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OTTAWA, MONTREAL, WINNIPEG, NOVEMBER 22nd, 1905.

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THE TWO MYSTERIES.

We know not what it is, dear, the sleep
so deep and still;
The folded hands, the awful calm, the
cheek so pale and chill;
The lids that will not lift again, though
we may call and call;
The strange, white solitude of peace
that startles over all.

We know not what it means, dear, this
desolate heart-pain;
This dread to take our daily way, and
walk in it again;
We know not to what other sphere the
loved who leave us go;
Nor why we're left to wonder still, nor
why we do not know.

But this we know: Our loved and dead,
if they could come this day—
Should come and ask us "What is life"
—not one of us could say.
Life is a mystery as deep as ever death
can be;
Yet oh, how dear it is to us, this life we
live and see!

Then might they say—these vanished
ones—and blessed is the thought,
"So death is sweet to us, beloved! though
we may show you naught;
We may not to the quick reveal the
mystery of death—
Ye cannot tell us, if ye would, the mys-
tery of the breath."

The child who enters life comes not
with knowledge or intent,
So those who enter death must go as
little children sent.
Nothing is known. But I believe that
God is overhead;
And as life is to the living, so death is
to the dead.

—Mary Mapes Dodge, born 1838, died August 21, 1905.—

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MARRIAGES

On the 15th inst., by the Rev. Mr. Tibbo, at the home of the bride, Grace Amette, daughter of D. B. Birrell, York Mills, to Reginald McCreery Rawles, M.D., of New York.

In Collingwood, Nov. 8, by Rev. J. A. Cranston, M.A., John Kronten of Port Carling, Muskoka, to Sarah May Moore, of Kirkville.

At the residence of the bride, on Oct. 18, 1906, by the Rev. H. McKellar, Mr. George Hamilton to Mrs. M. S. Harris, both of Red Deer Lake, Alberta.

At St. Andrews manse, Carleton Place, Oct. 31, 1905, by the Rev. G. A. Woodside, M.A., James I. White, of Drummond, to Edna May Johnston, of Bathurst.

On Oct. 25, 1905, at the residence of the bride's mother, Montreal, by the Rev. A. J. Mowatt, D.D., Margaret C. Somerville, elder daughter of the late James Somerville, to Alex. M. Finlayson, of New York, third son of the late Norman Finlayson, of Montreal.

At 2nd line, Lanark, Oct. 24, by Rev. Wm. McDonald, M.A., B.D., Mr. Neil H. Nicoll, of Perth, to Miss Mary Allena Pomeroy, eldest daughter of Mr. and Mrs. Wm. Pomeroy.

At Knox Church manse, Montreal, on Oct. 26, 1905, by Rev. Dr. Fleck, Peter W. Robertson, of Williams-town, to Miss Edith Crowe, daughter of the late George Crowe, of Tyrone County, Ireland.

At Cornwall, on Oct. 31, 1905, by Rev. N. H. McGillivray, John Walsh, of Quebec, to Marguerite, daughter of the late Daniel McGregor, of Lancaster.

On Nov. 1st, at the residence of the bride's father, 300 Pease street, Ottawa, by the Rev. D. M. Ramsay, D.D., Alice, eldest daughter of Arthur Matthewman, Esq., to Edward W. Knowles, of Toronto.

DEATHS

On Nov. 13, 1905, Thomas Cameron, of Acton, while hunting in Muskoka.

At 109 Mance street, Montreal, on Nov. 15, 1905, Alexander Mackenzie, in his 76th year.

At his residence, 95 Woodlawn avenue, Toronto, on Nov. 6, 1905, Thomas Bryce, aged 62 years.

Suddenly, at his residence, lot 18, con. B. Markham, Oct. 8, James Mustard, in his 68th year.

At Melbourne, Que., on Oct. 21, 1906, Lillias A., daughter of the late Collin MacIver, of Stornaway, Lewis.

On Nov. 5, suddenly, at his residence, 101 Mackay street, Montreal, Charles Alexander, in his 90th year, father of Mrs. Robert Darling, of Toronto.

At his residence, Cliffside, Ottawa, on Nov. 7, 1905, John Alexander Gemmill, Barrister-at-Law, aged 69 years.

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NOTE AND COMMENT.

The Northern and Southern Presbyterian Churches in the United States are uniting to establish a theological school for the training of native Chinese ministers at Nanking, China. The great need in Chinese mission work today is a thoroughly trained native ministry.

The 24th annual Synod of the State of Iowa, U.S.A., met in Westminster Church, Cedar Rapids, on October 17th. The retiring Moderator, Rev. Neal A. McAulay, D. D., is a native of Cape Breton, N.S., and has been in the West since 1875. He is now pastor at Winton Junction, Iowa.

The Indian Witness, organ of the M. E. church in India, reports that there is a gradual awakening on the part of the social and political disadvantages entailed by caste, and a growing restlessness under its almost intolerable burdens. This is a hopeful sign, and points to the beginning of better things for the Hindu people.

The death is announced of Mr. Robert Ford, a well-known litterateur. Mr. Ford was born in the village of Wolhill, in the parish of Cargill, Perthshire, in 1846. He was a diligent contributor to Scottish literary magazines, and his "Thistle-down," which has gone through several editions, is recognized as a worthy sequel to Dean Ramsay's "Reminiscences."

Says the Philadelphia Westminister:—"The measure of a man's influence at the opening of the Nineteenth Century in American life was, what has he done for his country? At the opening of the Twentieth Century it is how much money has he made, that is, how much has he done for himself?" Has this virulent disease struck Canada?

The statement is made that when the Japanese immigration into Hawaii fell off, the sugar planters imported 10,000 Koreans. Among the number were thirty Methodist converts, and they labored with such good effect during the voyage that upon arrival at Honolulu there were fifty Methodists. The fifty Kent at work, and now there is a Korean Methodist church in Hawaii.

In some of his speeches in the Southern States President Roosevelt urged the importance of forest preservation which he holds is vital to the interests of the country. "The prime difference between civilized and uncivilized peoples is that in civilized peoples each generation works, not only for its own well-being, but for the well-being of the generations yet unborn. If we permit the natural resources of this land to be destroyed . . ."

When the police in Denmark find a man helplessly drunk in the streets, they drive the patient in a cab to a station, where he sobers off. Then they take him home. The cabman makes his charge, the police doctor makes his, the agents make their claim for special duty; and this bill is presented to the landlord of the establishment where the drunkard took the last of the drinks that caused his intoxication. How would a similar law work in Canada?

Mr. Edison thinks people eat and sleep too much and do not work enough. At sixty years of age, his working day lasts from 5 a.m., to midnight, and he rarely takes more than five minutes for a meal. He lived for two months on four ounces of food at each of his three daily meals. This restricted dietary made him brighter mentally, and diminished neither his strength nor his weight.

The Free Church is multiplying its claim for churches at present occupied by the United Free Church. It is believed that the total number of claims now exceed two hundred and fifty. The High United Free Church, Edinburgh, is claimed, and also the Grange United Free Church, the title deeds of which are said to have a clause precluding union. The Commission will, therefore, have a long and perplexing roll of business and a final settlement may be postponed for a long time.

At an Exeter Hall meeting in London, Rev. John McNeill, the Scottish evangelist, referring to the Welsh revival, asked this pertinent question:—"Is there no Evan Roberts among you young Presbyterians? Go back, you ministers, to your young men and maidens, and press upon them to pray! They want to do open-air work, and deeds of daring-do, but this work of prayer, just because it is unheroic, is the testing thing. Prayer in Wales became dynamic and Titanic and we want it in Presbyterianism. First of all, prayer; and then, praise. That is what Wales has taught us—praise that has become a live wire."

Here is a suggestion from the Canadian Baptist which is worth considering seriously:—"Evangelistic methods are not difficult to exercise in ordinary services if only the pastor is strongly motivated by the prayers and presence of leading men and women in his church. We see no reason why there should not generally be held at the close of the Sunday evening service an after-meeting in which there is a drawing of the net, an application of some method by which auditions and open confessions shall be made in the name of Christ. But meetings of this kind are short of much influence and blessed results if those who are 'fillers' in the church do not give their presence and help."

Mr. William Baker, M.A., LL.B., chairman of the Council of the Barnardo Homes, who is to succeed the late Dr. Barnardo as director of the Homes, is an eminent counsel of 30 years' standing. He has been closely associated for eighteen years with the rescue work in the East End, and also had charge of a children's mission at West Norwood for fifteen years, while formerly his wife and he did a great deal of mission work in the Potteries. Mr. Baker is resigning a large part of his chancery practice. He does not, he told an interviewer, contemplate any changes in the methods which Dr. Barnardo adopted for reclaiming and educating the outcast.

According to the Belfast Witness the German Kaiser does not view with pleasure the accession of Prince Charles of Denmark to the throne of Norway. He is afraid that same says, that with the coronation of King Edward seated thereon, British influence will supersede that of Germany and Norway. William is very sanguine, not always very logical. He himself stands in much closer relation to the British throne and Royal Family than does Prince Charles but had he succeeded in planting one of his own sons in Norway, only the joker would have said that this would mark the apotheosis of John Bull at Christiania.

"That vicious institution, the Church Missionary Society, is about to despatch a very important pioneer expedition to the Soudan," says the "Church of Ireland Gazette." "The sphere of its work which has been selected by the Yard Comers comprises a region about four times the size of England, inhabited by tribes all of which are pagan and some cannibals. It is intersected by the Up-

per Nile, and was marked as the object of a mission nearly thirty years ago by General Gordon. Now that great Christian's dream is fulfilled. The advance guard of the expedition, consisting of six missionaries, left Marseilles on the 18th of October, and home to reach the scene of their labors by Christmas

Governor Folk, of Missouri, in an address at the Academy of Music in Philadelphia, said some good things in a vigorous and effective way. For instance:—"When good citizens attend to their civic duties their civic energy is represented in good officials. When they are careless their slothfulness is represented by corrupt officials. A lawbreaker is a criminal, no matter to what party he may belong. There is no secret remedy known for public evils. They can not be cured by hiding them. After all the highest civic virtue a city can display is the correction and overbrought of civic wrongs." It would be a good thing for Ottawa if her citizens would lay these pithy sentences to heart when they address themselves to the task of selecting civic representatives at the forthcoming elections.

There arrived in Belfast, Ireland, a few weeks ago from the Argentine Republic, South America, two interesting missionaries. Some nine years ago, in Londonderry, there was formed what was known as the South American Faith Mission, and its two first representatives were Mr. and Mrs. Robert Loean, both natives of Ireland, living near the city of Derry, and both Presbyterians. Their work has been singularly successful. During the eight years they have been at work two splendid stations have been opened, and hundreds influenced by the Gospel. In neither of these places was there any Gospel work done previous to the coming there of Mr. and Mrs. Loean. The people are in open rebellion against much that is taught by the Church of Rome. The men have forsaken the churches, and now the women are fast following. The country is open from one end to the other for Gospel work. The people are eager to hear, and asking for preachers, and a bright day seems dawning for South America.

At an anniversary meeting of an Irish temperance organization, held recently in Dublin, the following letter from Dr. Starke, Resident Commissioner of Education, was read:—"The Commissioners of National Education are intensely interested in the cause of temperance, and they have for many years most ably encouraged the teaching of temperance in their schools by means of temperance reading books, temperance lessons in their ordinary readers, and especially by means of object lessons on such subjects as indicate the physiological effects of intemperate habits. But it must be understood that the Commissioners can do little in this matter compared with those in immediate contact with the children—viz., the teachers and managers. The managers can at present direct temperance instruction to be given in their schools, but it lies within the teachers' province, by example and precept, to further the cause to a greater extent, perhaps than is open to any other persons." Dr. Starke, says the Belfast Witness, proved himself on a memorable occasion to be a liberal, broad-minded educationist, although an Irish Catholic, he has now shown himself a wise temperance reformer. The Witness speaks strongly in favor of promoting temperance by the teaching of temperance principles in the schools. What is being done in this province to inculcate scientific temperance principles in our public schools?

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE GENERAL ASSEMBLY.

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

The General Assembly has never been considered an infallible authority but has generally won approval for wisdom, sound judgment and statesmanship. The last Assembly, however, has been assailed with considerable energy from many quarters for some of its decisions and has in certain directions been criticised with something akin to bitterness and even contempt. We would expect this, in almost any event, from those who are not in sympathy with religious work, but when members of our own church persistently attack the tone and decisions of our High Court we feel ill at ease and are moved to examine the situation more closely. Amongst the decisions principally complained of in connection with last Assembly we might instance three. The first in the McCall case in the matter of the Widows and Orphans Fund. The second is the Cambell case from Nova Scotia where a widow asked for a grant from the income left by her husband to the Church. In the first case the rules and regulations of the Fund, and in the second, the provisions of a will, stood in the way of granting the specific relief asked for, but the petitioners were widows and a little discussion and consideration should have led to action that would have saved the Church from reproach. The third instance is the extraordinary treatment meted out by the Assembly to a motion in regard to Separate Schools which simply reaffirmed the historic position of the Presbyterian Church on the question. Concerning the last of these I have received many communications from prominent men in different parts of Canada who felt like leaving a Church that "had failed to be Protestant in a crisis time" and one from the most influential Liberal in British Columbia who declared that the motion could not possibly offend any political party and that the action of the Assembly was "a disaster to Canada." With these correspondents who are all leading Presbyterians I have done what I could in order to retain them in connection with the work of the Church.

The purpose of the present letter is not to argue on the merits of these questions but to say that many who attended the Assembly commented most unfavorably on the lack of earnestness and painstaking in the deliberations and discussions. One intelligent elder who attended for the first time left in great disappointment and regretted that the high opinion he had always held of the Assembly was not borne out by contact with that body. There may have been reasons for this strange and discouraging effect produced upon many who were present and upon some who were not. Grant Hall in which the Assembly convened is a magnificent place for a convention. It is perhaps the stateliest hall in Canada. But, except for the evening meetings, it was not well suited for the Assembly. Its vastness and the noise made by its new chairs as people moved upon them, made it difficult to hear at times and this may account in some measure for the manifest inattention which prevailed. Perhaps, and somewhat naturally too, the question of Queen's was looked upon as the principal one for that Assembly and once that was disposed of, the main business was considered at an end. Certain it is that the attendance began to thin out very early. On Wednesday night at the opening session it was announced from the Clerk's table that certificates should be handed in at once as some of the Commissioners wished to leave on Friday. One wonders why

they attended at all. Saturday saw a considerable exodus and at the beginning of the week there was such manifest hurry on the part of those who remained that some questions received very scant notice. So much was this the case that after those present had cried "agreed" to pass something a college principal next me said, "If one moved the abolition of the Confession of Faith it might go through without debate." Another leading commissioner who was being prevented from speaking by cries of "vote" had to appeal earnestly to those present to do the business of the church properly even if it took a day longer. But they had evidently concluded to finish that night and hence "the slaughter of the innocents" that took place. My complaint as to the motion on Separate schools is that, judging from the wild things said in the corridors, two-thirds of the members never took the trouble to read it. It is on the minutes of Assembly and there are not a dozen ministers or elders in the church to-day who could vote against it unless they wish to part with the splendid past of the Presbyterian church and condemn great leaders like Principals Cayen and King, and Dr. Robertson. The very fact that, in defiance of rules or order, not to speak of courtesy, the notice of motion was shelved before it could be presented to the House, shows an inconsiderate and unreasoning haste which one does not expect to find in a great deliberative court.

The object of this letter, then, is to make appeal to Presbyterians in connection with their election of commissioners to Assembly. If men are not willing to go and devote their time and attention to the business of the church till it is properly discussed and issued, they should stay away and let others do who would. The Assembly is not a holiday outing. The practice of having all the commissioners chosen in the Presbytery by rotation on the roll may encourage this sense of irresponsibility on the part of some. If all or even half were chosen by ballot there would be a better Assembly. And the times demand earnestness. There are problems ahead whose tremendous and far-reaching significance forbids anything like trifling. It is not a time for going about these things "with a light heart." We may conscientiously differ upon all or any of these problems, but we should be so willing to devote our best powers to their solution that even the onlooker may see how in a grand sense, we feel the weight of the burden that rests upon us. In a later issue I may, with your permission, indicate some of the questions that are pressing upon the church for settlement.

The Manse, Paris, Nov. 17th, 1905.

A Society of Buddhists is to be formed at Rangoon, Burma, whose object is to reform Burmese theatrical performances. These ought to have been reformed some centuries ago; and one would like to know whether the Europeans could ever have seen need of reforming them if Judson and his successors had not taken the Gospel to Burma.

In World-wide Missions it is stated that in the Punjab, one of the great provinces in the northern part of India, there are said to be only forty families of Brahman priests, whereas formerly there were three hundred and sixty families. Numbers of Brahmans are entering secular callings, because the office of priest no longer affords them a living. The cause of this waning of a non-Christian religion is attributed to popular education and Bible study.

THE WILL OF GOD.

By Rev. John Watson, D.D.

Among many incidents which have arrested my attention and excited my imagination during a ministry of thirty years, the four following are the most convincing, because they were all confirmed by evidence outside of my own experience.

My colleague in Glasgow was a man of very noble character and great loyalty. He showed me much kindness, and after I came to Liverpool we were in frequent communication. When he was laid down by a dangerous illness I was in a state of constant anxiety, and was ready at any moment to go to Glasgow. One Sunday morning I received a letter informing me that the crisis had passed, and that he was out of danger. This gave me much courage for the morning service, but during the afternoon the satisfaction cooled away, and I became despondent. A shadow fell over me, and I heaved a sigh in spite of testimony that he was not recovering but that he was dying. During evening service my spirits sank lower, and on returning home I felt utterly wretched. It was laid upon me that although I had engagements on Monday I should make haste and go up by the mid-night train to Glasgow. As the train climbed Shan in the breaking of the day, I said to myself how foolish is this thing, that, with the letter in my pocket saying that he is better, I should be hurrying to him as if he were dying. As I drove to his house I arranged what I should say, but it was not necessary to offer any explanation after I had seen the servant's face. She was weeping, and told me that he was then dying. I went upstairs and took his hand. He could not speak, but was pleased to see me, and I was with him when he entered into rest. They had wished to summon me, but the chance had taken place suddenly, beginning on the Sunday afternoon, and they considered that in the circumstances it would be impossible for me to come. But I had been summoned.

It was my duty one Sunday evening to preach in a church in the North End of Liverpool, and as is my custom, I had determined to preach again the sermon of the morning service, because, as a rule, the message is more living than that of some former day. Driving to the church and going over the subject in my mind, I found it had lost interest, and that even its reasoning was slipping away. On arriving at the church I had absolutely nothing to say, and I asked the minister to take the service, which I had intended to take, in order that I might recall some other discourse. No sooner had the service begun than a sermon of months ago began to rise in my memory and to take possession of my heart. The subject was more or less, "The Departed," and the point of the sermon was the comfort of faith to those who were left. When I rose to preach I felt the spiritual power which comes to a man who has a message, and I was thankful that my subject had been changed for me. In the vestry the minister remarked that no doubt there was some good reason for this other sermon, and that moment the reason entered the room. A minister who had lost a young wife to whom he was tenderly attached, and had fallen into a state of despair, read in a Manchester paper that I would preach that evening in Liverpool; so he came from Manchester, he hardly knew why—more in restlessness than anything else—and heard that sermon. When the text was given out he knew why he had come, and also that the word was intended for him. It

wrought deliverance for his soul and for his life. We had both been helpless in a higher hand.

Recently I was asked to preach their annual sermon to a conference of fellow-Christians of another denomination, and as I journeyed to the town I spent the time in going over the notes of a sermon, dealing more or less with biblical criticism, which I judged suitable. At a junction I had to change carriages, and between that junction and the town of my destination the critical sermon was blotted from my mind as when a sponge passes over the face of a slate, and I knew that, whatever was to be my subject, it would have nothing to do with criticism. Then my mind turned back upon a sermon dealing with Christian unity. When the time came I rose to speak with mingled feelings of selfishness because the word had been taken from me that was my own and of confidence because another had been given me which was not mine. The sermon had a visible effect upon the audience—a body of thoughtful and religious people—and in the vestry afterwards, many thanked me for its reasonable character, because, as they said, nothing could have been so good a preparation for the debate on union which was coming on that evening. They thought that I had selected the theme with a knowledge of the circumstances. Had I known, I should rather have avoided the subject, lest I might seem guilty of presumption, and I certainly never could have spoken with such freedom. I was only a mouth-piece—the humblest of the prophets, carrying a message whose exact force he did not himself appreciate.

Upon those three occasions I was not disinterested to the heavenly vision, but I may not omit another when, through willfulness and insensibility I failed to render timely service. One afternoon as I was visiting according to a fixed plan, and making my painful way from home to home through a long list, it was laid upon me to go to a home in a neighboring district which was not in that afternoon's work. To this suggestion, quite faint at first, I paid no attention, for I had my work to do and my time to keep; but the touch, light as a feather at first, grew more exacting, as if one had gripped your arm with his hand, and at last, under a compulsion, I went some distance to the house according to the number in my book. I rang the bell, but the family had changed the residence, and the servant could not give me the new address. I went hither and thither among the neighbors, till at last a sense of foolishness came over me. People were waiting for me in another district, so I returned to my routine, but in doing so I had to throw aside that hand, and I was not at rest in my mind. Next morning a man entered my study, and I knew from his face that there was trouble in his life. "Three days ago," he said, "my wife was confined, and yesterday the child died suddenly. She was in a terrible state of sorrow and weakness, and we wished from our hearts that you had been there to speak a word of comfort. We had no messenger at hand to send for you, and I have called today to ask you to go to my wife. She wishes to see you now; but I would have given anything if you had been there yesterday." It was the hour that I was in that street, and I was not then more than three minutes from their new address.

My conviction is that a spiritual power guides every man in his life; that this power acts upon his will through his soul, by which I mean the spiritual part of him; that through callousness and obstinacy we are insensible at times to this power, or even contend against it; and that if our souls were finer instruments to record spiritual impressions we should never miss the will of God or fail in the work God has committed to our hands.

LITERARY NOTES.

The October Fortnightly (Leonard Scott Publication Company, New York) has its usual varied and attractive table of contents. Some of the subjects discussed are: Russia's Line of Least Resistance; The Problems of Heredity; England's Strength in Asia; Technical Education in Germany; Cricket as a Game; and French Life and the French Stage. It is most-interesting the different views taken of the result of the peace conference by the different editors of these English monthlies. In the Fortnightly Alfred Stead writes in the most sanguine strain of the results of the peace just declared. Whatever may be our opinion as to the probable result, we must all hope that his is the correct view.

The opening article in the October Contemporary (Leonard Scott Publication Co. New York), The Story of the Peace Negotiations, by Dr. E. J. Dillon, is most interesting. Dr. Dillon came over to Portsmouth on the same ship with M. Witte and was in a position to follow very closely all the events of the Peace Conference. According to him, "From the very outset peace appeared hopeless; throughout the negotiations it seemed to fade further and further away like a translucent haze on a summer morning, and long after the dawn of the day which was to bring the final decision, the continuance of the war would have been termed a foregone conclusion by anyone familiar with the leading facts, or at any rate with what most politicians would have regarded as such." "Dr. Dillon shows all the moves in the game, where the Japanese made their mistakes, and the very large part President Roosevelt took in bringing about peace. Other noteworthy articles in this number are: The Results of Balfourism, by J. A. Spender; The Crisis in Hungary, by Dr. Emil Reich; and The Black-Washing of Dante, by Howard Candler.

Specially good is the October Blackwood (Leonard Scott Publication Company, New York), with two of Vrouw Grobelaar's Leading Cases; a delightful Irish story by Stephen Gwynn; a long poem in blank verse by Andrew Lang, The Cottage of the Kindly Light; a short poem by Wallace Bruce, The Table Round—an article by Andrew Lang vindicating his "History of Scotland" which was ruthlessly demolished by an Australian writer; and perhaps the most interesting of all, the editor's comments on the peace conference in Musings without Method. The writer is very hard on Theodore Roosevelt, but one cannot help feeling that there is a little truth in what is said. "There are certain temperaments which find the temptation to interference in other people's affairs irresistible. On either side the Atlantic we have an admirable example of the International Busybody. As we have already pointed out in these pages, William II is well matched with Theodore I, and both were elected to the proud positions which they hold by the same method. * * * Now, the danger of these international busybodies is that, like the journalists who create them, they are without responsibility. Mr. Roosevelt, for his own glory, wanted nothing but peace, peace had or good, peace at any price. * * *

The test of the peace is its durability. Will it furnish Russia and Japan a sure basis of a prosperous, well-ordered life? Does it protect Manchuria from Muscovite aggression and render impossible the encroachment which have been made during the last ten years in defiance of treaties and obligations? We fear it does not. The question of an indemnity, which it would have been impossible to exact, may be passed over. But another battle would have sent the Russians back from Harbin and rendered the future of China secure. As things are, Russia will still be supreme in North Manchuria in spite of her engagements, and should

she penetrate in a southerly direction another war will be hard to avoid. However, these considerations are as nothing to those whose delight it is to make peace for others. As they recognize no responsibility, it matters not to them what is the result of their interference. Were they making peace for themselves, they would see to it that the peace was just and permanent. Making peace for others, they care not what are its provisions. Any peace is better than none in their interested eyes, and their own reputation cast into the scales makes the future of nations kick the beam."

PRESBYTERY OF ORANGEVILLE.

Regular meeting held in Caledon Nov. 14th. Rev. L. W. Thom in the chair, and large attendance of members. Presbytery considered a scheme to increase the finances of the church, and ordered that copies should be sent to every presbytery, to Dr. McLeod of Barrie, and the church offices as a suggestion worthy of consideration. Some time was spent upon the questions sent out on Methods of Finance and the relation of Pastor and People to Giving. Rev. J. C. Robertson, Sabbath School Secretary, gave an instructive address on Teacher Training to a large audience. Presbytery invited the public to attend to hear the new secretary. He is clear as a bell, and puts his points so that all can carry them home. An order of service was submitted and the committee instructed to report again in January. The presbytery has agreed to draw up a service for use at ordinations and inductions. Mr. H. Matheson has the service in charge. Presbytery commended the use of the United Free Church of Scotland Anthem Book for use by choirs in the bounds. The question on Baptism was laid on the table after a learned discussion on the subject. Three new members were welcomed to the court, Messrs. Walker, Davy and Scott. The clerk was ordered to secure a duplicating machine for his work. Thanks were tendered the Caledon people for their hospitality in providing for the Y. P. S. convention and the Presbytery and to Mr. Robertson for his address.

Meeting of Union Y. P. S.

A convention of the Orangeville Presbyterian Union of Young People's Societies was held in Caledon on Monday, November 15th. A meeting for prayer was held at 11.30 a.m., at 2 p.m., Dr. R. P. Mackay spoke on Mission Study Classes, and showed how these should be conducted. Rev. J. C. Robertson spoke on the aim of the Sabbath School, to lead to Christ, to show the way to confess Christ and to show how to engage in service for Christ. At 8 p.m., Dr. Buchanan of India, aroused enthusiasm by his description of work among the Beels and gave some insight into the great work done by our church in distant India. Dr. McLaren gave a glowing picture of our own country and its call for the Gospel, and described some of the hardships of the work and workers in the west. His appeal provoked a resolution calling upon societies to contribute a Christmas donation to two specially deserving cases in the west. These gifts are to be sent to Rev. J. Buchanan, of Dundalk, who will see that the parcels reach their proper destination.

The audience in the afternoon filled and in the evening crowded the large church. The delegates and Presbytery were hospitably entertained by the Caledon people ably led by their pastor B. A. Robinson. Mr. H. Matheson presided and the offerings were large. Officers for the ensuing year were elected and a splendid convention closed.

At the recent Communion in the Scotch Settlement the pastor, Rev. D. N. Morden, had the pleasure of seeing some fourteen persons uniting with the church, nearly all on profession of faith accepted.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLENEHEMIAH REBUILDS THE
WALLS OF JERUSALEM.

Nehemiah's rebuilding of the walls like other enterprises of faith, was met, at first, with ill-natured sarcasm and clumsy jeers. But when it looked like being a success, the contempt darkened into active opposition. Tobiah the Ammonite no doubt thought himself very witty when he talked about a jackal's tread being enough to break down the hastily-built masonry, but when the gaps in the fortifications were filled and the circle was completed to half the height of the old walls something more than witty sayings was called for. The enemies of God's cause make jests on his servants' feeble efforts, for they are too blind to the protency lodged in these, and in their blindness cannot but despise the "day of small things." But they change their tune before very long, and see it to be necessary to muster their forces for a serious fight. "Consecrated cobbles," Sidney Smith called Carey and his helpers, but nobody now thinks that Christian missions can be killed by ridicule or nicknames.

So our lesson begins by telling of the conspiracy to stop the building, and how Nehemiah met this. Common hatred is a strong cement of a sort of alliance. And Sanballat the Samaritan and Tobiah the Ammonite and Arabians and Philistines, who were all ready to cut each others' throats, were for the moment drawn together. They were a very heterogeneous rabble, but they all hated and feared the Jews more than they all hated or feared each other. Birds of all sorts flock together to attack a "speckled bird" that is unfortunate enough to get among them, and, as a prophet says, Israel was such a speckled bird among the nations. Dislike of Christ's consistent followers makes the world sink its differences and unite its forces against them.

Nehemiah's measures of defence are introduced by one of the significant "buts" of the Old Testament. The ring of enemies was numerous and formidable, and the little group which they surrounded, bent on mischief, was small and weak. The situation was like that of some small domestic animal encompassed by beasts of prey; it was so small and they were so many, that there would not be a morsel apiece for each. But there was an unseen Helper whose presence redressed the disproportion. As another Jewish hero once said to hearten his servant, "They that are with us are more than they that are with them." So Nehemiah was intensely "practical," and immensely right, in the order in which he went to work for defence. He set the people to pray first and to watch afterwards. "We prayed unto our God"—there is the most blessed fruit of being put to straits, a renewed tightened clutch of God's hand, a firmer realization of our personal possession of him. If our enemies drive us to him, they have been our best friends. "Well blows the storm" that blows us to His breast. And to pray first stimulates us to "set a watch against" perils. The man who prays and does nothing is presumptuous, and his "faith" is spurious; the man who takes all human precautions and does not pray is more presumptuous still and his precautions will be in vain.

We next hear of the many voices that spoke discouragingly, and of what Nehemiah did to silence them. Three sets of speakers are mentioned, each having a descending or threatening word to say. There are always such who entice and clog the wheels of every great enterprise.

First come the faint-hearted people, who see the workers' weakness and are frightened by the tremendous task, and come at once to the conclusion that it cannot be done. To measure sanely our strength and to see plainly the difficulties before we put our hands to any task for God or man, is not only permissible but necessary, and he is a fool who neglects to do both. But it is one thing to say "difficult," and quite another to say "impossible." "We are not able to build the wall" is no doubt true, but is it true that God is not able to build it through our means?

Another voice came from whispering enemies, which probably, Nehemiah heard of through spies, who kept him aware of what was going on outside. Those enemies were as sure of success as the faint-hearted Jews were of failure. And both the Jews and they were making the same mistake, that of leaving God quite out of the reckoning. If he was with the builders, they might say "Not that we are sufficient of ourselves to account anything as from ourselves, but our sufficiency is from God." If God were with the assailed, the assailants reckoned without their host when they expected to "slay them, and cause the work to cease." God's help upsets enemies' calculations and rebukes faithless fears.

A third voice was that of Jews scattered in the outlying country, who were afraid of their own safety, and demanded that instead of building the walls and leaving them undefended, their safety should be first secured and the walls left alone till that was done. How many of their children are in our churches today! "What folly it is to send missionaries to the heathen, while thousands at home are non-Christian!" Charity begins at home," etc., etc. We have all heard that voice.

Nehemiah heard all the babble of these various carpers, and, like a wise man, said no word and slackened no work. All his answer was to make more thorough preparations for defence. He mustered the people and posted them behind the wall all around the circuit, where they were sheltered from assault and at hand for defence if an attack was suddenly made. And he spurred their courage by a grand laconic word, which contains the essence of all inducements to brave conflict. He bids them not to be afraid of the enemies, and he points them to the one thought that justifies their not being so. If we remember God, we shall not fear what man or devil, or "any other creature," can do to us. If we forget Him, we shall not be able to cast out fear, and we shall do well to be afraid.

To show that we are ready for assaults often prevents their being delivered. The enemy saw that their plans were known, and being foiled in their expectation of catching Nehemiah unawares (v. 11), they dropped their notion of a surprise attack. But notice that Nehemiah does not say that (v. 15), but goes on to tell that "we returned all of us to the work." That is a grand example of noble persistence in God's service, which it would change many a Christian life to imitate. As soon as the pressure of some opposition, danger or trial is slackened, back to service—is that our practise? Do we use times of ease when we are not hampered by trials, in order to throw ourselves with fresh zeal into Christian work?

Verses 16-20 tell us how the two things preparedness for resistance and diligence in building, went side by side. Both forms of service are incumbent on Christians still, and will be till the end. And in the realities of the Christian life, we may even say that the work of the individual Christian in regard to his own growth partakes of both characters.

Christian progress is, in one respect, a being built up, and in another it is a conflict. We are God's building and we are God's builders, too, and "let each man take heed how he buildeth." But we are also God's soldiers. In regard to the work of the church in the world, the same union of constructive and militant activities should have place. It is true that times when the church has had to fight for its existence have seldom been epochs of growth, but they have been epochs of intensive advance, and if in them the church has not been built wider, it has been built higher. But the lesson taught by Nehemiah's union of the two kinds of activity is that we must never let the controversial side of the church's activity absorb its energies, but blend that side with the other. The church militant is to be the building church. This is to be our uniform, and this our work: "Every one had his sword girded by his side, and so builded."

DIVINE HELP.

O Lord divine, ineffable!
Help the weak heart that strays from
Thee!
And battling with the hosts of hell,
Doubts or despairs of victory:
For Thou hast died upon the tree,
Thine anguish poured in bloody sweat,
And can my yearning heart forget
The first fruits of that agony?
O Lord, in glory, think on me!

I know that from the depths of sin
The uttermost abyss of woe,
Thine arm my trembling soul shall win,
Thy piercing eyes Thy child shall know,
Though mortal faith grow cold and die,
Thy love is called eternally,
Thy truth is morning's orient glow,
And wide as space shall ever grow.
—Rose Terry Cooke.

PRAYER.

Assist us, O Lord, to feel the responsibility, the solemnity of life. Forbid that this year should pass without questioning it as to the report it has to make concerning us. Surely mercies have come with it for which we should be grateful; and follies and sins have come with it for which we should be humbled and penitent. If the days and months now past have brought us suffering, may it be seen that we have profited by it. But Thou hast been long-suffering, O Lord, and very gracious; and we pray that our souls, in the memory of Thy goodness, may become more than ever Thine in the exercise of every dutiful affection; and may our remaining days be marked by the signs of a growing spiritual life. Great God, our Father through the Lord Jesus Christ, hear us in this our earnest supplication, for the Saviour's sake.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow strong or we grow weak, and at last some crisis shows us what we have become.—Canon Westcott.

Christianity is faith in God and also in man. And yet, God, to thousands, is only a prisoner shut up within books or service. He dwells there, it is true, but his favorite abode is a human heart.

Religion is a growth. We are all born as children into the spiritual, as into the natural world. But so many never get beyond the childhood age of faith. They cry for their milk bottles, and sometimes mistake their crying for service.

*S.S. Lesson 10, Dec. 3, Nehemiah rebuilds the walls of Jerusalem. Neh. 4: 7-20. (Study the chanter.) Memory verses: 10, 20. Golden Text: Watch and pray.—Matt. 26:41.

"WHEN I SEE THE BLOOD I WILL PASS OVER THEE."

(M. M. A. in Christian Observer.)
There is a touching Jewish tradition in connection with the institution of the Passover.

Upon that memorable night (so the tradition runs) the eldest child in one of the Hebrew families lay upon her couch, ill with fever. She knew the angel of death was to pass through Egypt at midnight to destroy the first-born in every home where the blood of the Passover lamb was not sprinkled upon the door-posts and upon the lintels of the doors. As the shadows of twilight deepened into night and darkness settled over the land, the child began to toss restlessly. Then she looked into her father's face and said:

"Father, is the blood on the door?"
"Yes, dear. It was sprinkled on the lintels and on the door-posts of every Hebrew family in Egypt," he replied. "This child was his heart's delight.

The child slept, but soon awakened. Fixing her earnest gaze upon her father's face, she again asked: "Father, are you sure the blood is on the door?"

He reassured her as before. Apparently satisfied, she slept, but only for a brief while. Tossing restlessly, she fixed her fever-brightened eyes upon the uncurtained window. The black darkness without caused a shiver to steal over her burning frame. Perhaps even now the angel of death was preparing for his gruesome work!

"Father," she whispered, "are you sure the blood is on the door?"

"Yes, my child. It has been sprinkled up on the doorway of every Hebrew family in Egypt," he soothingly answered. Time passed. The child could not rest. The awful possibility that she, as the eldest born of the family, might be the victim of the destroying angel, filled her soul with terror.

It neared the midnight hour. Again she pleadingly asked: "Father, are you very sure the blood is on the door?"

Tenderly the father reassured her. But the hour was so close; the possibility forcing her so awful that, in desperation she cried: "Father, I want to see the blood. Take me in your arms and carry me to the door that I may be sure I am safe, by seeing the blood myself."

Very lovingly the father gathered her into his arms and carried her to the door. Eagerly she raised her eyes and scanned each post and lintel. No blood was there!

The father, in caring for his motherless child's physical needs which, he felt, because of her illness, kept him by her side, had trusted to others to sprinkle his door. It had been neglected.

With a moan that pierced through the father's heart, the child cried: "O father! father! you were mistaken. There is no blood on the door. The hour is almost here. Don't let me die, father. Quick! Get some blood and sprinkle it on the door!"

Swiftly the father carried his darling to her couch. Then he ran among his neighbors; found one of the vessels from which the doors had been sprinkled, and in which some of the precious liquid yet remained. It was with a tremulous hand that he seized a bunch of hyssop and carefully sprinkled the lintels and doorposts of his dwelling. Barely was the work done when the hour of midnight struck. The angel of death was busy, but that home, like all others which bore the mark of the slain lamb, was "passed over." The precious sick one, the first-born, was saved. One moment later and it would have been too late.

Need a word be added to press this thought home?

The shafts of criticism can not pierce deeply the man who knows he is right.

Flowers on the coffin cast no fragrance backward over the weary days.—Talmage.

TALKING WITH GOD.

Have you ever really talked with God? Has your praying ever risen to the plane of actual communion with a personal Father in heaven? Or has it been a mere one-sided expression of your wants and purposes? There is even a great difference between praying to God, or toward God, and holding personal communion with God. "In order to commune with God, we must have something to say to Him concerning our actual life." If we believe in God it strengthens that faith to tell Him about it. If we have doubts and fears, there is no other way so effectual for getting rid of them as to tell our Father all about them. Simply spreading the out before Him often dissipates them altogether. But even though clouds and darkness still abide, we may yet talk with God, and the Comforter will take of things of his, and declare them unto us. Public prayer is in God's order, and should not be neglected, but the real inner experience of the individual Christian depends upon his personal interviews with Him who is the very life of our life—the living God. Instead of talking things over privately with the enemy of our souls, who is constantly urging his views upon us, and agreeing with so much that he says about God, let us listen to what God says about Himself, and as the infinite Father opens up his heart to us, and reveals His feelings toward us, let us do the same with Him. This heart-to-heart talk is a divine method for changing our sinful hearts until they shall beat in unison with the heart of God.

THE BEST REPLY.

The Holy Scriptures are the best possible reply to the errors of Rome. If a priest comes to you with teachings which are not in the Word of God, let nothing persuade you to accept his views. Now in the Holy Scriptures there is not one word about the Pope of Rome, not one word ordering or directing you to submit to the Church of Rome, or to a Roman Catholic priest, or to go to mass, or to submit your conscience to any man. When the question is asked, "What shall I do to be saved?"—the answer is as plain as possible. You know far better, probably, than that worthy priest. The answer is not "go to the priest," or "Go to Confession," or "Submit to the Pope." The answer is, "Believe in the Lord Jesus Christ, and thou shalt be saved."—The truth of God is plain and clear. Christ is one and Only Saviour. The man who teaches otherwise, however plausibly, is in error. Pray for him; teach him. He hopes to do you good. It is your duty to do what you can for him.

We must live in the world, not in caves or in books. Some of our theories that look well on paper or in the seclusion of our studies do not turn out just as we expected when put to the test. And the thing above all else that must stand the test of life is our religion. Most of us pride ourselves on our religious views. No one would admit that he holds the wrong religious views. Well, then, are we daily testing them? "We don't want a religion," said a preacher, "that's been so long in the cloister that it stinks at the sunlight."—Sunday School Times.

Drudgery is the portal through which we enter the illuminated and bannered City of Achievement.

DAILY READINGS.

- M., Dec. 4. Christ reigns in heaven. Rev. 1: 10-18.
- T., Dec. 5. The songs of heaven. Rev. 15: 1-4.
- W., Dec. 6. The white-robed. Rev. 7: 9-12.
- Th., Dec. 7. The glory of the city. Rev. 21: 22-27.
- F., Dec. 8. The River of life. Zech. 14: 7-11.
- S., Dec. 9. Shall not be moved. Ps. 46: 1-5.
- Sun., Dec. 10. Topic—The city of God. Rev. 22: 1-8.

THE CITY OF GOD.

Some Bible Hints.

Continual fruitfulness—is not this condition of the trees in heaven (v.2) to be also the condition of the people of heaven always happily at work and always with blessed results?

To see God's face! (v.4.) The more we know God on the earth, the more we understand how that vision is the climax of heaven.

It is to be God's city, and yet within it is provided for each of us the authority that is so dear to every manly soul. We are to reign, and forever (v.5).

The city of God comes quickly. Heaven is born slowly enough upon earth, but God is mercifully swift in taking us to heaven (v.7).

Suggestive Thoughts.

The best way to become a citizen of heaven is to try to make your own city a city of God.

What your heaven is you are. How necessary, then, that you make the real heaven the heaven of your thought and longing.

It will be heaven only not to have to fight sin, either in ourselves or in others.

Heaven is perfect service of God. You can get heaven anywhere and at any time if you will serve God perfectly.

A Few Illustrations.

Rich men on earth pay taxes in many cities, but the citizens of heaven may have no divided interests.

The streets of heaven are to be of gold. Then let us begin to tread gold beneath our feet on earth.

The value of all that a city owns—its parks, its schools, its libraries, its expensive public buildings, and other belongings, is all a part of the property of each citizen, and all citizens share alike.

A man may be a citizen of New York, yet never vote in an election. No one can be a citizen of heaven without taking an eager part in all its affairs.

To Think About.

Am I accustoming myself more and more each day to the thought of heaven? Is my daily life a preparation for heaven?

What if I were transported to heaven this minute?

A Cluster of Quotations.

A cluster of questions etain shrdlu yj Dreams cannot picture a world so fair, Sorrow and death cannot enter there.

Mrs. Hemans.

Seek well another world; who studies this Travels in clouds, seeks naught where nine is.—Vaughan.

Heaven will be inherited by every man who has heaven in his soul.—Beecher.

Perfect purity, fulness of joy, everlasting freedom, perfect rest, health, and fruition, complete security, substantial and eternal good.—Hannah More.

Some Pleasant Socials.

A post-office social, in which each writes a helpful letter to some other member of the society, signing his name.

A botanical social, with contents in the identification of common plants, and with microscope exhibition and talk.

A phonograph social, with an explanation of the machine, and with illustrations from previously prepared records, and from impromptu.

A hedge-podge social, in which each member is called upon by lot to lead in one game of his own choice.

A spelling-school, the words to be spelled backwards.

A puzzle evening, puzzles being placed on small tables, and groups of the Endeavorers being sent from table to table at the tap of the bell.

A recent-events evening, with bright accounts of the leading features of recent history.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, NOV. 22, 1905.

Seriously, says the Presbyterian Witness, Canada has need of a very earnest and heart searching Temperance revival. We are told by men who ought to know that there is more liquor drunk now than usual and that not a few of the fatal accidents reported from day to day are due to the helplessness that comes with indulgence in strong drink.

At the end of fifty years the World Alliance of Young Men's Christian Associations is able to report affiliated organizations in no less than 50 countries, with a membership of 693,736; paid secretaries to the number of 2,228; buildings owned and occupied, 852, and representing a value of \$170,704,000. The United States and Canada lead with 373,502 members; Great Britain follows with 127,074; Germany with 108,324; and then a great falling off occurs to less than 10,000. It appears, therefore, that this organized movement of young men for young men is very largely—indeed, almost wholly—confined to Teutonic or Anglo-Saxon peoples.

The irony of the clamor for freedom in Russia appears in the rioting and bloodshed now that a measure of freedom is granted. Violence rules in many large cities, and especially in St. Petersburg, Moscow, Warsaw and Odessa. In Cronstadt, the naval station for St. Petersburg, mutiny appeared among the sailors and machine guns were used to quell them. Reports say 200 were slain Thursday night. The soldiers fired upon the crowds and thus many women and children are killed or wounded. These are doubtless the birth pains of freedom, and we may hope for peace and joy after the new condition is realized. In an address on the wrongs of the Jews in Russia, which a former minister to Turkey gave in New York Friday evening, the speaker said: It is the greatest calamity which has befallen Israel since the destruction of Jerusalem under Titus. So far as I am familiar with the history of the Jewish race, the present catastrophe is greater than was suffered in Spain and Portugal, or even in the middle ages, at the period of the Crusades. Never before were so many Jews wounded, robbed and rendered homeless as now.

CONCERNING "GRAFT."

The word "graft" had its origin in attempts to obtain dishonest pecuniary advantages in connection with legislation. But the name does not signify, save for what it denotes. It would look as if "graft," or dishonesty, or too eager determination to get money at whatever expense of principle, were becoming increasingly noticeable. The only satisfactory thing is that rascality is being found out and generally reprobated.

Toronto newspapers have been filled with exposures of a plumbers' ring, the members of which are shown to have been deliberately robbing customers, by privately agreeing to charge an exorbitant figure, dividing the plunderous overcharge with those who did not perform the work. For example, the cost of the plumbing for the new Nurses' Home for the Hospital for Sick Children, Toronto, is shown to have been considerably augmented by the plumbers' conspiracy in question. And that is only one case.

The same tendency towards "graft" is shown by the investigation in New York of life insurance methods, by which the shareholders of several large companies, but particularly the head officials, have been indulging in purple and fine linen and faring sumptuously every day, at expense of the unfortunate policy-holders, who really supply the funds, and who individually subject themselves to many privations to pay the unnecessarily heavy premiums on their policies as they fall due.

Does it all grow out of an increasing mammon-worship? an increasing desire for luxury? an extending haste to be rich? In this connection, one could not but be struck with the various requests for personal and special tariff legislation made at different places before the Tariff Commission. In almost every case it was the cry of the horse-leech's daughter. "Give! give! give!"—without regard to who might be hurt.

Are money-making and the grab-game to be the chief ends of life? Does the well-ordered life contain no higher ambition? What saith the preacher?

The Rev. Dr. Warden has just made the generous gift of \$10,000 to Knox College, Toronto; and simultaneously with this he has given \$5,000 each to Queen's University, Kingston, and to the Presbyterian College, Montreal.

WORLD WIDE MISSIONS.

The King of Siam has been led by the American missionaries to decide to abolish gambling in his domains. Gambling is a scourge of the Siamese people and a source of revenue to the Government.

The Woman's Board of the American Christian Convention has undertaken to build a Missionary Home at Utsunomiya in Japan. The ground has been brought and presented to the Society by one of the Missionaries.

The Moravian Mission and the Berlin Mission to the north of Lake Nyasa have each undertaken to open and supervise two leper Asylums. The existence of leprosy attracted the attention of German officials; isolation with nursing was necessary, and the missionaries are the only people there able and willing to render such service.

Missionary work on the Congo Free State side of Lake Tanganika, as well as on the German side, north of Ujiji, is in the hands of the Roman Catholic Algerian White Fathers. They are increasing their stations, thoroughly equipping them, and establishing boarding schools for boys and girls, the last being under charge of nuns. They have industrial schools, great plantations, and they educate many natives as teachers or even as priests, after teaching them Latin. Some of the natives have been taken to Malta to study medicine, returning as doctors, to whom Europeans are not afraid to trust themselves.

THANKFULNESS AND GIVING.

The Christian Intelligencer, referring to national thanksgiving, quotes a Canadian paper as saying: "One is inclined to envy the men who have to preach thanksgiving sermons next week. They have a great theme and there is no lack of material for the development of the theme. The year has been a memorable one. Never has such a harvest been gathered in. Never has there been such general and widespread prosperity. The note of joyous optimism pervades the country from ocean to ocean."

This is undoubtedly true, and because it is true it raises a very serious question. If the people of Canada are enjoying such widespread prosperity why is it that they are not replenishing the home and foreign mission treasuries of their various churches with sufficient money to enable them to carry on and enlarge their mission work. If the people are thankful for the prosperity vouchsafed them by a beneficent Providence, surely they will not allow great mission enterprises to languish for want of funds—they should freely and gladly give back to the Lord a portion of the abundant wealth He has bestowed upon them in the past year.

From every part of the heathen world sounds the cry, "Come over and help us," and in our great western heritage the unavoidable expansion of home mission work calls for increasing grants of money and an increased number of missionaries. A polyglot population is pouring into our great West, and to some extent into the province of Ontario, and if we are to conquer this country for Christ, our Christian people must come forward and freely lay their gifts upon the Lord's altar. We must Christianize the stranger, and in many cases sadly ignorant, people who are seeking homes in this country. Now is the time for our people to give freely to the Lord's cause.

In a very important sense the present is a crisis in our country's history—her future depends in no small degree on the character, extent and efficiency of the missionary work we may do in the present coming few years. Mordecai's warning to Queen Esther in a great crisis in Jewish history—"Who knoweth whether thou art come to the kingdom for such a time as this"—seems, in principle at least, to appeal to the Christian people of Canada. Who knoweth whether a beneficent Providence has not given them great material prosperity so that they may be gladly willing as well as able to contribute of their abundance to the Lord's cause! Perhaps, as in Queen Esther's case, the Christian people of Canada need to do some fasting and praying. The result might be an awakening of thankfulness which would eventuate in great streams of money flowing into the Lord's treasury. "How much do I owe taken to the Lord?" is a question which every Christian man and woman should put to himself and herself.

RESULTS OF REVIVAL.

A contemporary has the following with regard to the revival in Wales: "The Governor of Carnarvon Prison in his report for the year ending March, 1905, says, 'It will be observed that the number of women who entered the prison is lower than for many years past. During the period of seven weeks recently only one female was received, the total for the March quarter being fifteen. This, I think, may be fairly attributed to the influence of the Welsh Revival.' The Chief Constable of Merionethshire, the Hon. T. N. Best, in his quarterly report, says, 'The number of offences committed in the county during the quarter is much less than in the corresponding quarter of last year (that ending September 29th, 1904). Seventy persons only were proceeded against throughout the county for drunkenness, as compared with 102 in the corresponding quarter last year, showing a decrease of 32, this, no doubt, being the direct result of the Revival.'"

ANOTHER VIEW OF CHRISTIAN SCIENCE.

The "Interior" tells of a new phase of Christian Science that has made its appearance in Chicago. Its preacher seems to be duly accredited as a representative of the cult, but his teachings are a remarkable divergence from Mrs. Eddy's official teaching. That takes as its major premise the unreality of matter. We quote from the "Interior":

"Mrs. Eddy tells her disciples that 'there is no disease' (p. 186, ed. 1883), and that hemorrhage from the lungs is only 'thought' (p. 188, ed. 1883). But the new Christian Science, which Mr. Kimball came to Chicago to proclaim, says that 'Jesus and his disciples healed the sick by invoking the supreme power of God' (Chicago "Evening Post," Sept. 29, p. 5). The two teachings do not belong to the same category; and we are glad to see that followers of this teaching are directed to 'the supreme power of God' for healing, and not to any mere repetition of the formula 'There is no disease' (p. 186, ed. 1883).

"Again, the new Christian Science says by its representative, Mr. Kimball, that 'sin is an utter abomination,—destructive, incalculable, intolerable, unlawful,—even 'abhorrent and fatal.' But Mrs. Eddy tells her disciples that 'sin exists only so long as the belief in matter exists' (p. 28, ed. 1883), and further adds that asking God to pardon sin 'is itself 'vain,'—in truth, a heathen practice' (p. 127, ed. 1883). Mr. Kimball seems to have read his Bible to more purpose than his instructor. His teaching as to sin might be preached in evangelical pulpits. Hers certainly could not.

"How wide the chasm which separates the new Christian Science from the old is still more evident when we come to their definitions of God. Mrs. Eddy says: 'There is neither a personal deity, a personal devil nor a personal man' (p. 140, 2d vol.; ed. 1883). 'Jehovah is not a person,' is the first answer to the first question in her catechism. She seems content to affirm 'God is all,' whatever that may mean. But the lecturer who now represents this cult to a Chicago audience tells us from the platform and in print that 'God is one supreme, infinite, self-existent, all-inclusive, spiritual, individual, self-conscious Being.' Good. That sounds more like the Westminster Confession of Faith than like 'Science and Health.' Just before giving this definition the speaker had said that God was 'limitless in volition.' Certainly nobody who knows anything of psychology would say that a supreme, individual, self-conscious and volitional Being lacks personality!"

Is it the beginning of the end? A note of warning that Christian Science is about to revise its teachings? We wonder what the outcome will be.

FEE-MALES.

One of our churches was organizing a Young Women's Branch of the Foreign Missionary Society. The question was asked, with no small degree of concern, by one of the zealous young ladies: Can men join the Society? On receiving an answer in the negative, the question further asked was: Whom then, where will the money come from? Some one sagely remarked: Can we not take a fee from the men? This met the difficulty as the suggestion was made that the men would thus become Fee-Males. The idea received the unanimous vote of the society.

Malay women, says an English Bible woman, are often afraid to let their Mohammedan husbands know of the Christian instruction they receive. They hide the Malay Gospels which they buy often behind the picture of Mecca which hangs on the wall in most Mohammedan homes.

THE CALL FOR WORKERS IN THE MISSION FIELD.

The situation is becoming desperate. The appeals from vacant fields are enough to drive one to distraction. Here, for example, is part of a pathetic letter written by the mother of a family in an obscure village in East Kootenay. "I am taking the liberty of writing a few lines to you today, for on the Lord's day, when there is no divine service, one misses it so much. One might as well be in a heathen country. We have had no preacher of any denomination here for nearly a year.—It's a very great pity for there is great need of a minister here.—And worse than all there is no Sunday School for the children. They, above all, should not be so neglected, for they don't learn much about religion in many Western homes." A young bank clerk in a new town hall in the Similkameen country sends word that their missionary is obliged to return to the East on account of ill-health; speaks of the rapid development that is likely to take place and says, "If you can stir up the proper parties to investigate the needs of this district and see that we soon get another missionary, a lot of Presbyterians here will be greatly obliged." This is a field that requires a live, strong, manly, large-hearted missionary, but there is no one in sight. There are at least two other fields for ordained men and three students' field, lying vacant in the Synod of B.C. and Alberta.

In the Synod of Manitoba and Saskatchewan 3 students and 4 ordained men are needed.

Mr. Binnie, H. M. Conveyer of the Kingston Presbytery writes that at he has been unable to secure men for three of his fields in North Hastings, one of which is specially promising, and in which no other church is giving service.

Dr. Findlay urges that a student be secured at once for the important field of Massey in the Presbytery of Algoma.

Mr. Childerhose writes that there are ten fields lying vacant in the Presbytery of North Bay. Six of these fields are specially needy, and it will be little short of a disgrace if they have to be left without supply. Most of them contain lumber and railway-construction camps, and the missionaries would have the opportunity of ministering; in one case to 200, in a second case to 1,000, and in a third case to no less than 2,000 men.

Of course none of these fields possess, for the present, any traction except that of affording an opportunity of doing valuable work for the Lord Jesus, and of helping to lay wisely and well the foundation of civic life in a new community.

It has been said that one reason why ministers do not go West is "at they are not 'called!'" Surely the appeal contained in the facts above stated is as genuine a "call," and is just as likely to be "a call of God," and therefore a summons to duty, as any formal request to become the minister of a fully organized and well equipped congregation.

It was just such a "call" that the late A. J. McLeod, Professor Baird, Ralph Connor, Dr. McQueen and scores of others, heard and accepted in the earlier days of Home Mission Work in the West.

It was in response to just such an appeal that many ministers who are now in middle life, refused after graduation to entertain the idea of being called to self-sustaining congregations, and gave themselves, for a time at least, to the service of the Church in the Home Mission field.

The need was never so clamant, the call was never so loud as it is today. Shall the progress of the church be impeded, and the highest interests of the country imperilled because of a lack of volunteers to do the work of relief pioneers, and to man the lonely and difficult outposts in the long line of the Church's defences against the powers of the evil? E. D. McLAREN.

THE PSALMS IN METRE.

Of this work Dr. Murray, who was one of the most useful members of the revision committee, writes in the Presbyterian Witness:

We have now before us the complete proof of the "Palms in Meter." This version is the result of the labors of a joint committee of American and Canadian Churches. The committee consisted of men from the Presbyterian Church in the United States; the Presbyterian Church in Canada; the United Presbyterian Church in North America; the Reformed Presbyterian Church (two branches); the Reformed Dutch; the Christian Reformed, the Associate Reformed (two branches). The committee was organized in 1897, and met for actual work in 1900. Two meetings were held in 1901, 1902, 1903, 1904, and one meeting was held in 1905. Each meeting usually occupied eight or nine days. Three meetings were held in New York, two in Philadelphia. One in Asbury Park, one in Alleghany, one each at Toronto and Montreal, and two at Silver Bay. Much labor was devoted to the work not only during the meetings but during the intervals between meetings. The generous reader will find numerous instances in which the thought of the original is more accurately expressed than in any previous version known to the Committee. The Committee, by the way, had access to fifty versions, perhaps more, while usually following the revised versions, the original was freely consulted. It will be found an advantage that many metres have been adopted—twenty three in all. In not a few instances the new version is a vast improvement on the version hitherto in use among ourselves.

That this proof should be read and freely discussed and amended is very desirable. Blemishes will be discovered, and where discovered they ought to be frankly pointed out. Some of the American churches have already adopted the new version. There is no expectation of its being adopted by our own church for some years. Ample time for consideration will be given and the merits of the work will be carefully weighed. Copies can be obtained from the Rev. W. J. Dey, Simcoe, Ontario. At any rate he will be able to inform the applicant where to send for it. The Editor of the Witness was unavoidably absent from two sessions of the Joint Committee; but he gave such work as he could to a work in which he himself felt deeply interested. He is fully alive to the defects of this New Version, but he believes it is worthy of faithful and serious criticism. That there is room for improvement, that there are numerous imperfections, the members of Committee would be the first to concede. Their invariable aim was to impress as clearly as possible the meaning of the Psalms in the language of our own day and in metres acceptable to our people and suited to the sentiment of originality.

The English Prime Minister, beginning a speech at the Lord Mayor's banquet in London, last week, said: "A century ago, Pitt, standing where I now stand, prophesied war; to-day I prophesy peace." Premier Balfour and Whitelaw Reid, the American ambassador, who replied to the toast of "The Excellencies the Foreign Ministers," proposed by the Lord Mayor with each other in pleasant words for the credit of their respective countries. Premier Balfour, in referring to Russia, said, in part: "Our friends in Russia are absorbing public interest by the great movement they are making in the direction, as we believe, of self-government. The task of the Emperor and his advisers is indeed not a slight one. There is not a citizen in Great Britain who does not wish them every success."

God's sign of warning hangs over the door of every sin.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

ONLY AN EGG.

By Charles McIlvaine.

If a hen's fresh egg is put into water heated to the boiling point, which is 212 degrees of heat by the thermometer, and allowed to remain there for from three to five minutes, then taken out and broken open, the contents of the shell will be partially hardened (coagulated). Everybody knows what a good breakfast is therein. If this same egg had been placed in the same boiler, without water, but with fresh air, and the heat kept at 103 degrees all the time for twenty-one days, a live chicken would have broken the shell by its own force, and would very soon have asked for a breakfast for itself. Or, if the egg had remained under the hen that laid it for twenty-one days, the heat of her body (she would have been feverish while sitting on it) would have changed the clear, stringy fluid and the yellow yolk into a chicken. The hen that lays the egg is the mother of the chicken; the hen that hatches it is the nurse.

This wonderful change from the "white" and "yolk" of an egg into a live chicken, with blood, bones, flesh, feathers, sight, hearing, and a voice piping loudly for something to eat, is brought about by a regular heat lasting through a certain number of days. If the egg gets too hot or too cold, or does not get moisture enough for the air, the making of the chicken inside of the egg will be stopped. The egg will be spoiled. A spoiled egg is unfriendly.

An egg is very much like a seed, only that it is made of animal matter instead of vegetable matter, because it is intended to produce, or grow into, an animal. Every plant begins from a seed; every animal, from the elephant to the mouse, from the whale to the minnow, from the ostrich to the gnat, begins with an egg.

An egg is made up of several parts. The shell is composed of lime. Through this, air and water, in the shape of moisture, can pass in slowly. Directly inside of the shell is a thin, tough skin (membrane). This prevents the moisture in the egg from getting out through the lime shell. If there was nothing but the shell, the egg would dry up.

The white of an egg, as it is called, is a substance called albumen (al-bu-men). It surrounds the yellow yolk, which is also largely albumen. On the outside of the yolk, fastened to it, you will often notice a white jelly like speck. This contains the germ. The germ is so small that it cannot be seen without the aid of a powerful microscope. Until the hen sits upon the egg, or it is placed in an incubator to hatch, the white and yolk protect the germ—keep it floating so that it will not be jarred or fastened to the shell, or be injured in any way. The air space at the large end of the egg acts as an air cushion. An egg without a live germ in it will not hatch. There would be nothing from which the chicken could grow. Neither will a seed grow if the germ is destroyed.

The Albumen from eggs is used to give the gloss to photographs, and largely in the printing of the colors and figures on calicoes. It clears coffee by getting thick (coagulating) in the hot water, sinking, and carrying down the fine particles of coffee (grounds) with it. In cakes—you know how it is used in cakes.

A sitting hen seems to us to be a disagreeable old crosspatch. However much she snarls and pecks, she is but doing her whole duty. She is protecting her nest and the, to her, precious eggs in it. She has her rights and sticks up for them.

After a hen has been sitting on a nest of good eggs for five days, if you hold one of the eggs up to a bright light (keeping light from shining around it), by looking through it, you will see a tiny speck with a hammer-shaped head and a short, thin tail. If you had a proper arrangement for magnifying it, you would see that there was life in it.

By the tenth day veins full of blood can be seen running and branching through the white of the egg. In darker places the head and parts of the body will be taking shape. Each day will show a change. The air space at the large end of the egg grows larger. By the eighteenth day the chick is nearly finished. Between the twenty-first and twenty-third day the chick breaks a small hole in the shell. This is called "pipping." The egg is said to be "pepped." Through this hole, which is at the chick's beak, it breathes. After practising for a while, it kicks and struggles until it breaks the shell into two halves, around its middle. Then it rolls out—a weak, jerky, wet chick. Very soon it dries, pokes its head out from under the hen's feathers, and takes its first look at the world. The old hen talks to it,—hen talk,—and no doubt tells it about breakfast to be had—after a while, and a much larger world, with worms, for it to look at when she takes it off the nest.

Think of it! In twenty-one days what would have made good cake, or pudding, or omelette, turns into a pretty, active, live chicken, with ideas of its own; and heat brings this wonderful change.

The egg which hatches never makes a mistake. If it is a hen's egg, a chicken comes forth, if a humming bird's, a humming bird is hatched from it; if an ostrich's, an eagle's, a duck's, it produces young after its kind. Even the shape and color of the feathers is imitated.

A humming bird's egg is not much larger than a filbert. An ostrich egg holds three pints. The eggs of a shad are the size of a pin head. The eggs of turtles and snakes are covered with a tough skin. They do not have a hard shell. The sun's heat hatches them. I often find turtle and snake eggs in my potato patch, when the ground is soft, and the rows stand where the sun has a good chance at them. When the young are hatched, they hide under stones and roots until they get used to things.

Collections of birds' eggs for study are pleasant and instructive. Taking birds' eggs for fun is not funny at all when we come to think about it. Every egg taken kills a bird. Is killing fun?

LORD NELSON AND THE LIZARD.

It is said that the first Lord Nelson once owed his life to a lizard. There lives in South America a beautiful creature of this tribe, called the monitor, or warning lizard, which makes a sort of shrill cry at the approach of poisonous snakes. The natives fancy that it does this because it loves men, and wishes to save them. Nelson ordered his hammock, to be slung under some trees, and being tired out, fell asleep. In the middle of his nap a warning lizard passed across his face. The Indians saw this, and knowing what it meant, waked him. He started up, to find one of the deadliest serpents of the land coiled up at his feet ready to spring.

He who won't be advised can't be helped.

Wisdom in the start saves disappointment in the end.

THE LITTLE BOY WHO FISHED.

The little boy lived a long, long time ago. He went to school in a rough log schoolhouse and sat on a high board bench, without any back to lean against. And the bench was so very high that his small feet could not touch the floor. And, too, he had no desk on which his teacher could put pretty pictures and bright blocks and sticks for him to play with. He never sang pretty motion-songs nor marched to sweet music.

So this little boy used to get very tired sitting still and doing nothing but swing his feet hour after hour. Once in the forenoon and once in the afternoon he went out on the floor and stood by his teacher and learned his A, B, C's, and how to spell "A, b, ab."

Don't you suppose he often thought of the shady woods where the birds were singing and the squirrels scampering about? or of the silvery little brook that ran through the meadow in which the tiny minnows were darting around?

One day, while he was twisting about on his high seat, he spied a little gray mouse peeping out from a hole in the floor in the corner near him. He almost laughed out loud. Then he quietly pulled a piece of line out of his pocket and tied on it a bit of cheese from his dinner-basket. Then he threw the line out as far as he could toward the mouse's door in the old floor.

It was not long before the teacher saw him. "Jimmie," said he, "what are you doing?"

"Fishing, ma'am," the little Jimmy answered, frightened.

"What are you fishing for?"

"For a mouse, ma'am."

The children all laughed; but the little Jimmy didn't, for he saw that the teacher looked very sober.

"Very well," said she. "I will give you just five minutes to catch that mouse. If you don't get him in that time, I'll have to punish you for playing in school."

Jimmy sat very still, holding the line, his heart thumping very fast and such a lump in his throat.

There was perfect silence in the little log schoolhouse. Every childish heart was full of sympathy for Jimmy. No one thought of laughing.

Pretty soon a pair of bright eyes peeped again out of the hole. The string lay so near and the cheese did smell so good! So the poor foolish mouse—out he crept, nearer still and nearer, all unconscious of the eyes watching him. He took a dainty nibble—how good! He took another and another and—

"Oh, ma'am, I've caught him! Here he is!" shouted Jimmy, flinging the dainty mouse up in the air, his tiny teeth stuck fast in the hard cheese.

Then the children laughed and clapped their hands, so glad that Jimmy would not be punished. I am sure the teacher was glad, too.

As for Jimmy, with the teacher's permission he took the pretty mouse outdoors and let him go and he never fished in school any more.—Flora B. Brown, in Little Folks.

When you wish to keep boiled or baked potatoes warm for some time lay a towel into a colander, wrap it snugly about the potatoes, covering them closely, and set inside a sauceman with a little water at the bottom kept just at the boil.

It's a wise man who can keep his temper, for any fool can lose it.

An accomplished fact is in itself a powerful argument.

WIVES AND MOTHERS OF JAPAN.

Fancy any woman in our own or any other enlightened country marrying only to become the drudge and housekeeper of her parents-in-law. Disagreeable as this may seem, the Japanese woman is expected, after her marriage, to consider the father and mother of her husband as her first responsibility and duty. She takes the place of a servant to them, waiting upon them, seeing that they are served properly at their meals, and making their comfort her first care. She is not mistress of the home, but simply housekeeper and subject to the will of her mother-in-law, who does not fail to exact that the house be kept to her satisfaction, although willing to be relieved of the details of the housekeeping. If she is unfortunately the first daughter-in-law to enter the family, she becomes the convenience of every one in the house, and is expected to perform such offices cheerfully and willingly. Not even her husband, should he care to, can relieve a Japanese woman from this custom. Next to her parents-in-law, a Japanese wife's duty is to her husband. She renders to him the services a European would expect of his valet. Never has she an idea of companionship with her husband on terms of equality with him. In every detail the husband is first, the wife second. He is served first; if he drops anything, she stoops to pick it up. It is exactly the opposite of our customs. The servants respect the woman, as she is their mistress, and the one who is nearest to the master, but not by any means, his equal. Even the Empress must give her husband the little personal attentions of all the women of Japan.

A Japanese woman never asks her husband to have any of the care of his children. In private and public the mother has the entire charge and training of them. She showers on them all her love and tenderness. The severest scolding is given with a smiling face. No matter how many servants are employed, the mother's influence is direct and personal, and in this way she wins their complete love and confidence. They never think of going out without first going to her room and making the customary bows and repeating the words used on these occasions. On returning the same form is observed. The mother's entire control and influence over her children is one of the most beautiful and interesting parts in the study of Japanese life. The wives seldom appears with their husbands in public. Occasionally a dinner party is given, when the wife is expected to act as hostess and entertain with her husband. On February 11, 1889, the Emperor for the first time, in an imperial progress through the streets of Tokyo, raised his wife to his own level, by riding with her in the imperial coach. Previously the Emperor had driven first with his guards, the Empress and her attendants following at a distance.

It is not the sex of a woman which counts for her position in Japan, but her dependence upon her husband. Because the men are educated and self-reliant, because they have the right of inheritance and are the bread winners, they are the masters and not the companions of their wives. This is shown to be true in cases where there is no heir born in a family, and the father marries his oldest daughter to a man who is willing to give up his family and the name to take the name of his wife and become the heir of her father. In this case, he is dependent, and the relations are reversed. The young people live with the bride's parents, and it is the man's turn to dread his mother-in-law. Although the woman in these cases is obedient in all respects to her husband, it is not an obedience demanded by him as under other circumstances.

The wife of the peasant is much nearer to being her husband's equal than the wife of the Emperor. Each step in the social scale seems to be a little higher for the man than the woman. A story is told of a working man who was ridiculed because he spent his leisure moments in drawing water from a well some distance away and carrying the heavy buckets to the house to save the health of his delicate little wife. This man had the true chivalrous spirit of a strong man for a weak woman, but the people of Japan have little respect for this spirit.

Japan is so steadily growing in civilization and Christianity that I think we may look forward to a better education for the women of Japan, and a different idea of the people in general as to what the duties and privileges of the Japanese wives and mothers should be.—Amy Morris Lillie, in Philadelphia Presbyterian.

I AM WAITING.

I am waiting for the singing of the song
that will not cease,
When the world shall throb with music,
and the vales be clothed with peace;
When a near the wayside fountain the
lamb and lion rest,
And the dove shall fold her pinions in
the lordly eagle's nest.

I am waiting till the sabre, and the flash
of gleaming spear,
Shall fill no breast with terror, shall
smite no heart with fear;
Till the cannon's lips are silent, and be-
side the broken shell
The partridge lead her speckled brood,
the lily ring its bell.

I am waiting 'till the angel band that
sang o'er Beth-lehem
Shall thrill the silent air of night, and
cheer the world again;
Till the buds of Sharon's blooming rose
shall star each garden wall.
And at the sturdy blows of Truth shall
Baal's image fall.

COMFORTS LOANED.

To the sick, the old, and the feeble certain mechanical devices bring exceeding comfort. One bound to couch or bed finds in a wheeled chair or even a pair of crutches the difference between prison and freedom. Yet such helps may be needed for only a short time, and the exigency arises when and where it is least possible to purchase the thing demanded. Other appliances for the use of shut-ins suggest themselves, all capable of being used over and over and suitable for lending. Suppose the Ladies' Aid Society should own an assortment of such articles to be loaned about the parish as accidents or sudden illness bring them in demand. It seems not alien to the spirit of the local work each church should undertake. We all like to think of our church as a broader, larger home. In such an atmosphere the Ladies' Aid Society represent the motherly element, its sphere is the womanly one of caring for others and remembering the needy and the afflicted. Any influence which fosters love for the church and a home feeling in its adherents is worthy of cultivation. City churches are everywhere ahead of country parishes in practical benevolences close at hand, but no condition except death is unchanging, and live organizations are those testing new lines of activity.—Congregationalist.

"Talk with us, Lord, Thyself reveal,
While here o'er earth we rove:
Sneak to our hearts, and let us feel
"With herald's voice glad tidings herald
The k'ndling of Thy love.
"With Thee conversing we forget
"With Thee conversing, we forget
All time, and toil, and care:
Labor is rest, and pain is sweet,
If Thou, my God, are there."

A LITTLE TYRANT.

There is no tyrant like a teething baby. The temper isn't due to original sin; the little one suffers worse than the rest of the family. He doesn't know what is the matter—they do. But baby need not suffer longer than it takes to make him well, if the mother will give him Baby's Own Tablets. They ease the tender gums and bring the teeth through painlessly and without tears. Mrs. C. Connolly, St. Laurent, Man., says: "Some months ago my little girl's health became so bad that we felt very anxious. She was teething and suffered so much that we did not know what to do for her. I was advised to try Baby's Own Tablets, and from almost the first dose she began to improve, and there was no further trouble. She is now in the best of health, thanks to the Tablets." The Tablets cure all the minor ailments of children, and are a blessing to both mother and child. They always do good—they cannot possibly do harm. Try them and you will use no other medicine for your little one. Sold by all druggists or sent by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

In the countries of the East the climate is so mild and warm (think of it, at this time of the year) that the people have many customs which are very different from ours. For instance, the barber doesn't have a shop. If you wish to have your hair cut or your head shaved (and you do, if you are an Eastern person) you just sit down in the open air, and the barber attends to you. First the barber moistens his hand with water and rubs your head for a long time, then he takes his razor and shaves your head from the top downwards quite smooth and clean. Of course it would be very nice and cool, and you wouldn't have to rub your head for a long while to get your hair dry after a bath, but I think I'd rather keep my hair on, thanks.

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"Canada's Great Music House."

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The new Glebe church was entered last week. Drawers were opened, chairs and tables in the vestry moved, but so far as known nothing was taken. Ottawa is getting an unenviable notoriety for house-breaking and thefts, which, for the most part, go undetected.

The men of Stewarston Church have organized a "Men's Association" with the following officers:—Honorary president, Rev. W. A. McIlroy; president, J. G. Pelton; first vice-president, Wm. Ash; secretary, W. Fitzsimmons; treasurer, J. B. Pickeu; committee, Hugh Williams, Wm. Hill, Albert Hanson, Isaac Cowie and G. Little.

The sacrament of the Lord's Supper will be administered in St. Paul's Church on the first Sabbath of December. The Westminster Guild and Men's Society of St. Paul's church will be "At Home" to the members of the congregation on Friday evening. A good programme will be provided. A pleasant social evening is anticipated.

STEWARTON ANNIVERSARY.

There was no mistake when the session of Stewarston Presbyterian Church invited Prof. Mackenzie, of the Presbyterian College, Montreal, to preach anniversary sermons to the congregation. He is an ideal preacher and those who heard him were delighted. He preached to large congregations both morning and evening, every sentence of his sermons being followed by the people with the closest attention.

In the afternoon the anniversary exercises of the Sabbath school were held. There were 267 scholars present and 31 members and friends of the children. Rev. Mr. Mitchell, of Erskine church, gave an intensely practical address, taking a star fish as an object lesson. The attention of the children was all that could be desired. Hearty singing was a feature of the service, and brief addresses were also given by Rev. Mr. McIlroy and Mr. J. G. Pelton, former superintendent.

At the evening service Prof. Mackenzie preached what might be termed an evangelical missionary sermon to an overflowing audience, taking as his text Rev. 21: 13.

Prof. Mackenzie's lecture on "Gladstone" Monday evening was an intellectual treat. With consummate tact he steered clear of all political controversy in the life of England's "Grand Old Man," and placed before his hearers for their emulation those traits of Gladstone's character that made him one of the greatest men of the 19th century, laying special emphasis on his capacity for hard work, his finely-tuned conscience and his firm grasp of Christianity.

QUEBEC.

In the Presbytery of Quebec the congregation of Sawyerville is vacant, and hearing ministers with a view to settlement. Rev. Dr. Kellock, Kinnear's Mills, Que., is moderator of the vacancy.

Another vacancy in this Presbytery is looming in sight, the Rev. H. N. MacLean, of Hampden, being under call to Avonmore, Glengarry Presbytery.

Presbytery will meet in Sherbrooke on 5th Dec., at 2 p.m.

At Dromore, Rev. Mr. Campbell has been preaching sermons on the Lord's Prayer which were well attended. A new manse is to be erected here.

Self-martyrdom is not necessarily a virtue.

EASTERN ONTARIO.

Rev. H. N. MacLean, of Hampden, Que., is called to Avonmore, Ont.

The anniversary services and social of St. John's church, Bradford, were quite successful, the receipts being nearly \$180.

The next regular meeting of Brockville Presbytery will be held in First church, Brockville, on Tuesday, 2nd January, 1906.

At a social given by the young people of the Bradford congregation the proceeds amounted to about \$14.

Rev. W. J. Dey, M.A., of Simcoe accompanied by Mrs. Dey, has been visiting friends at Sundridge.

A call from Buckingham, Que., has been extended to Rev. D. N. Coburn, Lanenburg, Ont., and it is believed he will be induced to accept it.

The twenty-eight convention of the Presbytery of Glengarry S. S. Association will be held at Finch on Tuesday and Wednesday, January 16th and 17th, 1906.

Rev. H. Munroe, B.A., of Bowmanville, exchanged with Rev. A. K. McLeod, of Brighton, preaching effective anniversary sermons in the latter place.

On a recent Sunday the following were elected Elders in the Dalhousie Mills congregation: Messrs. D. McLeod, R. J. and Alex. P. McCuaig.

On a recent Sunday the services in the Maxville Church were conducted by Rev. D. MacLaren, of Alexandria. Rev. R. McKay officiated at Apple Hill and Martintown.

Rev. Mr. Shaw and Mrs. Shaw, White Lake, have returned from a six weeks trip to the Northwest. They recently visited Mrs. Shaw's mother, Mrs. F. J. McCart, Avonmore.

Rev. A. Govan, Williamstown, is away for his holidays. The services in St. Andrew's Church last Sabbath were conducted by Rev. J. U. Tanner, Lancaster, in the afternoon.

At the annual thank-offering meeting of the Mission Band of Knox church, Cornwall, Rev. Dr. Harkness delivered a very instructive address on missions. The collection amounted to the handsome sum of \$30.85.

An interesting and instructive illustrated talk on "A Trip Through Canada" was delivered by Rev. A. G. Cameron, B. A., of Apple Hill, in Knox church, Lancaster, on the evening of Thursday, Nov. 2.

At a recent regular Tuesday evening prayer meeting Rev. W. M. Kannawin, of Woodville, was presented with a handsome sum of money by his friends in Riverview, Thorah, as a slight token of their appreciation of his services.

Rev. Mr. Morrison assisted Rev. L. Beaton at Communion services during the week A prayer meeting was held each evening, at which Mr. C. Sinclair and Mr. D. McRae, St. Elmo formerly of Winnipeg, rendered several solos, which were heartily appreciated.

Rev. Dr. Harkness of Cornwall delivered a very eloquent missionary sermon in the Aultsville church on a recent Sunday evening. Rev. Mr. Waddell, B.A., preached in Cornwall. On the following Monday evening Rev. W. C. MacIntyre of Woodlands gave an address on missions, and Rev. N. H. McGillivray of Cornwall on systematic giving.

The Presbytery of Lindsay met at Sonya on the 15th inst., and accepted the resignation of the Rev. P. F. Sinclair, pastor of St. Andrew's Church, to take effect on Nov. 26. The Rev. W. D. Keith, of Blackwater Junction was appointed interim moderator. As already intimated Rev. Mr. Sinclair goes to Winnipeg as assistant pastor of St. Andrew's Church.

Rev. Mr. Cram, of Cobden, conducted the services in Melville church, Eganville, and at Lake Dore on Sunday last, and at both morning and evening services his discourses were attentively listened to by the large congregations present. Rev. Mr. Ratray conducted the services in the Cobden pastorate.

Rev. N. MacLeod, B.A., of the First church, Brockville, gave an eloquent missionary address in the Presbytery church Mallorytown, on Friday evening. He refuted some of the popular objections raised against missions, and closed his address with a strong appeal against the cigarette and liquor evil.

The late Sarah Ann Jenkins, spinster, of Kenmore, left \$600 to the Home and Foreign Missions of the Presbyterian church of Canada. Her will has been probated and it shows that she left an estate valued at \$1,600.

Rev. A. E. Cameron, student in charge of Florence and Grove Mills missions, on his departure for Queen's, was made the recipient of an appreciative address and a purse of money. The address was signed by Messrs. James T. Webster, Thos. Trotter, and D. Corbett, elders. Mr. Cameron appears to have done excellent work during the past six months and on leaving was followed by the good wishes of the whole neighborhood.

A meeting of the executive was held in Cornwall on the 13th inst., to prepare a programme. The following officers of the association were present: Rev. D. MacVicar, Finch, president; Mr. W. J. Scott, Lancaster, Secretary; Mrs. L. Thomas, Rev. N. H. McGillivray, and Drs. Harkness and Algure of Cornwall.

HAMILTON NOTES.

Saturday afternoon organ recitals are being arranged for in several of the Hamilton churches.

Rev. E. A. Henry, of Knox Church, preached a special sermon on "Gambling" on a recent Sabbath evening. The large church was crowded to the doors.

Rev. J. McP. Scott, of Toronto, addressed the annual thank-offering meeting of St. Andrew's W. F. M. S. on Tuesday, Nov. 14th inst.

Rev. John Neil, D.D., of Westminster church, Toronto, is to be the preacher at St. Andrew's church, Hamilton, at the anniversary services to be held on Dec. 10th.

Great changes have been made during the last few weeks in the choir-leaders of the different city churches, St. Paul's, Erskine, Knox, and St. John all being affected. The churches are more than ever giving attention to the service of praise.

Rev. H. B. Ketchen, of McNab street Presbyterian church, has just completed an interesting series of sermons on "Reverence." Mr. Ketchen has already gained a firm hold of the affections of his people.

The Dominion W.C.T.U. held a successful convention in Hamilton for several days this month, and addresses were given in many of the city churches and Sabbath schools on Sunday, Nov. 12th, by the leaders in the work.

The Ministerial Association of Hamilton is presenting a bold front in temperance matters. An effort is to be made to reduce the tavern licenses from sixty-eight to fifty. The council is to be asked to test the feeling of the electorate on the question at the next municipal elections.

Rev. W. R. McIntosh, of Elora, conducted services in the Paris church, Sunday week. Rev. Mr. MacBeth was in Elora conducting anniversary services.

ST. ANDREW'S CHURCH,

When Rev. Armstrong Black resigned the pastorate of St. Andrew's church, Toronto, and returned to England last June, the outlook for the congregation was not particularly cheering. Conditions have changed so much within the past few years, and railways, factories and warehouses have so far encroached on what was formerly a residential district, that St. Andrew's has become distinctively a down-town church, far removed from its congregation, and without any immediate constituency to draw from. But it has a history, and many families so warmly attached to it that it would require a very strong temptation to induce them to go elsewhere. After due inquiry, Rev. T. C. Brown, M.A., a graduate of Queen's University, Kingston, who after completing his course, had gone abroad for post graduate work, and was doing duty as an assistant at St. Giles Cathedral, Edinburgh, was invited to take charge for three months, and entered upon the work the Sabbath after Dr. Black closed his ministry. So acceptable were the services rendered by Mr. Brown that when the time came for the congregation to decide upon its future course, it was resolved to extend a call to Mr. Brown, a colleague or assistant, as he might wish, to be provided, to share with him the labour and responsibility of the charge. Mr. Brown had other invitations and had St. Andrew's not secured him he would have gone to Winnipeg as assistant and successor to Dr. Du Val, of Knox. To the satisfaction of the people who had called him with practical unanimity, Mr. Brown decided to remain in Toronto, and the call having been sustained by the Presbytery, and the usual steps taken, the young minister was ordained and inducted on November 16th.

The induction sermon was preached by Rev. Robert Herbison, of St. Giles, Toronto, the text chosen being Matthew xxvii., 51. The value of a human life was the preacher's theme. Should not a man so live, said the preacher, as though he felt that God had some definite purpose for him? It was right to be humble and lowly-minded, yet men should think more nobly of themselves—of their lives and the gifts God had given them. A man should throw all his energies into some definite work. Men who were enthusiastic and believe in themselves are irresistible. Strength is worth more than refinement, and enthusiasm for the best things than mere respectability.

Rev. D. C. Hosack, moderator of Presbytery, having put the usual questions to the candidate and offered the ordination prayer, Mr. Brown was solemnly ordained to the Christian ministry and inducted to the charge of St. Andrew's, the members of Presbytery extending the right hand of fellowship.

The charge to the newly inducted minister was then delivered by Rev. Dr. Carmichael, of King, this being the fourth time he has performed that duty at St. Andrew's. Rev. Prof. Ballantyne, of Knox College, delivered the charge to the congregation. These duties could not have fallen on more fitting shoulders, and words of wisdom fell from the lips of both speakers. The proceedings closed with the benediction pronounced by Rev. Dr. Milligan.

A reception was held in the school-room of the church the following evening which, notwithstanding adverse weather conditions, was an unequalled success. The congregation attended in large numbers, and many members of Presbytery, with other friends, were present. During the evening Prof. Ballantyne was made the recipient of a purse of gold in recognition of his services as moderator of session during the vacancy. Mr. Brown received a hearty welcome.

On Sunday Very Rev. Principal Gordon, of Queen's University, conducted the morning service by way of introducing the new minister. In his sermon he spoke of Christ's conception of the work

of His church, and referred to the work which still lies before St. Andrew's.

Mr. Brown enters upon his ministry with great hopefulness. The work is heavy, but he is equipped with a vigorous constitution and a capacity for hard work. Under this sturdy young Canadian there appears to be no reason why the work of St. Andrew's church and St. Andrew's Church Institute should not be as successful as it ever has been in the past.

TORONTO.

The Wychwood Literary Society recently reorganized under the Presidency of George P. Bryce, B.A. The first meeting for the season took place at Wychwood church on Monday, November 13th.

Rev. Alex. Esler has commenced in Cooke's church a series of sermons on "Five Young Men of the Bible—Joseph, David, Daniel, John the Baptist and Jesus Christ, the young man's Redeemer."

The Presbyterian Ministerial Association of this city elected the following officers: President, Rev. R. N. Hamilton, Weston; vice-president, Rev. J. McP. Scott, St. John's church; secretary-treasurer, Rev. James Wilson of Dovercourt Road Church.

The Ontario Sunday School Association to take a religious census of Toronto, Nov. 29th, will require 183 supervisors and about 3,000 assistants, mostly ladies taken from the Sunday schools. A club of 120 young men from some of the Presbyterian churches volunteered their services.

Dr. E. D. McLaren, general secretary of Presbyterian Home missions, has gone to Sarnia, Thessalon and the Sault, to speak in the interest of home missions. He considers this a critical formative period in the national history of Canada, and is endeavoring to enthuse the Ontario churches to the realization of this fact. He says: "The situation is becoming desperate. The appeals from vacant fields are enough to drive one to distraction. It is the supreme duty of the church of this generation to see that the foundations for the West are laid in righteousness and truth, and in the fear of God."

The executive of the Lord's Day Alliance of Canada and the Ontario Lord's Day Alliance held meetings last week at the Y.M.C.A. At the former the General Secretary, Mr. J. G. Shearer, announced that the 600 local societies had enrolled 30,000 members. He said much credit was due Sir William Mulock for closing post-offices which had been kept open on Sundays. Saskatchewan and Alberta have organized Alliances. Mr. R. U. McPherson, the solicitor, in presenting his report regarding the recent Privy Council's decision on the question of Provincial and Dominion jurisdiction, said that the inference to be drawn was that the power to legislate on the Sunday question belonged to the Dominion. Messrs. Paterson and McPherson were appointed a committee to select counsel to watch for legislation at Ottawa which may have an adverse effect on the observance of the Lord's Day. It was decided to renew the application to the Dominion Government for a Lord's Day Act, and to ask for the enactment of the draft submitted two years ago. The secretary of the Ontario Lord's Day Alliance, Rev. T. Albert Moore, stated in his report that in over 500 cases successful efforts had been made to prevent Sabbath desecration. In past years the Alliance had not been compelled to appear as plaintiff in a single case, for the Attorney-General of the Province had instructed Crown Attorneys or special counsel to act. Cheese-making and the sale of newspapers had been stopped, and soon action would be taken against twenty-one cement factories. Special watchfulness was recommended for New Ontario. The Ontario Government have given assurance that Sunday excursions will be stopped on the Temiskaming Railway. Further restrictive Sabbath legislation will be applied for.

NORTHERN ONTARIO.

The Rev. Dr. Armstrong, moderator of the General Assembly, conducted anniversary services in St. Andrew's Church, Sault Ste. Marie, on Sabbath, the 12th inst. Large and enthusiastic congregations greeted the rev. gentleman at both services. In the evening the church was filled to overflowing. In the afternoon of the same day Dr. Armstrong gave two Sabbath school addresses, one to the Sabbath school in St. Andrew's Church and another to the mission in connection with St. Andrew's on Bruce street hill. On Monday evening a social gathering was held in the church, which also was largely attended. Dr. Armstrong gave an excellent address on the value of the church to national life. Addresses were also given by Rev. Mr. Hart of the Central Methodist Church, and Rev. Dr. Snenser of the First Baptist Church. Excellent music was rendered by the choir of the church. The Rev. W. A. Duncan, pastor of the Congregational was warmly congratulated on the completion of his 15th year of a successful pastorate. There is a felt need of a new church to meet the growing requirements of the congregation, and steps in this direction may be taken in the near future. The visit of the Moderator was very highly appreciated and will be long remembered.

WESTERN ONTARIO.

Rev. A. B. Winchester, pastor of Knox church, Toronto, and an old Woodstock boy was renewing acquaintances in city last week.

The re-opening services of St. James' Church, London, were conducted by Rev. Dr. Milligan, of Toronto. The new gallery will seat 250.

At the Christmas entertainment of Westminster Sabbath school, Mount Forest, Rev. T. D. McCallough, of Harrison, will give his illustrated lecture on "Canada from Ocean to Ocean."

Rev. Mr. McCrae, late of Manitoba, and Mr. Kechevic, of Knox College, Toronto, have been preaching very acceptably in the Morrison church recently.

Rev. Alexander Henderson, clerk of London Presbytery, has removed from Wortley Road, London, Ont. Correspondents will please make note of the change.

Rev. Mr. Watson of Thamesford conducted the preparatory services in the Drumbo Church last Friday week. His address was exceedingly good and appropriate.

At a Presbytery meeting held in Paris on Tuesday of last week the resignation tendered by Rev. Dr. Mackay, for nearly thirty years pastor of Chalmers Church, Woodstock, was regretfully accepted.

The anniversary services in Duff church, on 12th inst., conducted by Rev. R. W. Ross, of Guelph, and Rev. A. Blair, of Napanee, were well attended, and the large congregation were delighted and edified by the sermons. On the following evening Rev. Dr. Dickson, of Central Church, Galt, gave a deeply interesting lecture on "Presbyterianism in Scotland, previous to the first Reformation."

About sixty delegates attended the twenty-second annual convention of the Women's Foreign Mission Society of the London Presbytery, in the First Presbyterian church, the President, Mrs. (Rev.) McCrae of Westminster presiding. The yearly report showed 41 auxiliaries and 21 mission bands under the care of the Presbytery, the membership being 1,152. Following are the officers elected for the year—President, Mrs. (Dr.) McCrae, Westminster; Vice-Presidents, Mrs. W. J. Clark of London, Mrs. D. M. Tait of St. Thomas, Mrs. McMillan of London, Mrs. Currie of Belmont; Corresponding Secretary, Mrs. (Dr.) Arnott, London; Mission Band Secretary, Miss L. M. Fraser, London; Tidings Secretary, Miss McAdam, St. Thomas; Secretary of Supplies, Miss Watson, London.

BAD KIDNEYS

Can Only be Cured Through the Blood.

Bad backs—aching backs—come from bad kidneys. Bad kidneys come from bad blood. Bad blood clogs the kidneys with poisonous impurities that breed deadly diseases. And the first sign of that fatal trouble is a dull, dragging pain in the back. Neglect it, and you will soon have the coated tongue, the paxy skin, the peevish temper, the swollen ankles, the dark-rimmed eyes, and all the other signs of deadly kidney disease. Plasters and liniments can never cure you. Kidney pills and headache pills only touch the symptoms—they do not cure. You must get right down to the root and cause of the trouble in the blood—and no medicine in the world can do this so surely as Dr. Williams' Pink Pills, because they actually make new blood. This strong, rich, new blood sweeps the kidneys clean, drives out the poisonous acids, and heals the deadly inflammation. That is the only way to rid yourself of your backache and have strong, sound kidneys. Mrs. Paul St. Onge, wife of a well known contractor at St. Alexis des Monts, Que., says:—"I suffered for upwards of six years from kidney trouble. I had dull aching pains across the loins, and at times could hardly go about. I lost flesh, had dark rims below my eyes, and grew more wretched every day. I was treated by different doctors, but with no apparent result. I despaired of regaining my health, and was becoming a burden to my family. I was in a deplorable condition when one of my friends advised me to try Dr. Williams' Pink Pills. I began taking them, and after using three or four boxes, I began to feel better. I continued the treatment for nearly three months, when every symptom of the trouble had vanished and I was again a well woman. I feel justified in saying I believe Dr. Williams' Pink Pills saved my life."

New blood—strong, pure, rich blood which Dr. Williams' Pink Pills make, cures not only kidney trouble but a host of other ailments, such as anaemia, indigestion, rheumatism, erysipelas, St. Vitus dance, locomotor ataxia, paralyses, and the secret ailments women do not like to talk about, even to their doctor. But only the genuine pills can bring health and strength, and these have the full name "Dr. Williams' Pink Pills for Pale People" printed on the wrapper around each box. If your dealer does not keep the genuine pills you can get them by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

"If you please," announced the grimy little person who had just rapped at the door, "mother wants to know if you will kindly lend her your preserving-kettle?"

"Well," said the lady of the house dubiously, "I would do so with pleasure, but the last time I obliged your mother she preserved it so effectively that I haven't seen it since."

A look of extreme hauteur passed over the maiden's countenance.

"Very well," she said, "There's no need to be nasty about it. The old thing was full of holes when we borrowed it, and mother wouldn't have troubled to ask you again, only we see'd you bringing home a new un."

You must never let your work for Christ so oppress you as to rob you of these quiet hours when He needs you to be alone with Him, that He may reveal Himself, and charge you with the spiritual forces stored up in Him. It can't be well for you to keep yourself free to fresh for these still hours.—E. B. Meyer.

BRITISH AND FOREIGN.

An appeal is made for £250,000 to clear off the debt on Dr. Barnardo's Homes.

For the first time in twenty years there has been a fall of snow in the city of Melbourne, Australia.

The Chinese have a god for every disease, even for childhood's afflictions, like the mumps and measles.

Rev. Mr. Strachan, Lintrathen, is anxious that the Psalms and Paraphrases should not be subservient to hymns.

The annual regimental dinner of the Black Watch has just taken place in Edinburgh. It commemorated the 176th anniversary of the regiment.

The lineal heir and representative of the great Napier of logarithms fame—namely, Sir Archibald Lennox Milliken-Napier, Bart.—was 50 years of age on the 2nd inst.

Dunfermline Abbey Church, which has been closed for the past year, was re-opened on the 21st ult. by Prof. Cooper, Glasgow. The old seating, with its comfortable and antiquated high-back square pews, has been removed and the church re-seated.

"Ian Maclaren," who has been laying down his pastoral work at Liverpool, is about to go for a rest on the Continent.

A reindeer was born in Cook's Circus, Edinburgh, the other day. This is believed to be the only one born in the British Isles.

Fewer murders occur in Britain than in any other civilized country, while the largest proportion is in the United States.

Edinburgh town council has rejected a proposal to open the Antiquarian Museum and National Gallery at reasonable hours on Sundays.

In Ireland there are 3,310,200 Catholics, 579,380 Episcopalians, 504,749 Presbyterians and Methodists, and 62,384 belonging to other denominations.

Oliver Cromwell's birthplace, at Huntingdon, with its "ivy-covered ruins and an avenue of elms," is being offered for sale, the price asked being 5,000 guineas.

Ira D. Sankey has started to re-write his unpublished book, "The Story of the Gospel Hymns," the original manuscript of which was destroyed by fire a few years ago.

Renfrewshire is to consider a suggestion that scorching motorists may be sentenced to imprisonment instead of a fine, and that the motors might also be impounded for fixed periods.

Ireland has been having the most extraordinary weather lately—bitterly cold frost at night, but with a broiling hot sun in the day-time more suitable to July, and a cloudless sky.

In the death of the Rev. Dr. William Kennedy Moore, at his residence, Southsea, Portsmouth, on the 19th ult., the English Presbyterian Church has lost one of her most loyal and devoted ministers.

An Irish town has been sold. The inhabitants of Castlemartyr, in County Cork, have bought the fee simple interest in their dwellings and premises from the Earl of Shannon on favorable terms.

The centenary of the death of Mungo Park, the distinguished African traveller, who was born at Foulshields, and who practised for some time as a doctor in Se'kirk, is about to be celebrated by the "Souters."

The United States naturalization laws require that if the person applying for citizenship has previously borne any hereditary title or order of nobility he must renounce the same at the time of application.

The people of Iceland have demonstrated that the use of spirits in a cold country as a means of keeping warm is not a necessity, for they are about the most temperate people in the world.

A Geneva telegram states that during the recent cold snap thousands of swal lows, returning from the North, have fallen exhausted and frozen in many parts of Switzerland.

HEALTH AND HOME HINTS.

A chemist calls gelatine, milk, and onions scavengers of the air. It is a wise plan never to leave them uncovered for the attraction of germs.

A good thing for cleaning brass or copper is sweet oil and putty powder. Afterward wash in hot water and soap, then polish.

Baked sweet potatoes.—Scrape them carefully and cut them through lengthwise. Boil them until nearly done. Then drain them and put in a baking dish placing a lump of butter on each piece. Sprinkle with salt, pepper and a little sugar. Bake in the oven a nice brown. Squash prepared in this manner is also very fine.

A Nice Breakfast Dish.—For rice griddle cakes and honey bowl—a cupful of rice. When it is cold, mix thoroughly with one pint of sweet milk, the yolks of four eggs and enough flour to make a stiff batter. Add one tablespoonful of melted butter, one teaspoonful of soda, two of cream of tartar and a little salt. Fold in the beaten whites of the eggs and bake on a hot griddle. As fast as baked, butter and spread with honey, roll up and serve.

Rice Cheese Cakes.—Boil 9 ounces of rice in one-half gallon of water. Dry it well, then put into another saucepan and add 8 ounces of butter, a breakfast-cup full of cream, and one tablespoonful of orange-flower water, a small quantity of finely-chopped lemon peel, and one-half pound powdered sugar. Form into a paste by adding a half-dozen well-beaten eggs. Stir it over the fire until the mixture is thick, then remove the pan from the fire and let it cool. Have in readiness some patty-pans lined with puff-paste. Fill them to three-fourths their height with the rice mixture, and bake in 'a slack oven for fifteen or twenty minutes. Remove them when cooked from the pans, and serve either hot or cold.

SUGGESTIONS TO THE WAKEFUL.

If you are nervous and wakeful in temperament, don't overtax your memory, but if you have anything on your mind make a note of it. It will pay better to use a paper tablet than to exhaust your brain.

Do no mental work whatever after the evening meal. Use the evening entirely for relaxation, amusement, but not excitement.

When you go to bed stop thinking, or let the mind rest very lightly on some pleasant or even childish subject.

A hot foot-bath before getting into bed soothes the tired nerves, draws the blood from the brain and is one of the best sleep inducers.

Relax. Lie as limply on your bed as though you were a year-old babe. You cannot have repose of mind without repose of muscle.

The salt rub will be found highly beneficial with the bath. First wet the body with warm water, then rub hard all over with handfuls of damp salt, rinse and rub dry.

THE SALT OF THE OCEAN.

If the ocean did not have salt it would freeze somewhat more readily than it does now, but there would be no very marked difference. The ocean is prevented from freezing not so much by its salt as by its size and by its commotion. On account of its size, large portions of it extend into warm climates at all seasons, and by reason of its great depth it is a vast storehouse of heat. Its currents distribute much warm water among the cold.—From "Nature and Science," in October St. Nicholas.

Satan would have a "hard row to hoe" in some communities if some of the church members were not his confidential friends and silent partners.

CANADIAN PACIFIC

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

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

VIA SHORT LINE FROM CENTRAL STATION:

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

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

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

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

GEO. DUNCAN,

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

GRAND TRUNK RAILWAY SYSTEM MONTREAL TRAINS

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

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

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

All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Egauville and Pembroke:

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

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

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway.

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

S. EBBS, City Ticket Agent, Rus ell House Block, General Steamship Agency.

New York and Ottawa Line.

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

And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Fitch	5.47 p.m.
9.33 a.m.	Coruwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.40 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 85 Sparks St. and Central Station. Phone 18 or 180.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

(2) If the father for mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

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

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1880.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

LITTLE WORK

The Dominion Presbyterian is seeking a reliable agent in every town and township in Canada. Persons having a little leisure will find it worth while to communicate with the Manager of The Dominion Presbyterian Subscription Department. Address: 75 Frank St., Ottawa.

LARGE PAY

PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

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

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Que., St. Andrew's, 5 Sept.
Montreal, Knox, 27 June, 9.30.
Gloucester, Finch, 4th Sept.
Lanark and Renfrew, Zion Church, (Lanark Place, 21 Feb.
Ottawa, St. Paul's, 7th Mar., 10 a.m.
Brookville, Winchester, Feb. 28, p.m.

SYNOD OF TORONTO AND KINGSTON.

Kinston, Belleville, 4th July.
Peterboro, Keene, 20 Sept., 9.30 a.m.
Whitby, Bowmanville, 17th Oct., 10 a.m.
Toronto, Toronto, Knox, 2 Tuesday, monthly

Lindsay, Cannington.
Orangeville, Orangeville, 4th July.

Rosetta at Rosetta, on 28th Sept. at 10.30 a.m.
Owen Sound, Owen S. 10 a.m.
Algoma, Blind River, 4th July.
North Bay, North Bay, 11 July.
Sarnia, Sarnia, 4 July.

Godfrith in St. Andrew's Church, Godfrith, 19th Sept., at 10.30 a.m.

SYNOD OF HAMILTON AND LONDON.

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

Georgetown, Georgetown, 10 Sept., 10 a.m.
London, London, 5 Sept.
Georgetown, Georgetown, 4th July.
Welland, Welland, Mar 16
London, London, Oct. 1st.

SYNOD OF MANITOBA AND NORTHWEST.

Portage la Praelle, 10 July, 7 p.m.
Brandon, Brandon.
Sunderlor, Koomatin, 1st week Sept.
Winnipeg, Man., Coll., 2nd Tues., 10 a.m.

Rock Lake, Pilot M'd., 2 Tues, Feb.
Glenboro, Trehema, 3 Mar
Winnedosa, Winnedosa, 17 Feb.
Melfort, Melfort, 4th July.
Rorlin, Moose Jaw, Sept.
Prince Albert, Saskatoon, 5th Sept.
Glenboro, Pilot M'd., 5 Sept.
Pilot M'd., Oct. 10 Sept.

SYNOD OF BRITISH COLUMBIA.

Calgary, Calgary, 25 Sept.
Edmonton, Strathcona, 21 Sept.
Edmonton, Vernon.
Kootenay, Fernie, B.C.
Westminster, Chilliwack.
Victoria, Comox, Sept. 6.

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

C. D. ROSE, M. P., Chairman;
ERNEST CHAPLIN, GEO. GRINNELL-MILNE,
all of London, Eng.
E. B. OSLER, Toronto, and JAMES RO-S, Montreal.
The Company deals in Valuable Saleable Land in Calgary, Edmonton, Winnipeg, and other parts of the great North-west.

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

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

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

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

The present price of the shares is \$12.90
Fifty shares would cost for cash \$645
or on a margin \$129

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