

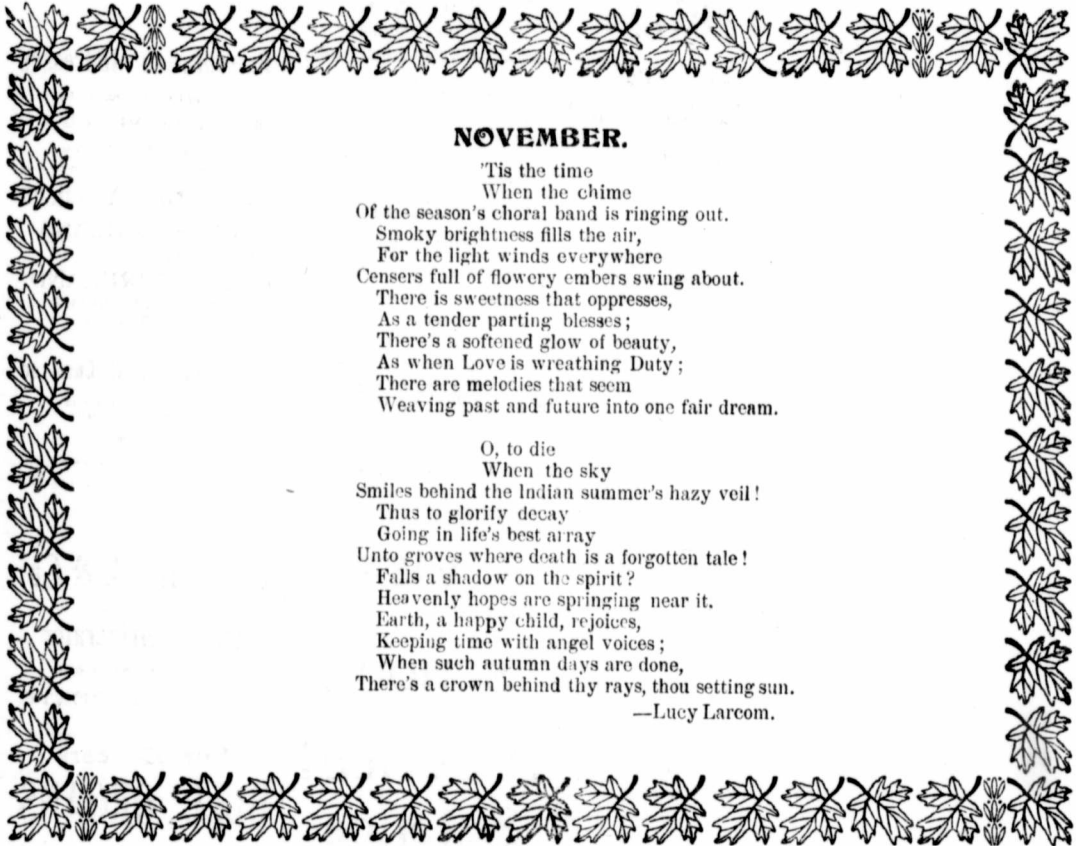
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 For the light winds everywhere
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 As a tender parting blesses;
 There's a softened glow of beauty,
 As when Love is wreathing Duty;
 There are melodies that seem
 Weaving past and future into one fair dream.

O, to die
 When the sky
 Smiles behind the Indian summer's hazy veil!
 Thus to glorify decay
 Going in life's best array
 Unto groves where death is a forgotten tale!
 Falls a shadow on the spirit?
 Heavenly hopes are springing near it.
 Earth, a happy child, rejoices,
 Keeping time with angel voices;
 When such autumn days are done,
 There's a crown behind thy rays, thou setting sun.
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BIRTH.

On Sunday, Nov. 6, at Ottawa, to Mr. and Mrs. W. A. Clemons, a daughter.

DIED

At the manse, Renfrew, Tuesday, November 1, 1904, Robert Hay, sen., native of Lanarkshire, Scotland, aged 87 years and 7 months.

Suddenly, at her residence, 26 Mark Road, Toronto, on Nov. 6th, 1904, Isabella Thompson, widow of the late George P. Dickson, aged 79 years.

MARRIAGES

At Winnipeg, on Thursday, Oct. 20, by the Rev. Dr. Baird, Jean Baird, formerly of Metherwell, and Rev. J. A. Clarke, of Callender, Iowa.

On Wednesday evening, October 26, 1904, at the residence of the bride's mother, 45 1/2 View street, Victoria, B.C., by the Rev. Dr. Campbell, pastor of the First Presbyterian Church, Sarah McGillivray, late of Kincardine, Ont., to Peter Turner, second son of Thomas Lacombe, Esq., late of Toronto, formerly of Montreal.

On Thursday, November 3rd, at Melbourne, Que., by Rev. Dr. Kellock, Annie, daughter of Matthew Carlyle, to David C. Tennant, of Lachine, Que.

On Thursday, Nov. 3rd, 1904, at the residence of the bride's father, John Robinson, 103 Augusta-avenue Toronto, by the Rev. Dr. Alex Gilray, of College street church, Mrs. Martha Wood, to the Rev. James Omeleva of Brookstone, Indiana, U. S. A.

In Bathurst, third line, on Wednesday afternoon at five o'clock, October 26, 1904, by the Rev. D. Currie, B.D., at the residence of the bride's parents, B. J. McKerracher, to Maggie May, daughter of Mr. and Mrs. George Cuthbertson.

On Wednesday, Nov. 9, 1904, at St. Paul's Church, by the Rev. James Barclay, D.D., William Forrest Angus, to Grace Nye, daughter of Mr. Seargent P. Stearns.

At Cornwall, on Nov. 9th, 1904, by the Rev. Robt. Harkness, Ph. D., Daniel W. Clark to Mrs. Harry E. Nelly.

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Note and Comment.

The Ram's Horn gives the number of conversions reported by all the missionary societies working in the foreign field as over 96,360. This is a marvelous showing. And yet there are those who say that foreign missions do not make any impression on the heathen world.

Natives in Uganda become Mohammedans simply because they say they cannot endure having only one wife. Mohammedans, they say can have four. The prophet Mohammed was shrewd when he made this provision, saying that God will to make religion easy for Mohammedans. The cry of the world is for an easy religion.

A copy of the New Testament was recently found upon the dead body of a Japanese soldier before Port Arthur. The agents of the Bible Society have preserved this book as a precious relic, and as a token of the new Japan. This brings to mind that about 200,000 Bibles were distributed in Japan last year, about seven-eighths of which were disposed of by sale.

The passing of the bull-fight in Spain by vote of the Spanish authorities is one of the most significant events of recent years. The bull fight was a relic of barbarism. It was crystalized in Spanish life. To think that Spain has ordered its abandonment is both cause of wonder and gratitude. 'The world do move.'—Certum est.

It is now announced that every African tribe from the mouth of the Congo to Stanley Falls, a thousand miles in the interior, has the Bible in its own language. About 9,000 converts are gathered in the various native churches, Christian schools are planted in hundreds of villages and native seminaries for the training of Christian workers are established.

The United Presbyterian, speaking of the support that should be given to the schemes of the church, "insists" that "It is the duty of every congregation to support every part of our general work in the proportion defined by the appropriations of the General Assembly, and that without reference to the so-called quota. This done, every part of the work will share in the prosperity that comes with our love for God's work." Don't we need some of this insistence among Canadian Presbyterians?

A rather remarkable report comes from China, says the Lutheran Observer, to the effect that Mrs. Conger, the wife of the American Minister, has converted the Dowager Empress to the Christian Science faith. It is well known that Mrs. Conger is a Christian Scientist, and that she is in high favor with the Imperial Court. It is noticeable, too, that since the Boxer uprising and the return of the Empress to the Forbidden City that wonderful woman—for wonderful she surely is—has ceased to be the intense reactionary which she was before.

What the Southwestern Presbyterian calls a most remarkable incident" in politics occurred recently in New York State. The Democratic convention of that state nominated Hon. William E. Werner for the Associate Judgeship of the Court of Appeals. Judge Werner is a Republican. His nomination by a Democratic Convention to secure non-partisanship in the judiciary, and for that reason he is to be most highly commended.

Here is a pointer for the officers and members of every Presbyterian church in Canada. King Edward the seventh has ordered that the Bible belonging to the late General Gordon be placed in the Royal Library at the castle at Windsor. There it will be in company with General Nelson's letter announcing the victory at Copenhagen, a fac-simile of the Duke of Marlborough's letter announcing the victory at Blenheim, and many other famous souvenirs.

The New Voice, of Chicago, recently entered on its twentieth anniversary. And The Wine and Spirit Gazette, in a letter to The Voice commemorative of that event, frankly says: "Unfortunately it cannot be denied that the sale of liquor is prohibited by law now over a greater portion of the area of the United States than at any previous time since the Maine law went into effect on June 2, 1857." Two things will be noted in the above testimony—first, that prohibition is spreading; and second, that prohibition is prohibiting.

This is the trenchant fashion in which the Philadelphia Westminister put the question of Sabbath observance: "The Sabbath is here: here to be kept: it is widely broken: in continued breaking lies surely national demoralization: it rests on law: law at first absolute because of the age in which it was applied: law then modified to a principle to suit every age. Remember, the principle of the Sabbath is eternal law and will never change. The prayer to make in this hour is, "God, increase the Sabbath keepers of the nation: for a holy Sabbath will make a holy nation."

"Los von Rom," means Away (or free) from Rome is the cry that has been raised in Australia by those who wished to free themselves from the domination of the Papacy. For over a hundred years in the Austrian portion of the Empire, Protestantism has been weak and hopeless, kept in existence by help from Germany, and displaced by the population at large. Now Protestantism is the burning question of the hour, discussed everywhere men meet. Over seventy places of worship have been erected during the last five years. Ninety additional ministers are at work. Over 45,000 Roman Catholics have seceded from their Church, of whom 34,000 at least have joined the Protestant Churches, the remainder going over to the Old Catholic Church. Many thousand besides are in regular attendance on Protestant service, but, through fear of boycotting and other difficulties, they have not registered themselves as Protestants.

Speaking on "Christian Activity among Church Members," the Christian Observer says: "In an ideal Presbyterian church there ought to be so much work going on that the ministers and elders have all they can do, in originating, inspiring and directing the abundant labor of the people. If the officers of the church, like the heads of business concerns, were more free from the actual doing of the work to keep an eye over the whole field, so as to be well acquainted with its different departments, and be ready to find the right place for every man and woman and boy and girl to do that for which they are best fitted, or that work which they most need for their own growth in grace and development of Christian character,—if the officers of the church were thus free to survey the whole field, to discover its opportunities, to train and use the energies of their people, might there not be a much better disposition of their forces?"

A marvel of the Eastern world, whose importance cannot be overrated, is the awakening now in progress in China. The empire is shaking itself free from the sleep of ages; dissatisfaction with present conditions grows; desire for Western learning is becoming a craze among the educated. Meantime Japanese teachers are being called to take charge of Chinese schools from Peking to the Tibetan frontier. The door is wide open for an increase of Christian educational enterprises. And just on this point the Christian Work Evangelist suggestively remarks: "It will not, however, always remain open. If the Christian church does not seize the present great opportunity in China, and Buddha, instead of Christ, becomes the ideal which dominates the new thought of China, we shall have to make note sadly once more of the fact that opportunity does not await for laggards."

The Rev. William Ferguson, the Indian missionary of the church of Scotland, who recently passed away in his 83rd year, had a very picturesque career. After being a missionary in Bombay early in the fifties, he resigned on account of his wife's health. Afterwards he was an army chaplain, and served in the Crimea and in the Indian Mutiny. In 1863 he resigned his chaplaincy, and resumed the work which lay nearest to his heart, the work of foreign missionary. Away in the Himalayas was Chamba, untouched by the Gospel. Mr. Ferguson determined to go, and went at his own risk. He had his own methods. In gown and bands he visited among the people.—Jonah and Nineveh were his pattern. Within a year there were forty converts, and the cause never looked back. In 1873 Mr. Ferguson was forced by failing health to leave India, and handed the valuable mission property over to the Church of Scotland. In 1878 he became chaplain in Cyprus, and when that station was closed in 1899 he was sent back to Chamba at his own request. There his lealhearted missionary died, and obtained fulfilment of his ardent and oft-expressed wish, "to lay his bones in Chamba."

Our Contributors.

FOR DOMINION PRESBYTERIAN Christ and the Scriptures. III

BY GEO. W. ARMSTRONG.

In my last paper I tried to point out that the study of the Scriptures is a duty enjoined by the direct command of Christ. In this article I wish to notice the result of obedience, or, what we may hope to find as the reward of compliance, viz: A revelation of a future and an eternal state of existence.

Man intuitively has longing desires for life and immortality. Nothing short of eternity can satisfy him. His soul cannot be confined within the narrow, brief limits of time. These have been the desires of the human soul in every age, country and clime; and in whatever state mankind has been found whether civilized or in a condition of barbarism these same longings after a future state of existence have been fondly cherished; but where the Scriptures have not been known these longings have existed—without hope; these desires have been felt; but without any positive knowledge whether they could be realized. Man longed for immortality but knew of no source where they could really satisfy their thirsting souls. They speculated upon the subject, but speculation revealed no facts; they hoped they were immortal but could come to no definite conclusion whether they were so or not. But how different was the position of the Jews to whom Christ spoke; they had the key which revealed to them this hidden mystery; they were in a position to make themselves acquainted with definite information on this matter, they were favored with a direct communication from God and thus had not to depend upon the vain speculations of men. The Scriptures revealed to them definite knowledge on this matter and thus they had not to depend upon the vain deductions and probable fallacies of uninspired philosophers. The Scriptures revealed to them a future state of being and taught them the doctrine of a future and unending life. It has been asserted that death is an eternal sleep; that the grave is the charnal house of annihilation; that the duration of human existence does not extend beyond the three score years and ten of his sojourn upon this earth, and that after he had done with this brief stage of being he passed away forever—to exist no more! Such is the divinely unaided philosophy of men. The Scriptures have no sympathy with so lifeless a creed. Instead of teaching annihilation they teach the more comforting and consoling doctrine of eternal life, they brought life and resurrection and immortality to light and gave unmistakable evidence that annihilation cannot lay its cold and withering hand upon man nor get him within its fatal grasp. "There is a Spirit in man and the inspiration of the Almighty giveth him understanding," That Spirit is the offspring of Divinity and is destined to live long as God Himself exists. The time is coming when this material universe shall be no more: The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. . . . The heavens being on fire shall be dissolved and the elements shall melt with fervent heat. Even then:

"The soul secure in her existence,
Shall smile at dissolution and defy its power."

It has been beautifully and truthfully said:

"The stars shall fade away
The sun himself grow dim with age
And nature sink in years."

But the soul

"Shall flourish in immortal youth,
Unhurt amid the war of elements,
The wreck of matter, and the crash of worlds."

Upon what source are we dependent for this knowledge? The old philosophers of ancient days made vain speculations, blind guesses, which were enshrouded in doubt and the greatest uncertainty, it remained for biblical philosophy to reveal to man the doctrine of eternal life and to teach man the true greatness, the true dignity of his being.
London, Ont.

FOR DOMINION PRESBYTERIAN.

The Ethical Value of Religion.

What is the duty which God requires of man? Obedience. Yet this is the last thing man is willing to give. He will give money; he will torture the body; he will perform pilgrimages; he will effervesce with emotion, but "obey" is a word that he resents. Not in these things but in obedience to the moral law lies the essence of religion. The prophet said "He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" and the apostle of the New Testament reiterates the same truth when he says, "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Is religion then nothing more than perfect morality, as some would teach to-day, or is it morality with something superadded? What new quality does morality receive when it is the expression of a right relation to God?

1. Religion adds a new grace to virtue. The higher motive illuminates it. The benevolent sentiments of a Stephen Girard or a Carnegie are admirable, but they are not in the same class with those of a Howard, or a Wilberforce. Self-renunciation in the follower of Christ is of an altogether different quality from the cardinal virtue of the Buddhist. Formally, two actions may be identical, but when we appreciate the motives, (on which their true ethical value depends) we have no hesitation in conceding the moral superiority of that which springs from a religious impulse.

2. Under the inspiration of religion virtue is cultivated symmetrically. Mere ethical activity exercises the traits that are spontaneous. The features of character which respond easily to moral stimuli are apt to be overdeveloped, and those faculties which are more apathetic are proportionately dwarfed. On this account, because they are living on the lower ethical plane, we often find men who are honest, but do not feel the same obligation to be courteous, or liberal-minded; men who are sober, but hard and unsympathetic, without any consciousness that their moral nature is onesided; men who are generous, but whose generosity is only a refined selfishness. Religion bids us note our moral defects and give attention to their discipline and development. We must correct the lopsidedness of our moral make-up by spiritual calisthenics.

3. Virtue unsustained by religion is insecure. It merely weathers a storm. At some point in their career merely moral men are apt to break down just where they seemed to be strongest. The reason of this is that their general power of moral resistance is weakened by self-indulgence in what they think smaller matters. No strong, immutable, all-embracing sanction forms to them the law of life. The arbitrary standard by which they regulate themselves exaggerates some virtues at the expense of others, and considerations of advantage or convenience are allowed to weigh in questions of duty.

4. All virtue flourishes best when rooted in the soil of religion. This is not to say that all religious people are paragons, but there is no trait of human nature which does not bloom more sweetly when it draws its nourishment from religious motives. Religion applies that inner corrective principle which strengthens the will, regulates and elevates the desires, sets lofty ideals before the mind and guarantees their ultimate attainment.

T. F. F.

The Chief End of Preaching.

All ministers are tempted at times to give pulpit expression to their personal convictions on public questions. They have the convictions "in stock," and cannot resist the additional conviction that the general public would be the better from knowing them. The political situation seems to call loudly to them to expose corruption and to call the people to civic righteousness. There are methods of doing business that seem to imply that honesty is no longer the best policy; and the conspicuous success of men, who have taken advantage of their weaker and more ignorant rivals, exercises a demoralizing influence over the rising generation of money-makers, and threatens the wrecking of old-fashioned ways of making a living. Ought not the preacher to cry aloud and spare not until public opinion denounces such dishonest methods? Problems of marriage and divorce arise to excite general discussion, and this fact seems not merely to justify but to demand a series of sermons on The Model Husband, and The Model Wife, and The Improvement of Divorce Legislation. And has not such a change in the social conditions of modern life come about as to require pulpit treatment of sociological questions? To keep people from becoming paupers, and to help them to rise above the poverty that makes life nothing better than a desperate struggle to prolong life, seems to be so laudable an end that ministers think they must study and discuss economic problems. Temperance, too, as a purely personal virtue soon grows to be a commonplace theme, and so questions connected with the legal aspects of the traffic in liquors prove to be more fascinating. Thus it happens that not a few pastors indulge in themes that are of a social, rather than personal, character.

And the temporary success that often appears to follow this change of topics serves to confirm the wisdom of the new departure. The congregations are apt to increase when the preacher treats "up-to-date" subjects, and a new class of hearers begin to express interest in his discourses. He is pleased to know that his work is appreciated, and easily persuaded that he is seeking to do the very work that he has been called to do. Preaching is for the purpose of bringing the Kingdom of God into the world, and when the Kingdom has fully come the State and society will be perfect; why not work dir-

ectly for that perfection? If all Christian men would always vote alike and in the interests of mortality and religion, how long would it be before saloons were banished from our cities and Sabbath-breaking restrained by the officers of the law?

All this is plausible, and doubtless many ministers have yielded to it. But it may be well to inquire whether the chief end of preaching may not be in danger of being overlooked. There certainly are matters of common interest to both the pulpit and the secular press, and both may harmonize at times in their public appeals. But each has its own distinctive field. The pulpit should be distinctly religious; that is, its chief end is to bring God and man together for a personal understanding. Man, the sinner, is brought before God by faithful preaching in the hope that he may repent, seek and accept pardon, and enter voluntarily into the service of God. His conversion will never be anything else than the result of his own personal dealing with God. And man, the volunteer in God's service, is also by faithful preaching brought face to face with God, that his purpose to serve him may be intensified and his work may appear more plainly. It is with this latter end in view that the preacher may take up social problems; he wishes to make the Christian see more plainly that he seems to do the work God would have him do. But even in such an endeavor is it not a mistake to assume, or to seem to assume, that what is most needed is a knowledge of what is right in commercial or political life? It certainly seems necessary to give some people instruction on these matters. But after all ignorance is not the sole or principal cause of wrong doing. Men go wrong in business because they hope thereby to gain advantage of some kind, and self-interest proves too powerful a rival for devotion to God and right. They find it easy to convince their own mind that what is legal or customary is right—at least, nearly enough right for them, in the present circumstances. We may infer that they need more light, and that a sermon on the subject may enlighten them to such a degree that they may decline to yield to the temptation, and this may be a correct inference. But it is certainly as sound an inference that what is needed is a more decided loyalty to God, a deeper purpose to do right, whatever may be the result to self; and this is a result that may always be effected by faithful preaching of divine truth, even when there is no reference to current questions. The men who wreck banks, ask people to buy stocks at double their real value, buy their way into offices, make divorce a coveted refuge for a maltreated wife, are not men who have a deep-seated purpose to do right in the sight of God; and such a purpose is their greatest need.

The chief end of preaching is the regeneration of the individual; and this is not effected by telling him about right and wrong ways of carrying on the affairs of society and the State, nor by severe denunciations of public wrong-doers, however well deserved they may be. He must be brought before his mind his personal relations to God in a way to make him feel his obligation to obey, and to awake in him the confidence and love that makes obedience a delight. But when the individuals enter into such a relationship with God they cannot be indifferent to their social and civil duties. The chief end is not the regeneration of society, but that follows the regeneration of its individual members. If the reconstruction of society be directly sought

by the Christian ministry they lose their greatest power for good over men and can do no more than other members of society; but the ministers who successfully seek the redemption of men from sin and their consecration to God's service render most effective aid toward the reconstruction of society, although their services may not be publicly recognized.

We are not intimating that the modern preacher should ignore what is going on in the world. Preaching that keeps constantly in view the chief end need not be narrow, need not be repeating constantly a few truths. The relations of God and man are multiform and called for variety of expressions. However varied the sermons in theme and style, there may yet in every one be some attempt to bring God and man face to face, and out of every such interview the man must depart more fully resolved to do his duty in every walk of life, and his moral vision will be clearer as to the real claims of his fellow-men.—The Presbyterian Banner.

Opportunity and the President.

On the wall of the President's office in Washington hangs, framed, an autograph copy of J. Ingalls' sonnet, "Opportunity." In what administration it became a presidential property is not indicated, but Senator Ingalls died in the last year of President McKinley's first term, so, presumably the sonnet did not come into that office with Colonel Roosevelt. There was a controversy about this sonnet in the papers last June, arising from the claim of an Italian-American poet that he wrote the piece in Italian in the first place and brought it to Mr. Ingalls' notice, and that Mr. Ingalls' deliverance was no more than a translation, or paraphrase, of his work. That may be: Mr. Ingalls is dead and can't tell us. But true or not, it does not greatly signify, for it is Ingalls' English sonnet that has gained attention, and not the Italian version. So here is the sonnet printed on this page as Ingalls made it famous:

OPPORTUNITY.

BY THE LATE SENATOR JOHN J. INGALLS.
Master of human destinies am I!
Fame, love and fortune on my footsteps wait.
Cities and fields I walk; I penetrate
Deserts and fields remote, and, passing by
Hovel and mart and palace, soon or late,
I knock unbidden once at every gate.
If sleeping, wake; if feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate
Condemned to failure, penalty or woe,
Seek me in vain and uselessly implore—
I answer not, and I return no more.

It is a good sonnet—good poetry—but how far is it true? Is life such a touch-and-go affair as it makes out? Does opportunity knock "once" at every gate, unbidden or otherwise, and if it goes away does all high success go with it? Undoubtedly there are chances in life. Undoubtedly there are crises in the lives of most men where a choice must be made between courses, and where the future of the individual is enormously affected by the choice made. But I should be very sorry to accept the suggestion that success or failure in life turns on a man's ability to recognize one single great opportunity when it presents itself, and grapple it! The reputation of the chances commended by their purveyors as "opportunities of a-lifetime" is not very good. They are apt to be very speculative chances in which the only profit that is sure is the profit of the vendor. Life

is quite enough of a gamble as it really is. Every day the dice rattle in the box and the way they fall makes a difference, but it is by no means sound philosophy to represent everything at stake on a single great cast.

And that in a measure is what the Ingalls sonnet seems to do. We have one great chance, it says—one apiece: but if we miss that we might as well take down our sign.

It isn't so. Chance abounds, so do chances. Life is not a speculation, it is a problem. Opportunity is one of its most persistent incidents. It is the stuff in the man that makes the difference.—E. S. Martin in November "Metropolitan."

Zola's Confession.

Mme. Edmond Adam in "My Literary Life," just published, tells this story of Emile Zola:

It was Hetzel who told me the story, three or four years later, of a young author who had once brought him a manuscript, the first two parts of which had given him infinite delight for the artistic merit, both of the subject matter and composition, but to his utter amazement and sorrow the third part was so obscene, nay, even nauseatingly prurient, that he turned away from it in positive disgust. On the appointed day, when the author came to learn some news of his book, Hetzel said to him:

"When your talent is such, sir, that you are capable of writing the first two parts of a book like yours, how can you find it in you to dishonor your pen by what you have deposited in the third part? What mental aberration can have induced you to become guilty of so foul a reproach as a criminal in letters?"

"Sir," replied the young author, "the first two parts were written to seduce literary people who make reputations; the last part was written for those who are to buy the book."

"How dare you make such a cynical confession?"

"My object is to teach the French reader to have a taste for the depicting of vices which surround him. Truth chastises hypocrites, but instructs those who pretend to virtue."

"A pretty object of ambition this is! Please Heaven, it may not be granted to you to corrupt our readers, and to destroy all the good we, and those who have gone before us, have tried to do. You are young and you are clever. I sincerely trust you will not persevere in your unhealthy wager. Believe me, clean and healthy books alone have continuous sales, and are the only ones acceptable to prosperity. You have a foreign name. May you, as you become more French, grow in wisdom."

The young author was Emile Zola.

Basket ball is a missionary agency. A teacher in the Friends' girls' school (English) at Tung Chwan in Yunnan, China, says that the Chinese girls are wild over it. Four of the girls have unbound their feet, two are unbinding, and others are trying to get permission from home to do likewise. The excitement of the game has done what no amount of exhortation could have accomplished in the way of setting free these young women bound by Satan these many years.

Sixteen of the world's leading nations have agreed by treaty to suppress in the greater part of the Congo Free State the traffics in slaves, firearms, and strong drink.

The Quiet Hour.

World's Temperance Sunday.

S. S. Lesson Isaiah 28:14 15. Nov. 27 1904.

GO! DEN TEXT—They have also erred through wine, and through strong drink are out of the way.—1 Isa. 28: 7.

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

Overcome with wine, v. 1. The true life for any of us on earth is a battle—be very sure of that. No impulse or appetite of our nature is sinful in itself. But, unless we are on guard, every one of them becomes an avenue open and easy for the enemy who seeks to win the citadel of our souls. Look at the man who stands erect, foursquare to every unlawful appeal to desire and passion. Then turn to another, young, handsome, well-dressed, with bright prospects, selling his very manhood for the fleeting pleasure that sparkles in the wine-cup. Oh, better to fight, till we drop in our tracks, than yield in the very least degree.

Tempest of hail. . . destroying storm. . . flood v. 2. We have all seen, some time or other a garden gay in its beauty, then the slow gathering of black clouds in the sky, and while a solemn stillness filled all the air and nature seemed hushed, waiting the storm, the flowers still flaunted their frail loveliness. Then the blast breaks forth from the storm-cloud, the hail, keen and cold, beats down on the garden, and, when it has passed we look, and lo, all the loveliness is destroyed and the flowers are crushed. This is the picture drawn by God's own hand of the ruin that sooner or later follows on the breaking of His laws. Trifle with those laws—what folly is greater?

The Lord of hosts. . . a crown of glory, v. 5. Jerusalem—with what intensity the Jew loved the centre of his national and religious life. And in the sacred city the chief glory was the temple. But this was only a symbol; the reality was the presence of God. His chosen dwelling place is "the upright heart and pure." Give Him His throne there at the centre of the life, and at its circumference, He will make Himself a wall of fire—a defence that no foe can break through.

Whom shall he teach knowledge? v. 9. We have all come across people who "know it all." There is no ignorance more hopeless than theirs. The experience gathered from the past—they heed it not. The wise counsel of age—they will have none of it. Well, they must just be allowed to go their own way. Some day they will be brought up with a short turn. The hard, strong bit of suffering will check them. And it will come. That is the way the world is made. Many a tough pull we shall save ourselves, by listening in time to wise and friendly warnings.

Full. . . of filthiness, v. 8. Was it not the Spartans who showed their boys a drunken man, to warn them against the use of strong drink? Here is a power that is constantly destroying the fairest and noblest work of God. Does it not deserve to be hated by us with a holy, braiding, undying hatred?

Precept . . . upon precept . . . line upon line, v. 10. Like a sweet kernel encased in a rough shell, a great truth is wrapped up in this mocking answer. Impressions are deepened by repetition. For example, it is by keeping ourselves under the influence of God's word, that our characters are moulded into agreement with its teaching. To change the figure, as the sun bleaches the

linen into snowy whiteness, so does divine truth, continually studied, purify our lives.

The Simple Life.

Public interest concentrates itself in phrases. Just now we are hearing much about life, "simple," "strenuous" and "indifferent." So far there has been nothing suggested which is really new. Simplicity of living is an old virtue. Israel had it. He was a "plan man dwelling in tents." No more concise biography was ever written. Volumes could have added nothing more.

The apostle of a simple life is too ancient a term for modern application. It belongs to the ages. But the man forceful enough to arrest his generation in its feverish haste does a great thing. He is a benefactor to whom we are all indebted. Christianity was once simplicity. All these ecclesiastical fuss, feathers and frills are the fungus growth of time.

The other day the good people of Boston had a specular exhibition of what modern Christianity has become. It was a procession of ecclesiastics decorated like so many peacocks on dress parade. There was a flutter of robes, capes and hoods; a display of crosses, crucifixes and crostiers. At the head of the line was a Carpenter. A man with a saw, prematurely old and bent. He was far in advance of the rest, so far that but few could see him. What a burlesque upon Christianity. And yet, the masses were interested only in the procession. The Carpenter walked unobserved and alone. Unfortunately, the spirit of that exhibition permeates all our churches. There is a departure from the simplicity of Jesus that every thoughtful Christian must regret.

The modern church is a protest against Christianity. No congregation was ever wealthy enough to justify extravagance, and extravagance is the plan upon which most churches are built. Christianity is a thing of the heart, not a plan of architecture. Noah's ark had no steeple. It was built for service and not for exhibition. The Patriarch had no Building Committees to consult but himself. He did a splendid work, and we are only sorry that he ever died. As a church builder he would have been invaluable. This same lack of simplicity is characteristic of educational institutions and homes of charity. A college building costing twenty thousand dollars answers every purpose of one costing fifty thousand. The difference might serve as a productive endowment. But the passion for the spectacular must be gratified, with the result that the wealthiest institutions are practically poor. Beneficent Homes are blighted by the same evil. They are sure to be built uncomfortably fine, and when completed there is nothing left for their support. Instead of helping others they themselves must be helped. Silver plate in abundance, but no bread.

There is also a home life which is the real source of all living. Here it is that simplicity should reign, but the contrary is too often true. Every home should be comfortable, and beyond this all is vanity and vexation of spirit. A friend recently said to us that he had no home. He had a house and lawns, but no home. We understood perfectly well what he meant. He was a man of simple tastes, but Simpli-

city and he had parted company. We would not suggest bare walls and desolate surroundings. Refinement draws to itself the congenial and harmonious, but refinement is an angel of unbounded resources. It never estimates the value of an article by what it costs. One of the most charitable men that we know but the other day gave us the secret of his ability to help others. "My income," he said, "is twice what it was a few years ago, and my expenses have not increased in proportion." He lives a simple life, and finds happiness in the good he may do. Ostentation is always rivalry. One wishes to keep pace with his associates, hence the mad rush of extravagant living. But happiness is not a commodity. Appearances fail to move it. The simple life is the one lived by the Christ. He owned the world, and yet was content to live within his own limited circle. His life is the only true one. The lesson is difficult and few there be who learn it.—The Philadelphia Westminister.

FOR DOMINION PRESBYTERIAN.

Security.

BY BENNIE BRAE, OTTAWA

Kept by God, our Heavenly Father,
Overshadowed by His love,
Storms and clouds around may gather,
God sits on His throne above,
And His mighty boundless power
Keeps and guards us every hour

Everlasting life is given
Each believing, trusting one.
We shall reach our home in heaven
Kept by Jesus, God's dear son.
Joint heirs with Christ complete we stand,
And none shall pluck us from His hand.

Better trials may attend us
Enemies rise like a flood,
Still trust on, He will defend us
By the spirit of our God
'Gainst foes a standard He will raise,
Blessed Lord, we give Thee praise.

Kept by Father, Son and Spirit,
None can hurt us; naught alarm,
Peace and safety we inherit,
Sure defence from every harm.
Bound by bands which none can sever
Hallelujah, safe forever.

A Prayer For Sorrowing Ones.

In thy wisdom, whose ways are past finding, O Father in heaven, thou hast appointed our dear ones unto tears. Thou hast called them into sorrow's Gethsemane, where great loneliness and anguish wring their hearts. Grant, Father, that they may meet Jesus there. This is all that we can pray. Our blundering lips cannot comfort them and our blinding eyes cannot discern the purpose of thy providence. But, O, Father of love, draw these sorrowing ones close to thyself in the person of the sympathetic Saviour. Through their tears may they see Jesus. There is no comfort but in thee, O God triune, may all who weep find thee. Be thou companionship for their loneliness, light for their perplexity, strength for their weakness, and courage for their new life of bereavement. Show them that all thy plans for thy children include two worlds. Reveal unto them them the tenderness and humaneness of thy sympathy; comfort them as one whom a mother comforteth. This we ask in the name of the Saviour who sorrowed and wept. Amen.

When Mohammedans see one of their number drunk, they are in the habit of saying, "He has become a Christian."

A Meditation.

By JOHN R. MOTT.

To meditate upon spiritual things is to get into the middle of them, to live in their light, to get under their power, to let them move us. It is necessary for the Christian, in order that he may discover and understand spiritual truth. It is indispensable to the most satisfactory spiritual growth. If our lives are to be truly communicative and helpful to others, we must cultivate constantly the practice of meditation. Let it be a favorable place for meditation. Have a place where you can hear God's voice; he can hear you anywhere. Many can testify as to the advantage of some solitary place. Doyou suppose that Jacob ever forgot Bethel, or David Mizar, "the little Hill," or John the Isle of Patmos, or Nathaniel the fig-tree?

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

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

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

Use the Bible as the basis and guide in meditation. Without the Bible this process may make one morbid, melancholy, selfish and fanatical, whereas with the Bible it is a most beneficial and fruitful exercise. You will remember that Emerson, in speaking of the words of Montaigne, says that "They are vascular. Cut them and they will bleed." With how much more truth might not the same be said of the words of the Bible. They are quick and powerful, living and active. They are, indeed, spirit and life. Ponder Christ's claims about himself. Study meditatively the character of Christ. Meditate on the kingdom of Christ.

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

The sáidón is no different or better anywhere else. It does not improve by exportation.—S. B. Capen.

Our Young People

November 27.

Intemperance and Missions.

Topic.—How intemperance hinders missions.—Rom. 14: 13-21.

Some Bible Hints.

We talk about the "path of civilization," but we are filling it full of stumbling-blocks for the uncivilized races (v. 13.)

Killing those for whom Christ was killed! Could there be any greater sin than that (v. 15)?

The sin of liquor-selling to the heathen overshadows all the good of Christian lands. By it our "good is evil spoken of" (v. 16.)

Better no meat at all than meat that becomes a hindrance to the weak; better no commerce at all than a commerce that destroys Christian influence (v. 21).

Intemperance and Missions.

A Chinaman once said to a missionary: "You cannot be true, for in one hand you bring opium to curse China, and in the other you bring your religion."

It is said that the only place in the new island possessions of the United States that is free from drunkenness is Sulu, where, because the American forces are surrounded by Mohammedans, liquor-selling is forbidden both inside and outside the army.

A Hindu declared in 1900: "With the spread of the English education in India, we notice the more extensive use of liquors, which we are strictly and religiously prohibited from touching."

To Think About.

What am I doing to promote temperance in this fountain land of missions?

What am I doing to protest against the rum traffic in heathen lands?

How am I promoting temperance work in the world-wide field?

A Cluster of Quotations.

The greatest hindrance to missions, the greatest shame of Christian nations, is the traffic in liquors and opium on the frontiers of civilization.—Crafts.

The greed of Christian nations has turned the entire West Coast of Africa into one long bar-room from which no fewer than two million savages go forth to die every year as a result of the traffic.—Morris.

Civic Endeavors.

Patriotism should be a part of your religion.

See that every member of the society knows by heart the national anthems.

Organize a course of free lectures in which different officers of the town, county, and Province will tell the citizens how the work of their respective offices is conducted, answering questions at the close.

Appoint a Christian citizenship committee, and give it five minutes at every meeting to report matters connected with patriotism.

See that prayer for our country is made at every meeting.

Form a civic club to study your government and the duties of a citizen.

Self Sacrifice in Love.

Self denial, self-sacrifice, self-surrender! These are hard doctrines and impossible! Whereupon, in silent hours, we sceptically ask, Is this possible? Is it natural?

Let preacher or moralist say what he will I am not here to sacrifice myself to others. God sent me here for happiness, not misery. Now introduce one passage of Scripture,

and the dark doctrine becomes illuminated: "The love of Christ constraineth us." Self-denial for the sake of self-denial does no good; self-sacrifice for its own sake is no religious act at all. If you give up a meal for the sake of showing power over self, or for the sake of self-discipline, it is the most miserable of all delusions. You are not more religious in doing this than before. This is self-culture, and self-culture being occupied forever about self leaves you only in that circle of self from which religion is to free you; but to give up a meal that one you love may have it, is properly a religious act—no hard and dismal duty, because made easy by effectation.

To bear pain for the sake of bearing it has in it no moral quality at all; but to bear it rather than surrender truth, or in order to save another, is positive enjoyment as well as ennobling to the soul.

Did you ever receive even a blow meant for another in order to shield that other? Do you not know there was an actual pleasure in the keen pain far beyond the most rapturous thrill of nerve which could be gained from pleasure in the midst of pain-lessness?

Is not the mystic yearning of love expressed in words more purely thus: "Let me suffer for him"? This element of love is that which makes this doctrine an intelligible and blessed truth.

So sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead; but self-sacrifice, illuminated by love, is warmth and life; it is the life of Christ, the life of God, the blessedness and the only proper life of man.—F. W. Robertson.

The Things Worth While.

I know that many of you are puzzled to know in what direction you can start to help Christ to help the world. Let me say this to you in that connection: Once I came to crossroads in the old life and did not know in what direction God wanted me to help hasten his kingdom. I started to read the Book to find what the ideal life was, and I found that the only thing worth doing in the world was to do the will of God; whether that was done in the pulpit or in the slums; whether it was done in the college or class room, or on the street, did not matter at all. "My meat and drink," Christ said, "is to do the will of Him that sent me," and if you make up your mind that you are going to do the will of God above everything else, it matters little in what direction you work. There are more posts waiting for men than are men waiting for posts. Christ needs men in every community and in every land; it matters little whether we go to foreign lands or stay at home as long as we are sure we are where God puts us.—Henry Drummond.

Daily Readings.

- M., Nov. 21. As it did in Rome. Rom. 13: 11-14.
- T., Nov. 22. A stumbling-block. Rom. 14: 29-23.
- W., Nov. 23. In Corinth. 1 Cor. 5: 7-13.
- T., Nov. 24. In Galatia. Gal. 5: 16-23.
- F., Nov. 25. Peter's picture. 1 Pet. 4: 1-5.
- S., Nov. 26. In Thessalonica. 1 Thess. 5: 5-8.

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THE TEMPERANCE QUESTION.

Undue cock sureness does not tend to sobriety and impartiality of judgement. This finds illustrations in the various remedies set forth for abatement of the evil's connected with the use or abuse of the traffic in intoxicating liquors. If the philosophical on'lookers could only be sure as to the reason why people use intoxicating liquors, they would be better able to suggest the appropriate remedies. Most thoughtful men believe the reasons complex and numerous; it may well be the influences needed to cope with the evil are complex and numerous also. At all events, there is no subject which seems to afford less ground for cocksureness, or which more naturally recalls the venerable divine of an older day who besought his hearers to believe that it was at least possible they might occasionally be mistaken.

In the wise fight against other evils—Sabbath desecration for instance—the same principle is to work in practical ways along the line of least resistance, making one piece of success the stepping-stone for the next; and we do not see that the fight against the evil of intemperance differs in principle from any other moral fight whatsoever; its prosecution needs as much self-restraint, coolness of judgement, and common sense, as any other part of the general warfare against evil.

If complete prohibition were attainable no journal would be better pleased than THE DOMINION PRESBYTERIAN; but meantime the problem is how, short of complete prohibition, most practically to diminish the liquor traffic and to abate the evils following therefrom.

It begins to look more like arbitration between Japan and Russia. The price paid has been already terrible, but lasting good will come out of the colossal conflict. Within ten years the world may be girt with arbitration treaties. There is a Hand that guides.

PRESIDENT'S THANKSGIVING PROCLAMATION.

President Roosevelt's thanksgiving proclamation is strong, humble and manly; it is a piece of reading which we are sure our readers will take pleasure in perusing. It is as follows: It has pleased Almighty God to bring the American people in safety and honor through an other year, and in accordance with the long unbroken custom handed down to us by our forefathers, the time has come when a special day shall be set apart in which to thank him who holds all nations in the hollow of his hand for the mercies thus vouchsafed to us.

During the century and a quarter of our national life we as a people have been blessed beyond all others, and for this we owe humble and heartfelt thanks to the Author of all blessings. The year that has closed has been one of peace within our own borders as well as between us and all other nations. The harvests have been abundant, and those who work, whether with hand or brain, are prospering greatly. Reward has waited upon honest effort. Never has there been a time when religious and charitable effort have been more evident. Much has been given to us, and much will be expected from us. We speak of what has been done by this nation in no spirit of boastfulness or vain glory, but with full and reverent realization that our strength is as nothing unless we are helped from above. Hitherto we have been given the heartiest strength to do the tasks allotted to us as they severally arose.

We are thankful for all that has been done for us in the past, and we pray that in future we may be strengthened in the unending struggle to do our duty fearlessly and honestly, with charity and good will, with respect for ourselves and with love toward our fellow-men.

A couple of weeks ago we noted the fact that the Presbyterian Church on the Island of Bermuda were looking for a Pastor. We are now informed by one of our readers that this pulpit was filled in May last by the acceptance of a call given to the Rev. Dr. Cameron, late of Edinburgh, Scotland. Dr. Cameron visited Canada in the Summer of 1903 and occupied the pulpit of St. Andrew's Ottawa, for two Sundays. He is finding Bermuda a pleasant change after the arduous labours of many years as a city pastor in the Scottish Metropolis.

Since George Muller founded his Orphan Homes in Bristol, England, sixty-three years ago, \$5,712,395 have been given for their maintenance, and \$2,088,065 for other charitable and religious objects connected with these institutions, all of which were raised "as the result of prayer to God, without any one having been personally applied to for anything." The income last year was nearly \$200,000 and three hundred and eight orphans were received.

PROGRESS OF TAYLOR CHURCH MONTREAL

There was great rejoicing at Taylor Presbyterian Church in the East end of Montreal on Sunday Nov. 6th, when the Pastor announced to the congregation that "This was the first time they had ever met in this church, when they could say that it was absolutely their own. On Saturday he had lifted the remaining two thousand dollars and had brought back the mortgage, and that now, not one single dollar of debt rested upon their beautiful edifice.

Mr. Reid was inducted into Taylor Church during the summer of 1898. Since that time the church has grown from being a small struggling church to being one of the largest, if not the largest Presbyterian church in the Presbytery of Montreal. During that time perhaps there is no church in Canada, that can show an equal record of development. It has quadrupled in almost every department in six years. The total finances raised in 1897 were \$2500.00, in 1904 \$6118.00. In the early part of 1896, Taylor Church had a roll of 270 members, at the present moment it has a membership roll, after it has been purged to the lowest point, of almost 800. For missions nothing was raised six years ago last year over \$1000.00 was contributed for missionary work. The Sunday School has grown from about 250, to about 600. During Mr. Reid's pastorate of six years he has received into the church, (the large majority on profession of faith) 740 new communicants.

When Mr. Reid took charge, there was a heavy debt of \$15,000.00 resting upon the church. This has been entirely wiped out in five years. The people have shown liberality in the matter. The branch of church workers deserving the greatest amount of credit, is "The Ladies Aid Society." This society has worked with tremendous enthusiasm and self sacrifice, and every year have handed over somewhere between \$500.00 and \$1000.00 to help to lift the burden off the church. This year however they reached a climax. On Friday evening of last week, their last sale of work closed, and when the proceeds were totaled up it was found they had on hand the handsome sum of \$1038.40 cents. Two Sundays ago, the annual collections were taken, and the congregation realized the handsome sum of \$1830.00, making a total of \$2838.40 cents that has been raised in Taylor Church during the last three weeks. This was for the purpose of meeting a debt of \$2050.00. As a result of this effort, the debt has been completely wiped off, and there is a balance in the treasury of over \$800.00. The church is a handsome structure which cost \$37,000.00, and seats 900 in the church proper. When the large doors are thrown up, and the adjoining school-room thrown in with the church 1500 can be seated. The only difficulty with the church is that it is too small for the tremendous congregations that gather in every Sunday evening. Last winter, on nearly every

Sabbath night, from 50 to 150 chairs had to be brought in to accommodate the listeners. Mr. Reid draws his congregations not only from the East end, but from the North end, from Westmount, from Point St. Charles, from the centre of the city, from Longue Point, and from Longueuil and Montreal South. He now visits annually over 600 families. It is a great source of gratification to both pastor and people that the burden is now gone for ever. It is also a matter of profound thankfulness to all, that God has so wonderfully blessed this great work in the East End of Montreal.

The first Gaelic grammar was published before the year 1787. Mr. Shaw, the author of the grammar in question, showed no small ability in the preparation of his grammar; for he had to break fallow ground so far as writing a Gaelic grammar was concerned. In the introduction to his grammar, he employs this somewhat doleful language: "The taste at this day, of the clergy, a lettered and respectable order, is to understand the English, content with what Gaelic enables them to translate a sermon they originally wrote in English. And although they are obliged to speak in public once in seven days, there are not five ministers in Scotland who write their own tongue. If that opinion be correct, then it has to be confessed that during the hundred and twenty years that have since passed, Gaelic has held its own and the ability of Gaelic ministers to write it has made substantial improvement. The publication of the *Teachdaire Gaid Healach* and other Gaelic periodicals some seventy years ago, did very much to increase the affection of Gaels for their native language and to set before them good examples of Gaelic sermons and of many excellent articles in Gaelic prose and verse.

The place of eminence among Gaelic scholars during the last hundred years belongs to Dr Norman MacLeod, at one time minister of St. Columbas church, Glasgow, and a native of the Classical Morreen. His Gaelic prose stands alone in the whole range of Gaelic literature for its terse and expressive purity and for its rich and idiomatic strength and beauty. Over thirty years ago, the writings of Dr. MacLeod were collected and published with the name of *Caraid Nan Gaid heal*, *The Highlanders Friend*. Every Gaelic student can find in this book the finest collection of Gaelic prose and verse that the language possesses. Gaelic sermons of great beauty and pious influence are to be found in the book in question, and those who preach Gaelic, will do well to make themselves thoroughly familiar with those splendid specimens of Gaelic preaching. There is in our day a remarkable, and certainly an unparalleled affection to be witnessed among the various divisions of the great Celtic family. At Carnarvan in Wales during last month, a great Pan Celtic Congress was held. The delegates numbered several hundreds. They hailed from Ireland, the Highlands of Scotland, Britain, Wales, Cornwall, and the Isle of Man. The extraordinary success of the Celtic Congress at Carnarvan, gives a fair

indication of the progress of the General Celtic revival, that is going on over half the civilized world. The annual Eistadford of the Welsh was held at the same time. The result of those gatherings is that Welshmen continue to be proud of their language and of the traditions of their people.

Welshmen are largely scattered over England, and they, everywhere bring to bear great intelligence and faithfulness in the discharge of their many duties and industries. The thirteenth annual meeting of the Highland Association of Scotland was held in Greenock on the 21st and 22nd September. *Mod* is an old Gaelic word, which signifies a Court of Justice. The *Mod* was very well attended, and therefore was very successful. The Marquis of Sullibardine, presided. He is the eldest son of the Duke of Atholl. His father and all the members of the family speak Gaelic fluently. Prizes, amounting to almost a thousand dollars were awarded. The tide of affection for Gaelic and its traditions is gaining every year freshness of strength and volume. A stalwart blow is thus given to the feelings of those who like to forget their Gaelic and to turn their back on their Gaelic lineage. No less an authority than Max Muller contends that every man is to be classed according to the language which he speaks. He may be born of Gaelic parents, but if he speaks English merely he is to be regarded as an Englishman and to have no chance to be regarded as a Gaelic; so inexorable, according to Max Muller is the law that governs the races and those who belong to them.

From *The Daily News*, London, England, of October 19, we quote the following paragraph headed "A Thunderbolt That Failed:" The Free Kirk seems resolved on maintaining the Shylock role. The latest action represents that body in a characteristically unlovely light. Today Professor Rainy, as Principal of the New College of the United Free Church, delivers his opening address. Yesterday afternoon the Free Kirk served him with a process of interdict. The intention, amazing as it appears, would seem to have been to give the Principal no opportunity of testing the matter, for the service was made late in the afternoon. However, Lord Pearson granted a special hearing at his own residence, and refused the interdict. Every right thinking man will rejoice at the failure of what looks like a pitifully mean trick.

Literary Notes.

The Outlook for the 12th instant seems to be to a great extent a Canadian number, containing as it does several articles with direct reference to our country. Of course the result of the Presidential elections takes a prominent place, but place is found also for a good review of our election results. Mr. John Morley's address at Toronto is discussed at some length; also the Doukhobor question in our Northwest. A very good resume is given of the customs of this people, and the way in which Canada has managed a somewhat dangerous experiment is

highly commended. Goodwin Smith at Cornell also strikes home to the hearts of all Canadians who are justly proud of this fine old scholar.

The *Biblot* (T. B. Mosher, 45 Exchange St., Portland, Maine. Price 5 cents.) The November issue contains short, interesting stories of high literary merit.

Current Literature (Current Literature Publishing Company, New York) for November is full of interest, from its opening pages in which current history, politics, etc., are discussed, down to the reviews of books and magazine articles. Especially for those with little leisure for reading and who wish to keep abreast of the world of thought in all its phases, such a magazine is highly valuable.

The Rev. Joseph Hamilton's popular book, "Our Own and Other Worlds," is meeting with much favor not only in Canada but in the United States and Britain. The publishers are—William Briggs, of Toronto—Eaton & Mains, of New York; and the Methodist Publishing House, of London, England.

The *World To-day* (Chicago Price, 10 cents.) this month is quite up to the usual high standard both as to matter and illustration. There is an interesting article on the Canadian Elections with portraits of Sir Wilfrid Laurier, R. L. Borden, Hon. Clifford Sifton, Sir Wm Mu'lock, W. S. Fielding and F. D. Monk.

The Nineteenth Century and After (7 and 9 Warren Street, New York, Price 40 cts.) The October number is quite interesting. Baron Suyematsu concludes his story, "How Russia brought on War;" Lady Currie writes an article on the original title, "Are Remarkable People Remarkable Looking." The Rt. Hon. John Morley, who has recently visited Canada writes on "Mr. Harrison's historical Romance." And there are many other valuable articles in which naval and military matters have a good share.

What is the Bible? By J. A. Ruth. The Open Court Publishing Company, 1322-1328 Wabash Ave., Chicago. Price 25c. The author of this book was brought up in a Christian home, and in an evangelical Christian church, and at the time he began the study of the question which forms the title of the book, (July 1901.) he was superintendent of a Sunday school. While the book is devoted chiefly to argument and to the presentation of evidence showing the Bible a purely human production, the truths the Bible and Christianity contain are fully recognized and set forth. It is, in fact, an effort to separate truth from error, and to deliver the Bible and Christianity from the error they contain by calling attention to some facts which hitherto have not received sufficient consideration. Mr. Ruth maintains that religious as well as other knowledge came and comes only by development, education, observation, experience, and not by revelation; that the men who wrote the Bible wrote according to the knowledge they had at the time they wrote, and that the Biblical writings show man's development in religious knowledge during the period they cover. "This statement of the advertisement shows the nature of the book; a criticism would involve a lengthy discussion of what is now meant by "inspiration."

The Inglenook.

The Fascination of Remembered Things.

"Nor mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils, but with a whole
And happy heart, that pays its toll
To youth and age, and travels on with cheer."

No housewife who has through lapsing years garnered here and there little things grown precious by the usage which love considers akin to sanctification but stands aghast when they are brought to light. With the moving van at the door and armed with valiant determination to minimize the appalling amount to be transported, she gazes at the developments which follow a search into hidden corners, with discouragement and wonder.

All those boxes! All those daintily fastened parcels! What can they contain? Where have they come from? One thing certain: half of them shall then and there be destroyed or given away; never again shall sentiment and grasping memory, clutching and holding fast to all within their reach, be so masterful. "It is senseless folly to amass such a store of useless things, which are not seen once in a year. Some reasonable choice must be made, and the larger share of those things gotten rid of."

So does the mother emphatically declare her intention and seat herself to examine and destroy. The helping handmaid begins to hand down the dusty contents of upper shelves. "Begin with that brown box on the left hand," says the weary voice of the nervous woman, honestly dismayed at the vastness of her unseen possessions.

But the hand of the maid pauses as she looks with astonishment at the transfigured face of her mistress, when she uncovers the common pasteboard receptacle. Is she crying or laughing? The smile is full of joy; the eyes are moist with tears. What has she found?

A little shoe worn at the toe from vigorous creeping after dancing sunbeams on a nursery floor; a broken toy, a torn book, a tiny cup and saucer, a battered ball. In an instant she sees that first nursery just as it stood—the little cheery room in the early country home and the idolized first-born, he with the matted flaxen curls and shining eyes, at play. Forgotten is the van—the waiting figure on the stepladder, the dust and grime of a dismantled house. An hour would be but scant time in which to handle and think of what that box contains. This is one thing which shall go where she goes, while she lives.

From this beginning follows an unfolding length of continuous surprises; things not thought of for so long and yet as vividly charged with vitalizing force as if they could speak. All those schoolboy letters, wild with enthusiasm and overflowing with healthful jollity and merriment; save these of course; his children will enjoy them hugely. That broken fan and the faded ribbon wound about it; surely they are as potent as a conjurer's wand. There is the great room nearly deserted, the fading flowers, the musicians packing up their instruments; there, far away in the east, is the first streak of coming day; the "Junior Ball" is over, and the sturdy arm of the famous "halback" is offered to guide the enchanted girl to her chaperon, whose patience is exhausted.

She feels it all again, the strange thrill of seeing a summer dawn for the first time, and the sense of her own childish prettiness, as her small hand rests on that great arm. No smiles now; no, nor tears; this memory draws a veil across its vision; she who had carried that fan so easily broken by the big muscular hand, wears now a widow's cap, and the invincible power of death had been triumphant over the strength on which she had leaned so long since that brilliant night in old Princeton. She says nothing, but holds out her hand for yet another parcel. Small chance that the fierce resolution to destroy and give away will bring much fruit!

Nothing new, nothing artistically perfect or filled with the grace and beauty of poetic inspiration can rank with what now comes to her from these commonplace receptacles. Here are torn books, actually worn out, coverless and "dogeared," over which her boys had laughed and cried; here are the last things which comforted and pleased the aged as they loosened their grasp upon terrestrial things. Here the bits of work, unfinished as skill and desire failed; here the lovely, old, faded daguerreotypes and the quaint yet characteristic silhouettes which in sombre black gave dear outlines of faces old and young. Droll yet very dear those ebony reminders of little heads, with an inky roll of curls adorning them, and set in oval frames made of gilded wood. Grandfather, born A. D. 1789, aetat fifteen months! What price should purchase this funny, solemn, black head?

Slowly and tenderly, as one stirs the moss upon a grave, the head, but lately counted rubbish foolishly retained, is laid reverently in safest packing boxes. Care and thought centre on these far more than upon the ornaments professional hands are handling in the drawing room, and that which was to have disappeared never again to be seen or thought of is cautiously protected, and on the covering lid the matron herself writes: "Family relics. Handle with great care." Let what else be dispensed with, these can never be given up. What a delight had been those few minutes in the old nursery and that glimpse of that happiest ball!

There are those to whom such retrospects bring gloom and discontent; for such hearts and minds memory has no healing. Old treasures are truly precious only to those who can "with a happy heart pay toll to youth and age" and travel on with cheer. As well at sunset weep that it is not still the dawn of day as to find bitterness and grief in these tokens and proofs of joy once ours. "They are not only our guarantees that we did not dream of things so lovely, times so replete with light, but they are like oxygen to a fading life, they bring back the power to hear and see and restore to us, those blessed hours and experiences, which the pressure of hurrying lives make dim and uncertain in our minds.

I speak of the magic which is inherent in these lifeless fragments of things which once stood for us as the realities of life. If with shrinking touch and vision dimmed with weeping, we handle and look, they remain poor rags and refuse, but if with grateful souls we recall what they represent to us, a flood of light pours in and we are made glad with recollections of great mature joy.

That bit of glowing golden stuff is like

the trifle from which the man of magic flings forth roses. She who wore a gown of that sunny fabric stood beautiful indeed among her friends and children, far lovelier than the youngest of them. It is but a scanty bit, just large enough to show its richness and the art of its silken damask, but she who wore it again stands before remembering eyes with all the dignity of her reposeful grace, her soft eyes full of mute welcome to arriving wedding guests, and her dark hair shining like soft satin as it crowned her beautifully modelled head, bowing so graciously.

How can we blot out the radiance of remembrances by mourning and regrets, as vain as they are ungrateful? We surely could not wish that the children should forever remain on the threshold of life, when infancy is but the entrance gate to that road whose "last turn will be the best." Nor would we be so senseless and cruel as to require of heaven that for our happiness the weary and the old should stand waiting in weakness for the new birth and the renewal of their strength.

We, reaching some arid spot on "the way which winds up the hill and down, through rough and smooth," may take up these trifling tokens gathered by the way and lighten their spirits by their influences. Even if on some of these shall rest keen remembrances of last partings, and the ceasing of the breath which seemed to give us life, yet ought they to bring us to a place where we are glad. This sweet soul, this noblest nature was ours to cherish and enjoy, and we saw the door open to a higher glory. Let us not fail to grasp the blessedness of having had such possession and of knowing it has passed beyond harm's reach.

Such revivals of past years as these deeply stirred memories bestow, give not only a richness to our present life, but keep us in mind of the wonderful things which have made glad the things that are gone. Pain or mischance or loss may often lead us to full belief that we have not had our fair share of sunshine; opening some hiding-place, behold a contradiction proved without a word! "What an interval of peaceful growth and deep happiness that was when this little gift came to me! I had forgotten!"

If we might, with him who wrote the lines which head this inadequate attempt to claim memory as a joy giver, say:

I shall grow old, but never lose life's zest.

we should soon catch the significance of all we have garnered as youth and middle age led us on to further stations on our journey.

No wonder that to so many the remembered past fails to give either strength or energy, when they have let go their hold on the continuity of life's activity. We are reluctant to give up the things we have outgrown or outlived, but this is because we are unwilling to take up the new forms of influence and power which belong to us. When we determinately, even obstinately, resist indifference and coldness and neglect of our resources, and take our full share of the zest of the great things which move us and the world at the same time, we have gone a long way towards realizing that memory's chief mission is to make us glad and content.

What we have not now, we once had—do not let us forget that. If the room seems vacant and the house still, we have but to recall the hours when we cried an impatient "Hush, be still!" to voices of too noisy children. And lo, just when we are outliving the age when any joyous sound is

welcome, here are these boisterous ones, at hand once more to make a new sort of companionship.

Sometimes it is the happy work of remembrance to keep the fire bright with unforgetting love kindled on the home hearth—sometimes to resist and struggle against wrongs, not conquered before love's fight was done. Our treasured "past lies before us, not behind us." What it gave us of joy and mirth and good cheer is for our maintenance now; what it taught us of the value of goodness and vigor and self control is for our ensample to-day. Whatever was gracious and happy, and charming "in the dim past" is for our helpful refreshment when shadows fall, and we are stronger, and better, and worthier because of everything we recall with loving gratitude.—New York Evening Post.

When You Go to College.

I hope you have been judicious in your selection of clothing. You are wise if you have spent your extra shekels on the dresses that are to have the most wear. The light, befrilled creations to be worn only on festive occasions may far more wisely be made of cheaper material. The best material that can be afforded should be used in the making of the week-day dresses. The girl whose school dresses are made of cheap material works under a real disadvantage, since an unexpected exposure to rain or other accident literally wits the garment, and its days of respectability are ended, while a really good cloth is not in the least injured in such a happening.

I hope that you will turn resolutely away from the contemplation of a wrapper of the fussy, tight-lining variety. It affords less actual comfort than a regulation tailor-made costume. A wrapper you must have of course, but let it be what the name implies. The thing is a possibility—a beautiful Oriental garment, with long, graceful lines, which can be donned in an instant, and fastened with a few loops and frogs. Such a garment is a blessing at times, when in the privacy of your own apartment you feel special need of relaxation, but remember that only the chronic invalid is excusable for appearing in public in such a state of dishabille.

I hope your mother has been very sensible and taught you the invaluable art of mending and "fixing" in general. The woman who is not mistress of the situation in this respect is an object calculated to make men and angels weep, and certain it is that the victim herself will often indulge in that lugubrious emotion. There is an assurance of ease, in the bearing of the girl who knows how to make and mend that is utterly lacking in her who must depend upon another.

Wage eternal war against spots and spills. Let the little tray in the new trunk where the toilet accessories are placed carry the simple but effective means of dealing with such accidents. Two or three small "silk" sponges, a bottle of ammonia, another of benzene, and another of alcohol; a box of French chalk and a clothes-brush of the best quality. See to it that your toilet always suggests dainty freshness rather than constant charge of apparel.—The Pilgrim.

Two Kinds of Reading.

A young boy found he could read with interest nothing but sensational stories. The best books were placed in his hands, but they were not interesting. One afternoon, as he was reading a foolish story, he

heard some one say "That boy is a great reader; does he read anything that is worth reading?"

"No," was the reply; "his mind will run out if he keeps on reading after his present fashion. He used to be a sensible boy until he took to reading nonsense and nothings else."

The boy sat still for a time, then rose, threw the book into the ditch, went up to the man who said his mind would run out, and asked him whether he would let him have a good book to read.

"Will you read a good book if I will let you have one?"

"Yes, sir?"

"It will be hard work for you."

"I will do it."

"Well, come home with me and I will lend you a good book."

He went with him, and received the volume the man selected.

"There," said the man, "read that, and come and tell me what you have read."

The lad kept his promise. He found it hard work to read simple and wise sentences, but he persevered. The more he read, the more he talked with his friend about what he had read, the more interested he became. Ere long he felt no desire to read the feeble and foolish books and he derived more pleasure from reading the good books than he ever derived from reading poor ones. Besides his mind began to grow. He became to be spoken of as an intelligent, promising young man, and his prospects are bright for a successful career. He owes everything to the reading of good books, and to the gentleman who influenced him to read them.—Christian Guardian.

Napoleon's Handwriting:

Napoleon, according to Alexander Dumas, lost such battles as he did lose because he wrote such a fendish hand. His generals could not read his notes and letters, and the trembling marshals, afraid of disobeying, and striving to interpret the indecipherable commands, loitered, wandered and did not come up to the scratch, or not to the right scratch. Thus Waterloo was lost.

Cannot you fancy Grouch handing round Napoleon's notes on that sanguinary Sunday? "I say," cries the marshal to his aide-de-camp, "is that word Gembloux or Wavre? Is this Blucher or Bulow?" So probably Grouchy tossed up for it, and the real words may have been none of these which he offered his conjecture. Meanwhile, on the left and center d'Erion and Jerome and Ney were equally puzzled, and kept on sending cavalry to places where it was very uncomfortable, and did no sort of good. Napoleon may never have been apprised of these circumstances. His old writing master was not on the scene of action. Nobody dared to say, "Sire, what does this figure of a centipede mean, and how are we to construe these two thick strokes flanked by dots?" The imperial temper was peppery; the great man would have torn off his interrogator's epaulettes and danced upon them. Did he not once draw his pistol to shoot a little dog that barked at his horse? And when the pistol missed fire the great soldier threw it at the dog and did not hit him. The little dog retreated with the honors of war.

Such was the temper of Napoleon, and we know what Marlborough thought of the value of an equable temper. Nobody could ask Bonaparte to write a legible hand, so his generals lived a life of conjecture as to his meaning, and Waterloo was not a

HEALTH FOR BABY.

Babies that are well, sleep well, eat well, and play well. A child that is not lively, rosy-cheeked and playful, needs immediate attention, or the results may be serious. Give an unwell child Baby's Own Tablets and you will be astonished how soon he will be bright and playful. For diarrhoea, constipation, simple fever, indigestion, colic, and teething irritation, these tablets have absolutely no equal. They do not stupefy the child as poisonous "soothing" medicines do—they go to the seat of the trouble and cure him. Mrs. E. Bancroft, Deerwood, Man., says:—"I have used Baby's Own Tablets for stomach and bowel troubles, for simple fevers and teething and I think them the best medicine in the world." You can get these Tablets at any drug store, or by mail at 25 cents a box by writing the Dr. Williams Medicine Co., Brockville, Ont. Wise mothers always keep the Tablets in the house to guard against a sudden illness of the little ones.

success, and the Emperor never knew why. Of all his seven or eight theories of his failure at Waterloo, his handwriting was not one. Yet if this explanation had occurred to him, Napoleon would certainly have blamed his pens, ink and paper. Those of Nelson, at Copenhagen, were very bad. "If your guns are not better than your pens," said a Danish officer (who came in under a flag of truce before the fight, and was asked to put a message into writing), "you had better retire."—Longman's Magazine.

Pharaoh and his Host.

Certain summer tourists visited a Highland church about five years ago, when the worthy clergyman chanced to be expounding the story of the destruction of Pharaoh and his host. His peroration was in these sublime words:—"And Moses and his people crossed over safely to the other side, but Pharaoh and his host were submerged in the water. And Pharaoh lifted up his eyes and saw Moses standing safely on the other side, and he cried and said, 'O, Moses, save me!' But Moses never let on that he was hearing him. And he cried again and said: 'Oh, Moses, save me, and I will let the children of Israel go!' And Moses turned and looked at him, and said, 'Pharaoh, I think I have seen you before.'"

He Remained.

In a large warehouse in Glasgow a worthy official who had served his employers faithfully for over twenty years, thought he would like a change of scene and occupation in the South of England. Accordingly he sent in his resignation, which was accepted with very much regret. His fellow-employees, by whom he had always been highly respected, raised among themselves a purse of one hundred sovereigns, which the senior partner of the firm presented to him in a neat, choice speech. "Well," said the recipient, as he pocketed the purse, and rose to thank the donors, "I dinna ken how I can thank ye for this magneificent present. I'm sure I never thocht I was sae weel like't until this meenit; an' noo, when I see ye a' kind an' sorry at the prospect o' losin' me, I—I think I'll just stop amang ye, an' no' gang awa' at a'!" And stop he did.

Ministers and Churches.

Toronto.

Rev. Principal Falconer, of Halifax College, preached the anniversary sermon at Wycliffe Convocation Hall on Sunday afternoon.

Bloor Street Church held its anniversary services on Sunday. The preacher both morning and evening was Rev. John Mackay, B.A. pastor of the Crescent Street Church, Montreal. Rev. W. G. Wallace, D.D., the pastor of the congregation, also took part in the services.

On Tuesday Rev. A. M. Parsons, D.D., pastor emeritus of Knox Church, completed his fifty years in the ministry. Special jubilee services were held in Knox church on Sunday, conducted in the morning by Rev. Prof. McLaren, D.D., of Knox College, and by Rev. Dr. Parsons in the evening.

At a meeting of Presbytery, Rev. D. M. Ramsay, D.D., of Ottawa, was recommended to the chair of Old Testament exegesis in Montreal college and Rev. G. Wilson, of Winnipeg, to the chair of history and apologetics. The call of Rev. Willie Clark, of Brampton, to Quebec was sustained. The salary is \$2,000 and a manse. Rev. W. M. MacKay of Norval, was recently appointed interim moderator of the church at Milton. Acting without precedent, the congregation gave the moderator himself a call. The matter was referred to the Presbytery which appointed Rev. E. C. Tuff interim moderator. It is likely that Rev. Mr. McKay will accept the call.

Peterborough

Rev. Dr. and Mrs. Torrance entertained the Young Men's Guild of St. Paul's Church, on Tuesday evening of last week, when a most enjoyable time was spent.

Rev. J. J. Wright, of the Yukon, whose home is in Peterborough, has been addressing various meetings throughout this and other Presbyteries during his turlough.

St. Andrew's Young Men's Guild are busy planning for their annual concert. Jessie MacLachlan and other talent has been secured.

The many friends of Rev. J. M. Whiteland of Omelee will be pleased to know that the rest granted him during the past few months has been conducive to a decided improvement in his health.

Rev. C. A. Campbell of Lakefield, has returned from his trip to Cuba.

Rev. J. A. Wilson of St. Paul's church, Peterborough, preached in Hamilton on a recent Sabbath.

Mass meetings in connection with Bible Society and Lord's Day Alliance work are to be held this week in Peterborough. Rev. Jesse Gibson of Toronto, to be the speaker at the former, and Rev. T. A. Moore at the latter.

Peterborough is one of the cities to be included in the Mrs. Mary Foster Bryner tour in the interests of Sabbath School work. The local workers are looking forward with interest to these meetings.

Centreville, recently made vacant by the resignation of Rev. J. W. McIntosh, is already hearing candidates. Rev. Wm. Johnston of Millbrook, is interim moderator.

Vigorous sermons dealing with political matters were preached in several of the Peterborough churches prior to the recent elections.

Western Ontario.

Rev. D. M. Buchanan, B.A., of Jarvis preached the anniversary services in Hagersville church on Sunday and was greeted by full houses both morning and evening.

Rev. Kenneth W. Barton, of Toronto, has received a call to Thornbury, Ont., Mr. Barton supplied Chalmers church, Guelph pulpit during Rev. R. J. M. Glassford's absence in the Holy Land.

The new church at Cayuga is rapidly nearing completion. The walls are finished and the roof placed and the inside work will be pushed forward rapidly.

Rev. W. A. Wylie, who, some months ago resigned the pastorate of the Hyde Park Church, owing to continued ill-health, was recently inducted as pastor of St. Andrew's Church at Kamloops, B.C. Mr. and Mrs. Wylie were subsequently tendered a reception, and a very hearty welcome to his new charge.

Anniversary services will be held in Duff's church, Morriston on the 20th, morning and evening, followed by a tea-meeting on Monday evening.

A joint Thanksgiving service for the St. Andrew's and First congregations, London, will be held in the First Church on Thursday. Rev. Dr. Ross will officiate.

There was a large attendance of ladies at Chalmers church Guelph Tuesday afternoon to hear Mrs. H. M. Andrews on mission work in the United Provinces, India, Mrs. Andrews' presentation of the condition of millions of women in that country, and the measures being taken to ameliorate their conditions, to educate them, and to bring them under religious influences, was very impressive. A collection was taken in aid of Mrs. Andrews' work. Mrs. Christie, president of Chalmers church W.F.M.S. occupied the chair.

Interesting services were held in Knox church, Hamilton, in connection with the reopening of the building, which had been enlarged so as to seat 150 more people than previously, and greatly improved in appearance and comfort. About \$17,000 have been spent on the improvements and the new \$4,000 organ will be ready in two weeks. A good deal of disappointment was felt that it was not completed in time for the reopening. Rev. Dr. Milligan of Toronto, preached morning and evening, and the pastor, Rev. E. A. Henry, assisted in the services.

Stratford Presbytery.

Stratford Presbytery held its regular meeting in Knox Church, Stratford. The moderator, Rev. A. G. McLaughlin of Harrington, presided.

Rev. Mr. McAulay reported that the congregation and session of the Listowel church, had granted leave of absence to their pastor, Rev. J. M. Hardie, to canvass on behalf of the Queen's University endowment fund.

Congregations were instructed to keep their rolls correctly purged annually, and also to be careful to make their statistical and financial returns not later than the month of February.

The annual visitation of the augmented charges in the presbytery was left in the hands of the minister of those charges and Rev. Mr. McWilliams, the convener of the augmentation committee.

A communication was read from Dr. Torrance taking the presbytery to task for not complying with the General Assembly's regulations in the distribution of probationers. A committee was appointed to reply to this communication.

The board of management of the Presbyterian College, Montreal, informed the presbytery that there were three vacancies in the professorial chairs of the college. Dr. Francis R. Beattie was nominated by the presbytery for the chair of apostolic and church history, Dr. G. H. Smith for the chair of practical theology, and Dr. D. M. Ramsay for the chair of old testament literature and exegesis.

Eastern Ontario.

Rev. Thurlow Fraser was at Vankleek Hill last week and gave a lecture on his recent missionary experiences.

Special meetings are being held in the Finch Church. Rev. Mr. Woods, of Moodie's College, Chicago, addressed the meetings on Monday, Tuesday and Wednesday evenings, and Rev. Mr. R. Harkness, B.A., of Knox Church, Cornwall, on Thursday evening, and Rev. M. Sadler, of Russell, on Friday evening.

A large number of Berwick congregation attended the Thanksgiving service held at Crysler on Tuesday evening, and enjoyed an interesting address delivered by Rev. R. Eadie of Ottawa. A feature of the evening was an address and presentation to Miss Maggie Curry, who is about to leave for Dakota. Miss Curry has been organist for the past 16 years. After the programme refreshments were served by the ladies. The collection amounted to \$38.60.

The annual Thank-offering meeting of the W. F. M. S. of St. Andrew's Church, Carleton Place, was held in the basement of the church on Wednesday evening, Nov. 9. Mrs. Grant Needham of the Ladies' College, Ottawa, was present and addressed the large gathering of workers. The members of the Society merit great praise for the enthusiastic and masterly way they conduct their business and the entire work of the organization. The Thank-offering amounted to \$256.00. The entire gift of the Society last year was \$421.00. For the past few years this branch has ranked first in the Presbytery. This is but one of the way in which the

strong congregation has been forging ahead in the missionary enterprise.

There was a large attendance at the Knox church, Stratford congregational meeting held last week, called to consider the extending of a call to a minister, Rev. D. Hamilton was in the chair. The business first taken up was the appointing of a missionary committee which has the raising of the funds for the Rev. D. Davidson, their missionary in the foreign field, many of the members of that committee having withdrawn. The following were appointed, Messrs. Campbell, Douglas, Ferguson, McCrimmon and Orr. The question as to whether it would be advisable to tender a call to a minister without hearing him preach was discussed at some length and it was decided that the congregation was not yet ready to take action and that the matter be referred back to the supply committee.

The annual Thanksgiving supper, under the auspices of the Moorefield church, will be held on the evening of Thanksgiving Day. Rev. J. B. Mullan, of Fergus, will deliver his lecture entitled "Misfits," after the supper has been served. Special music will be rendered by the choir.

Rev. W. M. Kannawin of Woodville, preached in First church, Brockville, on Sunday evening.

Rev. John Moore of Burnbrae, has received a call from West Williams and East Adelaide.

On Friday evening the congregations of Westport and Newboro met in the church at Westport. A unanimous call was given to Rev. Hugh Ferguson, of Fitzroy Harbor. It is expected he will accept. Rev. D. Strachan of Brockville, the interim moderator, presided at the meeting.

Northern Ontario.

A good attendance of delegates attended a convention of the Young People's Societies of Orangeville Presbytery held at Shelburne on the 7th inst.

At the afternoon session the following speakers dealt ably with the subjects assigned to them. Rev. J. G. Cheyne of Claude, "Consecration;" Rev. H. Matheson, of Caledon East, "The Church;" Rev. J. A. Matheson, Priceville, "The Principles of Presbyterianism;" Rev. L. W. Thom, Flesherton, "The relation of the Society to the Church;" Rev. D. W. Urquhart, "How to make the best of the meeting;" Rev. J. R. Bell, Laurel, "Loyalty to Christ and the Church." Helpful discussion followed. At the evening session inspiring addresses were given by Rev. Dr. Somerville, of Owen Sound, and Rev. A. Gandier, of Toronto, the former speaking on Home Missions, and the latter Foreign Missionary work.

At a meeting of Orangeville Presbytery held in Knox Church, Shelburne, on the 8th inst., attended by eighteen ministers, Rev. A. Wilson, presiding, the translation of Rev. P. W. Anderson, of Shelburne, who had accepted a call from McKay church, Ottawa, was granted, and Rev. D. A. Hamilton of Horning's Mills, was appointed interim moderator and to declare the pulpit vacant on the 20th inst.

The Presbytery of Barrie met on Tuesday, the 8th inst., at Barrie, and disposed of a considerable amount of business. A call was presented from Essex to Rev. J. A. Ross, B.A., of Churchill and Stroud, offering \$800 a free manse and one month's holidays with a promise that the salary will be increased at an early date to at least \$1,000. Rev. J. C. Tolmie, B.A., of Windsor, represented the Presbytery of Chatham and about a dozen delegates were present from Churchill and Stroud, and all spoke very highly of Mr. Ross and his work, and expressed sorrow that he was about to leave them. The Rev. Dr. Smith of Bradford, was appointed moderator pro tem, the pulpit to be declared vacant on November 27.

A letter was read from the three congregations in the Craigvale charge asking Presbytery to appoint a committee to take into consideration the situation of that part of the field in order to see what could be done to unite and readjust the congregations in such a way as to be for the best interest of the cause of Christ in the field. A large committee was appointed and it was subsequently arranged that Craigvale, Lefroy, and Central and Churchill and Stroud and also St. John's, Coulson's Hill be asked to send three delegates each to meet with the committee to discuss the whole question.

The committee appointed to consider the re-arranging of the Essa and adjoining fields reported recommending that Allison and Burns

form one charge, and Cookstown and Essa and Nicholson form another charge and that Dunn be united with Irvy charge, and Bondhead and Monck will also form one charge.

Ottawa.

Rev. P. W. Anderson, the new pastor of McKay Street Church, will be inducted into his new charge next Friday evening at eight o'clock. Rev. M. H. Scott, moderator of the presbytery of Ottawa, will preside. The sermon will be preached by Rev. E. G. Robb, of Bristol, Que., and two addresses, one to the new pastor by Rev. Dr. Ramsay, and the other to the congregation by Rev. J. W. H. Milne, will be given.

Paris Presbyterial.

The twentieth annual meeting of the Paris Presbyterial Women's Foreign Missionary Society was held in St. Paul's church, Ingersoll on Friday with about 80 delegates present. Mrs. Kitchen, St. George, president of the society, was in the chair. Those who took part in the morning session were Miss Murray, Embro, Mrs. Golding, Ingersoll, and Miss Robson, Chesterfield, and reports were received from the Auxiliary and Mission Band. At noon dinner was served in the basement.

The following officers were elected. President, Mrs. Kitchen, St. George; Vice-President, Mrs. A. S. Ball, Woodstock; 2nd Vice-President Mrs. Kirton, Woodstock; 3rd Vice-President, Mrs. Noxon, Ayr; 4th Vice-President, Mrs. (Dr.) McKay, Woodstock; Secretary, Mrs. W. D. Watson, Ayr; Recording Sec., Miss McMullen, Woodstock; Treas., Mrs. Qua, Paris; Secretary of Mission Band, Miss Dymond, Brantford.

The afternoon programme was very interesting, especially the address of Dr. Margaret McKellar, returned missionary of India. Miss Nellie Hutt sang "A Closer Walk with God." Miss Fraser of London gave an interesting address on Mission Band work.

At the evening session Rev. E. R. Hutt presided. An anthem was rendered by the choir, after which the Rev. W. A. J. Martin of Brantford gave an address. Miss Pickard rendered a solo, "The lost ehord." In the Presbytery \$2,000 was collected during the past year. Next year the convention will be held at Ayr. The evening session was brought to a close by an address and prayer by the Rev. Dr. McMullen, Woodstock.

Manitoba Presbyterians

The feature of the Presbyterial Synod for Manitoba and the North West Territories held last week in Winnipeg was the address of the Rev. Dr. Warden, general agent of the church in Canada, and finance minister for the Presbyterial denomination. His words were of such a nature that they completely overshadowed all other interesting happenings of the Synod. By the use of stubborn figures showing missionary contributions for all parts of Canada, he conclusively proves that the Presbyteries forming the Synod are not doing their part in anything like a satisfactory manner in subscribing funds for the maintenance of home missions. He stated he would rather have addressed the Synod when the community of Winnipeg was not present. Nevertheless, he continued to make out an indictment which went to show that the prosperity of the west called for very much greater activity in the support of missionaries in the home field. The reports read in connection with Manitoba College (Presbyterial) also showed a considerable decrease in contributions toward its support. The report on Sunday school work likewise had its discouraging features.

Presbytery of Paris.

The Presbytery met in Chalmers church, Paris. There was a large attendance of both ministers and elders. The Rev. S. O. Nixon, Ph.B., of Ayr occupied the chair. The chief business discussed was a report from the Rev. W. K. Shearer, B.A., of Drumbo, regarding the supply of the pulpits of Onondaga, and Balfour street church, Brantford. It was agreed to furnish these places with the best possible supply at present, looking forward to a permanent supply in the near future.

Several ministers also reported that they had met with a number of congregations with a view to increasing the minimum stipend of ministers to \$800. The reports were very encouraging.

Rev. W. A. J. Martin addressed the afternoon meeting on the deficit of \$25,000 needed to be made up for the Foreign Mission Fund. He urged that, in order to avoid retrenchment, increased liberality was imperatively necessary. The claim of foreign mission work was strongly commended to the congregations.

A discussion took place with regard to holding missionary and evangelistic meetings during the winter. No definite decision was reached.

Rev. E. R. Hutt of Ingersoll addressed the meeting on the Sabbath school work. He urged that every school in the Presbytery be visited either by an exchange of pulpits, or by some other means. The question was referred to the committee on Sabbath school work.

Rev. Dr. McMullen was appointed to address the annual meeting of the Women's Presbyterial to be held in Ingersoll to-morrow night.

Rev. W. K. Shearer of Drumbo, treasurer of the Presbytery, gave a report of the financial condition, stating that there was a balance of \$6,16 on hand. He was thanked for the able and diligent manner in which he had discharged his duties.

Lord's Day Alliance.

A public meeting of the Lord's Day Alliance, preparatory to the ninth annual convention, was held Wednesday evening in the Metropolitan church, Toronto. Rev. Principal Caven presided and in his opening address spoke of the value of the Alliance's work. The value of the Sabbath to the nation could not be over-estimated. Canada could not do without the Sabbath without going behind. No nation could forge ahead without honoring the Sabbath. The Alliance was being "fairly well maintained as regards its finances." It was a mistake to think that the Privy Council decision had thrust aside all Sabbath observance work. But many special industries were breaking out and dishonoring the Sabbath. For this reason the expenses were increasing and funds were greatly needed.

Rev. Dr. Carman spoke of the Sabbath observance movement as a patriotic one and of the greatest importance to Canada. In considering the institution of the Sabbath his mind was led back to Eden. In the Scriptures the trend of civilization was indicated for all ages and they show the trend from the garden to the city. In Eden they found holy worship, holy matrimony, holy industry, holy rest and other institutions, along with the holy Sabbath. If they could bring the world, sad as it was, back to God's idea of any one of these institutions, they would have gone a long way toward straightening out the world. Let the world understand what God meant by holy industry and they would have settled the capital and labor question. Nature demanded rest for everything. The Sabbath was to be looked on as a memorial of God's work in the creation, and also as a day of promise, pointing forward to the everlasting Sabbath, to a day of continuous rest. On its human side it was a day of rest, of human improvement, of intellectual advance and of beneficent work. It was on its human side only that they had to deal with it by legislation. How much they heard of the rights of labor, as though nothing else had rights. Intellect and religion and every institution of God had rights which were all important.

Rev. Dr. Milligan remarked upon the fact that in every nation in the world there was a division of the days into periods of seven, although there was nothing astronomical to suggest it. Pagan literature showed this long before the days of the Jewish Sabbath, showing that it was not a Jewish institution. It surely, then, was bound up with the Creation. The more men became civilized the more they needed a Sabbath. Machines needed rest. The fields had to be fallowed. God had instituted the necessity for an alternation of work and rest, and one day in seven was set apart for men to ask themselves whence they came and whither they were going.

The meeting took the form of a service, being opened with prayer and a number of hymns being sung.

Pointe Aux Trembles Schools.

The first monthly visit to the Pointe aux Trembles Mission Schools for the season was made on Monday, the result of which is here given by authority of the visiting committee.

The visitors were:—The Rev. Dr. Mowatt convener; the Rev. Dr. Scrimger, the Rev. R. P. Duclos, the Rev. G. Colborne Heine, the Rev. F. M. Dewey, and the Rev. Mr. McLaren, of Lachute. The committee passed through the

class-rooms and saw teachers and pupils at work. They were pleased with the good work done. The pupils seem bright, intelligent, interested. They are mostly French, some few Italians, one a little Greek boy. He thinks and speaks in his own language, but knows also French and English. The work is thoroughly missionary in its character, Bible instruction being prominent every day. There is a Christian Endeavor Society, and its meetings are conducted by the pupils. They have regular Sunday services, and all attend. The singing is full of spirit. The language of the institution is French and English.

The staff numbers eight—The Rev. E. H. Brandt, principal; Louis T. Abram, E. E. Melieres, Miss E. Vessot, Martha Stewart, Lizzie Duclos, Victorine Giroux, and Rosa Raymond. There are six departments, and the class rooms are all full. The sixth prepares pupils to pass the A. A. examinations, and five to the preliminary. There is in attendance this session 100 boys and 60 girls—160 in all. This is all the institution can accommodate. Seventy are new pupils. Of the boys, 48 are Roman Catholics, and of the girls 27—75 in all. This session 88 applications had to be declined for lack of room.

The committee had conference and prayer with the teachers. All have the true missionary spirit. The principal is the right man in the right place, and the work of another season has begun most auspiciously. The institution has many friends in the church, and they do not forget its needs. Additional maps and other school appliances would be acceptable. If some of the friends of athletics in the city would furnish the boys with footballs and hockey sticks, and the girls with basket ball apparatus, they would help the joy. The great need of the institution is increased accommodation, and the buildings are sadly out of repair. Oh, that the church and the friends of Pointe aux Trembles would one and all rally and raise the \$60,000 needed for this purpose! A noble work in the name of the Lord Jesus is being done, and he is with us in this department of our mission work.

GRAND TRUNK DOUBLY HONORED.

Awarded Two Gold Medals at World's Fair, St. Louis.

The Grand Trunk has been notified by the Superior Jury of the World's Fair that their exhibit in the Fish and Game Building, has been awarded two gold medals. These are given under two classifications in the fishing and hunting groups.

The Grand Trunk pavilion in the Fish and Game Building is one of the most admired in that department, and its artistic and unique conception has attracted marked attention. The exterior of the pavilion is constructed with an eye to architectural beauty, and is ornamented with large photographic pictures 54 x 78 inches of scenes in the several summer resort districts and fishing and hunting confines in Canada, surmounted by a series of some of the finest deer and moose heads that were obtainable from the Canadian forests. The interior of the pavilion is also artistically arranged with other large photographs, together with oil paintings and mounted fish and game, with Multilens Microscopes projecting moving picture scenes along the line of the railway. One of the leading features of the exhibit is a specimen moose head with 66 inch antler spread, said to be one of the six largest in the world.

In recent years the Grand Trunk has been honored by all the great expositions that have taken place, and has received the following awards:—diploma and gold medal, Paris, 1900; commemorative diploma, Pan-American Exhibition, Buffalo, 1901; commemorative diploma, Wolverhampton, Eng., Art Exhibition, 1902; silver medal, Eastern Township Exhibition, 1903; diploma, Industrial Exhibition, Toronto, 1903; diploma, Fifth National Industrial Exhibition, Tokio, Japan, 1903; two gold medals, Universal Exposition, World's Fair, St. Louis, Mo., 1904.

Tobacco and Liquor Habits.

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

Truly marvellous are the results from taking his remedy for the liquor habit. It is safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Young street, Toronto.

Health and Home Hints

The Invalid's Tray.

Cover the invalid's tray with the snowiest linen; use the prettiest china, and sparkling silver and glass; these may tempt the invalid to take food which, served with a soiled napkin and discolored or nicked china, would be set aside untasted. Oftentimes the plainest dishes, if out of the ordinary and daintily served will be relished.

During a serious and protracted illness dainties had been prepared, the most delectable viands provided, with little avail. One day a nice old lady just at noon came with a pretty parcel, with wrappings of delicate tinted tissue paper and tied with narrow ribbon. The expectant curiosity displayed by the patient, who had previously been very apathetic, was observed with gratification by the nurse as she deliberately removed the wrappings, disclosing two delicately-browned ginger cookies on a lovely china plate, and cream cheese in the tiniest of cut-glass dishes. From that time our invalid began to relish food.

Serve a few dishes at a meal, and of each only a small portion. An empty tray after a meal is more pleasing than remnants of food. A tiny sugar bowl and cream pitcher, and an individual pepper and salt holder, should never be omitted from the tray. I add some directions for preparing dishes often useful.

Tea.—In a cup place a level teaspoonful of tea, fill with boiling water, cover and set on the back part of the range where it will maintain the temperature but not boil, and leave five minutes.

Barley Water.—For fevers, simmer two ounces of pearly barley five minutes in a pint of boiling water; drain, add two quarts of boiling water, a few sliced figs and a handful of stoned raisins; reduce to a quart by boiling, and strain.

Oatmeal Porridge.—Soak twelve hours a pint of oatmeal in a pint of cold water; strain, and boil the water half an hour; add a pint of milk, a little salt; let boil, and serve warm or cold with cream and sugar, if liked.

Mulled Buttermilk.—Set over the fire a pint of fresh buttermilk; when it boils, add immediately the beaten yolk of an egg; boil up once and it is done.

Egg Gruel.—Beat the yolk of a fresh egg, pour over a teacupful of boiling water or milk, season to taste, add a tablespoonful of sugar; then beat in the well-frothed white of an egg.

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Are you a slave to housework? GOLD DUST

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

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World of Missions.

'The Religion of Jesus Makes Things Clear.'

BY REV. RODERICK GILLIES.

During a campaign of ten days in out villages in Laos-Land, from fifty to seventy people gathered each evening around the missionary's tent, and listened attentively to three and four, sometimes five and six, discourses, by the missionary and assisting elders.

During this trip four persons, representatives of four different families, professed themselves Christians and invited the missionary to hold worship in their homes. Spirit altars were taken down and thrown away. One of these new Christians, Lung Nio Chai Wa Na, is an old man about sixty, and half deaf, having fallen off a house when he was a boy. He seems well up in the Buddhist religion, and has apparently been an earnest seeker after the good. One afternoon he came to the missionary's tent and said he wanted to hear the gospel. Of course he had heard it before, and understood enough to make the missionary's task of explanation comparatively easy, though one had to shout in order to make him hear.

Having listened to the story, he expressed great satisfaction, and said he could see a big difference between Buddhism and Christianity. "Buddhism," he said, "doesn't make things clear, but the religion of Jesus does." Taking copies of the Child's Catechism and Swatadee, he said he would go and lay the matter before his family, as he wanted them to understand too, and, if possible, to enter with him. This was on Saturday. On Sabbath morning he attended the service, said he had read in the books but not finished them, so he had not yet consulted with his wife and children. On Monday afternoon he returned again, saying that he and his family had a consultation; and that they were quite agreeable to his becoming a Christian, but that they themselves could not see their way clear just yet. We proceeded at once to the house to hold worship and found a comfortable dwelling. As Lung Nio remarks, they did not lack a sufficiency of the goods of this world, but he for his part wanted satisfaction concerning the larger life beyond. Last Sabbath he and the other new Christians came a distance of six miles to attend service in the city. They seem all genuine cases.—The Laos News.

To Rescue the Heathen.

Once when the venerable Dr. Duff, the returned missionary from India, was addressing a great crowd at Edinburgh, with his accustomed fervid eloquence, he fainted in the midst of his speech. When he recovered he looked about him, and said to those who stood by his bed:

"I was speaking for India, was I not?"

They said he was.

"Take me back, then," he exclaimed take me back, that I may finish my speech!"

In spite of reasonings and remonstrances, back he went, and lifting up his voice once more he asked:

"Is it true that we have been sending appeal after appeal for young men to go to India, and none of our sons have gone? Is it true that Scotland has no more sons to give to the Lord Jesus? If true, although I have spent twenty-five years there, and lost my constitution, I shall be off to-morrow, and go and see the shores of the Ganges, and there will be a witness for Christ."

Blotchy Skins.

A Trouble due to Impure Blood Easily Remedied

Bad blood is the one great cause of bad complexion and blotchy skins. This is why you must attack the trouble through the blood with Dr. Williams' Pink Pills. All blotches, boils, ulcers, pimples and paleness are the direct, unmistakable result of weak blood loaded with impurities. Dr. Williams' Pink Pills conquer the poison; they drive out all the impurities; they actually make new, rich red blood; they strike right at the root of all complexion troubles; they are a positive and permanent cure for all virulent skin diseases like eczema, scrofula, pimples, and erysipelas. They give you a clear clean soft skin, free from all blemish and full of rosy health. Mr. Matthew Cook, Lamerton, N.W.T., tells how Dr. Williams' Pink Pills cured him of erysipelas after other medicines had failed. He says: "My skin was inflamed; my flesh tender and sore; my head ached; my tongue was coated; I had chills and thought I was taking fever. I tried several medicines, but nothing helped me until I began using Dr. Williams' Pink Pills and drove the trouble from my system, and I am now in the best of health. I think these pills the best medicine in the world for blood troubles."

It is an every day record of cures like this that has given Dr. Williams' Pink Pills their world-wide prominence. They cure when other medicines fail, but you must get the genuine with the full name Dr. Williams' Pink Pills for Pale People on the wrapper around every box. You can get these pills at all druggists, or by mail at 50 cents a box, or six boxes for \$2.50, by writing The Dr. Dr. Williams' Medicine Co., Brockville, Ont.

A parish clerk (who prided himself upon being well read), occupied his seat below the old "three-decker" pulpit and whenever a quotation or extract from the classics was introduced into the sermon he, in an undertone, muttered its source—much to the annoyance of the preacher and amusement of the congregation. Despite all protests in private the thing continued, until one day the vicar's patience being quite exhausted, he leaped over the pulpit side and impulsively exclaimed, "Drat you; shut up!" Immediately—in the clerk's usual sententious tone—came the reply, "His own."—From "Stories of Parish Clerks" on "T. P. Weekly."

As there is a law against burying in the city of Albany, the bishop had to have a special act of legislature to be buried in the cathedral. He was successful in having the act pass the law-makers, but his friends were astounded and worried when they read its text. It began with the usual verbiage. The ending was something like this: We do grant that Bishop Doane be buried within the precincts of the cathedral at Albany. This act to take effect immediately.—Lippincott's.

Milk Porridge.—Into a pint of boiling new milk stir a tablespoonful of Indian meal and a heaping tablespoonful of sifted flour, made smooth in a little cold milk; add a little salt, and thicken or thin with more or less meal to suit the patient.

Presbytery Meetings.

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

SYNOD OF MANITOBA AND NORTHWEST
 Portage la Prairie, 8 March.
 Brandon, Brandon.
 Superior, Port Arthur,
 March.
 Winnipeg, Man. Coll., 2nd Tues. bi-mo.
 Rock Lake, Pilot Mtd., 2 Tues. Feb.
 Glenboro, Treheme, 3 Mar.
 Portage, P. La Prairie, 8th March
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Hartney 2nd week in July.
 Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox Hamilton Nov. 11 10 a.m.
 Paris, Woodstock, 8th Nov. 10 a.m.
 London, St. And. Ch. 6th Dec. 10 a.m.
 Chatham, Chatham, Dec. 13 10 a.m.
 Stratford, Knox, Stratford July 12, 10.30

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

SYNOD OF TORONTO AND KINGSTON.
 Kingston, St. Andrews K. 20 Sept a.m.
 Peterboro, Peterboro, 13th Dec. 9 a.m.
 Whitby, Port Perry Jan. 18 10 a.m.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Sunderland, 20 Sept. 11 a.m.
 Orangeville, Orangeville, Sept 13
 Barrie, Barrie, Dec. 13 10 a.m.
 Owen Sound, Owen Sound, Division St.
 6 Dec 10 a.m.

Algoma, Blind River, March.
 North Bay, Callander, Sept 28 9
 a.m.
 Sauguen, Guthrie Ch Harrison, Sept 29
 Guelph, Knox Ch. Guelph, Sept 29 10.30

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Que. St. Andrews, 13 Dec. 3 p.m.
 Montreal, Montreal, Knox 13th. Sept
 2.30 a.m.
 Glengarry, St. Elmo 6th Dec. 7.
 30 p.m.
 Lanark & Renfrew, Zion Church Carleton Place 1 Oct.
 Ottawa, Hintonburg Nov. 11 10 a.m.
 Brookville, Winchester, Feb. 23 5 p.m.

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

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

R. A. McCORMIUK
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 ACCURACY AND PURITY
71 Sparks St OTTAWA
 'PHONE 159.



SEALED Tenders addressed to the undersigned, and endorsed "Tender for the Mint, Ottawa," will be received at this office until Saturday, November 12, 1904, inclusively, for the construction of the Mint at Ottawa, Ont.
 Plans and specifications can be seen and forms of tender obtained at this Department.
 Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.
 Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.
 The Department does not bind itself to accept the lowest or any tender.
 By order,
 FRED GELINAS,
 Secretary.

Department of Public Works,
 Ottawa, Oct. 13, 1904.
 Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

A Great Club Offer.

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

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

The Dominion Presbyterian,
 Ottawa, Ont.

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EIGHT TRAINS DAILY (except Sun.)
 Between Ottawa and Almonte, Arrprior, Renfrew and Pembroke.
 Leave Ottawa (Union)
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 1.15 p.m. daily.
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THE CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion lands in Manitoba or the North-west Territories, excepting No. 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION

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

JAMES A. SMART,

Deputy Minister of the Interior.

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

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TENDERS FOR SUPPLIES 1905.

The undersigned will receive tenders up to noon on Monday, 21st inst., for supplies of butchers meat, creamery butter, flour, oatmeal, potatoes, cord-wood, etc., etc., for the following institutions during the year 1905, viz:—
 At the Asylums for the Insane in Toronto, London, Kingston, Hamilton, Mimico, Brockville, Cobourg, Orillia, and Penetanguishene the Central Prison and Mercer Reformatory, Toronto, the Institution for Deaf and Dumb, Belleville, and the Blind at Brantford. Exception—Tenders are not rendered for the supply of meat to the asylums in Toronto, London, Kingston, Hamilton and Brockville, nor for the Central Prison and Mercer Reformatory, Toronto.

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

Specifications and forms of tender may be had on application to the Department of the Provincial Secretary, Toronto, or to the Bursars of the respective institutions. The lowest or any tender not necessarily accepted. Newspapers inserting this advertisement without authority from the department will not be held for it.
 J. R. STRATTON,
 Provincial Secretary,
 Parliament Buildings, Toronto, Nov. ember 14, 1904.

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