CO.

LIMITED

43, 45, 47, 49 Bay St.,

TORONTO.