

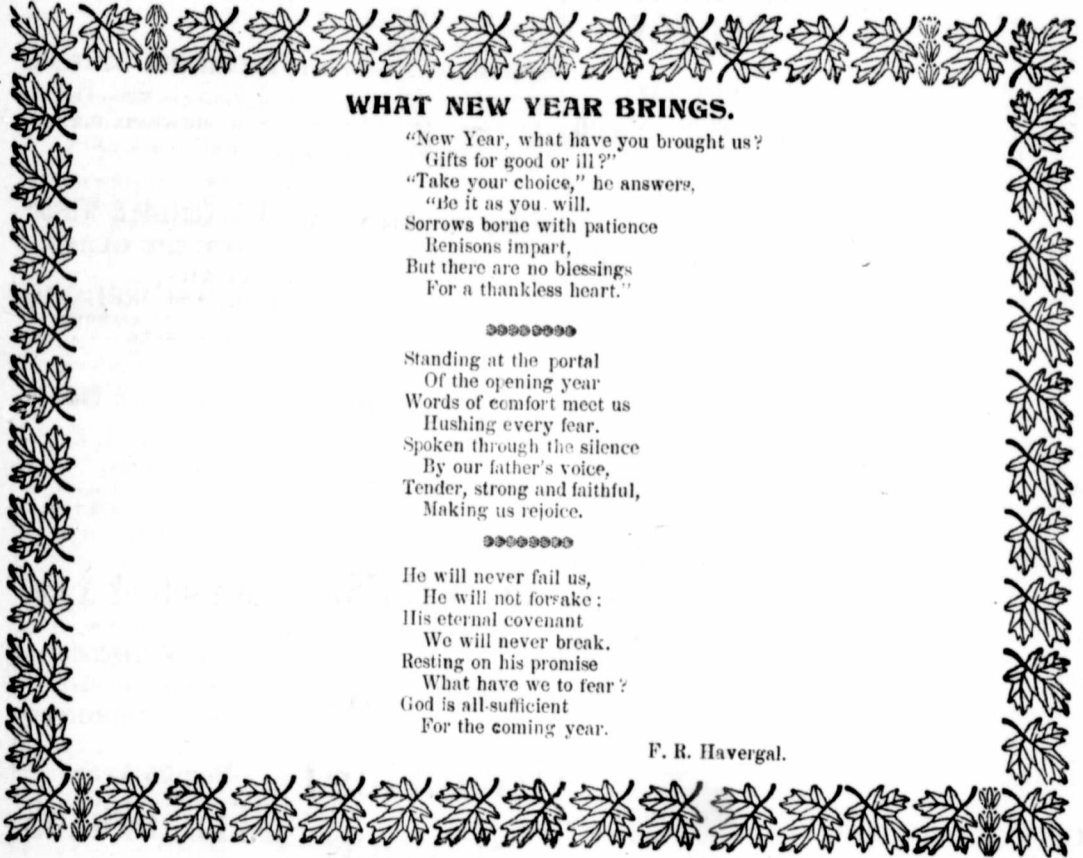
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 By our father's voice,
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 He will not forsake:
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BORN.

At Ottawa on Sunday, December 18, to Rev. J. H. and Mrs. Turnbull, a daughter.

MARRIAGES

On Dec. 12, 1904, at San Antonio, Texas, Edith Florence, daughter of Robert J. Mackie, Ottawa, Ont., to Arthur Lyall McMurtry, M. D., of Patras Quatro, Durango, Mexico, eldest son of John McMurtry, Bowmanville, Ont.

At Summerstown, Ont., on Dec. 14, 1904, by Rev. J. Matheson, B. A., Major H. R. Van, of Spring Hill, Compton County, Que., to Margaret M., daughter of Peter B. Baker.

At Ottawa, on Dec. 14, 1904, by Rev. Jas. Cormack, Alexander P. Munroe, to Elizabeth Bell, both formerly of Roxborough Township.

At 17 Division Street, Toronto, by the Rev. Dr. McTavish, Mary Lucile Banerman to David Holmwood Fraser.

DIED

On Wednesday, 14th Dec. 1904, Elizabeth Isabel (Betty) youngest daughter of J. S. Gordon, Owen Sound, aged 5 years and 3 months.

At Huntingdon, Que., on Dec. 8, 1904, James McGregor, formerly school teacher at Lancaster, aged 72 years.

In Sarnia, Ont., on Dec. 10, 1904, Eliza Lavinia, beloved wife of Mr. Thomas Symington, in the 56th year of her age.

Suddenly, at Chelsea, Que., on Dec. 6, 1904, John Cameron, for many years a resident of Chelsea, aged 73 years.

At Westminster, B. C., Dec. 6th, 1904, John Leask, aged 56 years, eldest son of the late James Leask, of Toronto.

In Blackstock, Dec. 13th, Andrew Bruce in his 71st year.

In Peterboro Dec. 17, Aaron A. Cox aged 61 years.

At the residence of her son, 378 Mountain Street, Montreal, on the 16th., in her 82nd year, Ann Thomson, widow of Andrew Macfarlane.

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Note and Comment.

The death is announced, at the age of 87, of General Sir Collingwood Dickson, G.C.B., V.C., a notable Scottish soldier. He was one of Lord Raglan's Staff in the Crimea, and won his V.C. at the siege of Sebastopol.

Mrs. John Campbell, widow of the late Professor Campbell, of Montreal Presbyterian college, has been appointed superintendent of the woman's residence of Toronto. No better appointment could have been made.

Douglas Castle has had the most interesting historical associations connected with it for many hundred years. It is, too, the scene of Sir Walter Scott's last novel, "Castle Dangerous," and the last spot in Scotland to which he made a pilgrimage.

Dr. W. F. King, chief astronomer of the Dominion has been appointed one of the three Canadian members of the international commission which is to report upon the water levels of the Great lakes as affected by the division of water at Niagara and other points for the development of electricity.

The Central American have a curious clause in their postal regulations. The posts that go by water or railway are required to carry the Bible without charge. It would be hard to imagine the Canadian Post Office Department aiding in this way the circulation of the Bible.

The Los Angeles Times of recent date says: "The great evangelistic campaign planned for the city in February, under the direction of Rev. J. Wilbur Chapman of New York, is quietly approaching the point of forceful and effective opening. It is designed to hold not less than six meetings simultaneously in different parts of the city, each under a force of workers." It is largely personal work that gathers in the sheaves.

In 1859, some distance southeast of Lake Nyassa, in Central Africa, Livingstone discovered Lake Shirwan, a body of water about thirty miles long and fifteen miles wide, which has now entirely disappeared with the exception of a few ponds in its bed. Lake Nyami, discovered by Livingstone at the same time, has also disappeared. The cause of the change appears to be a gradual drying up of bodies of water in Central Africa.

Some idea of the liberty which obtains under British rule, and of the blessings which flow from it, are conveyed in the statement made by Mr. Henniker Heaton, speaking at Canterbury recently, that there was not a single one of King Edward's 300,000,000 subjects in prison for treason or disloyalty, whereas in Germany hundreds were in prison for these reasons, thousands in Russia, and thousands exiled from France.

The Rev. D. C. Greene, D.D., of Tokio, of the American Board, and the oldest missionary in Japan, says there are now 1,000 Chinese students in Tokio under the auspices of the Chinese government, 1,000 more independent of the government, and military schools with Japanese instructors in several provinces of China. Japan's rice harvest this year is worth \$130,000,000 more than the average, and private enterprises like electric railways are going on without serious loss of vigor.

Rev. Dr. Fletcher, for more than 30 years pastor of MacNab street Presbyterian church has tendered his resignation to the Hamilton Presbytery. A special meeting of the congregation has been called to deal with the resignation. It is Dr. Fletcher's intention to retire from active work, after having been in the ministry for about half a century. He has occupied the highest offices in the gift of the Presbyterian Church. Last year he was a moderator of the General Assembly, and he is now clerk of the Hamilton Presbytery. Two years ago he announced to his congregation his intention of resigning at the end of 1904, so that his resignation did not come as a surprise to the members of his church.

The Herald and Presbyter calls attention to some of the grave dangers arising from the use of wood alcohol, either as an intoxicant or in flavoring essences and liniments. Our contemporary says: "It is estimated that something like four hundred cases have recently occurred in this country the U.S., of death or total blindness as the outcome of persons unsuspectingly using wood alcohol in one form or another. All these warnings are of such a character as to lead careful people to buy all such preparations from reliable dealers. The only good rule as to intoxicating liquor is to let it entirely alone."

Should Rev. Daniel R. Drummond, of St. Thomas, accept the invitation so heartily tendered him by St. Paul's church congregation, says the Hamilton Times and it is understood he will, he will be sure of a warm welcome in this city. His reputation as a preacher and a scholar has preceded him, and the hope is expressed in Presbyterian circles that he will come here. When Rev. Dr. Fletcher's successor is appointed the city will have three new clergymen to look after the spiritual welfare of the Presbyterians, including Rev. Mr. Wilson, of St. Andrew's—and it is the wish of the Times that their pastorates may be as pleasant and prosperous as were those of their predecessors.

Arthur J. Brown's book on China, "New Forces in Old China," gives some startling information on the rapidity with which China is adopting Western ideas. For instance, the civil service examinations are now based upon economics, railroadings, international law, etc., in place of the Confucian classics. There are now over one hundred newspapers printed in Chinese, while ten years ago there were none. The extent of the economic revolution now in progress, indicates that something like the bound that Japan took among the nations of the world

is to-day taking place in China only more slowly. The time is not far distant when rejuvenated China will have to be reckoned with by the great powers of the world. Great Britain, Canada and the United States would do well to maintain friendly relations with China, and earnestly promote her civilization and Christianization.

The United Presbyterian of Pittsburg, Pa. brings up a rather interesting point in connection with the Confession of Faith. That paper states that in the negotiations for the union of the Associate Reformed Churches of the United States, there was much discussion of the chapters of the Confessions of Faith relating to the Christian Liberty and the Civic Magistrate, but the answer to question 109 of the Larger Catechism was overlooked. The question is, "What are the sins forbidden in the second commandment?" The answer is, "The sins forbidden in the second commandment are, * * * tolerating a false religion," etc. The word, the United Presbyterian says, expresses the views of our fathers of the days when the Confession of Faith was written, but it does not express our present convictions, nor the convictions of those who formed the union in 1858. When the Associate Reformed Church was organized, this word was substituted by one forbidding the authorization, the sanction or support of a false religion. In the negotiations for union this was overlooked, and we continue to print as a part of our Church faith that it is a sin forbidden in the second commandment to "tolerate" a false religion. That is, that the religious freedom now enjoyed in the United States is forbidden by the divine law as embodied in the second commandment. It is not a vital matter, our contemporary says, it is important that we do not publish as a part of our standards a statement we do not believe. Should we not change the word?

In commenting upon the question, "Are we prepared for a revival?" the London Presbyterian explains that it does not refer merely to the Torrey—Alexander mission which is to open in London in February, but to revival conditions generally. The Presbyterian says: "The revival we look for may begin then, or before then; or it may not. That lies with God. We only know that at some time, His own time—and, we believe, not very distant—He will assuredly visit and confirm His inheritance. In Scotland during recent weeks, in a time of anxiety and uncertainty, a responsiveness and devotion have appeared in multitudes that point to greater blessings yet in store. In England, also, revival may arise, unexpectedly out of strife. Contending for great principles, so it be done of sheer loyalty to truth and in no spirit of bitterness, ought always to bring men and women nearer to Christ. There is no reviving save for those who confess the living kingship of the Saviour, and who are ready, with Rutherford and John Robinson, to welcome in humbleness and simplicity whatever truth God may cause to break forth for us from His Word." The question commented upon by our London contemporary is being asked by many Christian people in many parts of the Christian world.

Our Contributors.

Western Notes—Iowa.

BY REV. W. H. JORDAN.

We of the Presbyterian church in the republic to the south, are deeply interested in the good work of the Canadian church, and perhaps an occasional note from the states and from this part of the states may not be uninteresting. During a visit in Ontario last summer some expressed surprise that we had never been in Canada before; but when asked if they had been in the states they answered that they had not. Some knew so little of our geography that they confused Ohio with Iowa, though two great states lie between them. But it is only too true that we are often equally uninformed as to Canadian geography and conditions.

The Synod of Iowa has ten presbyteries, 390 ministers, 437 churches, and 45,356 communicants. About the same number of persons are enrolled in the Sabbath Schools. Of course many of our churches are assisted as home missionary churches. We are just entering upon our third year of self support. Previous to that time all home mission funds were sent to the Home Board in New York, but it was felt that the missionaries were not so well supported as they should be; and owing to the constant demands for new work in other parts of the country the board found it necessary to continually cut our allowance so that we determined upon self-support. Other synods had already launched forth successfully, and Wisconsin and Nebraska attempted it at the same time as Iowa. Time has proven it was the wise thing to do. Our home missionaries are now paid on the average nearly \$100.00 more than under the former method. As many of the home mission churches have their manses, men can be fairly comfortable on the smaller fields, which as in Canada are often grouped with other churches.

To accomplish this self-support, the communicants are assessed forty cents each, while fifty cents per member places the church upon the honor roll. Some of the larger churches give as high as 70 and 80 cents. Of course this is outside of all the splendid gifts of the women, who give especially for the school work on the mission fields.

Our churches are well supplied, though there is a tendency to accept calls to churches farther east, in Illinois, Indiana and Ohio.

The home mission fields are looked after through a synodical Superintendent, Rev. Dr. C. H. Purmort, now in his sixth year. He is a little man, wiry and strong, well adapted for this most arduous work, which needs tact and strength. He served for fourteen years in the Waterloo, Iowa, church, where our Presbyterian hospital has just been opened.

The Central church of Des Moines, the largest in the synod, has been vacant since the resignation of Rev. Dr. Bigler, who has gone east for the present to care for an invalid wife. Rev. D. S. McFadden, for eight years at Green, Iowa, has taken up the work of the Westminster church in Des Moines, where Rev. Hugh Jack, known to many Canadians, labored for several years.

At this season of the year, meetings are in progress in many places. The pastors are coming more and more to desire the help of their brother pastors than of the pro-

fessional evangelists. In Des Moines the pastors of all the churches have agreed to conduct meetings at the same time, believing that each church can do most with its own constituency. Rev. Frank Smiley, the evangelist, is at Nevada, holding large meetings. Iowa also is favored with five S. S. missionaries who go into the needy portions of the state and do some of the most fruitful work, for out of their labors have grown many Presbyterian churches. Rev. Samuel R. Ferguson, a North-of-Irelander, has been at the head of this work in the synod for ten or eleven years.

The Iowa Presbyterian church paper has recently passed into other hands, and will hereafter be published by the Iowa Presbyterian publishing company.

The Presbyterians have in Iowa, Coe, Lenox, Parsons and Buena Vista colleges, situated in different parts of the states. These have an average of 200 students, Coe having something over 300. Coe, at Cedar Rapids, is one of the best equipped, and endowed, has recently lost her president, Rev. S. B. McCormick, D. D. who was called to Western Reserve University, Pittsburgh. It will take more than an ordinary man to fill the place of Dr. McCormick; but the board will take plenty of time to find the right man.

Steps to the Higher Life.

BY M. E. M., PICTON, ONT.

When one comes to the stage of life where nothing earthborn will satisfy the heart, it begins to reach out for something that will last, not only here, but hereafter. Something real, something that will respond to its longings. You may look for months, perhaps years. Then some day you begin to review your life and you see that there is an invisible hand, invisible to the eyes but real nevertheless, that has led you on and kept you from many pitfalls, and all at once it dawns upon your heart that it is God who has been your guide, that "behind the dim unknown standeth God within the shadow, keeping watch above his own." Then you look up and say "Abba Father," and God's heart responds and your heart is satisfied, and His Spirit through the Word bears witness with your spirit that you are His and He is yours. This we will call the first love, for there is another step, a higher love dawns upon the soul, that with its quickened sight now begins to discover on every side the glitter of the hidden gold. It has visions of wonder, beholds and admires the mysteries of the universe, and the greatness of little things and bows down in adoring love and wonder and worship. You can now say that God has been leading you into the marvellous revelations of His grace and revealing to you His thoughts and counsels about them. At last comes the breaking of a brighter vision, the love of the mind. You can at last speak to him as to a friend. You wake some morning with a consciousness that He is abiding with you. This is communion, when we find ourselves at one with Him. We have come to know God, to in a measure comprehend Him, and we may walk and talk with Him with a sense of His complete understanding of us. We may come right into his garden, the actual perfumes from which waiting to

us at all times tell us the right way to turn in all things. This is joy. Then we get the hope of the Church, which hope should be in the heart of every true believer in Christ, and though we sleep yet our heart waketh, watching for the coming of His feet, and longing for the first radiance of the Morning Star. To this height the petty strifes of earth never reach. The shackles that once bound us fall away and are not, and with God's free upper air fanning our face, His peace and light filling all our heart, our prayer now is, "Father, keep my vision clear, that I may see thy glory as it is." Storms will come, there may be deep waters to ford, it is the trial of your faith, but this perfect union of heart, soul and mind with Him never can be shaken. And just as salvation is free to all believers in Christ who are willing to be led by the Spirit, God has his best things for those who will have them. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Corinthians 4:6.

The Union Meeting in Toronto.

The Church union conference which was held in Toronto last week was undoubtedly the most remarkable gathering of an ecclesiastical character ever held in the Dominion of Canada. Twenty years ago the most enthusiastic optimist would not have dreamed of organic union as a possibility, but here were assembled the representatives of three Protestant denominations—two of them the leading ones—to consider the question as a practical issue. The spirit of the gathering was as wonderful as anything else. The utmost candor prevailed in the statement of opinions, but there was evidently a manifest desire to reconcile differences and come as close together as possible. While serious difficulties in the way of confederation were recognized, there was no disposition to magnify these, but rather to remove them, and the general consensus of opinion appeared to be that the obstacles were not so grave as to be an effective barrier to the consummation of the project. There was scarcely a discordant note during the entire proceedings, but the utmost courtesy and thoughtful consideration for the feelings and opinions of others prevailed from beginning to end. Some of the newspapers stated that several strong speeches were made in opposition to the proposed union, which was not the case. One or two suggested caution and delay, but not one voice was heard directly against the scheme.

One feature of the proceedings worthy of remark was the attitude of the two larger Churches toward the smaller body. The opinions and desires of the Congregational delegates were given every possible consideration, and, on the other hand, the Congregational brethren appeared anxious to go as far they possibly could in removing obstacles. This Church was mostly ably represented, among others, by Rev. Hugh Pedley, of Montreal, a man of culture and rare catholicity of thought.

DOCTRINAL STANDARDS.

Probably the most interesting conversation of the conference took place on the doctrinal standards of the Churches involved, but, of course, it was conducted in an entirely different spirit from the controversial discussions of former days. Thirty or forty years ago the mention of doctrinal differences was the cause of heated, and often acrimonious debate, and many a wrangle took

place on the subject of Calvinism. How those old disputants would have opened their eyes if they could have been present on this occasion, and listened to the friendly and brotherly talk on subjects which formed the battle ground of controversy between the churches for ages!

Rev. Dr. Cameron, General Superintendent of the Methodist Church, set the ball rolling by making a frank statement of the beliefs held by the Presbyterian and Methodist Churches. He thought that, upon examination, it might be found that there was not such wide divergence as is generally supposed. He believed strongly in the sovereignty of God, and he had reason to conclude that his Presbyterian brethren preached a full and free salvation to all men.

A prominent delegate declared that he did not see how it was possible to harmonize Calvinism and Arminianism. He thought that they were diametrically opposed to one another, and could not be made to coalesce.

Rev. Dr. Duval, of Knox Church, Winnipeg, replied to this, in what was conceded to be the most eloquent speech of the whole conference. He took the ground that no one could harmonize these doctrines, and it was not necessary to do so. After all they were but the theories of men, and we must go back to them to the teaching of God's Word itself. The Scripture certainly taught the sovereignty of God, and also the freedom of the human will. They are both in the Bible, and should both be preached, but there is no necessity for the theologians to make them agree.

UNITY IN FUNDAMENTALS.

As the conversation proceeded it became clear that there was a strong desire to seek points of agreement rather than of difference, and it was pointed out that on all the great fundamentals of the Christian faith there is unanimity at present. When the time comes to formulate a creed there will probably be a simple and brief statement of the truths which are essential, leaving room for liberty of opinion regarding the nonessentials.

The subject of Church polity was not discussed at any great length, but some time was given to the question of the itinerancy. In the Methodist Church pastors are appointed by a Stationing Committee from year to year, the limit of a pastorate being four years. In the Presbyterian and Congregational Churches, each congregation calls its own minister, who may remain for an indefinite period. It is not likely that these Churches will readily give up the system, to which they have become attached, but some prominent Presbyterians did not hesitate to express their approval of a modified form of itinerancy. If provision could be made by which the services of a minister might be retained in a church for a series of years, when it seemed desirable most of the objections to the itinerant system would disappear.

The discussion of this and other topics did much to clear the air of misconceptions, and helped to remove obstacles. The purpose evidently is to obtain a Church organization that will embody the best points in the three existing organizations, and, of course, it is recognized that there will have to be mutual concessions. When the three sections of the committee met separately, several ministers and laymen acknowledged that they were surprised that the difficulties were not more serious.

HURRY NOT ADVISABLE.

One leader of thought in the Presbyterian Church said that if all the people of the three Churches could have been present and

listened to the addresses and resolutions, there would be such a feeling in favor of organic union that it would be accomplished in the near future. Nothing was determined, however, in regard to the length of time that will likely be consumed in negotiations. It was generally felt that it would not be wise to rush things, but allow the fullest opportunity for gaining information, and discussing differences. Necessarily there must be a period of education in regard to the whole question, but within two or three years there ought to be some definite conclusion reached.

THE CLOSING SCENES.

The closing moments of the gathering were particularly impressive. Rev. Principal Shaw, of Montreal, stated that a similar movement for the unification of the Presbyterian and Methodist Churches in Australia had been inaugurated, and this would, no doubt, be watched with great interest on this side of the ocean, in view of what had just taken place in Toronto. Dr. Warden announced the hymn:

"O God, our help in ages past,
Our hope for years to come."

After this had been sung, Rev. Dr. Potts and Rev. Mr. Robertson engaged in prayer. Then the stirring, martial hymn, "Onward Christian Soldiers," was announced, and sung with great heartiness. There seemed to be special significance in the words:

"Like a mighty army, moves the Church of God;

Brothers, we are treading where the saints have trod,

We are not divided, all one body we,

One in hope and doctrine, one in charity

Rev. Dr. Milligan, moderator of the Presbyterian Church, pronounced the benediction, and the delegates went east, west, north, and south, feeling that they had been privileged to participate in one of the greatest historic events that has occurred in this country.

Echoes From Ottawa Pulpits.

REV. DR. RAMSAY: The church needs the guidance of and support of her Lord's abiding presence. The problems of her work perplex her, but He will find their solution. The difficulties of her work make her faint, but He will renew her strength.

REV. DR. HERRIDGE: Christ knocks at three doors of the house of life, the door of feeling, the door of the intellect and the door of the will. It seems very easy to let Him in to the first two of these, but as for the third, there is the rut.

REV. J. W. H. MILNE: It is a disgrace to our Christianity that there are so many who think there is no use in trying to rescue the outcast and the criminal.

REV. R. EADIE: We are not our own but are bought with a price. We are either members of the King's Own, or we are not. We cannot serve two masters.

REV. J. H. TURNBULL:—There are some Christians in whom the word of God stagnates and evaporates in a useless fashion. Others there are through whom the great fresh stream of God's grace runs. They drink of the living water. They give as they get. They are blessed and made a blessing.

REV. W. A. MCILROY: A man's influence is always enhanced if he follows the bent of his own conscience in defiance of criticism. Duty is distinctly a personal affair; conscience must determine it. Now perjury is often counted a trivial offence among men. In these days we are growing

accustomed to it. But though often trivial in the sight of men, it is an atrocious crime in the sight of the infinitely true, pure and upright Jehovah.

December 31.

Translated from the French, by Rev. T. Fenwick, Woodbridge, Ont., for DOMINION PRESBYTERIAN.

So teach us to number our days, that we may apply our hearts unto wisdom; Ps. 90, 12.

This prayer is very suitable at the end of a year. It would not be a useless calculation to count the number of days which we have spent on the earth. These thousands of days lived are irremediably past. What have they left behind them? What has been their moral value for yourself and for others? Let us try to count our sins; we will not succeed, they make a formidable barrier. Let us try on the other hand to count God's blessings; their number stands infinitely beyond our transgression. "Where sin has abounded, grace has much more abounded." Let us try to turn ourselves to ward the future, to count the days which remain for us to live. Here, nothing is sure, not even to-morrow. Our plans for the future are at the mercy of an accident, or a disease. But even this uncertainty is a previous lesson. It would cast us into the arms of God. In Him we find pardon for the past, hope for the future, peace and joy for the present; in a word, this wise heart God gives to him who asks it. M. L.

The death of Principal Caven, of Knox College, Toronto, has awakened a good deal of sympathy among British Free churchmen. The organ of the English Free Church speaks this week of his "powerful, penetrating and continuous influence," and adds these words of discriminating comment:—"He represented the conservative side, though he was not stationary, and in the United Canadian Assembly he and the late Principal Grant were the most commanding figures. Principal Grant represented the newer thought, though with much caution. Pitted against each other as these two notable Scotchmen were, they maintained a cordial friendship, and it was pleasant to hear the way in which each spoke of the other. Dr. Caven was a man eminently adapted to his sphere. He was best loved where he was best understood. He was a born ecclesiastical leader of the nobler type."

The total attendance at the St. Louis fair, during the seven months it was open, was 18,500,000, and unlike previous expositions the receipts have more than equalled the expenses. "The financial result," says the New York Christian Intelligencer, "is a gratifying testimony to the wisdom of the Sunday closing feature of this exposition. The balance sheet is better than that of the Chicago Fair, open though that was for seven days in the week." It is not only right, but in the long run it pays in dollars and cents, for men and women to remember the Sabbath day to keep it holy.

It is recorded with gratification by the British and Foreign Bible Society that a native trader from Timbuku visiting Bathurst took home a card with a text written in Arabic, and on returning to Bathurst the following year purchased an Arabic Bible. So great had been the interest excited among his fellow-countrymen by hearing the contents of the book that recently, on a third visit, he bought eighteen copies of the Arabic Bible.

The Quiet Hour.

The Witness of John the Baptist to Jesus.

S. S. LESSON John 1: 19-34. January 8, 1905.

GOLDEN TEXT—Behold the Lamb of God, which taketh away the sin of the world.—John 1: 29.

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

And he confessed and denied not v. 20. To take what does not belong to us is a common enough temptation. It may be another's money or credit for work we have not done, or a position we do not deserve. In whatever form the temptation comes, it should be promptly rejected. There is always danger in dallying. A firm and final "No" is the only right answer.

Who art thou? v. 22. It is doing and not mere talking that tells in the long run. The workman, who is known by his faithful, efficient work will not lack employers to seek his services. Customers will throng the store of the merchant who has earned a reputation for honest goods and fair prices. The waiting room of the physician who has proved his skill will be crowded with patients. Never sulk because you think you are neglected. Do something that the world needs, and the path to your door will be well trodden.

I am the voice of one crying, v. 23. It is just as necessary to have the small places in the world's work well filled as the large ones. A loose rivet in a boiler may cause an explosion that destroys life and property. There is no saying how great results may depend just upon our doing apparently trifling things as well as we can.

Form the habit of looking upon your daily work as an indispensable part of God's great plan, and you will find a glory even in drudgery.

Make straight the way of the Lord, v. 23. This is a sort of work that all may do in some small measure. All faithful living, all kindly dealing on the part of those who profess the name of Christ, is a making straight of His way into the hearts of those who have not known Him.

One . . . whom ye know not, v. 26. We are always on the edge of wonderful things. If we will but open our eyes, we shall see them. Everybody knew that a sound will cause a wire to vibrate. One day a man with very wide open eyes perceived that the wire might be made to carry speech, and we had the telephone. That astounding substance radium was lying all along the slag heap. A keen eye uncovered it and brought it forth. What new beauty and bliss there is to be found in our blessed Saviour, we shall only discover when we fix the eyes of our soul steadfastly upon Him as the Word directs.

Whose shoe's latchet I am not worthy to unloose, v. 27. Sometimes a great mountain peak towers far above the lesser hills that surround it. It is those who have climbed the lower heights who best realize how far they are still below that lofty summit. And it is those who have won the most victories over sin, and made the furthest progress in holiness, who see the greatest difference between themselves and Jesus Christ. In Him there is no spot. He possesses every virtue in its perfection. Altogether worthy is He of our loftiest and sincerest adoration, the chiefest among ten thousand, the altogether lovely.

Behold the Lamb of God, which taketh away the sin of the world, v. 29. "So I saw in my dream, that just as Christian came up with the cross, his burden loosed from his shoulders, and fell from off his back. Then was Christian glad and lightsome, and said with merry heart, he hath given me rest by His sorrow, and life by His death." So wrote John Bunyan out of the fulness of his own heart. And what joy can be greater than to have forever taken away the heavy burden of sin that would otherwise crush out our very life?

But that he should be made manifest, v. 31. There is not a blade of grass on the ground nor a star in the sky that does not tell the power and wisdom of Christ but it is human lives redeemed by His grace and made clean by His Spirit that makes him known most clearly. It is the high privilege of every follower to help in bringing this knowledge to the whole world.

This is the Son of God, v. 34. We can tell the country from which a traveller comes by his language, or accent or dress. So Christ, as he walked among men, by His words of Grace and deeds of power gave proof that He was of Heaven; and His presence in the Church as the centuries have passed, has but confirmed this testimony. The lives of His faithful followers have been the best evidence of His power and grace. It is a service which even the humblest may render. It requires wealth, to give largely; one must have eloquence to move multitudes by your words. But the poorest and the most slow of speech can live a Christ-like life.

A Message on Courage to Christians or White Ribbon Workers.

BY MRS. MCKEE, ONTARIO PROVINCIAL PRESIDENT.

"Be strong and of a good courage, fear not, nor be afraid of them, for the Lord thy God he it is that doth go with thee. He will not fail thee nor forsake thee" Deut 31 6.

We W. C. T. U. women need much courage, our work is of the kind that proves the strength of our courage, as well as our faith and hope.

The woman afraid to voice her convictions or to be found among the ranks of those working for reformation, or even doubtful about the propriety of wearing her white ribbon in public places, has long ceased to be. We have found that we face a foe unscrupulous as to methods; united as to aims; and having no regard for God or righteousness, ply their evil traffic, relying on the weakness of those whose moral courage is blunted and warped and broken.

The stirring address which heads this paper was given by Moses to Israel when he could no longer go with the people because of his great age.

His work was done, but to the one who succeeded him, he gave this message. He saw with prophetic vision the success which should attend their efforts and encouraged them to go on.

We may not have a Moses or a Joshua to lead us in our peaceful war, but we always have God. The matter to be determined is, has God us? Are we true to the trust He has given us? Are we willing to spend and be spent in His service. These people

to whom Moses spoke were very human and very full of sin. They ran after the stranger's gods and forsook the God of Israel, so that when the Lord saw it, it is said He abhorred them.

Is it possible that we might be so weak and unmindful of our duty as to come to such a place? Shall we allow fashion, or pride, or cowardice to drag us from the path of duty to God and our neighbor? Shall the world, the flesh and the Devil be more to us than God and home and country? Shall we temporize with evil in any shape and say it is expedient? Nay! lest God should see it and abhor us, let us be strong and of good courage. "He that wavereth is like the waves of the sea driven with the wind and tossed."

Before Moses took his departure for the top of Pisgah from which he never came back, he sang a song which the children of Israel were to learn, so that when they came to their senses after their wayward rebellions they might sing a song which was to be a testimony to the goodness of God and His forbearance with his perverse people.

We, too, have been left a song.

"Soldiers of Christ arise
And gird your armour on
Strong is the strength which God supplies
Through His Eternal Son."

The prophet whom God knew face to face gave the people a blessing. We may claim part of it. Let it be our stay and strength.

"The Eternal God is thy refuge and underneath are the everlasting arms, and He shall thrust out the enemy from before thee, and shall say, destroy them."

This is our commission, to help destroy the enemy of God's people. This is our encouragement, "He shall thrust out the enemy from before thee."

This is our blessing.

"Bless'd too is he who can divine
Where real right doth lie
And dares to take the side that seems

Wrong to man's blindfold eye."
"For right is right since God is God,
And right the day must win;
To doubt would be disloyalty
To falter would be sin."

Late to Church.

Are you in the habit of being late to church? If you are you have a bad habit and you should strive to overcome it. Of course there are times when being late may be unavoidable, but for habitual tardiness there is no excuse, unless it be carelessness or a lack of system. Many of those who are regularly late to church can always manage to be on time at an entertainment. Remember this: If you persist in this habit you may at last find yourself too late to enter the kingdom of God.

The One Commandment I Want to Shirk.

There is almost always one of the Ten Commandments that we feel irksome and would like to qualify and explain away. That special one then, is meant for us. We cannot by keeping the other nine, make up for neglecting this one. All the honesty and Sabbath keeping in the world will not justify us for neglecting to honor our father and mother, for instance; nor the lack of covetousness possibly make up for one profane word. To offend in one point is to be guilty in all; and therefore, our weak point is the point we must watch. The commandment we want to shirk is the one meant especially for us.—T. K. Miller.

Abstain.

The highest and noblest creation of God is man. I would charge you, young men, keep a clear brain, truthful lips and a white soul. Nothing is more destructive of manhood, uselessness, home and hope than "strong drink." Let it alone. Says one: "A man stopped at a bar early one morning to get a drink, and while there witnessed a sight that haunted him day and night. Another man stepped to the bar and called for a plain whiskey. He was tastefully dressed and had the marks of refinement and good breeding. The glass was placed at his elbow, but when he reached for it I saw that he was on the verge of nervous prostration. He shook like an aspen, and when he finally managed to seize the tumbler its contents flew in every direction. 'Let me assist you' said the bar-tender quietly. The man said nothing, but gave him such a look that pierced my heart like a knife. My God! What a look! It started the cold sweat on me like water. Well, he drank his whiskey, stood still for a minute as if gathering himself together, and sauntered out as cool as ever. I asked the bar-tender if he had many such customers, and he laughed. 'Lots of them,' he said. 'There is not a first class bar but has them; they are not drunks but have been at it so many years that their nerves are all gone; and although they don't know it, they are working on absolutely nothing but whiskey.' I walked out with this thought: If young men would only reflect, who are just beginning to play with the adder, they would die before they would go on until they are in it's deadly power."

Said one to me, one occupying a high and responsible position: "I never knew of a single case where a man tampered with drink but what sometime it got him or some one else into trouble."

"Look not upon it when it is red and moveth itself aright" for the time will come when it's venomous fangs will sting.

True Patriotism.

He serves his country best
Who lives pure life, and doeth righteous deed,
And walks straight paths, however others stray,
And leaves his sons as uttermost bequest
A stainless record which all men may read;
This is the better way.

No drop but serves the slowly lifting tide;
No dew but has an errand to some flower;
No smallest star but sheds some helpful ray;
And man by man, each helping all the rest,
Makes the firm bulwark of the country's power,
There is no better way.

—Susan Coolidge

Your Own Work.

Let us each cultivate carefully and joyously the portion of the soil Providence has committed to our care. Let us never be hindered or distracted by ambitious thoughts that we should do better, or a false zeal tempting us to forsake our daily task with the vain desire to surpass our neighbors. . . . Let this one thought occupy our minds: To do well what is given us to do for this is all that God requires at our hands. It may be summed up in four words—simply, zealously, cheerfully, completely.—*Gold Dust.*

We cannot afford to reckon without God, for at the end of life's run we must meet him face to face. On bended knee, with uncovered head, we should speak with him, ask His guidance for His eyes never slumber nor sleeps. It's not wise to go on without trust in God.

Our Young People

Jan. 8. Topic—The Making of a Christian; his Birth.

Topic: *The Making of a Christian: his Birth.* John 3: 18.

Some Bible Hints.

Jesus told Nicodemus not to be marvel at the strange teaching concerning the new birth (v. 7.) One trouble with Christians is that they do not marvel enough at the fact of the new birth, but take it as a matter of course.

Just as it took a birth to bring us into relation to the kingdom of matter, so it takes a new birth to bring us into relation to Christ's spiritual kingdom (v. 3.)

Entrance into the kingdom of heaven is by water,—that is, by outward acknowledgment, and by spirit,—that is, by inward allegiance (v. 5.)

The new birth is as mysterious as the blowing of the wind (v. 8.) but we have no doubt that the wind is blowing, and do we have no doubt that we are born again.

Suggestive Thoughts.

Let no one worry over the question whether or not he is born again. Is he living the Christian life? Then he has had the Christian birth.

Conversion—to turn from the kingdom of the world; regeneration—to enter the kingdom of heaven; sanctification—to become at home there as a citizen of the kingdom.

When a Christian is made, he is never self-made; he is "born of the Spirit."

It is pleasant to know just the date of one's spiritual birthday, but the essential thing is to be born again—on any.

A Few Illustrations

A baby's birthday is important for it, but every day of his growth afterwards is more important for it.

We do not expect babies to do the work of men and women. Let us remember that, when we are dealing with those that are just born into the Kingdom of God.

It is a beautiful thing for a child to be childlike; but when a man is childlike in intellect and physical power, it is one of the saddest sights. Yet some rest content with merely being born into the spiritual life.

As it is the glory of the wheat that it be born again into a man, so it is the glory of a man that he be born again into the divine Sonship.

To Think About.

What proof have I that I am born again? Have I gone on from the new birth into its power and joy?

Is it possible for one to be born again, and to keep the matter secret?

A Cluster of Quotations.

Christianity is a life supernaturally con. summated.—*G. Campbell Morgan*

Do not be afraid; Christ can keep. Put him in possession, and He will keep His own.—*F. B. Meyer.*

No man is really born of God until he is brought into harmony with God's plan, and then God can work in him and through him.—*D. L. Moody.*

The wondrous thing about the gospel is that it gives us a new heredity.—*A. F. Gordon.*

The Spirit of our Work.

We make our Christian Endeavor work easy or hard, a trouble or a delight, a glory

or almost a shame, by the way we do it,

"No profit comes where there's no pleasure ta'en," says Shakespere, and the saying is as true of religious work as of books,

Do not be satisfied with your participation in the prayer meeting until you enjoy it, nor with your committee work until you exult in it, nor with any work for Christ's church until you count it a privilege.

You can get this spirit of joy in service only as you put away from you any idol you may be cherishing, and make the service of God supreme in your life. The more you love Christ, the more you will love His house and His work.

Knowing About God and Knowing God.

There is all the difference between knowing about God and knowing God; just the difference that there is between dogma and life, between theology and religion. We may have all the articles of the Christian creeds clear in our understandings, and may owe our possession of them to other people's teachings; we may even in a sense, believe them—and yet they may be absolutely outside of our lives. And it is only when they pass into the very substance of our being, and influence the springs of our conduct—it is only then that we know God.—*MUSIC for the Soul.*

God does not measure what we bring to him; he weighs it

All the doors that lead inward to "the secret place of the Most High" are doors outward—out of self, out of smallness, out of wrong.—*George Macdonald.*

"My Lord!" exclaimed one devout soul, "give me every day a little work to occupy my mind; a little suffering to sanctify my spirit; a little good to do to comfort my heart."

The first backward step is almost imperceptible; it was those tiny flakes of snow, seeming to melt as they touch the earth, but filing upon one another, that have formed the immense masses which seem ready to fall and crush us.—*Gold Dust.*

The Door.

You must not shut yourself up in your religion as if it was a prison. You must issue forth from it as the home in which you have found peace for your heart, and strength for your work, and inspiration for your duty. Christ must be your door, by Whom you go in to God and out to man.—*Henry Van Dyke.*

Daily Readings.

- M. Jan. 2. The new birth is needful Rom. 8: 129.
T. Jan. 3. It is complete. Ezek. 36: 25-31.
W. Jan. 4. It is by Christ. John 1: 1-13.
T. Jan. 5. Through the word. 1 Pet. 1: 18 25.
F. Jan. 6. Of the Spirit. Rom. 8: 10-17.
S. Jan. 7. We may know it. 1 John 3: 19-24

Lord Curzon of Kedleston resumed office on Tuesday as Viceroy of India. There was a brilliant gathering in the Council Chamber to witness the ceremony.

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THE MOVEMENT FOR UNION.

The Church Union Conference at Toronto closed on Dec. 22nd, after three days of conference between influential representatives of the Presbyterian, Methodist and Congregational Churches. Complete satisfaction was expressed with the progressively conservative attitude taken by the conference in joint committee, and with the support given the movement by the three denominational committees.

It was finally decided to appoint five sub-committees, to deal respectively with the subjects of doctrine, polity, administration, ministerial training, and law.

It was decided to appoint a small committee, consisting of a minister and layman from each of the three Churches, to retire at once and draw up a list of sub-committees, assigning to each the topics that should be discussed by it, and determining the number of members of which it should be composed. After some discussion it was resolved to appoint a Central or Executive Committee, communicate with the sub-committees, to assign any such subjects that may not have been specially assigned, and generally to act for this joint Committee between its sessions. This Executive Committee to consist of the Chairman of the three union committees of the negotiating Churches, the three Secretaries of this Joint Committee, and the Chairmen of the sub-committees to be appointed. The following report of the committee appointed to draw up a list of sub-committees was then presented and adopted:—

Your committee, appointed to frame a list of sub-committees, define the limits of the subjects to be assigned to each of them and determine the number of members of which each shall be composed, as well as the relative numbers from each of the three Churches, beg to recommend:—

(1) That the number of sub-committees be five, and that the subjects allotted to be as follows:

(a) Doctrine

(b) Polity—Under this head are to be embraced the organization and government of the Church, conditions of Church membership and rights and duties of members, ordinances of the Church, including means of grace and forms of worship, and the relation of Sabbath schools and young people's societies to the Church.

(c) The ministry—This topic is to embrace the training for the ministry, the pastoral office, including period of service, the rights and privileges of ministers and their relation to the doctrines of the Church.

(d) Administration—This shall include all the missionary, educational, benevolent, publishing and other agencies of the Church.

(e) Law—Under this head will be included titles to Church property, general and local, and legislation.

(2) That the three Churches be represented on each of the sub-committees in the proportion of two Methodists, two Presbyterians, and one Congregationalist.

(3) That each of these sub-committees on doctrine, polity, the ministry and administration be composed of forty members (sixteen Methodists, sixteen Presbyterians and eight Congregationalists), and that the sub-committee on law consist of fifteen members (six Methodists, six Presbyterians and three Congregationalists)

DOCTRINE.

Presbyterian Church: Principal Scrimger, convener; Dr. Armstrong, Dr. Battisby, Rev. G. S. Carson, Dr. DuVal, Principal Falconer, Principal Gordon, Dr. MacKay, Dr. J. L. Murray, Principal McLaren, Dr. Ramsay, Dr. Sedgwick, Rev. T. Stewart, W. M. Clark, Dr. Robert Murray and Mr. Walter Paul.

Methodist Church: Chancellor Burwash, convener; Rev. Drs. Carman, Shaw, Paisley, Langford, Curtis, Stewart, Antliff, Crothers, Ryckman, Revs. F. B. Stacey, D. W. Johnston and S. Bond and Messrs. Ames, Ferguson and Mann.

Congregational Church: Rev. Dr. Warriner, convener; Rev. J. F. Day, J. P. Gerrie, T. B. Hyde, Hugh Pedley, J. K. Unsworth and Messrs. J. R. Dougall and H. O'Hara.

POLITY.

Presbyterian Church: Professor Walter Murray, convener; Dr. Bryce, Dr. Campbell, Dr. Farquharson, Dr. Herridge, Dr. Lyle, Dr. MacGillivray, Dr. Millar, Rev. J. B. Mullen, Principal Patrick, Dr. James Stewart and Messrs. James Gibson, T. C. James, I. A. Macdonald, G. M. McDonnell and W. B. McMurrich.

Methodist Church: Justice McLaren, convener; Rev. Drs. Carman and White, Revs. Mavety, Steel, Crews, Griffith, Langille and Messrs. Harris, Inch, Fudger, Bishop, Bell, Aikens, Senator Cox and Justice Britton.

Congregational Church: Rev. J. W. Pedley, convener; Revs. F. J. Day, J. L. Gordon, W. T. Gunn, W. H. Warriner, D.D., and Messrs. J. R. Dougall, T. B. Macauley and H. O'Hara.

THE MINISTERS.

Presbyterian Church: Principal Patrick, convener; Dr. Armstrong, Dr. Carr, Rev. W. I. Clay, W. J. Clark, Principal Falconer, Dr. Fletcher, Rev. J. Hay, Dr. Herdman, Rev. T. C. Jack, Rev. A. T. Love, Dr. Milligan, Principal Scrimger, Professor Dyde, Hon. D. Laird and J. K. Macdonald.

Methodist Church: Rev. Dr. Ryckman, convener; Rev. Drs. Henderson, Ross, Gundy, Cleaver, Williamson, Ross, Pitcher, Woodsworth, Potts, Hertz, Wilson and Messrs. Hall, Berge, Ellis and Chipman.

Congregational Church: Rev. J. K. Unsworth, convener; Rev. G. W. Ball, J. P. Gerrie, W. T. Gunn, D. S. Hamilton, Principal Hill, A. W. Main and B. W. Robertson.

ADMINISTRATION.

Presbyterian Church: Rev. Dr. Somerville, convener; Dr. Carmichael, Principal Forrest, Principal Gordon, Rev. W. A. J. Martin, Dr. Mowat, Dr. E. D. McLaren, Dr. McMillan, Rev. J. H. Katcliffe, Rev. James Ross, Dr. Smith, Dr. Warden and Hon. C. H. Campbell, Senator McGregor, Messrs. David Morrice and W. White.

Methodist Church: C. D. Massey, convener; Rev. Drs. Briggs, Sutherland, Potts, Huestis, Griffin, Chown, Sparling, Evans and Messrs. Allison, Hunt, Ashdown, Gurney, Flavell, Holmes and Denton.

Congregational Church: Rev. William McIntosh, convener; Revs. J. L. Gordon, Principal Hill, T. B. Hyde, J. W. Pedley and Messrs. C. R. Black, T. B. Caldwell, M. P., and A. McA. Murphy.

LAW.

Presbyterian Church: Hon. C. H. Campbell, convener; A. G. Farrell, Judge Forbes, W. B. McMurrich, J. A. Paterson and Dr. Sedgwick.

Methodist Church: N. W. Rowell, convener, Judge Chesley and Messrs. Aikens, Cate, Harris and McLaughlin.

Congregational Church: Rev. J. T. Daley, convener, and Messrs. Charles Cushing and S. P. Litt.

It should be understood that the committees above named will not be engaged at present in preparing a basis of union, but will meet together for further conference to exchange views and ascertain whether it be practicable to reach a common basis that might hereafter be submitted to the Churches concerned. In the meantime a statement giving the history of the movement up to the present time and the action thus far of the joint committee will be prepared and printed, and a copy sent to each minister of the negotiating bodies, so that the Churches may be kept informed of every step that has been taken.

It was universally recognized in the joint committee that a question so important and far-reaching in its results was not one to be unduly hurried; that a union of the Churches to be real and lasting must carry the consent of the entire membership, and that no final step could be taken until ample opportunity had been given to consider the whole question in the courts of the various Churches and by the people generally.

The remarkable "revival services" in Wales and various parts of Great Britain have set people talking, writing, and thinking. Presbyterians have not been as much addicted to special services as other branches of the Christian church; yet there has lately been a growing feeling all along the line that the inroads of worldliness, pleasure and luxury can only be met by a deepened spiritual life in our congregations.

At a meeting recently held in Nottingham, Eng., a Presbyterian minister strongly advocated that pastors should keep an "adherents' roll, certifying them when they removed from one church to another, and urged that it should be made as easy as possible for them to become members in full communion. The Belfast Witness endorses the proposal, saying that adherents form a very interesting and important element in congregations, both in town and country, who have received far too little recognition and attention.

PARTY.

"Party," says the Toronto News, "is a thing not to be worshipped but to be used as long as it serves public ends; and when it ceases to do that, to be discarded and punished. It is not the master but the servant of the people, and to talk of allegiance being due to it by its members is ridiculous. If a great cause is to be advocated its friends will naturally combine and thus fulfil Burke's celebrated definition. If there is no such cause, the parties simply become rival organizations, seeking public support on the ground that they can give the people good administration. Such a rivalry might be honorable and even generous, and might produce good results for the country. But when, in the absence of great issues, it assumes the form of frenzied devotion to one side and hatred of the other, when the name of Grit or Tory, as the case may be, is pronounced in accents of anger and contempt, partyism becomes a superstition as degrading as the mediæval belief in witchcraft."

The United States Secretary of Agriculture in his annual report, after showing that the products of the United States farms in one year are worth \$4,900,000,000, states that the hens of the United States lay 1,666,000,000 dozen of eggs a year, a total of about 20,000,000,000 eggs, or enough in one month to pay the interest of the entire national debt of the United States for one year.

It is rather surprising that the farmers of Canada do not "catch on" to the money that is to be made in producing eggs. Even the home market is not liberally supplied in our towns and cities, and in winter time people are glad to get them at fifty cents a dozen. Of course, the business of raising eggs requires that the best breed of hens be produced, that they be housed and fed scientifically, and that the business be followed patiently and systematically. All this is quite practicable. It is a vastly more profitable pursuit than horse-racing or betting on sport.

The Christian Observer remarks that it is gratifying to know that the subject of Sabbath observance is receiving increased attention by the officers of the great railroad systems of the country, "The better element of the country is protesting against the desecration of the Sabbath, and demanding that railway employees be given one day of weekly rest. Many of the railroad wrecks, so destructive of human life, and so costly to railroad corporations, are the result of the wearied condition of those in charge, due to excessive labors, without the stated periods of rest that nature demands. The fact that Sunday excursion trains, so demoralizing to the community, are not profitable to the railroads, is being realized, and some of the largest roads in the Central Passenger Association have discontinued them. Sunday railroad excursions never pay in the long run." Why cannot the managers of the great railways of Canada and the United States get together and determine that nothing but absolutely necessary work shall be done on their lines on the Sabbath; and that their trainmen shall have one day in seven for rest and worship? Such a reform would be a boon to railway men, and it would pay the railways in dollars and cents.

Literary Notes.

The Christmas number of Canadian Good Housekeeping (Toronto) is an excellent, number containing as it does many pages of helpful suggestions in regard to preparations for Christmas—for Dinner, luncheon, gifts, and all the other points that have to be decided on at this season of the year. The long story in the number, "The Angel of the Christmas Tap," by Countess Alda von Krakow, is delightful.

THE BIBELOT for December does not need review, but merely mention, as it contains the poems of one whose reputation is established, viz., those of Matthew Arnold, the apostle of sweetness and light. "The Strayed Reveller and other Lyrical Poems." The poems illustrate Arnold's own words placed on the title page.

Below the surface stream, shallow and light,
Of what we say we feel—below the stream,
As light, of what think we feel—there flows
With noiseless current strong obscure, and deep
The central stream of what we feel indeed.

The December Fortnightly, (Leonard Scott Publication Company, New York,) opens with an article on "Russia and England" under the two headings. "The Navy as Peacemaker" and "Anglo-Russian Relations." Alfred Stead writes on "Why Japan Will Win," and Geoffrey Drage "A Note on Russian Finance." Fiona MacLeod's new book, "The Winged Destiny," is reviewed at some length, and F. G. Aflalo has his annual article on the new sporting books of the season.

The opening article in the December Contemporary, (Leonard Scott Publication Co., New York,) is by John Edward Ellis, M.P., on "The House of Commons and Its Present Leader." Then follows an article on "The Lesson of the German Water Ways," by O. Eitzbacher. Other subjects of interest are: "Germany and England," by Professor Paulsen; "Religion, Science and Miracle," by Sir Oliver Lodge; "The Newest Army Scheme," by Charles E. Hobhouse, M.P. Foreign Affairs are well discussed by Dr. E. J. Dillon; and "A Reader" has his usual clever contribution on "Some Recent Books."

THE NINETEENTH CENTURY AND AFTER, (Leonard Scott Publishing Co., New York, 40 cents.) Here is a budget sufficiently varied in its contents. We can have "Table Talk" by Mrs. Frederic Harrison; or we can study English politics under two competent guides; or we can plunge into the theological controversy which at present rages round the name of Bishop Gore; or if we want something less subtle, and more practical we can study "Motor Traffic and the Public Roads," and even this does not exhaust the possible alternatives in this highly varied and interesting number of a favorite periodical.

THE BONANZA BIBLE CLASS, by Henry F. Cope, (Winona Publishing Company, Chicago) reminds me in some features of the racy writings of our own "Ralph Connor." The author succeeds in vividly portraying nature and human nature as found in mountain canyon and pine, and he describes most attractively that unknown and always romantic region of the Rockies where men are to-day as free and as unconventional as they were in Fortyniner times. Once commence reading, and you are bound to peruse every page till you come to the last line on the last page. Price, net \$1.00

HERE is a booklet at the remarkable price of 3 cents, on "John Knox and his Times," by P. Hume Brown. It is made up of 24 well printed pages and 17 illustrations. We need the information given in such condensed form just as much here as in Scotland; and our Sunday School Library Committees should arrange to introduce "John Knox and his Times" into every Sunday School from Halifax to Victoria. Messrs. Oliphant, Anderson and Ferrier, of Edinburgh, are the publishers.

BLACKWOOD'S EDINBURGH MAGAZINE, (Leonard Scott Publication Company, New York) for December, contains a lot of good reading matter. On the war we have the graphic chapters by "O." in his "The War in the Far East." "On the Choice of a Public School" is an exceedingly helpful article written for the use of English parents who have to decide on which school their son will be sent to. "The Dream Fair," by Alfred Moyes, is beautiful and poetic both in expression and idea. Percival Gibbon has another of "The Vrouw Grobelaar's Leading Cases," and there are also instalments of the two serial stories, "Richard Hartley, Proprietor," and "The Rawhide." "Old Ebony" is always well up to the mark.

JAPANESE FLORAL CALENDAR, by Ernest W. Clement (Open Court Co., Chicago). This is a beautiful little book very suitable for the Christmas season, well printed and with good illustrations. The author says: "The Japanese are a nature-loving people and frequently give practical expression to their feelings by taking a holiday, simply for 'flower viewing.' At the proper season, the entire nation, so to speak, takes a day off and turns out on a big picnic, to see the plum blossoms, or the cherry blossoms, or the maples, or the chrysanthemums. No utilitarian views of the value of time, or miserly conceptions of the expense of such outings prevail for a moment; for the Japanese are worshippers of beauty rather than of the 'almighty dollar.' The writer speaks from references and enables one to see clearly this side of the life of the flowery kingdom.

APPLIED THEOLOGY. By Rev. F. C. Montfort, D.D., Pp. 234. Price, postpaid, \$1.00. Published by Montfort & Co., Cincinnati, O. This book is both doctrinal and practical. It discusses the doctrines commonly held among Presbyterians in language which the average reader can understand. Its purpose is set forth in the preface, which is as follows: The value of things depends on their use. Art for Art's sake is beautiful to those who appreciate it, but "Art applied to industry" is useful to humanity. Pure mathematics is the perfection of mental discipline, but "Applied mathematics" is the better half of almost every other science. So Theology finds its best use when applied. Every doctrine has its practical side. Thoughts of God suggest duty and privilege. It is the purpose of this book to discuss doctrines with emphasis on their application to practical life.

A Boston paper states that a Yale college student, who was then dying of typhoid fever, contracted the disease by studying fever microbes in the laboratory. In handling the deadly germs he contracted the disease, and in a short time was stricken.

The Inglenook.

Elinor's Wolfe-Skin Tug.

BY GRACE MACGOWAN COOKE.

Elinor Archer was a little girl who lived on a ranch near the Rockies. A ranch, you know, is what we would call a grass farm here in this country, only it is very much larger.

Mr. Archer's ranch was so large that his next neighbors were twenty miles away—and they had no children, so that Elinor had no playmates.

Her mother tried to make up for this by getting her a great many dolls, and Elinor, playing alone with her dolls, came to feel toward them exactly as though they were living beings. One evening quite late she came in and told her mama that she had left Rosabel, her prettiest and newest dolly, out at the big rocks where she had been playing.

"And I must go right back and get her," she said, "she's not been long away from town, and she'll be afraid out there."

"My dear," her mother objected, "you can't go so far this evening. It would be night before you could get there. Just wait, little sweetheart, and mother will go with you in the morning to get the dolly."

Elinor puckered her face to cry—crying (with a little whimpering sometimes), was Elinor's besetting sin. "O mama," she whimpered, "I just can't leave my dear Rosabel out on the plain all night. It might rain, and then she'd get her complexion all washed off!"

"Now love," her mother urged, "you know it never rains at this time of year. Rosabel will be safe and dry when we get her in the morning."

"But an old coyote might come and eat her up!" Elinor went on. "I must go back, mama—I really must! She'll be scared to death." And I am sorry to say Elinor whined and cried all through her supper-time, and even after she was put in her little bed.

It is the most dangerous thing in the world to go to sleep crying. For one thing, you are sure to have bad dreams; and for another, if you are like Elinor and sometimes walk in your sleep, this is the very time that you will do it.

The lady moon rose late that night. It was twelve o'clock when she climbed high enough in the sky to look in at Elinor's window. And there she saw, first little Elinor lying peacefully in her pretty white bed, with the plaster cherub on the wall to guard her, and then little Elinor in her white night-gown scrambling out of bed. The child was fast asleep. But the door was unfastened, as it nearly always is in a Western ranch house. Elinor walked toward it, opened it and went out. If she had been awake, she could not have found her way back to the rocks where she had been playing more than a mile from the house; but a sleep-walker finds directions without need of sight, and the child went out the gate and off across the broad prairie without a moment's hesitation.

Bismarck, the big house dog, rose as she crossed the porch, and silently followed her. When she got to the rocks, she found her doll without looking for it. She picked it up, and sat rocking and singing to it. Bismarck thought this very foolish behaviour.

Why a girl should get out of her bed, and walk a mile across a lonesome plain at night to find a worthless doll, evidently puzzled his doggyish brain considerably. The moonlight was very dim, as a waning moon always is. A coyote was barking on the hillside nearby, and Bismarck bristled up, for he hated coyotes.

There came the long-drawn howl of the lesser wolf, and Bismarck growled outright. A slinking grey shadow came up behind the little girl's shoulder, Bismarck sprang at it, there was a wild outburst of barking, howling, snarling, and clicking of teeth.

The wolf—for it was a wolf—had brushed against Elinor's shoulder, and this, with the noise, waked her. She sat cold, shivering, and most desperately frightened while the two great animals growled and fought bit and tore, beside her.

Imagine, if you can, just how you would feel to wake up in the middle of the night and find yourself alone, out of doors, in the dark, with what you took to be two wild beasts fighting about which one should eat you up. This was just what Elinor thought, and finally she gathered up her doll and attempted to run away.

But dear me! Her poor little feet were sore from traveling unshod over the rough ground. Now that she was awake, she could not see, and she had scarcely stumbled a dozen steps before Bismarck (who had settled with that slinking wolf and shaken the life out of him), joined her. She was going in the wrong direction—that is, quite away from home; and the dog pulled at her little gown to pull her back into the right path. Finally, after much sitting down to weep, and being coaxed to try again by the dog, Elinor put her hand on Bismarck's collar and let him lead the way.

It was dawn before she reached the ranch house; and there they found a scene of wild confusion. Mama had waked first and found her little girl gone. She had roused all the others, and they were searching and calling in all directions. Elinor was caught up and kissed probably more than any little girl in the whole country ever had been kissed before.

"I think it was mean," she said, when they finally asked for explanations, "somebody carried me away out to the rocks, while I was asleep, and left me there in the dark; and if it hadn't been for Bismarck the wolves would have eaten me."

Her mother was kneeling at her feet, putting shoes and stockings upon those tired, scratched little feet, when Elinor said this, and she looked very reproving. "My little daughter, do you not know that it was these two naughty little feet that carried you out in the night?" she asked. "When people go to bed feeling as angry as my little girl did last night, they are certain to dream about whatever the thing is they are sulking over; and that is, just what you did, dear, you dreamed of it, and walked in your sleep, out to where the doll was."

Elinor was only half convinced. She told them at the breakfast table all about the fight between Bismarck and the wolf; and her father and one of the cowboys went out, and, sure enough, they brought in the carcass of the dead wolf.

Elinor's papa took the hide and made a little bedside rug for her; and now whenever

she is inclined to whine, or go to bed with a sullen face, her mother asks, laughing.

"Elinor, do you want another rug?" And Elinor's face clears very quickly, for I can tell you she does not want to make any more night journeys to see Bismarck kill a wolf.

The Girl who Fitted Into Things.

When everybody else's hair was blowing and almost every woman looked a fright she came out on deck as trig and natty as if in her own garden at home.

Her hair was not snarling all about her face. It was brushed softly back beneath a trim cap, and coiled tightly on her neck, secure from all depredations of the sea wind.

Other women clutched the brims of their fanciful felt steamer hats, and shut their eyes to escape the snapping of their veils and looked clean spun out and miserable in their unavailing efforts to look neat. Their skirts blew wildly, too, and they shivered.

Her skirts didn't blow. They were short, and of smart looking grey wool. They weren't built for show, but for service, and they served well.

So did her shoes. Was it not amazing that so many of the other women should go tottering about the deck in high-heeled, light-coloured shoes? But they did. That day there came fogs and clammy wetness, too! Dear me, don't those pretty little useless shoes get properly spoiled, though?

All the time, through wet and dry, the Girl Who Fitted Into Things trod decks with a long, steady, swinging stride, her feet shod in low-heeled, high shoes, trim and serviceable, and just the thing for the unsteadiness and uncertainties of watery travel.

Sometimes you saw her in a white linen blouse, and sometimes there was a crimson "sweater" snugly buttoned over the blouse, and sometimes the crimson merely showed in flashes beneath a grey wool jacket. But you never saw her blue and shivering nor combating with a multitude of winding blowing, hampering wraps. At night, when it was very cold, she wound a knitted scarf about her head, and put on a heavy cape with high collar.

Whether she walked, talked, read, told stories, played, or sang—which she never, never did unless most urgently pressed—people liked to be near her to look at her. And the same thought invariably came into everybody's mind—"How perfectly she fits!"

Yes, that was the secret of it. She fitted herself into anything, everything. She made a harmony, never a discord. Her clothes, her voice, her speech, her manner, her attitudes, her whole personality were in tune, and she keyed them to fit her environment.

Now, the point of this story is that she was really a homely girl. Without the charm of her personality she would have been just a tall, thin, rather "gawky" young woman, with thin lips, a long nose, shrewd blue eyes, and more freckles than beauty standards allow.

But because she knew how to make the most of herself, and because she had earned the mysterious art of "fitting" herself to any occasion, she was actually the most charming girl on that vessel.—Weekly Welcome.

The Telephone in the Jungle.

Abyssinia is being "wired." Some one thousand miles of telephone line have been put up, and as much more is being laid. The work is no joke. The rains and the poles fall. The white ants ate up a large collection of wooden poles. Then iron ones

were put up, which the simple native liked so well that he took them home to use in his business. The Negus stopped this amusement by proclaiming death to the pole pillars. But his royal mandate cannot prevent the Bandarlog, the monkey people, from swinging in the wires or—what is much more delightful—the elephant from scratching himself against the poles. The telephone pole is a scratching post for elephants. Thus does civilization provide home comforts for the jungle people.—Everybody's Magazine.

New Dangers for Drinkers

Sound prudential reasons for total abstinence from liquors multiply all the time. Two new ones have recently come to our notice. Prominent physicians of Chicago and Montreal call attention to the fact that since a successful process for deodorizing wood alcohol has been discovered, it has become common to use that instead of grain alcohol in making up drinks sold at public bars. The drinking man can no longer be sure that he is not taking wood alcohol in any intoxicant in which he may indulge. And bad as are the effects of grain alcohol, its still baser cousin is far more to be feared. Even in small quantities wood alcohol affects the eyesight, and a very few drinks of it suffice to cause complete and incurable blindness. Any considerable quantity of the stuff occasions quickly fatal poisoning. The other good new temperance argument comes from the business world. A long computation by insurance actuaries of the extra risks involved in insuring moderate drinkers, has lately been brought to a head, and the results figured out are clinching proof that abstinence prolongs life. In an equal number of abstainers and moderate drinkers whose lives were watched through a period of twenty-six years, there were 57,891 deaths of drinkers as against only 47,956 deaths of abstainers. That is, taking all ages together abstinence gives at least twenty per cent better chance of life. But excellent as this advantage is at any time of life, it is astonishingly higher still at a man's prime. According to those scientifically calculated ratios a man between the ages of forty and fifty has seventy-four per cent better chance of surviving if he does not drink at all. Between thirty and forty his advantage in the expectancy of life is sixty-eight per cent. It seems plain that new "expectancy tables" must be constructed as the result of these investigations, and on faith of them a "teetotaler" can rightfully demand a lower insurance rate than the actuaries could afford to allow to drinkers.

Be Joyous.

Of course this is a wicked old world, a troubled old world, and always will be, but in it there is more unhappiness than there need be, more joylessness; such stupid, lazy unhappiness and joylessness. If people would only open their eyes, cultivate their senses, use the gifts at hand, instead of reaping, envying, sleeping life away.

Are you rich and careworn? Well, that is too bad, and no light trouble either; but you can help yourself. Each day take, by fair means or foul, an hour or two to yourself. Get away somewhere, go from under the roof that covers your velvet, silken, glass and silver responsibilities; away from guests, from children, from governess, from butler, and maid, from dressmaker and shopman, from all the cares wealth piles on your back. And when you go, go on foot, leave behind coachman and horses. Be free as the bare-foot girl at the seaside, the bare foot boy in

the country lane. Walk, walk, walk, miles up and down. If it be "singing weather" find some secluded spot on soft, green grass or warm sands by the water, lie flat on your back, stretch out to your full extent, and take in long deep breaths. Virtue will enter into you from mother earth. Your tingling nerves will gradually quiet down; little by little the lines on your face soften, and by and by your whole being will relax and mayhap you will fall asleep in the sun. If so, no harm need come to you; if you have left your guards at home, the birds above will probably talk over you softly, laugh at your tired face and congratulate themselves that they don't have such a hard time getting a living; but you won't understand them, and their chatter will be but part of your dream. And by and by you will go home a rested, better, tender, kinder, wiser woman.—The Pilgrim.

The Old Skipper's Sermon.

A skipper who had lost his position on a fishing boat because he would not fish on Sunday was placed in charge of a small smack hired by a few benevolent men in London, who charged him to catch more fish in six days than the other men in seven, and to preach the Gospel as he went. Dr. Grenfell, the missionary to the Labrador fishermen, told the story on his recent visit to Boston.

When he arrived at the fishing grounds he was boarded by the skippers of four other vessels, one of them being the "admiral" of the fishing fleet, who knew the character of his new enterprise, and came prepared to despise it.

"Not this 'ere cant but more whiskey is what we wants," they said.

The skipper of the mission ship had been sent on a hard enterprise. He believed himself able to catch more fish in six days than other skippers in seven, but the matter of preaching was what appalled him. However, he prepared to carry out the agreement and to lose no time, but preach to these his first visitors.

There was no grog on board, but the best pot of tea the old man could brew was hot in the cozy cabin, and four warm mufflers were laid out. These the skipper handed to his visitors. "Look yere," he said, and this was the introduction to his sermon, "do y' see them 'ere mufflers?"

They saw them, felt them, and knew they were warm and good.

"What do they cost, Bill?" asked the admiral.

"I'll give 'em to ye on one condition," said the preacher progressing with his sermon.

"What's that?" asked the admiral, cautiously.

"That you'll admit there's love in 'em; for the ladies as knit 'em must 'ave loved ye, though ye never seed 'em."

"That's right," assented the audience.

"Well, then, take 'em. There they are," and so the sermon concluded.

The four men wrapped themselves in the mufflers and spoke their thanks. But as they were leaving Bill added his benediction; "Ow much more must Jesus 'ave loved yer, when 'e gave 'imself for yer!"

Dr. Grenfell adds that this proved a most effective sermon, for three men out of the four resolved to return that love. The admiral "became an effective missionary among his admiring followers," and the skipper more than made his seven days' work in six, and preached his sermon many times.—Youth's Companion.

She Took the Hint.

At the "home stations" of the British army the private soldier's washing is usually done by the married soldiers' wives, who are expected to sew on missing buttons and make other repairs, says Tit-Bits, for which a small sum is deducted from the private's pay.

Pat McGinnis had had a good deal of trouble with his laundress. Sabbath after Sabbath had his shirt come back with the neck button lacking or only hanging by a thread. He had spoken about the matter and the woman had promised to see to it, but still the button was not properly fixed.

He got out of patience one day when the missing button had made him late for parade. "Bother the woman?" he said. "I'll see if I can't give her a hint this time, anyhow."

Taking the lid of a tin blacking-can, about three inches in diameter, he punched two holes in it and sewed it on the neck of the shirt next to be washed. When his washing came back he found that she had taken the hint—or part of it. She had made a buttonhole to fit the lid.—Selected.

To day.

Today is mine; I hold it fast,
Hold it and use it as I may,
Unmindful of the shadow cast
By that dim thing called yesterday.

Two Inscriptions.

It is said that there stands a granite shaft on the western boundary of Russia which bears two inscriptions that tell the story of Napoleon's expedition to Moscow, the most disastrous in the annals of war, as fully as a volume could tell it.

The one on the western side of the shaft is "Napoleon Bonaparte passed this way in 1812 with 410,000 men," and the one on east side is, "Napoleon Bonaparte passed this way in 1812 with 9,000 men." Present indications are that the time may come in Russian history when a shaft bearing like inscriptions can be appropriately placed on her eastern border line with the name of the great Russian general in place of that of Napoleon.—The Christian Conservator.

We ought to be as cheerful as we can, if only because to be happy ourselves is a most effectual contribution to the happiness of others. There is no doubt some selfish satisfaction in yielding to melancholy; in brooding over grievances, especially if more or less imaginary; in fancying that we are victims of fate. To be bright and cheerful often requires an effort; there is a certain art in keeping ourselves happy; in this respect, as in others, we require to watch over and manage ourselves almost as if we were somebody else.—Sir John Lubbock.

Canada's Health Resort.

St. Catharines—the healthiest city of Canada—possesses also on account of its location between Lakes Erie and Ontario, the mildest climate, the thermometer rarely touching zero. The healing waters of "St. Catharines Well" gives freedom from the ills of life. You can have the luxury of sea bathing at any desired temperature, without great outlay. Everything necessary for jaded nerves or bodies, or the cure of rheumatism gout, neuralgia and kidney ills will be found at The Welland—a modern rest cure—Canada's health resort winter or summer. Descriptive literature and all particulars can be had on application to G. T. Bell, G. P. & T. A., Grand Trunk Railway System, Montreal.

Ministers and Churches.

Ottawa.

At the evening service in St. Paul's church as is usual the Sacrament of the Lord's Supper was observed; and in MacKay church in the morning. In each case the pastor was the preacher.

In all the city churches the theme of the sermon and the music were distinctly Christmasy; and notwithstanding the extreme cold, the attendance was large.

The sale of work recently conducted by the ladies of the Glebe church was very successful. After paying for all expenses a sum of \$425 was left to be devoted to the purchase of furniture for the new church.

The children of St. Andrew's Sunday School two weeks ago, brought their annual offerings for the poor at Xmas. About a hundred parcels were received, consisting of fruit, cake, candies, preserves, jam, toys and books. The children take quite an interest in this annual giving and each year the donations are greater.

At the annual meeting of the Home Missionary society of Erskine church the following officers were elected:—President, Mrs. A. E. Mitchell; vice-presidents, Miss Mackay and Miss Younger; corresponding secretary, Mrs. Moore; recording secretary, Miss Wright; treasurer, Miss LaValee; organist, Miss Pattison; Musical committee, Miss Bonnell and Miss Fleck. The annual report showed that the work of the past year had been most encouraging. There had been a marked increase in the funds. During the year a box had been sent out to the Atlin hospital and several days ago a box was sent which contained Christmas gifts for the hospital staff, including the doctor, his mother, the nurses, maids and the orderly.

Montreal.

The president of the Montreal General Hospital, James Crathern, announced a few days ago the receipt of a cheque for \$10,000 from Mr. and Mrs. Reford as a Christmas present.

Taylor Church Christian Endeavor Society celebrated the fiftieth anniversary of its organization early in the month. This society has still two of its charter members on the roll in the person of Messrs. Colin Patterson and George Sutherland. The society was presented with a charter received from the United Society of Christian Endeavor by one of its members. Taylor Society is working hard on the Increase Campaign, and is making a big bid for the shield. At the business meeting this month eleven new members were received into the society.

An interesting event in the history of a Montreal congregation was the recent induction of Rev. G. F. Kinnear into the pastorate of St. Mark's church in this city. The Rev. Mr. Clarke, of Melville church, preached the sermon, dealing largely with St. Mark's life and work. The Rev. J. L. George, of Calvin church, after sketching briefly the steps which had been taken by the people to issue the call to Rev. Mr. Kinnear put the usual questions to the pastor-elect, who answered them satisfactorily. The elders were then called to the front and after the induction prayer had been offered up by Mr. George and the other members of the presbytery who were present offered the right hand of fellowship to Mr. Kinnear. The Rev. James Fleck, of Knox church, addressed the new pastor, giving many words of counsel and advice. The Rev. Mr. George then congratulated the congregation on having obtained Mr. Kinnear as their pastor, and urged them to give him their loyal support. At the conclusion of the service refreshments were served in the school-room, by the ladies of the church.

Much attention throughout the Dominion has been drawn to the gratifying fact that on the recent death of Principal Caven, of Knox College, Toronto, Principal Sheraton, of Wycliffe College (Anglican) took a part of Dr. Caven's work. Principal Shaw, of the Wesleyan College in this city, says that such co-operation is nothing new or remarkable, as, in the theological colleges of Montreal, at different times for several years, there has been an interchange or combination of work in history, Hebrew, and even theology, that is, in the Wesleyan, Presbyterian and Congregational Colleges.

Eastern Ontario.

Rev. N. A. McDonald, of Eldon, preached his farewell sermon last Sunday, and leaves this week for Sutton.

A total of 30 new members were added to the roll of the First Church Brockville at the recent communion service.

The next meeting of the North Bay Presbytery will be held at Huntsville, on 10th January, at 10 a. m.

Rev. Mr. Allan, of Ohio, preached in St. John's Church on a recent Sunday upon the ten commandments.

Rev. J. H. White, M. A., of Uptorgrove, presided at the last meeting of Barrie Presbytery. The next meeting of Presbytery on the last Tuesday of February.

Rev. D. N. Coburn, of Lunenburg, has been lecturing at St. Elmo on "Leaners and Litters," pronounced by those who heard it as both helpful and interesting.

Smith's Falls, was made the recipient of a set of beautiful dishes and a dozen silver spoons from the ladies of the congregation.

The Presbyterian Church, Aultsville, held its annual Christmas entertainment on Tuesday evening of last week. A large crowd was present and all were pleased with the programme. Rev. Mr. Waddell was chairman.

In discussing the appointment of a successor to Principal Caven in Barrie Presbytery Rev. Dr. Grant expressed the opinion that Rev. Dr. McLaren should be principal; and that the new professor, whoever he might be, should wait his turn for promotion. The nomination was left over until a future meeting.

The Rev. Dr. McTavish, of the Central Church, Toronto, preached in behalf of Foreign Missions in the First Church, Port Hope, on 18th inst., and was listened to with much attention and interest by the congregation.

Mr. Graham, a student of Knox college, who has been doing mission work in Southern Alberta, visited St. John's church mission band, Almonte, last week and gave an interesting description of his work.

The annual entertainment given by the Napanee church last week was well attended and one of the brightest and best ever given by the school. The superintendent, Mr. J. C. Hardy, and his efficient staff of teachers, are to be congratulated on their untiring and unselfish efforts.

At the recent meeting of Lindsay Presbytery, the resignation of Rev. N. A. McDonald, B. A., of Eldon, was dealt with and accepted with deep regret. The charge will be declared vacant on January 1st, and Rev. W. M. Kawanaw, B. D., of Woodville, was appointed Interim Moderator.

Rev. A. H. McFarlane, of Franktown, preached in St. Andrew's church, Appleton, last week in exchange with the pastor, Rev. G. T. Bayne, who preached a missionary sermon at Franktown.

The annual entertainment of the Newington Sunday School on Monday evening was a successful affair, and was greatly enjoyed by young and old. An interesting programme was submitted. The recitations of Mr. Percy T. Coburn, brother of Rev. D. N. Coburn, won him hearty applause.

The induction of Rev. Hugh Ferguson, recently of Fitzroy Harbor, into the pastorate of Westport congregation, took place there on Wednesday of last week. Rev. Mr. MacDonald, of Morton and Lyndhurst, preached the induction sermon; Rev. D. Strachan of Brockville then addressed the people; and Rev. Norman MacLeod the new minister.

The congregation of Balderson and Drummond on Tuesday evening of last week held a social meeting in the new church at Balderson and with an impromptu programme consisting of recitations, speeches, vocal and instrumental music, together with refreshments, they enjoyed themselves immensely. The principal item of the programme was the presentation to their pastor, Rev. J. S. McIlraith, of a magnificent fur-lined coat with otter collar, besides a purse of money, the gift of the congregation, accompanied by an exceedingly appreciative address, to which Mr. McIlraith made a suitable reply, in which he took occasion to congratulate himself in being the pastor of so large hearted, kind, generous and up-to-date set of people.

The W. F. M. S. of the North Lunenburg Church, held their annual meeting at the manse. The following officers were elected for 1905:—President, Mrs. D. N. Coburn; First Vice

President, Mrs. Scott-Waddell; Second Vice-President, Mrs. Edgar Shaver; Secretary, Mrs. W. I. Rombough; Treasurer, Mrs. W. Bush. The gentlemen of the congregation gladly accepted an invitation to tea. About 75 persons, in all were present. After an enjoyable tea the guests were entertained with readings and music, which were listened to with close attention, and yet with an expression of eager expectancy, for the audience knew what the chairman did not, that the last item on the programme was to be the most interesting. The last item was announced as "A short reading by Miss Minnie McEwan." In response, that worthy young lady read an address on behalf of the congregation to Rev. Mr. and Mrs. Coburn, expressing genuine appreciation of the work of the pastor and his wife. Miss Marie Meek then came forward with a well filled purse and presented it as a tangible token of the esteem of the congregation.

Western Ontario.

Rev. Mr. Stewart, of Monreal, is conducting the services in the Presbyterian church, Brigidon.

Rev. Robert McIntyre, of Tempo, has been lecturing on "What I Saw in the Old Land," at Kinmore. The subject is a large and inviting one, and was well handled.

A call from Comber in favor of Rev. N. D. Keith, formerly of Leamington, was sustained, and provisional arrangements were made for his induction at an early date, should Mr. Keith accept.

Rev. Geo. Kendall, Conn., was in Palmerston on Friday preaching pre-communion services for the Rev. Mr. Aull.

Knox College, the Aged and Infirm ministers' Fund and the Home and Foreign Mission Funds each receive one quarter of the residue of the estate of the late Rev. Joseph Alexander of Toronto valued at \$12,007.67. The bulk of the estate consists of \$11,699.42 in mortgages on Toronto real estate.

Anniversary services will be held in Bethel Presbyterian church on Sabbath, Dec. 25th. The Rev. Prof. Robertson, of Knox College, will preach at 11 a. m. and 7 p. m.

In the case of the people of Knox church, Acton, "absence makes the heart grow fonder," and they invite their pastor to see them as often as possible. Rev. H. A. MacPherson, now of Chalmers church, Toronto, is announced to conduct anniversary services for them on the last Sunday in January.

Rev. Dr. Mackay, of Toronto, foreign mission secretary, preached for Rev. Dr. McCrae at Westminster last Sunday. In the evening Dr. Mackay conducted service in the North church, Wilton Grove.

The sacrament was dispensed in Knox church Sunday morning and was one of the most largely attended in recent years, the whole area being closely packed. Mr. Knowles, in his address, noted the fact that it was seven years to a day since he first stood in Knox pulpit. Thirty-six new members were received.

At the first anniversary services of Shakespear church, Rev. Mr. Graham, of Avonton, preached very impressive sermons morning and evening, on Monday evening an entertainment was given. The feature of the evening being a lecture by Rev. R. E. Knowles, of Galt, on "Three Months in Europe, which was delivered with his usual eloquence and impressiveness, and delighted his hearers.

Before leaving Churchill and Stroud for his new charge, Rev. J. A. Ross, and Mrs. Ross at a farewell social, were presented with an address, a silver tea service for Mrs. Ross and a gold watch and chain and a purse of money for Mr. Ross. In reply Mr. Ross thanked them very feelingly, and expressed his regret at leaving so many warm and faithful friends.

The 68th anniversary of Knox church Sunday school was fittingly observed by scholars and friends. A thoroughly enjoyable time was spent. Rev. E. A. Henry was chairman and had charge of a good programme. Refreshments were served both before and after the entertainment. The Sunday school is in a flourishing condition and there is a good increase in members over a year ago. Mr. J. Moffat is the superintendent and to him much credit is due for this.

The Presbyterian church at Belmore was crowded to the doors on Wednesday last, 14th inst., to witness the induction of the Rev. J. Radford into the pastoral charge of Belmore and

McIntosh. The Rev. Mr. Burnett, lately inducted at Molesworth preached. Rev. Mr. Perry of Wingham, moderator of the Presbytery, addressed the preacher; and the Rev. Mr. Perrin of Wroxeter addressed the people. A commendable feature of the proceedings was the presentation of an address and purse to the Rev. Mr. Perrin of Wroxeter, interim moderator, as a mark of appreciation of the kind and genial services rendered the congregations; also to the Rev. Mr. Wardrope, of Teeswater, who preached to the congregations for four Sabbaths, and who asked nothing for his labor of love. A tea was served in the Temperance Hall to all those who attended the induction.

The Rev. A. A. Graham severs his connection with the Petrolia congregation, having accepted a call to St. John, New Brunswick. He preached his last sermon on Christmas evening. At a recent social given by the ladies of the congregation, a large number turned out to bid goodbye and wish God-speed to Mrs. Graham who was leaving to visit friends at Glencoe and Ottawa, prior to going to her new home down by the sea. An excellent programme was rendered, the clergymen of the various denominations were present and expressed the high esteem which they felt for Mr. and Mrs. Graham. There was a general expression of regret at the Rev. Mr. Graham's removal, and the whole community feel that a distinct loss has been sustained by the town. At the close of the programme, Mrs. English on behalf of the ladies of the congregation, presented Mrs. Graham with an address and a gold chain as a slight token of their esteem, and to serve as a remembrance of her happy relationship with the families in the church here. After Mrs. Graham had made a graceful acknowledgment of the kindness of her friends, this part of the proceedings was brought to a close, and all present were served with a luncheon, liberally provided by the ladies.

The recent induction of Rev. J. A. Ross, formerly of Churchill, into the pastorate of St. Andrew's church, Essex, was an event of much interest. The service was very impressively presided over by Rev. J. C. Tolmie, of Windsor, moderator of Presbytery. Rev. Mr. McGillivray, of Chatham, preached the induction sermon; Rev. Mr. Nichol, of Tilbury, addressed the minister, and Rev. T. Nattress, of Amherstburg, addressed the people. The whole service was marked especially by an intense moral earnestness, that could not fail to produce a deep and lasting impression. At the conclusion of the service, the Rev. Mr. Ross, was introduced to the different members of the congregation by the Session. In the evening a social function was held in the church at which Mr. Ross was received and heartily welcomed, not only by his own congregation but by others in the town. It was a matter of sincere regret that Mrs. Ross was unavoidably absent owing to illness in the family. The ministers and visitors who were present at the service in the afternoon, very kindly remained over for the evening and assisted in making the programme very interesting indeed. Mr. Tolmie, in his customary happy manner, acted as chairman. Short speeches from the gentlemen above mentioned and the Rev. Watt, of Toronto, all old personal friends of the Rev. Mr. Ross, were given in a delightfully pleasant vein, and in very eulogistic terms of Mr. and Mrs. Ross. After refreshments were served, the meeting dispersed all having spent a most profitable and enjoyable evening.

Notes on Young People's Societies.

Rev. W. R. MacIntosh, B. D., of Elora, organized a Young People's Society in Alma recently. Forty members were enrolled, and the indications are that the society will be a vigorous one. The pastor, Rev. J. W. Orr, is the honorary president. In the Church of the Covenant, Toronto, a society has been formed. The membership is not large, but the few who have joined appear to be enthusiastic, and good results are to be expected. J. W. Morrison is the secretary.

A Presbyterial Union has been formed in the Presbytery of Montreal. The possibilities of such an organization are very great, because there are over 1,100 young men and women enrolled in societies in that Presbytery. The particular branch of work which is to be undertaken has not yet been decided upon, but doubtless it will be worthy of the Union. The Rev. E. A. McKeazie is honorary president, and Mr. W. S. Leslie, president. With such men as these taking the lead, the affairs of the Union should be wisely and vigorously directed.

Last week the schedules for reports for societies were sent out to Presbytery Conveners. Should any Conventor fail to receive his quota, he will confer a favor by making application at once for a fresh supply. Several changes have been made in the schedules this year. Our committee is not greatly concerned to know how much each society contributes to the various schemes of the Church. These details of statistics are not interesting, therefore the schemes are not mentioned in detail as was formerly the case. Our committee desires rather to ascertain how often offerings are taken up for missionary purposes, and how they are made. When this information is forthcoming, some practical deductions may be drawn from it. Pastors too are asked their opinion upon a very important matter, viz, how the work of our committee may be made more effective or more beneficial to societies. Pastors are earnestly requested to give this subject careful consideration. Our committee is receptive of new ideas and will weigh carefully any suggestion offered by men who have practical experience in directing the work of Young People's Societies.

W. S. MAC TAVISH,

Conventor of the Assembly's Committee

British Columbia.

St. John's Church, Vancouver, has been very successful in its two years of existence and has now a large force of active members upon its membership roll. The congregation is contemplating the erection of a new and more commodious church building. Rev. Robert Laird, formerly of First Church, Brockville, is the minister of St. John's, and is greatly encouraged in his new field of labor.

In Vancouver there is a Congregational Church, bearing the honoured name of "Knox," and it is borne worthily because the church has made an effort to wipe out their indebtedness, and have succeeded.

Rev. Geo. A. Wilson, of St. Andrew's, Vancouver, has been appointed moderator of Westminster Presbytery.

The resignation of Rev. Thos. Oswald, of Ladner, has been regretfully accepted, and Rev. J. S. Henderson, of Westminster, was appointed interim moderator.

A Popular School.

The largest and by far the most progressive business school in Eastern Ontario is the Ottawa Business College, 174 Wellington St., Ottawa, Ont. The recent growth of this institution has been above the average. Since the present principal, Mr. W. Gowling took charge four years ago the college has more than doubled its attendance until now it has an enrollment of 350 for the present term.

As the teachers, so the school. Principal Gowling has a wide experience in all branches of commercial work and is harmoniously supported by a large staff of efficient teachers each one a holder of a Certificate from the Educational Department of Ontario. This is the only school in Eastern Ontario where the instructors have a Public School teaching experience supplemented by actual office training.

Those contemplating taking a course in colleges will do well to pay a visit to this institution which will prove that the aim of the Ottawa Business College is to impart to the student a practical and thorough business education in as short a time as is consistent with the attainment of this result. The staff has been increased and to meet the requirements of the school another room with seating capacity of forty is being added to the present large quarters. Notwithstanding this, the principal has not been able to meet the demands made upon him for office help. Write for their illustrated catalogue which will give you full particulars and be ready for the winter term which opens Tuesday, Jan. 3, 1905.

British and Foreign.

At Dumbarton the "Wee Frees" have formed themselves into a congregation.

During the fog on 18th ult. seven individuals fell into Glasgow harbour. All were rescued.

The Scottish Church crisis continues to awaken the keenest interest in Ireland.

Not only is the building of railways going on all over China, but it is going on with the full approbation of the Chinese people as well as of their Government.

West Highland seals have taken to climbing hills. One was captured on a hill a mile from the nearest sea the other day.

Jewish deserters from Russia are thronging into London, and a crisis is threatened, as they are almost entirely destitute.

The proposal to connect Iceland and Faroë with the Shetland Islands by means of submarine cable has now taken practical shape.

The Government has purchased for \$25,000 the Glendale and Kilmuir estates in Skye, about 70,000 acres for establishing crofters' holdings.

Capital punishment still exists in Switzerland, but all death sentences imposed within the last half century have been commuted.

The amount of money advanced to Irish tenants for the purchase of their land under the various acts of Parliament passed since 1886 is, according to a Parliamentary paper, £25,773,203.

On the Duke of Manchester's Irish estate, near Tanderagee, a man named John Rainy has just celebrated his 103th birthday. He is hale and hearty and in possession of all his faculties.

Mr. Carnegie has forwarded £5,000 to Greenock, being the first instalment from the American subscribers towards the international James Watt monument. This does not include any portion of his own personal donation of £10,000 to the fund.

A big poultry farm is projected at Perth, where fowls will be incubated and reared by machinery after the ordinary hen has done her duty. It is expected that 3000 lowlys will be ready for the restaurants each year.

The United Society of Christian Endeavour, at its quarterly executive meeting in Boston on the 15th inst., reported that 595 new societies had been added to the roll last quarter, making a total world wide enrollment of 55,000.

Asked in a Glasgow school the other day what was meant when a thing was spoken of as being slightly off the plumb a boy replied graphically and in genuine local lingo that it was "a wee tae't to the yae side, like a man wi' a lot o' booze in him."

Two women out of work, who walked from Larne to Belfast, accompanied by a little dog, spent the night in the cold outside the workhouse rather than be separated from the dog. They were arrested but it accompanied them to the cells.

A new Border poet, the Rev. T. Cairacross, minister of Langholm South Church, read on the 20th ult. at Langholm, a number of poems on the Borders which he has composed, and which proved to be of great merit. They deal with the whole enchanted Border country.

The famous vine at Hampton Court Palace, which is one hundred and thirty-six years old, is looking at its best, the grapes thereon, of the black Hamburg variety being in a state of perfection and of splendid colour. The vine has been known to produce as many as 2200 bunches in one year, and early this year it bore above that number.

The discovery has been made of Simon de Montfort's charter, expelling the Jews from Leicester. "No Jew or Jewess in my time or in the time of all my race, to the end of the world," it runs, "shall dwell or stay or, have any residence within the liberty of the town of Leicester." It is a curious fact, however, that in quite recent times Sir Israel Hart, a Jew, has been four times Mayor of Leicester.

Liquor and Tobacco Habits.

A. McTaggart, M. D., C. M.

75 Yonge Street, Toronto.

References as to Dr. McTaggart's professional standing and personal integrity permitted.

Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross, Premier of Ontario.
Rev. John Potts D.D., Victoria College.
Rev. Wm. Caven, D.D., Knox College.
Rev. Father Teely, President of St. Michael's College, Toronto.

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

Health and Home Hints

Dishcloths are quickly made fresh and sweet by boiling in clean water with a good lump of soda added.

Red tablecloths will keep their colour when washed if a little borax is added to the rinsing water and they are dried in the shade.

Before frying bacon soak it in water for three or four minutes. This will prevent the fat from running, and will make the bacon go further.

To make the hair grow take one teaspoonful of salt to half a pint of soft water; apply three times a week. The effect at the end of the month is surprising.

You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure on others? You will find half the battle is gained if you never allow yourself to say anything gloomy.

It is unwise to tire the eyes, for if it is frequently done they are likely to lose tone. Of course, if thoroughly rested at night they will bear a very frequent repetition of fatigue, but otherwise the sight will grow dim.

It is a mistake to iron flannels. If pulled out evenly while on the line they dry in good shape, and if when dry they are folded and put in the bottom of the clothes basket and other clothes piled on them, they will be smoothed enough to suit anybody but a crank. Hot irons take the life out of flannel.

A person rarely catches cold from being cold, but mostly from being hot and perspiring, then getting cold too suddenly. Many colds are caught coming from a hot room, church, theatre, or into the cold foggy air suddenly. To avoid this be sure to keep the mouth shut for a few seconds and breathe through the nose.

Correct standing is said to be a cure for nervous depression, insomnia and a host of other ills. Stand perfectly erect, with the chest well raised, beginning with periods of ten minutes, and gradually increasing to half an hour. The pressure of the internal organs will be relieved, the blood more thoroughly oxygenised, and the tone of the whole system wonderfully improved.

Cream Sauce for Onions—Thicken one cup of hot milk with one tablespoonful of butter and flour rubbed together, and season with salt and white pepper.

Graham Bread—The secret of success in baking any thing made of Graham flour is to have the oven as hot as possible without burning.

Let the GOLD DUST twins do your work.



Are you a slave to housework?

GOLD DUST

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

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

World of Missions.

The Reflex Value of Missions.

In estimating the value of missions, we are often content to consider their worth by the actual results accomplished on the field, in the way of conversions and spiritual growth; but we fail to take into effect the reflex influence of missions upon the lives of those engaged in the work, not only those who compose the "thin red line" on the field of battle, but those at home, "who hold the ropes," are together enriched in character by their efforts to obey the Divine commission, "Go ye into all the world and preach the Gospel to every creature."

Obedience to this command demands two things. First: a looking unto God in prayer for grace and strength. Second: a working for God—the using of the power granted us. The consequent result will be, not the feeble piety of the cloister, but the strenuous piety which is the fruit of hard fought battles for God, by those who are in the world, yet not of the world.

The law underlying the enrichment and development of spiritual life is, "Give, and it shall be given unto you." We have an evidence of this law in the physical life, which is sustained by the two-fold process—inhaling and exhaling, the one is as important as the other. Again, physical strength is conserved and increased by exercise. But in no realm is the law more imperative than in spiritual life. The law of spiritual preservation and growth demands that we invest in missionary work.

A further vindication of our efforts is found in the character of those who are engaged in the work. That famous Unitarian, Theodore Parker, after having read the life of Adoniram Judson, declared: "If missions had but produced but one such hero, all costs were amply repaid."

The home Church cannot afford to simply hold its own; it must advance, or else it will lose its own. If it is not true to its heaven-given work of sending the light of the Gospel, that men may see Christ and turn to Him as their Saviour, then the Church will soon be neglected by the people, because it neglected them in having left the light to die without the Gospel.

As members of the visible Church, with no uncertain voice we are called to give the Gospel to those who "sit in darkness and the shadow of death."

Another side of the reflex influence of missions is the spiritual joy which comes from obedience to the command of our risen Lord. We have heard His sweet voice as He said, "Come unto Me," and we came and found the promised rest; but we hear his voice, "Go ye and tell others of my power to save." Can we reasonably expect to have his joy, if we do not obey him? But if we take his message, and by going, sending or giving, seek to have it known. "The wide world around, wherever man is found," there comes into our hearts the joy of obedience, and Christ is more real, for he is dwelling in us, fulfilling the promises "Lo, I am with you always."—The Recorder

Roast Mutton—Stick three or four cloves of garlic in a leg of mutton that is to be roasted, or slice half an onion in the basting juice, and note the improvement in the flavor of the dish.

Snow Pudding—Any one who is in the habit of making snow pudding will find preserved pineapple a great addition to it. When the snow is ready, pour it into the

mould until you have a good foundation, add your pineapple, and then the rest of the snow. When it is cold, serve as usual with soft custard.

Baked Apples—Pare and quarter enough tart apples to fill a baking-pan; add a little water to prevent sticking (the amount depends on the juiciness of the apples); cover the pan, place on the stove and cook the apples till tender; then sprinkle over them one half cup of granulated sugar—more if the apples are very sour—and dot the top with bits of butter. Brown in a warm oven. Slow browning gives a richer flavor than rapid browning. If desired, a little nutmeg or cinnamon may be added. They are delicious served cold with cream.

Corn Muffins—Beat one egg till very light; add one pint of buttermilk or sour milk, in which has been dissolved one level teaspoonful of soda, one teaspoonful of salt, meal enough to make a moderately stiff batter. Bake quickly in hot, well-greased muffin-pans. Do not have the batter too stiff.

A new help to the evangelizing of Central Africa is a line of English Government steamers on the Nile, running once a month from Khartum to Gondokoro, the frontier town of Uganda. The schedule allows 15 days for the round trip. In 1891 the Moravians opened mission in German East Africa at the northern end of Lake Nyasa. It was more than years before one convert was baptized. After seven years' work there were four Moravian stations, 36 pupils in school, and 52 baptized Christians. At the end of 1903, after 12 years' work, that mission had 120 stations and substations, and 1087 souls under religious instruction, of whom 340 were baptized.

One of the Korean goods destroyed during an itinerating trip consisted of a handful of rice done up in paper and stowed in a gourd hung up in a corner, the whole quite thickly covered with an accumulation of dust. The Governor of Hunan, China, has forbidden the custom of foot-binding. Until lately Hunan was very much opposed to foreigners.

Three small islands in New Guinea have had the gospel through the London Missionary Society. They lived with each other in giving. One of them with a population of 300 gave \$1,037.50; another with a population of 165 gave \$560.50, and the third containing eighty-two inhabitants brought \$111.50 to the treasury. This will do to call "hilarious giving."

The arbitration treaty between Great Britain and the United States was signed at Washington on Monday. The treaty was signed by Secretary Hay and Sir Mortimer Durand, the British Ambassador. It follows the lines of the French arbitration treaty. It is expected that the Italian treaty will be signed within a few days.

DON'T GET YOUR EARS PIERCED

We have a distinct novelty in real French Pearl Ear Studs, mounted in silver, gilt and solid gold, which can be attached to any ear pierced or not pierced. Several patterns, ranging from \$2 upwards.

A. ROSENTHAL & SONS,
Jewelers Opticians
Jewelers to Their Excellencies.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary.
 Edmonton, Strathcona
 Kamloops, Vernon
 Kootenay, Fernie, B.C.,
 Westminster, Chilliwack
 p. m.
 Victoria, Nanaimo Feb.
SYNOD OF MANITOBA AND NORTHWEST
 Portage la Prairie, 5 March.
 Brandon, Brandon,
 Superior, Port Arthur,
 March.
 Winnipeg, Man. Coll., 2 d Tues 11-mo.
 Rock Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Treheine, 3 Mar.
 Portage, P. La Prairie, 28th Feb.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Canivale Feb 03.
 Regina, Regina Feb. 03.
SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox Hamilton Jan. 3 10 a.m.
 Paris, Paris Jan 10 10.30
 London, St. And. ch. 6th Dec. 10.30 a.m.
 Chatham, Chatham, Dec. 13 10 a.m.
 Stratford, Knox, Stratford
 Huron, Seaforth Jan. 17, 10.30 a.m.
 Sarnia, Sarnia, St. Andrews, Dec. 13
 Maitland, Winham 20 Dec. 10 a.m.
 Bruce, Paisley 6th Dec. 11 a.m.
SYNOD OF TORONTO AND KINGSTON.
 Kingston, Belleville 13 Dec.
 Peterboro, Peterboro, 13th Dec. 9 a.m.
 Whitby, Port Perry Jan. 18 10 a.m.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Cannington 8th Dec. 11 a.m.
 Orangeville, Orangeville, Jan 10.
 Barrie, Barrie Dec 13 10.30 p.m.
 Owen Sound, Owen Sound, Division St.
 6 Dec 10 a.m.
 Algoma, Blind River, March.
 North Bay, Callander, Sept 28 9
 a.m.
 Saugeen, Palmarston 13 Dec. 10a.m.
 Guelph, Central Ch. Galt Jan. 10, '03
SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Que. St. Andrews, 13 Dec. 3 p.m.
 Montreal, Montreal, Knox 13th, Dec 13
 9.30 a. m.
 Glengarry, St. Elmo 13th Dec. 7-
 20 p.m.
 Lanark & Renfrew, Zion Church Car-
 leton Place 1 Feb
 Ottawa, Hintonburg
 Brockville, Winchester, Feb. 23 5 p.m.
SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney.
 Lunenburg, Whyocomaugh
 P. E. I., Charlestown, 3 Feb.
 Pictou, New Glasgow,
 Wallace, Tatamagouche
 Truro, Truro,
 Halifax, Halifax 20 Dec.
 Lunenburg, Lahase 5thay 2.30
 St. John, St. John 18th Oct. 10 a. m.
 Miramichi, Campbellton June 27 7 p.m.

A Great Club Offer.

A radical change from old methods and prices was announced by the Toronto News lately. 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.



THE CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

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

ENTRY.

Entry may be made personally at the local land office for the District in which the land to be taken is situate, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10 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 prior to obtaining patent, may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned, in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

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

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

APPLICATION FOR PATENT

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

INFORMATION

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion Lands Office in Manitoba or the North-west Territories information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing lands to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in 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 firms in Western Canada.

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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 is not accepted the cheque will be returned.

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

By order,

FRED GELINAS,
Secretary.

Department of Public Works,

Ottawa, Oct. 19, 1914.

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

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