

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, WINNIPEG. MAY 31, 1905.

Single Copies, 5 Cents.

## BEYOND THE HILLS.

BY HORATIUS BONAR.

Beyond the hills where suns go down,  
And brightly beckon as they go,  
I see the land of fair renown,  
The land which I so soon shall know.

Above the dissonance of time,  
And discord of its angry words,  
I hear the everlasting chime,  
The music of unjarring chords.

I bid it welcome; and my haste  
To join it cannot brook delay.  
O, song of morning, come at last,  
And ye who sing it come away!

O song of light, and dawn, and bliss,  
Sound over earth and fill these skies!  
Nor ever, ever, ever cease  
Thy soul-entrancing melodies!

Glad song of this disburdened earth,  
Which holy voices then shall sing;  
Praise for creation's second birth,  
And glory to creation's King!

### THE DIRECTORY OF THE DEVOUT LIFE.

A Commentary on the Sermon on the Mount.

F. B. Meyer, M. A.:

One of the best examples of what a devotional manual should be, emphasizing the necessity of the new birth and a correct apprehension of Scripture truth, but giving primary importance to consistency in everyday living. (Paper, 10c, net.)

### TALKS TO MEN

About the Bible and the Christ of the Bible

R. A. Torrey, D. D.

Delivered by Dr. Torrey in a number of the larger cities of England and Scotland, usually at midday meetings of business men. In all the great work the author has been permitted to carry on during this past two years nothing has been more helpful. Outspoken, forceful, pointed, and dealing with present-day scepticism, they will prove as effective in printed form as when spoken. (Paper, 10c, net.)

Upper Canada Tract Society

James M. Robertson, Depository.

102 Yonge Street

Toronto

## THE QUEBEC BANK.

Founded 1818 Incorp'd 1822

Head Office, Quebec.

Capital Authorized \$3,000,000

Capital Paid-up .. 2,500,000

Res. .... 1,000,000

### Board of Directors:

John Breakey, Esq., President. John T. Ross, Esq., Vice-President.

Gaspard Lemoine W. A. Marsh Vesey Boswell Edson Fitch

THOS. MCDUGALL, General Manager.

### Branches.

Quebec St. Peter St. Thetford Mines, Que. St. George, Beauce, Que.

" Upper Town Black Lake, Que. (Sub-agcy) Victoriaville, Que.

" St. Roch Toronto, Ont. St. Henry, Que.

Montreal St. James St. Three Rivers, Que. Shawenigan Falls, Que.

" St. Catherine E. Pembroke, Ont. St. Romauld, Que.

Ottawa, Ont. Thorold, Ont. Sturgeon Falls, Ont.

AGENTS—London, England, Bank of Scotland. New York, U.S.A.

Agents' Bank of British North America, Hanover National Bank. Boston, National Bank of the Republic.

## THE DOWD MILLING CO. (LIMITED)

Manufacturers of the following brands of Flour:

Cosmos Patent, Patent Hungarian, Lily and High Loaf.

Royal Sealed Rolled Oats and Oatmeal.

MILLS: Pakenham, Ont., and Quyon, Que.

OFFICES: Winnipeg, Man., Pakenham, Ont., Montreal and Quyon, Que.

OTTAWA OFFICE: 241 Wellington St.

PHONE 1506.

**BIRTHS**

At Brockville, on Sunday, May 14th, 1906, to Mr. and Mrs. J. B. McEwen, a daughter.

On Sunday, May 7th, 1906, at 95 Victoria street, Ottawa, a daughter to Mr. and Mrs. John C. Grant. All well, thanks.

**MARRIAGES**

At 763 Hornby street, Vancouver, B. C., on April 20th, 1906, by the Rev. R. J. Wilson, Marion M., youngest daughter of the late Captain James Belde, formerly of Orillia, Ontario, to Frederick Percy Corbett.

On May 17th, 1906, at the residence of the bride's mother, Ottawa, Ont., by the Rev. J. Hodges, Lane Hall to Norman Franklin Mechin, of Brougham, Ont.

On Wednesday, May 17th, 1906, at St. Andrew's church, Westmount, by the Rev. G. F. Johnson, Maude Thompson, daughter of William Thompson, to Thos. M. Barrington.

At Montowauing, Ont., on May 9th, 1906, by the Rev. Mr. Youne, Charles N., eldest son of the late A. M. Youne, to Kathleen H., second daughter of J. A. K. Drummond.

At the residence of the bride's parents, on Tuesday, May 16th, 1906, by the Rev. R. McNeill, Alfred S. Dexter, M.D., to Catherine M. Cox, daughter of Mr. Milton Cox, ex-M.P.P., all of Powassan, Ont.

**DEATHS**

At Thom Hill Farm, Vancouver, on May 16th, 1906, Miss Christina Stewart, daughter of the late John Stewart, aged 73 years.

At Dunrobin, on May 8th, 1906, Christina McLeod, widow of Kenneth McLeod, a native of Scotland, aged 81 years.

On May 9th, at the residence of her son-in-law, Mr. J. S. McLean, 599 Ottawa street, Ottawa, Flora, widow of the late John Cameron, of Buchanan, in her 81st year.

At the residence of her brother, F. D. McLennan, on May 13th, 1906, Christina D. McLennan, in her 82nd year.

Suddenly, at Leochiel, on April 26th, 1906, Duncan McMillan, aged 76 years.

In Roxborough township, on April 29th, 1906, Mrs. Hugh McMillan, a native of Scotland, aged 90 years.

In Leochiel township, on April 25th, 1906, Donald Roy McLeod, aged 73 years.

At Dunrobin, on April 22nd, 1906, Norman B. McLeod, aged 82 years.

In the Sixth concession of Roxborough, on April 26th, 1906, Mrs. Nell McIntosh, a native of Scotland, aged 85 years.

**GREGG & GREGG**

ARCHITECTS.

96 KING STREET WEST,

TORONTO.

Members of Ontario Association of Architects.

**J. W. H. Watts, R.C.A.**

ARCHITECT,

33 Sparks St., Ottawa.

**W. H. THICKE**

EMBOSSEUR AND ENGRAVER.

42 Bank St., Ottawa.

Visiting Cards Promptly Printed

**Jas. Hope & Sons.**STATIONERS, BOOKSELLERS  
BOOKBINDERS AND JOB  
PRINTERS.33, 35, 45, 47 Sparks St., 23,  
24, 26, Elgin St., Ottawa.

A perfect type of the highest order of excellence in manufacture!

**Cook's  
Friend  
Baking Powder**  
Canada's Standard  
Sold Everywhere**R. A. McCORMICK**  
Chemist and Druggist  
ACCURACY AND PURITY.  
71 Sparks St., Ottawa.  
PHONE 159.

Presentation Addresses,

Designed and Engraved by  
**A. H. Howard, R.C.A.**  
52 King St. East., Toronto.

Established 1873

CONSIGN YOUR

**Dressed Hogs  
Dressed Poultry  
Butter to****D. Gunn, Bros.  
& Co.**Pork Packers and Commission  
Merchants,67-80 Front St., East.  
TORONTO.

For Satisfactory

**PHOTOS**

Patronize

THE Jarvis Studio

OTTAWA.

**BARNES****WRITING FLUID**

AND

THE LION SERIES

OF

**PENS**are the requisites for  
good correspondence.

The Barber &amp; Ellis Co.

LIMITED,

72 York Street,  
TORONTO.**CROWN ART**

Stained Glass Co., Limited.

Memorial Windows

AND

Art Stained Glass

For Churches, Public

Buildings and Dwellings.

Glass Tiling a Specialty.

96-98 Adelaide St. E., Toronto

PHONE MAIN 5066.

**John Illock & Co.**Manufacturers of the  
**Arctic Refrigerators**165 Queen St., East,  
Tel. 478. TORONTO.

72 BANK ST. OTTAWA

**S. Owen & Co.,**

MERCHANT TAILORS,

is noted for repairing, cleaning,  
dyeing, turning and pressing.  
GENTLEMEN'S OWN MATERIAL  
MADE UP.**To Sunday Schools**We have just opened up a fresh  
supply of Sunday School Books from  
best English publishers.Books sent on approval. Lowest  
prices guaranteed.

THE WM. DRYSDALE &amp; CO.

Publishers, Bookbinders,  
Stationers, Etc.74-78 ST. CATHERINE ST.  
MONTREAL.**Church Brass Work**Eagle and Rail Lecterns, Altar  
Vases, Ewers, Candlesticks, Altar  
rakes, Crosses, Vesper Lights, Alter  
Rails, Etc. Chandeliers and Gas  
Fixtures.**Chadwick Brothers,**  
Successor to J. A. Chadwick.MANUFACTURERS  
182 to 190 King William St.  
Hamilton Ont.**J. R. Carlisle & Wilson**STAINED  
GLASS WORKS  
BELFAST, - IRELAND  
MEMORIAL WINDOWS  
A SPECIALTY.

Open All Summer.

**Ottawa Business  
College.**Our situation—directly opposite  
Parliament Hill—is an ideal place  
to conduct a summer school. Our  
rooms are large, bright and cool.  
Get ready now for the splendid  
positions that always await our  
graduates.For further information, write  
**W. E. GOWLING, Principal,**  
174 Wellington St., Ottawa.**St. Margaret's College  
TORONTO.**A Residential and Day School  
for Girls.Only teachers of the highest  
Academic and Professional standing  
employed.**MRS. GEO. DICKSON,**  
Lady Principal  
GEO. DICKSON, M.A., Director.**ST. ANDREW'S  
COLLEGE  
TORONTO.**A PRESBYTERIAN RESIDENTIAL  
AND DAY SCHOOL FOR BOYS.

Upper and Lower School.

Separate Residence for Juniors

REV. D. BRUCE MACDONALD,  
M.A., Principal.**Bishop Strachan School  
FOR GIRLS.**President—The Lord Bishop of  
Toronto.Preparation for the Universities  
and all Elementary work.

Apply for Calendar to

MISS ACRES, Lady Principal.

**School of PRACTICAL SCIENCE**  
ESTABLISHED 1874.  
TORONTO.The Faculty of Applied Science  
and Engineering of the University  
of Toronto.

Departments of Instruction.

1 Civil Engineering. 2 Mining En-  
gineering. 3 Mechanical and  
Electrical Engineering. 4  
Architecture. 5 Analytical and Applied  
Chemistry.

Laboratories.

1 Chemical. 2 Assaying 3 Milling.  
4 Steam. 5 Meteorological.  
6 Electrical. 7 Testing.Calendar with full information  
may be had on application.

A. T. LAING, Registrar.

**J. YOUNG, LIMITED.**  
The Leading Undertaker  
339 Yonge Street, Toronto.  
Telephone 679

# Dominion Presbyterian

\$1.50 Per Annum.

OTTAWA, MONTREAL AND WINNIPEG.

Single copies 5 Cents.

## NOTE AND COMMENT.

Owing to continued ill-health Rev. W. L. McRae has been obliged to retire from mission work in Trinidad. His chief regret is that there is no successor in sight to take up the work that he has been obliged to lay down. He is coming back to Nova Scotia.

American as well as British papers are remarking on the fact that recently 47 students of the University of Vienna publicly renounced the Roman Catholic church and joined the Evangelical Church in Vienna. It is worthy of note that such a movement has been tolerated in Austria.

Irish paper manufacturers are discussing with great interest the project undertaken by William M. Callender of New York to manufacture paper from Irish bogpeat. The process is being put to the test near the famous bogs of Allen, in the heart of Ireland.

In Scotland the report of Lord Elgin's Commission has considerably cleared the air. The official attitude of the Free Church towards it is not yet known, but a significant discussion has taken place in the Free Church Synod of Moray. An overture angrily denouncing the report was submitted by a committee, but found so little support that it was withdrawn, and the Rev. Murdo Mackenzie, of Inverness, spoke very earnestly in favour of a peaceful and friendly settlement. Such a movement, he said, would remove a terrible scandal from their country.

When the American army of occupation left Porto Rico five years ago, there was but one Protestant church on the island. Today Presbyterians have more than fifty preaching stations, five schools, a large dispensary work, and a well-equipped and successful hospital. John Willis Baer recently returned from Porto Rico, and after going over the entire island affirms that there are now more people in attendance upon the Protestant churches of Porto Rico on Sunday, than in the old Catholic churches of that island. The future is bright for the sweep of the religion of Jesus Christ throughout the island.

The London Spectator says that the Temperance cause in Great Britain is promoted by the knowledge among the common people that it is "bad form" to get drunk. Decent people in "society" have given up the vice, and other persons are aspiring to be decent. Another motive given by the Spectator is the greater desire to take care of the health. Even the very ignorant now know that health is not promoted by swilling beer or guzzling whisky. Mr. Austen Chamberlain's explanation of the decreased consumption of liquor was that the people preferred amusements and health-excursions to getting drunk.

The very first sermon Dr. Torrey preached in Chicago Avenue Church, as its pastor, was on prayer. As he drew it to a close he said, "Behold brethren how glad it would make your new pastor if he knew that some of you people sat up late every Saturday night and rose up early every Sabbath morning to pray for your minister." His people took him at his word and astonishing results followed. Empty galleries soon became crowded and during his ministry there never was a Sabbath without conversions. When the ambassador in the pulpit is sustained by the prayers of those who sit in the pews then the power of God is felt. The church-going people of Ottawa should note this interesting fact.

The Paramont Prince of Abeokuta, in Yorubaland, West Africa, has been visiting the Bible Society in London. In thanking the Secretaries for the gift of a Bible in the Yoruban Language, he hit upon a good characterization of the Society, calling it "the great Society that has undertaken to feed the world."

The Brixton correspondent of the London Presbyterian writes: The revival campaign of Dr. Torrey and Mr. Alexander continues with increasing fervour and power. Each day sees scores led to Christ and the total number of converts recorded now exceeds 1,500. All South London is being aroused to new interest in spiritual things. One of the most encouraging features of the work is the daily increasing number of Christians who are doing personal work. Each night when the opportunity for personal dealing comes round, it is an inspiration to see the hundreds of men and women who at once begin to move through the audiences, Bibles in hand, pleading with men, women, and children to accept Christ.

A curious incident is reproduced from a British provincial paper of a hundred years ago concerning Lord Cochrane, afterwards tenth Earl of Dundonald. When his lordship, as captain of the *Palas*, thirty-two guns, returned from one of his successful raids on the Spaniards, just one hundred years ago this month (April) he put into Plymouth, and the newspaper account of that day states: "His lordship, by way of gratifying the seamen of his ship, and to show how lucky she had been in Spanish prizes (having made £200,000 in specie and Spanish merchandise in one cruise), ordered to be hoisted on the fore, main, and mizen trucks of their respective masts three massive Spanish golden candlesticks, which, glittering in the sun, had a whimsical effect to hundreds of spectators assembled below Government House." A few years later the adventurous officer who thus amused his men and the populace in Plymouth Harbour was deprived of rank and honours on charges most of which were afterwards proved to be false, and in 1830 he was reinstated, became an Admiral of the British navy in 1851, and died full of honours in 1860.

The Supreme Court of the United States recently rendered an important decision affecting labor. The decision was that the New York State law making ten hours a day's work and sixty hours a week's work in bakeries in the State is unconstitutional. Justice Peckham, in delivering the opinion of the Supreme Court, said: "The general right to make a contract in relation to his business is part of the liberty of the individual, protected by the Fourteenth Amendment to the Federal Constitution. Under that provision no State can deprive any person of life, liberty or property without the process of law. The right to purchase or sell labor is part of the liberty protected by this amendment, unless there are circumstances which exclude the right." Noting this decision the Christian Intelligencer says: "According to this decision no state can prescribe the hours of labor in any occupation within its boundaries, unless such occupation can be shown to be unhealthful. The decision appears to affirm in advance the unconstitutionality of the eight-hour law which labor unions have desired to have Congress enact, and to invalidate all State laws which fix the hours of labor in healthful occupations." Would not the same principle apply in Canada where labor unions are insisting that Parliament should enact laws prescribing the hours of labor?

The Masonic Order of Iowa in its recent annual gathering at Sioux City passed a resolution debarbing liquor dealers from membership in that order and making special provision surrounding those who are now Masons and engaged in the liquor traffic. The same order in Georgia a few months since passed a prohibitory clause without any limitations debarbing liquor venders and dealers from membership.

Rev. John A. Logan, Eberne, B. C., was elected Moderator of the Synod of British Columbia, which met at Victoria, B. C., May 3rd. Mr. Logan has been Clerk of the Synod for ten years, and has filled a large and useful place in the church work of the west, having taken an active part in Sabbath school work. He is a native of Colchester county, Nova Scotia, and for some years was pastor of the Presbyterian church at Acadia Iron Mines.

Three Americans, Dr. and Mrs. Shelton and Dr. Susie Reinhart, have reached the borders of Thibet and rented quarters for two years. They are the latest addition to the company of almost one hundred missionaries along the border who have been waiting to enter Thibet to do missionary work. Mrs. Reinhart once penetrated well into the interior of Thibet with her husband, but the latter was killed or captured—she does not know which—and she herself barely escaped.

Dr. Harper, President of Chicago University, is claimed as a notable example of the efficacy of the new radium cure for cancer. A few weeks ago Dr. Harper was pronounced to be suffering from internal cancer beyond surgical treatment, and bound to prove fatal. Radium and X-rays were tried upon him with unexpectedly favourable results. The cancerous area has diminished from eighteen to seven square inches. He has gained in weight, looks infinitely better, and is working eight hours a day.

A religious war is being raised in India over the claim by Mrs. Annie Besant that the religion revealed to her predecessor, Mme. Blavatsky, is the oldest in the world, older even than the sacred writings of the Hindus. Mrs. Besant is denounced by leading Hindus and her assertion of occult powers called an imposture. It is said of Mrs. Besant that she lives in Benares, the Hindu sacred city, wears the Hindu dress, eats food cooked by Brahmins and says that she was a Brahmin in a previous incarnation. When she walks the streets, she counts her beads and moves along surrounded by many devotees of both sexes.

The Rev. Dr. Ostrom sailed from San Francisco three weeks ago for Honolulu, where he has been engaged to conduct union evangelistic services. Some rather remarkable prayer meetings have been held in preparation for these meetings. The Advertiser tells of the inspiration of the occasion when the triumphant refrain of the hymn that has been sweeping around the world was sung by an audience which packed Central Union church, and by people of many races and colors. Prayers, it is said, were offered in many different tongues, but there was one great purpose, and everybody seemed to understand. Dr. Studder spoke briefly concerning the purpose of the meetings, and his remarks were translated into Chinese, Japanese and Hawaiian. The Scripture reading was the story of Pentecost, and the spirit of the meeting and the many tongues in which people participated were highly suggestive of that ancient day in the Christian church.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWSJEWISH MISSIONS IN CANADA.  
The Earlier Years of the Montreal  
Mission.

A Sketch by the Rev. J. McCarter.

The last issued report of the "London Society for promoting Christianity among the Jews" (1903-04) devotes two pages to its Montreal Mission, the first and as yet the only foothold of that Society on the western continent. This station came into the hands of the London Jews' Society by transfer from the Presbyterian Church in 1902. Seeing that I had something to do with that event, I crave leave to offer a short statement. No adequate account of it has yet appeared in print, and indeed a full and dispassionate statement could not have been written very much sooner. As an item of Canadian history it is interesting for the light it casts on Jewish missions, and I still owe a statement to those warm friends of Israel who trusted me, and by their generous help enabled me to carry on an effort for the Jews for over six years. I shall try, Mr. Editor, to be brief, stating facts without comments, and that, as much as possible, in the words of others.

## Presbyterians First in This Field.

The Presbyterian was the first of Protestant Churches in Canada to put forth any missionary effort for the Jews. So far back as 1848 that branch of Presbyterians then connected with the Scottish Establishment began to send to Scotland contributions in aid of Jewish missions, cherishing also the hope of in due time having a Jewish mission of their own. Between that date and 1902, a space of 54 years, the Presbyterian Church made four different beginnings of Jewish mission work, which all proved short-lived and futile. At the time the third of these efforts broke down in 1895, I was a minister in the Canadian Church in a charge near Montreal. Without claiming any special fitness, it had been my lot in earlier life in Scotland to be brought into considerable contact with and into a lively interest in missions to Israel, and I had made this a subject of much observation and reflexion and prayer. While regretting along with others the non-success of the Church, and deprecating the abandonment of the effort, I thought I could see some causes of failure in the past, and how these might be remedied.

Successful missionary work must be in union with the living members of the Church of Christ, whether formally belonging to one organized church or otherwise; it must be supported by a body of prayerful sympathizers. Without such integral connection, aggressive efforts for Jews may be like a going to war without a base of operations, or like the whimsical idea of constructing a church edifice beginning with the top of the spire and working downwards. In the case we speak of, for one or other reason, the same result has followed four times over with slight variations. The agents, having received the generous outfit, with perhaps slender attachment to the church and slender control, after brief trial kicked over the traces, and took their own course. Each such disappointment tended naturally to dampen the general interest in the Jews; an int rest which it is the Church's wisdom carefully to foster, even as experience has taught it to do in the case of missions to the heathen.

Most societies working for Jews adopt a combination of force, a Jewish along with a non-Jewish agency, by which a vital connection can be preserved between the church and the mission, and Hebrew agents employed who will serve the church without controlling it. Your Scottish readers have heard of John Duncan, Dan-

iel Edwards, and Robert Smith, leaders of the Jewish mission, in 1841. Since the first a main part of the labors in this field has been from Scotland.

In this light I thought myself able, though not a Hebrew, to aid the church, which others might build. So convinced did I become that this was right, and also that the time was ripe, that I resolved to adventure an effort for the Jews, preferably with my own church's sanction, but if otherwise, at my own risk.

The Presbyterian foreign missions, as I came to know, are controlled by a central committee appointed by the General Assembly, meeting steadily at Toronto, to which all the presbyteries are subordinate. For the sake of brevity, I will call this the committee. I wrote to the committee and to the Montreal presbytery, offering my service for the Jews. The response was not favorable. The committee acknowledged receipt of letter, and never wrote again. The presbytery appointed a sub-committee to confer with me. This sub-committee met me six months later, and told me by word of mouth that the Jewish mission had been several months out of existence, that its belongings were being sold, and that I had been pronounced incompetent. The alleged ground of incompetence was want of sufficient acquaintance with certain languages. But having rather a facility, and also some practice in languages, I considered the relative innocence of the objection exasperated. I pleaded vainly to be allowed a trial, and then told those brethren that if ever the way seemed open I should begin work for the Jews on my own account. No other agent was sought and the Jews were abandoned.

## Mr. McCarter's Effort.

In the step I now took, my wife was entirely like-minded. We believed that, if God had need of us, He would see to the required equipment, as well as to the results. We felt able to trust His promise, as taught in the Master's Word about the faith by which mountains are removed, and as exemplified by many instances of Christian work. I first resigned my charge, Mille Isles, and removed into a Jewish district of Montreal. We laid on the table of service the use, if required, of every dollar we possessed—not much in all—and trusted that God would in His own way and through the hands of lovers of Israel, supply the needed balance. When told that my Presbytery did not approve of my action, I could only answer: "There are higher than Presbyteries." I was ready to be at the service of my own church, and hoped that if not in that, then in His own way, the Master would care that no honest effort done for Him would fail of results.

I would here make a passing reference to many fellow-Christians, attached to us not by denominational bonds, but by common love for the Saviour, and in Him for that Nation, who are His chosen covenant people, who are in Him a bond of union and pledge of blessing to all the nations. There we found a sufficient tie to hold us united in prayerful fellow-working. I will not name any of the living, but feel free to mention some of the dead—Sir J. W. Dawson, Miss Barber, Mr. Colin McArthur, Mrs. McDonald, Miss Janet Dougall, Mr. W. O. Buchanan, Mr. J. A. Mathewson; with the like of such it was no small honor to have been in any way associated in the Lord's work.

For my own church, I have to say

that the largest part of the support I received came privately and unofficially from Presbyterians, i.e., from individuals, as well as from Sunday schools, Young People's Societies, and a few congregations; also kindly help came from everyone of the Protestant denominations. Contributions came from a range between Manitoba on one hand to Cape Breton on the other. One gift, an important one of a public nature the Presbyterian Church gave me—the remaining unsold belongings of the previous mission. Further than that the church gave me neither financial help nor moral recognition. This want of moral recognition proved the greatest obstacle and discouragement which I felt. I blame no one, but state a fact.

## Some Results.

It will be asked, and perhaps regarded as the crux of the whole question—was any good accomplished? This lies for others to answer. Shortly after I left the field, an article appeared in "Saint Andrew," a weekly magazine issued by the Established Church of Scotland. It was headed "Presbyterian Church in Canada, Jewish Mission" and signed "J. C. Montreal, 29th Sept., 1902." This article begins thus: "The story of our mission to the Jews is a pathetic one—a record of failure from first to last." It proceeds to outline four different unsuccessful attempts, associated with the names of Ervstein, Webster, Newmark, and Tebitsh, and also refers to me as follows: "In 1895 the Rev. John McCarter a minister of the Presbyterian Church at Mille Isles, Quebec resigned his charge, and devoted himself to missionary work among the Jews in Montreal, at his own motion, looking for encouragement and support to private individuals. For seven long years Mr. McCarter continued his self-imposed and self-denying labors with very slender tokens of visible success but with a zeal and perseverance worthy of all praise. He has recently, I understand, gone to Britain." It being evident that the initials "J. C." stand for James Croil, the esteemed ex-editor of the Presbyterian Record, his article has the appearance of a semi-official statement of the church itself or at least indicates competent knowledge. In the light, while I thank the writer for his kindly sentiment, I venture a remark on his assertion about "slender visible success." Does he furnish any ground? Let it be remembered that at the time I began, no Canadian church was touching the Jews, that one main object to which I distinctly set myself was to foster by word and pen general interest on their behalf, and that when I purposed to leave, three strong religious societies—the Presbyterian Church in Canada, the Episcopal Church in Canada, and the London Jews' Society—were equally ready to take it over, and continue it. This scarcely suggests an absence of visible success. Or what was it that brought about a rivalry of churches and societies? What made the difference of the situation in 1895 and 1902?

Mille Isles, which I vacated, had never suffered, and meanwhile an abandoned mission had been rescued, had been fostered with patience and prayer, and become a recognized, equipped, field of work. It is to-day quite evident. In a word, if anyone sees fit to call the Presbyterian church's efforts "failure," the effort which that church neither recognized nor aided, is bearing permanent results. While I sincerely wish that

more had been done, I am thankful for what was done; and that the Lord has given it permanence in the way that has pleased Him. "One soweth, and another reapeth."

I will only add that Mr. D. J. Newgewart, the esteemed Missionary at present in charge, who arrived from England seventeen months after I vacated it sends me under date 27 Feb. 1904, the following kind and unsolicited testimony. "You will be glad to know that the good work that both you and Mrs. McCarter have been enabled to carry on for so long, has not been altogether without some happy results. Indeed I am happy to say that there are many indications of blessing from your earnest and faithful efforts in the past, and your work and influence for good has been greatly praised by both Jew and Christian alike." Mr. Newgewart proceeds to instance examples which it is not necessary to specify here.

It had been our prayer from the first, in which we had urged all to join, that a spiritual care for the Jews might become a felt need, and a permanent institution in Montreal. Ere long I began to be conscious that this was being answered and that, however it might emanate, the future of the mission was assured. Some may still remember the daily orning prayer-meetings in Miss Barber's hall during winter of 1895-6, with their frequent interesting references to the Jews. Then also were begun the monthly meetings of the "Friends of Israel Union," which have been continued with little interruption ever since. These were under direction of Mrs. McCarter for the first three years, and myself for the three following.

#### The Mission Assumed by the Presbyterian Church.

As the work advanced it began to overtask our strength, and it became evident, that it must be shared, or must pass into other hands. During 1901 several things combined to bring a crisis. During all that year, I had the assistance of Mr. I. T. Trebitsch, a Hebrew Christian from the Irish Presbyterian Church, in one of whose missions he had been baptized. After joining me, he also attended the Montreal Presbyterian College, and was offered ministerial license after one year's study. During the same year, he also married, a circumstance which brought a heavy additional responsibility upon the resources of the mission.

The late Rev. Principal MacVicar, who was always deeply interested in the Jews, had all along encouraged me to go forward, although he expressed himself unable to offer any help beyond private advice. About this time he advised me earnestly and repeatedly to renew my application that the Church should take over the work. He told me that being frequently asked the reason why Mr. McCarter, who was under no Church censure, was working outside the Church's lines, he could offer no satisfactory reason. He offered no guarantee that another application would not meet with another refusal, but promised that if the matter should be mooted in the Presbytery he would "speak to it."

This advice of the Rev. Principal convinced me that the Presbyterians intended to resume the work they had abandoned, and to put it under Mr. Trebitsch, as soon as his college session was over. I could not have prevented this had I wished, nor was it my desire to do so, but the reverse. I was by choice a Presbyterian, and these had my warmest sympathies. Under God I had built up the situation, and had also found a man, from whom they then expected great things.

To cut the matter short, at the meeting of the Presbytery (10th Dec. 1901) I formally offered to transfer my share in the mission to the Presbyterian Church in the event of its wishing to take it over. I also handed to the clerk documents explaining the equipments to be

transferred. Immediately after this meeting, Mr. Trebitsch disconnected himself from my work, alleging his need of his unbroken time for his final college exams. From that day my connection with the work ceased, except that I carried it on alone four months longer, expecting the church's reply, and waiting anxiously, like the sister of the infant Moses, to learn what should become of the child.

But a reply from the Presbytery never reached me. The case was treated exactly like a vacancy occurring in an ordinary congregation, which it appertained to the Church in ordinary course to fill up. And this was the result of all I had been building up appropriated by the Church to her use, the field and the men necessarily going together. Mr. Trebitsch was appointed missionary to the Jews under the Presbyterian Church on the 10th March, 1902. He was simply styled a qualified student or preacher of the Presbyterian College. No question was raised as to how a Hungarian Jew had come to be in that position at all, or as to his having ever had anything to do with the office to which he was now appointed. He accepted the nomination to begin work with the first of the following month. Thus was the mission assumed by the Presbyterian Church, or "resumed," according as either expression is preferred.

Mr. Trebitsch held the Presbytery's appointment about a month. On the 14th of the following month, he resigned, declaring his intention to continue the mission, but under the Episcopal Church. In explanation he said that denominational differences did not weigh with him at all, but only his personal preference to be under the London Jews' Society. There was no choice but to let him go, and the Presbyterians having provided no base or reserve, their effort at once collapsed. All the belongings of the mission passed over to a sister church, under whose control it continues, and seems greatly to prosper.

This short narrative, though it contains an element undeniably painful and disappointing, is truly a record of the Lord's skilful guiding. My wife and self adventured an offering of grateful homage to a Master, who is well worth saving. He has not despised our effort, but has made it one factor toward establishing a mission to Israel. A mountain has been removed, and in the place stands a fruit tree, scattering healing influences throughout the land. We began without imprimatur of any Church, but only of a few of His people: when a foundation had been laid, two great churches were alike willing to take it, and they arranged together which should control it. May the Master prosper it more and more, drawing around it the help and the sympathies of all lovers of Israel.

And may we all be able to wait with confidence and comfort a coming day—

"Where the laborer's work is tried

By a juster Judge than here."

#### THE TRANSFORMED LIFE.

There is no other way in which one's life will be so surely, so quickly transfigured, as in the faithful, happy, cheerful doing of every-day tasks. We need to remember that this world is not so much a place for doing things as for making character. Right in the midst of what some people call drudgery is the very best place to get the transformed, transfigured life. The doing of common tasks patiently, promptly faithfully, cheerfully, makes the character beautiful and bright. But we must take heed always that we do our tasks, whatever they are, with love in our heart. Doing any kind of work unwillingly, with complaint and murmuring, hurts the life.—J. R. Miller.

The best evidences of religion are not in arguments, but in lives.

#### REV. ROBERT RODGERS.

In our last issue brief reference was made to the death of this aged minister. From the Owen Sound Advertiser we glean the following particulars respecting one who was only known to be loved and trusted. Deceased was in his 87th year and was born in Perthshire, Scotland. In his young days he had good educational advantages and at the age of fourteen years entered the college of St. Andrews, from which, however, he withdrew before the close of his term because of his father's decision to come to America in 1833. The family settled in Dumfries near Galt, where the subject of this notice worked on a farm for ten years, during which time he professed conversion to God, and when he gave up the farm work it was with the intention of entering the ministry to which he felt that he was called. He pursued his studies under Dr. Proudfoot of London with three others, one of whom was afterwards Principal Caven of Knox College, and he also studied at Union College, Schenectady. He was ordained in 1850 and on Dec. 4th, 1900 his jubilee as a minister was marked by the Presbytery of Owen Sound presenting him with an address. Six years after his ordination he was married at Tilsenburg to Miss Anna McLean, with whom he lived for nearly fifty years, until her decease in January, 1902. Five daughters and one son were the fruit of this union, namely, Miss Rodgers, Owen Sound; Miss Rebecca Rodgers, Winnipeg; Mrs. E. McKay, Sault Ste. Marie; Mrs. Dr. McCullough, Battleford; Mrs. Wm. Carr, North Bay; and Mr. Robert Rodgers of Salt Lake City, Utah. Three sisters and two brothers survive. His fields of labor included Chesterfield, Tilsenburg, Norridgeville, Collingwood and Desboro and since his retirement from active ministerial work, deceased has resided in Owen Sound. On the Sunday preceding his death he gave an address at the Y.M.C.A. and on Tuesday evening attended a meeting of that association, and also on Thursday evening he attended the prayer meeting at Division St. Church. He rests from his abundant labors, but his works do follow him.

#### PERSONALLY CONDUCTED TOUR. To California and Lewis and Clarke Exposition, Portland, Oregon.

A personally conducted excursion to the Pacific Coast via The Grand Trunk Railway System and connecting lines leaves Quebec July 5, and Montreal and Toronto to July 6. The route will be via Chicago, thence through Council Bluffs to Omaha, Denver, and Colorado Springs. Stops will be made at each of these places, and side trips taken to Manitou, Cripple Creek, Garden of the Gods, etc. From San Francisco, Mt. Shasta, Portland, Oregon, Seattle, Spokane, and home through St. Paul and Minneapolis. The trip will occupy about thirty days, ten days being spent on the Pacific Coast.

The price for the round trip, including railroad fare, Pullman tourist sleeping cars, all meals in the dining car, hotels, side trips, etc., is \$185.50 from Quebec or \$160.50 from Montreal and \$150.00 from Toronto. This first trip is designed as a vacation trip for teachers, although many who are not teachers will improve the opportunity of taking the trip at the remarkably low price afforded.

For full particulars address E. C. Bowler, General Agent and Conductor, Bonaventure Station, Montreal.

Presbyterians Witness: Thank God for the workers He has given us in the past. We needed them. They served their generation and made safe paths for the feet of their successors. Thank God for the hard working men of today, men of zeal, self-sacrifice, devoted piety and business capacity.

The shadow may be the price we pay for the sunrise.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLETHE MESSAGE OF THE RISEN  
CHRIST.\*

By Rev. W. J. Clark, London.

In the Spirit on the Lord's day, v. 10. He had "taken time to be holy." The Lord's day is for the Lord's worship, and one of the rewards of worship to the worshipper is the oneness into which it brings him with the great God above; and to be thus brought, as it were, to breathe of the very atmosphere of God, is not only to have clear and lofty views of life, but to go down again into its dusty highways stronger for the burdens and temptations which await us there. "A Sabbath well spent, brings a week's content," because we have become infilled with the Holy Spirit of God.

What thou seest, write in a book, v. 11. That is, for permanent record. The visions were for the church as it was then, but they apply equally to all future times; for God changes not with the passing of the centuries. And in that unchangeableness, what confidence to us! It is the sailor's safety that the wildest tempest and the darkest night cause the compass to diverge no single hair's breadth from the pole. He steers on by it as surely as in calm seas and with a sunny sky. God changes not. His laws and His plans abide. When all seems to go against His people, and His face is hidden in the darkness, there need be no alarm. He has not forgotten. He is working. He doeth all things well, and He will make all things work together for good to them that love Him.

In the midst, v. 13. Like a father in the midst of his children, like the shepherd in the midst of his flock, like the watchful owner of the vineyard in the midst of his vines at pruning and at fruiting time, is our blessed Master in the midst of His people. If we are true to Him, we shall rejoice in His nearness; if we are assailed by doubts or dashed by the assaults of the evil one, His nearness gives us the firmer tread and the stronger arm; and it is His nearness at the last hour, which we most crave:

"When other helpers fail and comforts flee,

Help of the helpless, O abide with me." In his right hand seven stars, v. 16. For what are stars, but to shine? And wherefore held aloft in His right hand, who sits upon the throne of glory, but to shine far and wide? The truth thus so vividly imaged forth is the one which, when with His disciples on earth, the Lord Jesus pressed upon them—"Ye are the light of the world." "Let your light so shine, that men may see." The loftiness of the Christian's calling as a child of God, the heavenliness of his experience in the sweet communion with His Lord and Master, the endowment of the Holy Spirit so abundantly to be obtained by simple request for it—are all so many reasons why he should seek to shed about him, and far abroad, the light of a consecrated life.

He laid his right hand upon me, v. 17. The right hand of power. Did it not hold the "seven stars," the whole circle of the "angels," of the churches? But its strength is the strength of tenderness. "Fear not" is the word; and not more sweetly does the sea-bird rest on the swelling billow of the deep, than do those, upon and underneath whom is the great right hand of might and of love.

I am alive, v. 18. At the battle of Senlac, William the Conqueror was unhorsed, and was down so long, that the shout rang through the ranks, "The Duke is slain."

S. S. Lesson, June 11, 105.—Revelation I: 8-20. Commit to memory vs. 17, 18. Read chs. 1-3. Golden Text—I am he that liveth, and was dead; and, behold, I am alive for evermore.—Rev. 1: 18.

A panic began. William plucked a reluctant knight from his saddle, mounted, so that all might see, and cried, "No, I live. I am William, the Duke." "And the wave of retreat checked its course there, because

The sight of its master compelled it to pause."

If the leader was living, the battle might still be won. As followers of Christ, we have no excuse for discouragement or defeat. The Leader lives. He has never been conquered, although beset by all the powers of hell; and the promise is that He shall ever live, and shall reign, until His enemies become His footstool.

The keys of death and of Hades, v. 18. (Rev. Ver.) "If a man die, shall he live again?" is a question as old as Job's day (Job 14: 14). Since our great Redeemer rose and ascended from the grave and went up into the glory, there has been no doubtful answer. He has the keys of the world of death. "Because I live, ye shall live also" (John 14: 19) is His own assurance. To live? Yes, and to live in the joy and light of His presence, is the sure prospect of all who fall asleep in Him, following their heads upon His sure promises.

Which thou hast seen, which are, which shall be, v. 19. It is only to God that past and present and future are one. He sees the end from the beginning, and from ancient time the things that are not yet. It is of infinite comfort to us, whose vision is short and so blurred, to have such a Guide and Friend. He knoweth the way that we take, and will bring us surely and safely on our way. Ours it is swiftly, confidently to follow as He leads.

## A PRAYER.

Our Saviour Christ, thou who hast called us not servants, but friends, help us to name thee as our Friend. Immanuel thou, who wast and art God With Us, Help us so to live that we may not fear to know thou art in our midst. Sun of Righteousness, arise and send the glorious light of thy radiance upon us, that we, looking unto thee, may, like thee, be radiant. Jesus, thou who shalt save thy people from their sins, have mercy on us, sinners. Son of man, thou who didst take upon thee the form of a servant, and wast made in the likeness of men, help us to pour out our thanks to thee for thy humiliation. Help us to serve as thou didst serve; give us thy grace of humility, thy union with all humanity. Son of God who dost sit now on the right hand of the Father, who yet dost make intercession for us, grant that we may see thee in the clouds of heaven, and glorify thee in thy exaltation. Amen.

## LEAD KINDLY LIGHT.

The light fails for the hesitating step, and a wavering allegiance leads to the confusion issuing in darkness. "Ours is not to reason why; ours is but to do and die," if necessary, assured that being obedient unto death is to enter into an abundant life. This cannot be too strongly insisted upon. Obedience is the law of service, and obedience to this moving Light is the means whereby it becomes clearer.

The light is moving on. The night darkens before the dawn, and then with the dawn the moving Light becomes transformed for us into the welcoming Presence, and we feel the Light has led us home, to go out no more forever.—The Episcopal Recorder.

## CRADLE CONSECRATIONS.

A mother said to me yesterday, "It is my ambition and constant prayer that — may become a minister." Hamular took young triambal to his country's altars when nine years old, and made him swear eternal hatred to Rome. Rome did not tremble at the beardless youngster then, but it did afterwards. There was a benediction given to the mind, perhaps a purpose formed, and all subsequent increments of strength of every kind were marshaled under that purpose. It was like setting up a flag in the public square in time of war. It has a significance, but is powerless in itself. But when man after man, to the number of a full thousand, enlists under that banner, all their hearts beating as one and all their strength concentrated to a single point, their bayonet charge is irresistible.

So of consecrated individuals at birth or before. As really as God demanded a seventh of our time and a tenth of our gettings, so really did He demand all the first-born that were males. Every prospective mother knew the law, "Sanctify unto me all the firstborn; it is mine." Every mother heard the Lord saying to her as Pharaoh's daughter said to Jochbed, "Take this child and nurse it for me." The Lord had asserted his right to the firstborn in Egypt by slaying them. He asserts his right to the firstborn of Israel, and the children were to be diligently taught this (Ex. xiii. 15). Every Jew was required to teach his child that glorious summary of doctrine of Deut. vi. 4. Hannah knew the value of parental consecration, and Paul says that Timothy not only had heredity from his grandmother, Lois, and his mother, Eunice, but "from a babe"—brephos even refers to an unborn child—"he had known the Holy Scriptures."

The remedy for all this anxiety about the supply of ministers lies with the holy mothers in Israel. Alexander had an army by which he could conquer the known world, because he raised children in the camps and they became accustomed to all circumstances, drill and ambitions of the army. Who can doubt that children can be as really and profitably consecrated for the warfare that is spiritual? John Wesley was what he was because of Susanna Wesley, and Johnathan Edwards because of Esther Stoddard Edwards his mother.

When mothers shall make cradle consecrations, or earlier; and train their children for their destiny, as Hannibal was trained for his, there will be no need to consider the superior attractions of other professions, the diminished honor of the ministry, to account for the diminishing numbers in the theological schools of some denominations. Men in abundance will feel that no man taketh this honor unto himself; but when he is called God, even as Aaron, then he answered as did Samuel, "I am here, Lord!"—Bishop Warren, in Zion's Herald.

Try so to live in the light of God's love that it becomes a second nature to you; tolerate nothing adverse to it; be continually striving to please Him in all things; take all that He sends patiently;

He wins the friendship of heaven who conquers the enmity of time.

MINOR MORALITIES.

Some Bible Hints.

We would not tell lies to ourselves, and we shall not lie to one another if we love our brothers as ourselves (v. 25).

The main purpose of true industry is not and cannot be selfish; it is that we may be able to minister (v. 28).

It is not enough not to talk foulness—what pulls down; we must talk to edification—what builds up (v. 29).

One of the sweetest of all characteristics is simple kindness (v. 32). It does more good in the world than the more splendid virtue of heroism.

Suggestive Thoughts.

There are no minor moralities. Every one of them runs into a major morality. And there are no major moralities, for each may be overshadowed at times by a minor morality.

Cleanliness is a minor morality when it concerns the finger nails, but not when it concerns the heart; and sometimes the condition of the finger nails has something to do with the condition of the heart.

Hospitality is a minor morality, but not when we are opening the door to Christ or to any one of Christ's children whom He tells us to receive.

Promptness is a minor morality, but not when it concerns the acceptance of Christ and the "now" which is the day of salvation.

A Few Illustrations.

Any flaw in character may mean ruin, just as any least hole in a dyke may let in the ocean.

A father is never satisfied to have his sons in any way inferior to himself; and so we are to be perfect, as our Father in heaven is perfect.

After we would call the statue done, the true artist bestows upon it the most assiduous labor. So is it with the statue of a life.

When I see a builder particular about the fit of a rafter, I am sure he will leave no cracks in the parlor floor.

To Think About.

Am I neglecting any of the graces of character?

Do I constantly hold up before myself the Perfect Model?

Is there any one point in which I can note improvement in myself?

A Cluster of Quotations.

Kindness is wisdom. There is none in lie

But needs it, and may learn.—Bailey.

Blest that abode where want and pain repair,

And every stranger finds a ready chair.—Goldsmith.

How sweet and gracious, even in common speech,

Is that fine sense which men call courtesy!

It transmutes aliens into trusting friends, And gives its owner passport 'round the globe.—James T. Fields.

If a temple is to be stable and stately, every stone from foundation to dome must be cut and set with care.—J. B. Miller.

FOR DAILY READING.

M., June 12.—Holiness, Gen. 18; 1-8.

T., June 13.—Sympathy, Gen. 40; 1-8.

W., June 14.—Contentment, 1 Tim. 6; 6-11.

T., June 15.—Steadfastness, Col. 2; 1-5.

F., June 16.—Thankfulness, Ps. 92; 1-10.

S., June 17.—Kindness, Luke 10; 29-37.

Sun., June 18.—Topic—Minor moralities. Heb. 13; 1-21.

We are haunted by an ideal life, and it is because we have within us the beginning and the possibility of it.

THE BRAHAM-SOMAJ.

By David James Burrell, D.D., LL.D.

The religion of the Hindoos has been in process of decay for centuries. It is dying in accordance with a principle that obtains, whether in the world of animate nature or not, certainly in all the broad provinces of thought, the survival of the fittest.

This religion is thus referred to by Monier Williams: "Hinduism started from the Veda; but has ended by presenting phases for every class of minds. It is all-tolerant, all-compliant, all-comprehensive, all-absorbing. It has one side for the practical, another for the severely moral, another for the devotional and imaginative, another for the sensuous and sensual, and another for the philosophical and speculative. Those who rest in ceremonial observances, find it all-sufficient; those who deny the efficacy of works and make faith the one requisite, need not wander from its pale; those who are addicted to sensual objects may have their tastes gratified."

This religion disappears by the law of moral fitness. It has not deserved to live. Max Muller describes it as "dead and gone." Hardly that, perhaps; for its numbers are still reckoned at one hundred and sixty millions; but beyond a doubt it is going to pieces, like a ship caught in adverse winds.

Its leaders have been making frantic efforts to save the flotsam. This accounts for the organization of the Somajes, or religious societies, which have so greatly multiplied. All of these societies are claimants for the best of the wreckage of the old religion.

The best known to them is the Brahm-Somaj, or Society of Brahm.

Its author was Rajah-Ram-Mohun-Roy, a Brahmin, born about 100 years ago. His first important work was directed at the abolition of the Suttee, or burning of widows. This was followed by a crusade against idol-worship, which he pronounced contrary to Hindoo tradition as well as the teaching of the Vedas. On his death, the Brahm-Somaj languished until its re-organization under Cheshubhunder-sen, who instilled into it an intensely vigorous and aggressive life. A few years ago one of his disciples Mazondar, visited our country; and through him we are enabled to arrive at some conception of this particular phrase of Hindooism.

Its first doctrine is the Oneness of God. Over the doorway of the paying house at Bombay is the Vedantic formula. "Ekam eva-avitayam," that is, "There is but one and no second. This is aimed at Polytheism; involving also—like Christian Science which is its thousandth trituration—a definite denial of the Trinity. God is understood in the Brahminic sense as embracing all. Nothing else has independent existence. All things that appear to be are only seeming. Man himself has no real existence until he is absorbed in Brahm as a raindrop in the sea.

Its second doctrine is the brotherhood of Man. Credit to whom credit is due. Cheshubhunder-sen waged a mighty warfare against caste. According to the Hindoo laws of Manu there are four castes: (1) The Brahmin, or twice-born; who being derived from the head of Brahm combines in himself all his communicable attributes and welds the destinies of men. His position is at the apex of the social pyramid. (2) The Keshitriyas, or warrior caste; from the breast of Brahm. (3) The Vaisyas, or merchant class; from his loins. (4) The Sudras, or laboring class; who issued from his feet.

The caste prejudice has been the primal curse of India during all the centuries. It has made intercommunication of man with man, on equal terms, impossible. There is no bridging of these social chasms. Thus saith Manu:

"Perfection is alone attained by him Who swerves not from his caste."

The Brahm-Somaj has made war upon this venerable error and has advocated, substantially, the universal brotherhood, as Paul proclaimed it.

A third doctrine of this society, and really its bond of cohesion, is Yoga. It grows out of the belief that Brahm is all and there is nothing beside him. It may be briefly stated as follows: Man, in seeming separateness from the Universal Spirit, or Brahm, is nothing; not even a dream, or specter. He has no being; he only seems to be. The chief end of life is reality. This is attained by absorption in Brahm. But how shall a man be thus absorbed? By meditation. Let him look upon the face of Brahm intently, persistently; withdrawing himself from self and all its environments, and lo, presently he will be submerged in the infinite, losing identity as wholly and thoroughly as it he were a snowflake sinking in water.

There is a notable absence of anything like recognition of sin, and, therefore, no room is left for any semblance to the religion of the Cross. The disciples of Chunder-sen do, indeed, reverence the name of Jesus, but only as one of the many worthies who fill the niches of their philosophic Pantheon.

A Hindoo reformer at Lahore said: "The missionaries make a great outcry about sin. But sin! what is it? Nothing at all. Just as the absence of heat is cold, so the absence of virtue is sin. Thus it is nothing, after all."

Such sophisms as that have been the social ruin of India. A denial of sin involves a practical denial of righteousness. When Dr. Duff was asked what he thought of the moral condition of the people, he replied: "It is rottenness."

The Brahm-Somaj, failing to recognize the evil, can provide no remedy. It may grow to be a new religion, rearing its "prayer-houses" on the ruins of Hindoo temples; but so long as it beholds no God but the impersonal Brahm, and no righteousness save Yoga, it cannot heal the hurt of the people nor uplift them into light.

One of the missionaries in India writes, "Faith in her ancient religion is surely gone, and all the powers of darkness are contending for supremacy. Intellectually and morally India is a seething crater, agitated by that greatest of all terrors to an Oriental—inevitable change. The original elements are at white heat and in partial disintegration. Very soon will come to the cooling process; agitation must cease; drawn into position by their natural affinities, the various elements must harden into some new order; and then all hope of change for ages to come is gone. What shall the new order be? Shall it be a mystical pantheism, a Deistic Orientalism, a selfish secularism; or will the Church make it by the help of God, a simple, pure evangelical faith in Christ and the Bible? Whatever is done, must be done now.

The soul needs lungs and atmosphere in order to live. Prayer is the lungs of the soul, and God is its atmosphere. To neglect prayer is to stop breathing life from God. Prayerless lives are strangled lives. Suffocation is as effective as starvation, and more speedy. The soul must exercise in order to grow. Stagnation is as dangerous to growth as starvation or suffocation. The Lord has purposed that our spiritual life should grow strong by exercise. Doing God's will is as essential to growth as feeding on God's Word of seeking God's face in prayer.—Christian Intelligencer.

Religion is the law of unselfishness. Law is always operative. Human statutes may not be, but law is. A law written upon parchment is literature, but that same law written upon the heart becomes a vital fact, felt and lived. No one can make progress against a divine law. The tides are all against him. Work is essential to faith. The two cannot live strangers to each other. The evangelical Christian is the active one, all else belong to the absent list.

## The Dominion Presbyterian

is published at

75 FRANK ST. . . . . OTTAWA  
and at

**Montreal and Winnipeg.**

TERMS: One year (50 issues) in advance ..... \$1.50  
Six months ..... .75

CLUBS of Five, at same time..... 5.00

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

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

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

Sample copies sent upon application.

Send all remittances by check, money order or postal note, made payable to The Dominion Presbyterian.

Advertising Rates.—15 cents per agate line each insertion, 14 lines to the inch, 11 1/2 inches to the column.

Letters should be addressed:

THE DOMINION PRESBYTERIAN  
P. O. Drawer 1070, Ottawa.

C. Blackett Robinson, Editor.

OTAWA, WEDNESDAY, MAY 31, 1905.

Dr. Thomas McLaughlan, by W. Keith Leask, M.A., with introduction by the Rev. Principal Rainy, D.D., Edinburgh and London. Oliphant, Anderson and Ferrie, 1905.

Doubtless the membership rolls of the Presbyterian Church in Canada contain the names of not a few who knew Dr. Thomas McLaughlan personally in the old land, and of many more who knew by reputation the great Highland preacher, and pastor of the Gaelic charge of St. Columba's, Edinburgh. Perhaps a few of our oldest members may still remember Dr. McLaughlan's visit to Canada in the troublous times of 1846, when he formed one of a deputation sent to America in the interests of the United Free Church of Scotland. To all such and to many more who are interested in the history of Scottish Presbyterianism Mr. Leask's book should be very pleasant and profitable reading. Dr. McLaughlan's work was so comprehensive and so intimately connected with church and educational affairs in Scotland during this period, that his biography is virtually a history of the whole period. Indeed the author has been very careful to preface his record of Dr. McLaughlan's life and work by a short history of the state of affairs for many years prior. The book itself is well and attractively bound and printed and contains a fine photogravure of the subject of the biography after an oil painting by Norman Macbeth, R.S.A. The author has added a very convenient and detailed index to the work, which makes it very useful as a book of reference for the history of this interesting period. Principal Rainy's introduction is a very appreciative recollection of Dr. McLaughlan in the several spheres of work in which he was active. Speaking of him Dr. Rainy says: "He deserves to be remembered by all who are interested in the Highlands, in its romantic memories, and in its present day problems."

United States Presbyterianism is talking, and seriously, of erecting a great Presbyterian "Cathedral," or minister, at Washington. Among those prominently advocating the idea is senior Chief Justice Harlan, of the United States Supreme Court. There is plenty of money in the hands of the Presbyterian laymen in the United States; the big minister will be erected if the scheme commends itself to the judgment of those interested.

## THE TORONTO CHILD MURDERER.

The recent horrible tragedy in Toronto, where a young girl of 13 years, stole and murdered a child which had been left in a baby-carriage outside Eaton's departmental store, naturally gave rise to much discussion and many homilies. The place of heredity in the case was ventilated, so was the matter of the little girl's environment. The child clearly lacked the preventive influence of a good home.

The more or less irresponsible child-murderer confessed the idea of stealing the baby was suggested by theatrical posters showing a child in the act of being kidnapped. Decent people have for some time past been complaining of these posters as suggestors sometimes of vice and sometimes of crime. If a coarse and murderous poster can do such harm in the way of suggestion, what must be the effect on immature minds of the coarse and murderous play itself. Those who uphold the theatre as a possible method of valuable instruction insist Christians should not denounce all plays, but ought to discriminate. It is impossible to tell from the "notices" in the daily newspapers what plays are helpful and which vulgarizing and crime-producing, since they are usually "puffed" to the skies both before and after performance without the slightest regard to merit. In the whole matter of admitting "notices" and advertisements of almost every kind, we are sorry to have to say the daily press all the world over is retrograding into laxity that cannot be too severely condemned. Were every daily newspaper as careful about its advertisements and commendations as, say, the Montreal Witness, much demoralization and evil consequence would be averted. In this matter, the average newspaper purchaser and reader (YOU, for instance) can find ways and means of encouragement on the one hand and of protest on the other. A hundred strenuous post-cards to the publisher, of the bestowal or withdrawal of a half-dozen advertisements, would set publishers of daily newspapers thinking.

The Advance: In Wales "barrels of beer have been taken back to Carnarvon because there was no market for them." The sobering effect of the revival is impressing many with the feeling that the greatest temperance movement the world could have would be a general revival.

United Presbyterian: The things that oppose us are the things which God has sent to try us. He is laying adversity at our feet to test our patience or stimulate our faith; he is breaking up our nest that we may try our wings; he is casting us adrift that we may learn to use our oars. Strength of character is disclosed by the occasion and God sends the occasion that we may see our character in its proper light. There is always opposition going up stream, there is none going down; yet no man with his boat's prow up the river goes over the cataract. There is no test of character in drifting; there is in battling against wind and tide.

Michigan Presbyterian: Our Lord gave us a criterion by which to judge revivals as well as individual lives when He said: "By their fruits ye shall know them." The revival that crowds the house and multiplies converts and is talked about on the street and published in the papers may after all be only a religious spasm, the fruits, in the confessing and forsaking of sin, in old enmities swept away and differences healed, in making amends for former wrong-doing, in giving up evil habits and forming godly ones. A revival should prove itself by a happier family, a more peaceful community, and a more righteous government.

## IF I WERE A LAYMAN.

By a Minister.

If I were a layman, and had never been a clergyman, I should be very much like the average layman of today—but not nearly so good; for, with all his shortcomings, the layman whom I have known is one of the noblest specimens of the genus homo. And I say this after scanning all his spots and wrinkles through many years from the lofty attitude of my pulpit throne.

But, having been a clergyman, if I should now be transformed into a layman, what a layman I should be!

First of all, I should attend public worship on the Lord's Day habitually and with punctuality. Every Sunday morning I should say to myself, "I must today be about my Father's business." Nothing should ever keep me from the place of prayer which would not keep me from the shop or office. And I should be in my place every Lord's Day for these several and separate reasons: I should be there for the preacher's sake. Christ could not do his work alone, nor can any one of His ministers. A proportion to the support which he receives from his brethren will be the efficiency of his labors. Nowhere does a preacher so need the assistance of the men of his church as in the work of preaching. A public speaker can give back in flood only what he has received from his congregation in spray, and no spray ever rises from a Sahara waste of empty pews. The eloquent tongue is impossible unless there is the listening ear, and, if the latter be present, the former is not far away. The message of the Lord never comes full and hot from human lips unless there is a congregation waiting to receive it. The absence of ten or twenty of his most influential men will damp the fire in any prophet of the Lord, for the absence of these men discredits the worth of everything the preacher says. Every man in church on Sunday says by his presence there to all the community, "This man is saying something which it is worth while for all to hear"; and every member of the church absent from the service says to all the town by his absence, "One does not miss much by staying at home."

Moreover, a Christian owes it to his brother Christian to be in the church at the hour of prayer. We are all frail and feeble, and we need the assistance of one another in the arduous effort of approaching the throne of grace. In the work of creating a reverent and receptive mood every man should bear his part. Whatever energy the Lord has given him one should be ready to communicate to others, for with such sacrifices God is well pleased. And for the church's sake every man should do what lies within his power to make public worship what it ought to be. The church is the body of Christ, and the world judges Christ by his body. On no other day of all the week has the community the opportunity of seeing the Lord's followers with one accord in one place. It is the day when the Lord's army should present to the world an unbroken front. The man who is not in his place is disorderly. He is out of the ranks, and should be admonished. Were public worship what it ought to be, it would kindle a fire for the cleansing of the town. The fire flickers feebly on the altar if men of light and leading stay at home.

Once more, for the world's sake every Christian should worship God habitually in the eyes of men. As Christian people, our supreme work is that of witnessing. The testimony ought to be full-toned and emphatic. It should come from the mouths of many witnesses. When the minister rises to deliver his message, every member of the church who is present co-operates with him in the great work of persuasion. Although silent, the congregation speaks, and after the benediction, as the people wend their way to their homes, the sound of their footsteps in the streets continues the worship; for, being interpreted, it says to all who have eyes



to hear, "This is the day which the Lord hath made; we will rejoice, and be glad in it." I dwell upon this duty of church attendance for the reason that many laymen, bewildered and beguiled by the clamorous voices of the times, have come to look upon public worship as one of life's electives—a formality which may be dispensed with by my any man who, on Sunday morning, can find something else to do.

And if I were a layman, and made it my business to go to church, I should be in my place on time, and ahead of it. I should feel humiliated if I found myself disturbing the worship of my brethren by stalling up the aisle five minutes after the service had begun. In short, I should have as much respect for the church of God as for an express train.

When once in the pew, I should keep my watch in my pocket. It is true we call the church on earth the church militant, but we need no minutemen in public worship. For twenty men to pull out their watches when the preacher comes forward to announce his text, each one of them closing the case with a click which sounds like the echo of a distant report of a pistol, is not seemly behavior for the house of God. In many cases the watch set is, of course, simply a thoughtless habit, and the men who are guilty of it, like certain other malefactors known to history, know not what they do. But the sound of a dozen closing watches is not fit music for public worship, and the sight of them is not inspiring to the one man who alone sees them all. If laymen have a burning curiosity to know how today's sermon compares in length with the sermon preached a week ago, why should they not club together and buy a large-faced clock, and hang it on the pulpit wall? It was Helen's babies, I believe, who wanted to see the wheels go round.

A man ought not to be avaricious in the house of God either of time or space. If he rents a pew, in one sense it is his own, but in a deeper sense it is the Lord's. To share the pew whenever possible with strangers is, to a full-grown Christian, a privilege and delight. We have heard much of the mistakes of Moses, but there is one mistake he never was guilty of—he never neglected the stranger within the Israelitish gates. I have known laymen who might profitably have gone to school to Moses. It is said that the early settlers of this country formed the practice of sitting each man at the end of his pew in order that he might get out of church without delay in case of attack by the Indians. The Indians are gone, but the habit survives. Indeed, it sometimes seems that some of the Indian has gotten into the man in the pew. For if it is not barbarous for a Christian man to scowl at strangers whose presence leaves less room for his coat, it would be difficult to say what barbarity is. If I were a layman, I should at the very start have a conference with the usher in my aisle, and assure him that, obedient to Paul's injunction, I should be "given to hospitality." Many an usher keeps a list of pewholders whom he labels "cranky." I should, at all hazards, keep off that list. When the dog in the manger gets into a Christian church the usher is the first man to come to grief. If I were a layman I should have two ambitions: I should want the approval of God and—the usher.

And after the sermon I should never leave the church without shaking hands with at least one human being. Shaking hands is a means of grace, and they who neglect it do so at their peril. If a man can engage in Christian worship and then walk down the aisle as though he were the only man in the church, he must be akin to those unfortunate individuals mentioned in the New Testament, the burden of whose cry was: "Let us alone!" If I were a layman I should ponder often this question: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—S. S. Times.

### WHY I BELIEVE IN THE ATONEMENT.

Rev. Dr. M'Tavish, Deseronto.

At the outset we must try to get a clear idea of the term atonement. Dr. Hodge, an authority of the highest repute, objects to the use of the word atonement in expressing the work of Christ and would use instead the word satisfaction. Inasmuch as the former is the word used in the topic, we shall use it here. There are some who think that Jesus came to earth merely to show a good example—to show men how to live, and to show them how to die. There are others who think that God punished sin in Christ to show His hatred of it, and to preserve a measure of law and order in His moral universe. But by the term atonement we mean that Christ has made a true and proper satisfaction for sin by paying the full price, and by obtaining through His merits the acquittal of the sinner on the ground of justice.

I. We believe in the atonement, and in this view of it, because the Scriptures plainly teach it. "To the law and to the testimony!" What do we find? "Ye were redeemed by a price (I Cor. vi: 20). "Ye were redeemed from your vain conversation, not with corruptible things such as silver and gold, but with the precious blood of Christ" (I Peter i: 19). "Christ gave Himself for us that He might redeem us from all iniquity" (Titus ii: 14). "In Whom ye have redemption through His blood" (Eph. i: 7). "The Son of man came not to be ministered unto but to minister and to give His life a ransom for many." "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was laid upon Him and with His stripes we are healed." "Christ also has suffered for us, the just for the unjust" (I Peter iii: 18). These, and many other passages which might be adduced, clearly establish the view of the atonement that we have taken. We believe in the atonement because God has taught it.

II. We believe in the view of the atonement as presented, because it is the only one which comports with scriptural views of God. "God is love." And because He loves sinners, it is natural that He should desire to save them. Of course he could pardon freely without any atonement being made, but this would be done at the expense of His justice. But God is just as well as loving, and so must demand the penalty when His law is violated. When we accept the view that we have taken, we can understand how God can be just and the justifier of those who believe in Jesus.

III. We believe in the atonement as we have viewed it because it seems to meet the needs of men of all classes and conditions. When this view of it is accepted, its tendency always is to humble the sinner, to make him hate sin, to impress on him the need of a Saviour, to give him a lofty conception of God's character, and to induce him to trust entirely in Christ for salvation. Whatever exalts Christ in the eyes of a sinner, and humbles a sinner in his own eyes, is productive of good. This seems to have ever been the result when this view of the atonement has been earnestly and lovingly presented. Those who reject it, and who regard Christ as coming to the world merely to show an example of righteous living and triumphant dying are apt to fall into dreamy speculations of "sweetness and light." But it is one thing to admire goodness; it is another and very different thing to abhor that which is evil, to cleave to that which is good, to be humble because of sin, and to rest implicitly for salvation on a Saviour's almighty arm. To look upon the death of Christ in any other light than as an atonement for the sins of the world is to take the very heart out of the Gospel, to rob Christianity of its strongest features and to deprive man of one of the highest incentives to holy living. One of the great secrets of Paul's strength of purpose, of his true devotion, of his holy ambition and of his dauntless courage was

that he was able to say, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

### DIVINE INFLUENCE IN EVERY-DAY LIFE.

In the fine correspondence column in the British Weekly, conducted by Rev. R. J. Campbell, one asks, How far may we expect the Divine influence to be exerted on our behalf in matters of everyday life, especially such matters as relate to the simplest necessities of existence, food, clothing and shelter, and the support of family and home? The writer then goes on to state a hypothetical case:—"A man in a certain line of business is being undersold by unscrupulous rivals and crushed out. His resources are not equal to the strain, and after years of effort—prayerful effort, mind you!—he slips slowly but surely behind. How far may such a man expect Divine influence to act in his favour? God Himself being love, may not this man rely on Him for help, or is he to suffer ruin and shame?"

To the foregoing enquiry, Mr. Campbell makes the following reply:

"One cannot help suspecting that the experience here described is being lived at the moment, perhaps by our correspondent himself. Most certainly the spiritual man is entitled to claim the protection and guidance of God in everything great and small. The life of faith is the victorious life, but by faith should not be understood setting up some purely external desire, and firmly believing that God will grant it. Rather it is that attitude of mind and heart which assumes the guidance of God in everything, and knows that come what may, all will be well with the righteous man. By all being well I do not, of course, mean success as the world counts it. Imagine how it would be with righteousness if you could, count with mathematical certainty upon integrity bringing riches, and depravity bringing indigence or misfortune. In the long run, of course, it must be so, or God would not be just; but it needs more than this life to square the account. The life of faith, then, is the life lived by the man who determines to do right, whatever comes, and to trust to God to bring him through. If you, sir, are such a man you may rely upon it that though you may have to work hard all your life, and remain poor, God's 'well done' within your heart will be no mere fancy. He will keep you and yours from being overwhelmed by the world you are facing so bravely in His great name."

Notice has been received by several Presbyteries from Winnipeg Presbytery notifying them of their application to have Rev. E. B. Chestnut, a Baptist minister, taken into the Presbyterian ministry. Rev. Mr. Chestnut was originally a Presbyterian and pastor of the Haynes-avenue church. Then he joined the Baptists. There was some irregularity, and he found himself once more a Presbyterian. He went back to the Baptists again, however, and is now anxious to return. Mr. Chestnut appears to be of too mercurial temperament for the staid atmosphere of Presbyterianism; but if the General Assembly should decide in granting the Winnipeg application it should be on the condition suggested by Hamilton Presbytery—a probation of at least two years. Certainly his frequent changes do not commend his present request for favorable consideration.

Ex-Presidential candidate William J. Bryan, who is a good Presbyterian, has been making a stirring missionary address at the U. S. General Assembly at Winona.

## - - A SOUL OF FIRE - -

BY E. J. JENKINSON.

(Chapter II. continued.)

Picture after picture rose before her mind and vanished. She saw herself a child in Stron-Saul; she saw the feast in the hall the night before the massacre, when Vor and Macdon sat side by side; she heard the clash of swords, and remembered the fierce wine-heated faces of the men of Sarno, as they stabbed and burnt right and left, driving home their hate with so good a will that only a remnant of the Vors escaped to the hills. She owed her life to Rory Macdon. He had brought her to the Castle, where she had remained ever since, treated, it is true, at first, with some show of kindness; but as her passion woke and her sympathies broadened, guarded with all the severity due to a valuable prisoner.

She was a veritable thorn in the sides of her captors, but they feared the little black band from the mountains, and knew that her captivity was some restraint on the depredations of her people.

Roderick Macdon, or Dark Rory as he was universally called, had constituted himself her champion from the beginning. His mother was a Vor, the unwilling bride of Sir Colin's only brother, and though she had disappeared soon after Rory's birth, he claimed and maintained kinship with her people. But he was not proof against the plots of others and the result was outlawry.

Helen thought of these things till her mind ran riot. She sank into a stupor; sleep it could hardly be called for it was too full of fantastic dreams.

A light seemed to fall on her—a light so pure and holy that it transformed the grim black prison to the glory of a shrine. The iron bands of the door grew luminous, and even the vaulted roof was bright as with the sheen of moonlight. Helen looked round—or thought she looked round—for the fountain of all this splendour. The cross, that marked the entrance of the lower dungeon had shot upwards and spread its arms from wall to wall, like the wings of some protecting angel. Now it glowed and scintillated and burnt with a living flame. She gazed at it, lost in wonder. But she was no longer alone; around her, bound by rusty chains that grew lustrous even at a flash, sat forms staring with fixed eyes at the marvel. Yet they were dead. She felt the grave-damp chill her own blood and smelt a dank earthiness in the air like the very incense of death itself.

Then before the cross a figure appeared, a man's figure, writhing and twisting like burning paper. He reeled towards it with clutching hands, but some occult force flung him backwards; he sneered; he mocked, still the great white wonder defied him. An intense excitement came over Helen, she felt she knew him, knew him intimate-passions of derision and fear, evaded her like a will of the wisp.

The specter sat on motionless; a gleam of satisfaction on their haggard features. Helen thought they knew the convulsed form before the cross, and were inwardly rejoicing at its inability to harm the sacred symbol. The white light grew rosier, it deepened to a ruby glow; the lead men's cheeks flushed with the touch of returning life. Their chains quivered and a noise like clashing bells rang through the vault as they leaped to their feet free.

"I too will be free," cried Helen, striving to rise, but the chains that had fallen from them twined round her in long coils. They dragged her down; she struggled, she tried to scream, but in vain. The burning cross grew fiercer; its awful glory fell on the jeering figure, beat him backwards, shrivelled him like a withered leaf, scorched him till he sank on his knees. A long low laugh broke from his lips—a

laugh that was hideously incongruous with his distorted features, but Helen recognized it; it was the mocking laugh of Fergus Macdon. The cross vanished and she woke. She was lying on her bed of straw; Fergus and Alaster were bending over her with flaring torches.

"By the look on your face, sweet Helen, as you slept," said Fergus, "I judge your dreams to have been pleasant." Helen rose to her feet; she was dazed and stiff and cold. It was earliest morning; she could tell that by the whiff of air they had brought in with them from the outside.

"What do you want of me?" she answered, slowly pushing the heavy hair back from her face.

"I am going to Glen Lara, Mistress Helen," replied Alaster, "and if you have any message for your father, I'll carry it, and that gladly."

"You are a Macdon," she said. "I have no message that it would please you to hear."

"By the light of your eyes, sweet mistress, it will please me to carry it whether the words please me or no."

Helen looked at him.

"Why are you bound for Glen Lara?"

"To procure your ransom."

A glow passed over her face but as quickly vanished.

"Go," she said, and turned away.

Fergus laughed carelessly. "Our little bird," he murmured, "has always ruffled feathers—poor little bird, and in such a cage, too." He looked on the damp walls. "Had I my way, Helen, birdeen, you should have gilded bars."

His words stung the girl; she flung an angry glance upon him.

"Go," she cried again. "I understand, but better dead than the wife of Fergus Macdon."

"Dying is for the old and ugly, Helen."

She twisted her long black hair and drew it round her throat. "That a nail would make me old and ugly as death."

"Come, dear coz," he said languidly, "Sir Colin waits."

Alaster was disappointed. It was by his own request that he had paid Helen this early visit, but he had not counted on Fergus accompanying him. He had hoped to assure her of his intentions; for somehow this tall young soldier wished to stand well in the good graces of Helen Vor. Now his little plan had failed, and he was annoyed with her, with himself, and still more with his cousin.

He turned to follow him with a curt adieu to the girl. But her proud reserve gave way and she sprang after him as the door was about to close.

"Tell him," she said, "tell my father that—" Her glance fell upon Fergus, as he watched her from the lowest step of the stairway, and her lips hardened. "Tell him and Dark Rory there's a trick in it," she said, and went back to her bed of straw.

The key turned with a click in the lock; they were gone.

Now two weeks passed and Helen Vor was still a prisoner in the dungeon, visited by no one save Randal and Fergus.

It was her own haughty spirit and fierce words that kept her there so long; previously she had not spent more than a day and a night in the vault.

One evening, however, her jailer visited her earlier than usual. He was dressed and bonneted as if for a night's pleasure, and set down her nightly meal of black bread and water with a hasty clatter.

"That's your last bite and sup," said he, "unless Alaster Macdon comes back by the morrow's morn."

"What's wrong?" she asked wearily.

"Sir Colin swears he's swinging with his feet in the air and his head in a noose on the Lara grounds."

Then he left her; he had something better to do that night, he thought, than waste his breath on a wench already doomed.

### CHAPTER III.—A Decoy.

Randal, the jailer, being off duty, was bent on a night's pleasure. He clattered along the road in the dim twilight whistling gaily, and thinking meanwhile of a certain lass whose smiles and wiles had taken his manly heart captive.

Maisie Lamont was the daughter of a change-house keeper, whose business was to keep open door for as travellers tumbled on that dang'rous moss-road after dark. But these were few, and Hag's Hall had an evil reputation in the neighbourhood. It stood its lee-lone among the peat hags from whence it took its name—a dreary place, the silence of which was rarely broken save by the shrill cries of a few moor-fowls—sounds more dreary even than the silence itself.

"O, Maisie, joy o' my heart," droned Randal, and breaking into song pursued his way, while the wind moaned down the hillside and shuddered through the thatcher. The shadows deepened into violet; the last glimmer of after-glow vanished from the sky. A burn, loitering along its rock-sown channel, called weirdly to the night that already lay black and still a song its overhanging banks. In daylight it had frolicked from its far-off fountain on Benn Ruidh waving golden beams among its eddies, and laughing from pure gladness in the sunshine; but now its singing turned to lamentation. It sobbed and moaned in the ravines, calling on the mountains from whence it came, on the sea whither it was flowing, on the topmost branches of the pines watching over it, still as weary sentinels. Like the soul of man it swept on through night ever seeking the vague and unknown.

Randal was not emotional. He passed up the glen unconscious of the night-mystery and the dream that brooded over all things. A sudden turn in the road, however, brought his song to a hasty close. Hag's Hall rose before him, dark, uninviting; only a glimmer of light escaped through a chink in one of the shutters.

"Hugh Lamont's not in a mind for visitors the night," he muttered; "but there's one tap to tell him a body's here, two to let him know the body's alone, and three to show him it's the body he's expectin'."

Having given this cabalistic sign of his arrival, he waited for the inmates to open to him at their will.

The change-house was a dismal habitation. The walls were spotted with lichen; the thatch was held in place by stout ropes weighted with heavy stones, and even the pathway leading to the entrance was soft and slippery with mud. Though strong enough to resist and sudden attack it had the outward appearance of dank dilapidation.

Near to the inn stretched Quaking Hag, a dreary expanse of black bog and stagnant pools. No foot could find a hold on that corrupt soil which even the heather shunned; nothing but death was there, hideous, naked. The moor-fowls flew screaming past, the plover wheeled round in their airy, vagrant way, but rested not a moment on the silent waste which was neither sea nor land. Yet it gaped for life to fill up the hollow-ness of its heart, and when life came—as it chanced sometimes when the mists lay low—the cold sucking lips of the marsh-devil drew it down to rot in its own rottenness.

Randal cast a careless glance over the fen. A Clammy vapour was rising and curling smoke-like into the air—a fever-charged vapour faint with the strange unpleasant odour of decay.

"A very Hell-trap," said he, turning away, "a very evil-sleeping place."

But these musings were cut short by a sound of shuffling feet within, and the door was opened by a little old man holding in his hand a sputtering torch.

"Is't you, Ranald?" he whispered, peering out.

The jailor nodded, and stepping into the passage, refastened the bolts.

"What now?" he asked in an undertone. Old Hugh held up a lean finger and looked hurriedly round. "Whisht," said he, "there's quick ears and gleg eyes about."

He made a strange, uncanny picture standing there in the semi-darkness with the torch in his hand, and its pungent smoke hanging round him in clouds. His eyes twinkled like two stars; they were sunk deep in their sockets by constant staring into life's mud-heaps for gold. Of gold he dreamed by night and thought by day; for gold he lived—poor miserable old man with one foot already in the grave.

Ranald nodded intelligently to the inn-keeper and swaggered coolly into the kitchen. He glanced sharply round, but saw no one save Maisie standing before the fire stroking a cat. She looked up as her sweetheart entered and pertly tossed her head.

"You're late, Ranald," said she. "Is the moss-road so rough that you stayed to rest by the way?"

"Now, Maisie, lass," he answered, giving her a kiss, which she was disposed to resent. "I'm late a wee, but I came the moment I was off duty."

"Duty, duty! It's aye duty that keeps when it's no pleasure that calls. If I warrant you would have been here long ago if you'd kent a keg o' French brandy had come." She gave a little stamp on the floor with her bare foot, and turned her back on him.

Ranald threw himself down on a settle, and shrugged his shoulders. "I'll no' say, lass," he replied, "but that the aqua might have brought me sooner." Then he cast a side-long glance at her and laughed.

Maisie drummed her fingers on the table impatiently. She was a pretty girl, so small and fairy-like as to seem little more than a child. Her arms and feet were bare, and looked milk-white against the black floor and smoky walls of the kitchen; her hair was bright yellow. She wore a blue kerchief knotted round her neck and a dress similar in colour but of a coarser fabric. Altogether she looked more like a strayed winter sunbeam than the tutelary goddess of the change-house kitchen.

"Ranald," she said at last, "you're as blind as an old bat."

Ranald glanced quickly round. A man rose up from a bench in a dark corner where he had been lying at full length, and came towards him. He had been quietly watching the jailor since the latter's entrance.

Ranald stamped the fire into flame and nodded with an air of careless indifference. "Good-even to you, friend," said he, "wild weather for travellers!" He shifted his position somewhat so as to gain a better view of the stranger.

"Very," replied the other, drawing a chair to the hearth, "and like to continue. Here, my lass, brandy and plenty of it, to warm the blood. I'll toast the bonniest maid in all Cowal, and," turning to the jailor with frank assurance, "I don't doubt our worthy Ranald will join me in that courtesy."

He flung a piece of money on the table.

"Ay, your honour," cried the girl, her small hand closing eagerly over the coin, "Ranald will toast any lass in French brandy, but he's fonder o' drinking it than paying the lawin'."

"De'il a bit will I pay the lawin' in silver," answered he, piqued at her remark, "whilk is scarce enough in Sar- go these days; but I will pay it with my

lips, Maisie, and I ken well that's a payment more to your liking." He rose to his feet with a laugh, and catching her round the waist bestowed a hearty kiss on her cheek. "Don't you lightly me, my lass," he said, "or certis! I'll—"

But she escaped from him with a pettish frown. "Mind your manners, Ranald," she put my kerchief all agee," and leaving the room, she slammed the door in his face, as he attempted to follow her.

"Ah, the lasses!" said the stranger, "they lead us, poor fools, a lively dance with their kissing and scolding, till we scarce know whether we stand on our heads or our heels. And you have come from Sarno! Well, 'tis a long road, but many a man has tramped a longer to see a less pretty face." He sighed audibly.

"The shameless hussie!" ejaculated Ranald, "the saucy-eyed wench! she'll come round, never fear, like the sun ilka morning, in over and out over."

"You seem to have much knowledge of the fair sex," replied the other.

Ranald stuck his tongue in his cheek and winked knowingly. "They are kittle cattle to deal with," he said. "But Maisie's a fine lass; she'll bring the liquor for I've paid the lawin'." He winked again.

"Ah! I see my good friend is long passed his apprenticeship in—er—cattle dealing."

The jailor burst into a loud guffaw, and throwing himself back in the settle, rolled his great limbs from side to side till the stout wood creaked below him. But Maisie's entrance with the brandy cut short his boisterous mirth. He sat up, leaning in his face.

"You greet roarin' loon," she cried, putting down a jug and two wooden cups, "if it were no' for the strong ropes, you'd have blown off the thatch."

The stranger's naughty features relaxed into a smile; he poured out the spirit, and handing a cup to Ranald, took one himself. He stood with his back to the fire and quaffed it leisurely.

"Your very good health, Mistress Maisie," said he, "and success to Ranald's wooing."

Maisie blushed and pulled and twined a golden ringlet round her finger. She muttered something below her breath, but it was so low that neither heard it. Ranald simpered and patted her shoulder; but she turned sharply from him, and after a pause, during which her eyes lingered on the stranger, she slipped away and left them alone again.

"She'll come back," said the traveller, "meanwhile we must comfort our souls with the brandy." He refilled Ranald's cup and idly sipping his own, deftly turned the conversation to themselves. He confessed that he had been a wanderer from the Highlands for many years and even hinted that the cause for his long absence was a woman's smile.

"I knew Sir Colin once," he said in the course of their conversation, "I met him at the games. He was a fine swordsman, a very fine swordsman, but I make no doubt age has robbed him of some of his old cunning now."

The jailor emptied his cup and smacked his lips with relish. "I should think," said he, eyeing his companion's colossal form and supple arm critically, "I should think you yourself were a very pretty hand at the sword play."

"Certes! I've had some practice, friend. And you also?"

Ranald's manly heart swelled with pride. He talked freely; he grew verbose and answered all the stranger's questions with alacrity.

(To be continued.)

The spider overcame the difficulties in the king's palace by "holding on with her hands." Now learn a lesson from the spider.

#### SAFETY FOR CHILDREN.

Mothers should never give their little ones a medicine that they do not know to be absolutely safe and harmless. All so-called soothing medicines contain poisonous opiates that stupefy the helpless little one without curing its ailments. Baby's Own Tablets is the only medicine for infants and young children that gives the mother a positive guarantee that it contains no opiate or harmful drug. Milton L. Halsey, M.Sc., (McGill University), has analyzed these Tablets and says: "I hereby certify that I have made a careful analysis of Baby's Own Tablets, which I personally purchased in a drug store in Montreal, and the said analysis has failed to detect the presence of any opiate or narcotic in them." This means that mothers can give their little ones these Tablets with an assurance that they will do good—that they cannot possibly do harm. The Tablets cure indigestion, colic, constipation, diarrhoea, simple fever, teething troubles and all minor ailments. Sold by druggists everywhere or sent by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

"Moses is dead"—but Joshua lives, therefore do not murmur, but go forward. God never wants for a leader or a laborer when the time comes. Only trust him and keep moving.

More than physical culture is required to make a man strong-minded.

#### TOBACCO AND LIQUOR HABIT.

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

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

## "ORME"

of Ottawa

The name always associated in the minds of the people with the best in music.

Pianos, Organs,  
Pianolas, etc.

Catalogs of anything musical sent free on request. Write to-day.

Address Dept. 8.

J. L. Orme & Son  
OTTAWA.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Next Sunday Presbyterian pulpits will be filled by Methodist minister assembled in this city in annual conference.

There was a very large attendance at the communion service in Stewar-ton church last Sabbath morning. There were 49 additions to the membership—26 by certificate and 23 on profession of faith. Under the pastorate of Rev. Mr. McIlroy the congregation is making substantial progress.

The Young People's Society, of Knox church, has asked Rev. Dr. Ramsay to take charge of the meetings during the month of June. He has consented to do so, and will make the "Sacraments" the theme of study at the Monday evening's meetings commencing with the first Monday of June.

Dr. Margaret O'Hara gave a very interesting lecture in Bank Street church Sunday school hall Friday evening before a large and appreciative audience. She dealt mainly with the progress and advancement of the Christian work in India, where she has been stationed for the past four years and it is in some measure due to her influence that the progress in the work has been so marked. The interest in the address was greatly augmented by the use of stereopticon views. Rev. J. H. Turnbull, pastor of the church, occupied the chair.

## EASTERN ONTARIO.

On a recent Sunday the members of Beaverton Lodge, I.O.O.F. and visiting brethren to the number of eighty-five assembled in Knox church, and listened to an excellent discourse by Rev. A. C. Wish-are from the text, "Bear ye one another's burdens"—Gal. vi. 2. The reverend gentleman found that all men had their burdens in life, it being a part of that inexorable curse which makes our course through life one of toil and trouble. To many these burdens are almost unbearable but the load might be very sensibly lightened if the helping sympathetic hand of Christian fellowship was extended by their fellows in life's journey. This fraternal societies were in a measure endeavoring to do, hence they are doing a sanctified and holy work. In eloquent words his hearers were pointed to Christ as the one who bore the burdens of all and who is the true solatium for the ills and trials of life. Visiting brethren were present from Cannington, Woodville and Manilla.

Rev. A. Mackenzie, of Douglas, conducted the services in Melville Presbyterian church, Eganville, last Sunday week.

Much to the delight of the Douglas congregation the call from Haileybury to Rev. A. Mackenzie was set aside by the Lanark and Renfrew Presbytery, so that he remains in his present charge.

Anniversary services of Mt. Vernon Sabbath School will be held Sunday, June 4th, when Rev. J. H. Borland, M.A., Columbus, will preach morning and evening.

The Presbyterian church at Creemore is undergoing repairs. In the meantime services are being held in the Methodist Church; a practical exemplification of the reunion spirit so prevalent just now.

As already intimated the twenty-second annual meeting of the Glengarry Presbyterian W. F. M. S., will be held in MacLaren Hall, Alexandria, on Wednesday and Thursday, June 21 and 22. On the first day there will be two addresses by Miss Christena McDougall of India, formerly of Maxville, and a missionary address by Rev. N. H. McGillivray of Cornwall. Rev. A. McCallum will pre-

sent a greeting from the Presbytery. On the second day the various reports will be dealt with, and officers elected. A model auxiliary will be conducted by Mrs. J. Fraser of Lancaster and Mrs. (Rev.) Gollan of Dunvegan will lead the Round Table conference.

The 50th anniversary of the ordination of Rev. Dr. Crombie, of Smith's Falls, was celebrated last week by the Presbytery of Lanark and Renfrew. Rev. Mr. Logie, of Winchester, was present as the representative of the Brockville Presbytery.

Last week the congregation of Knox church, Iroquois, took advantage of the 30th anniversary of the marriage of Rev. J. M. Macalister to manifest their appreciation and affection for their minister and his worthy wife. The manse was taken possession of by their many friends. The good will of the people found tangible expression in a well-filled purse of gold, accompanied by many words of appreciation of eighteen years of faithful ministry.

The sacred concert given by the choir of Bank street Church, Ottawa, in St. John's Church on Friday evening last, for the benefit of the Cornwall General Hospital, proved a delightful entertainment and was enjoyed by a very large audience, who will not soon forget the pleasure they were afforded. At the close of the concert Mr. R. A. Pringle, M.P., moved a vote of thanks to the members of the Bank Street Church choir and those who had assisted them in giving such a delightful entertainment for so worthy a cause. He complimented them highly on the excellence of the concert, which had afforded the audience so much pleasure. It is understood that the net proceeds of the concert amount to \$163.91.

The hospitality of the Cornwall people is proverbial. The ladies of the Bank Street Church choir were entertained during their stay in town by Mrs. D. B. MacLennan, Mrs. Binnie, Mrs. L. A. Ross, Mrs. W. Hodge, Miss Cline (Second St. East), Mrs. H. F. Cumming, Mrs. W. Dingwall, Mrs. A. McDonald, Mrs. S. J. Keys, and Miss Kate Smith. Mr. Smith was the guest of Mr. Duncan Monroe; Mr. Dorey, of Mr. James Leitch, K.C.; Mr. Tanner, of Mr. R. S. Atehi-son. The other gentlemen were entertained by the Governors of the Hospital at the Rossmore.

The next meeting of Glengarry Presbytery will be held at Alexandria on July 4th.

Mr. A. D. Mackenzie, M.A., of Montreal, is now visiting congregations in Glengarry, as a student volunteer, in the interests of missions.

The garden party held on the lawn adjoining the new manse on Wednesday afternoon, under the auspices of the ladies of Knox Church, Cornwall, was a success in every respect. As a result of their efforts the ladies have added about \$90 to the manse fund.

Rev. J. U. Tanner of Lancaster, spent last week with family connections at Brompton, Que.

Rev. P. F. and Mrs. Langill, of Martintown, have been attending evangelistic services at Vankleek Hill, conducted by Messrs. Crossley and Hunter.

Rev. D. McG. Gandier, a son of Rev. Mr. Gandier, Newburgh, and brother of Rev. Alfred Gandier, minister of St. James' church, Toronto, for the past four years minister of the Presbyterian church, in San Bernardino, California, has assumed the duty of district superintendent of the Anti-Saloon League for the district consisting of San Bernardino and Riverside countries. Mr. Gandier is a born leader

of men, and it was a heavy loss to the Canadian church, when the health of his wife made it necessary for him to resign his charge in Rossland, B.C., and seek a southern clime.

Rev. J. D. McKenzie, whose ordination and induction as minister of Knox church, Lancaster, took place on Tuesday, occupied St. Andrew's church pulpit, Williams-town, last Sabbath. His subject was: "The Life, Work and Influence of John Knox." The address was made very practical, teaching lessons in fidelity and personal faith.

The Rev. Hugh McKellar, of Hamilton, has been appointed to take charge of the Presbyterian mission at Lynch Lake, Hart-fell and Sundridge.

A large representation of the congregation of Buru's church attended the reception given their pastor at the home of D. D. Ross on Wednesday evening of last week. After a sumptuous tea had been served by the ladies a very pleasant evening was spent, the programme consisting of music, readings and speeches. Mr. Cameron and his partner in life have already greatly endeared themselves to the people of Apple Hill and neighborhood.

Rev. D. MacVicar of Finch supplied the pulpits of Woodlands' and Wales' Presbyterian congregations during the absence of Rev. W. C. MacIntyre on a recent Sunday.

Anniversary services in connection with the Presbyterian church, Orillia, will be held on Sunday, June 4th. Sermons will be preached by the Rev. J. McP. Scott, of St. John's church, Toronto.

## WINNIPEG AND WEST.

Of Rev. Prof. Kilpatrick, who has just signified his acceptance of the chair of systematic theology in Knox College, The Tribune writes: His decision will be greatly regretted in Winnipeg and throughout the west. Coming from Scotland a few years ago, practically a stranger among us, he got into immediate touch with the people. A man of broad sympathies, an exceptional preacher and a scholarly professor, he will be a great acquisition to Toronto. Manitoba College will have difficulty in finding an equally capable man.

Knox church in this city is to have a new organ at a cost of \$6,000. The old organ will likely go to Regina, the Presbyterian congregation there offering \$1,000 for it.

The induction of Rev. Clarence MacKinnon into the pastorate of Westminster church took place on the 19th inst., in the presence of a large congregation. Rev. Principal Patrick presided; Rev. C. H. Stewart, pastor of St. Paul's church, preached the sermon; Rev. Donald Munro addressed the minister; and Rev. Dr. Wilson the congregation. After the benediction was pronounced he was introduced to members of the congregation by Rev. C. W. Gordon and J. W. MacMillan.

The home mission committee of Presbytery reported that Rev. A. S. Thompson had been appointed to take charge of the Starbuck congregation, and Rev. John Fletcher of the congregation of sunnyside. The supply of Oak Lake was left with the committee.

Vigorous steps are being taken for the promotion of active and progressive Christian work in this city.

The Winnipeg Presbytery sends the following commissioners to the General Assembly: Revs. Principal Patrick, J. W. Macmillan, Dr. DuVal, Dr. Bryce, Dr. Hart and C. H. Stewart, ministers; and Alexander Stronach, John H. McClure, G. R. Crowe, Hon. C. H. Campbell, Duncan Sinclair, and Archie McDonald, elders.

## MONTREAL.

One of the most successful congregational socials ever held in connection with St. Andrew's Presbyterian Church, Westmount, was that to welcome back amongst them their pastor, the Rev. G. F. Johnson, B.D., who, with Mrs. Johnson, had spent the winter at Ste. Agathe for the benefit of his health, and who first officiated since his return at the services in the church on Sunday, and at the same time to say farewell to the Rev. Donald Tait, B.D., lately of Chalmers' Church, Quebec, who had so ably filled the pastorate during Mr. Johnson's absence. Mr. A. C. Hutchison presided, and there was music by the choir and vocal solos by Miss Henderson and Miss Snell. A pleasing feature of the business of the evening was the presentation of an address, along with a gold-headed cane to Rev. D. Tait in slight acknowledgment of his valuable services to the congregation during the absence of the pastor. He was also the recipient of some valuable books from the Young People's Society and an elegantly-bound copy of Browning's works from the Rev. G. F. Johnson. Mr. McCormick also presented Mrs. Johnson with a lovely bouquet of flowers. The Rev. Mr. Clarke, of Melville Church; the Rev. Frank S. Weston, of the Westmount Baptist Church, and the Rev. Mr. Johnson also delivered addresses; and the Rev. Mr. Tait made an appropriate and feeling acknowledgment of the handsome gifts, which would always remind him of the happy days spent in Westmount. St. Andrew's Church, Westmount, was organized some four years ago. Since then the membership has doubled and the congregation has now a sufficient amount subscribed to lift the entire mortgage on the church on July 1st. The church started with a debt of \$14,500, all of which has now been raised, and in addition during the last three months \$535 have been subscribed to make additions to the Sabbath school library.

Members of Knox Church gathered in large numbers recently for the purpose of offering congratulations to their much-loved pastor, the Rev. James Fleck, upon his having had conferred upon him by Queen's University, Mr. Walter Paul presided, and voiced the feelings of the congregation, and congratulatory addresses were also made by the Rev. Dr. Barclay, the Rev. Dr. Johnston, the Rev. Dr. Scrimger, the Very Rev. Dr. Evans (Dean of Montreal), the Rev. J. L. Gilmour, the Rev. John Mackay, and others. On behalf of the ladies of the congregation, Mrs. Walter Paul presented Dr. Fleck with a minister's gown, while to Mrs. Fleck handsome bouquets of flowers were offered by Mrs. Allan and by one of the members of the Chinese mission connected with the church. Dr. Fleck suitably acknowledged the kind expressions of the congregation.

## QUEBEC.

The Rev. C. W. Nicol, formerly of Lynn, Mass., was inducted to the pastorate of St. Andrew's Church, in succession to the Rev. William Shearer, who is now connected with the Pointe aux Trembles extension movement. There was a large congregation, and the necessary formalities having been conducted, the Rev. W. C. Clark, of Chalmers' Church, Quebec, preached the sermon; the Rev. Dr. Kellock addressed the new minister, and the Rev. C. A. Tanner, the people.

Leave has been granted to Chalmers' Church, Richmond, to moderate in a call to the Rev. Mr. Carmichael, Dunbar, Ontario.

The Empress Eugenie, once the most beautiful, now certainly the most pathetic, figure in Europe, has just entered upon her eightieth year.

## WESTERN ONTARIO.

The St. Paul's church, Hamilton, have notified Dr. R. P. McKay, secretary for Foreign Missions, that they will undertake the support of Mr. J. G. T. Ferguson, B.A., M.D., who will go to Formosa next fall. There is a steadily increasing number of congregations in the church that maintain a foreign missionary. The number now of such congregations is about thirty-five.

The Motherwell Sunday School held anniversary services on Sunday last. Rev. Mr. McKinnon, of Milverton, occupied the pulpit, a very acceptably. On Monday evening Mr. Isaac Hord, of Mitchell, a Sunday school delegate to Jerusalem a year ago, delivered his deservedly popular and instructive address on his trip to Jerusalem.

Identified as he was with every good work and reform, says the Owen Sound Sun, it is little cause for wonder that the funeral of the Rev. R. Rodgers was such as has seldom been seen in this town. Early in the afternoon a private service, conducted by Rev. Dr. Somerville and Rev. W. H. Cline, was held at his late residence, only the immediate relatives being present. The public service was then held in Division Street Presbyterian church and was largely attended. Brief addresses, bearing upon the long and faithful Christian life of deceased, were delivered by Rev. Dr. Somerville and Rev. James Lediard. Revs. G. R. Turk and R. J. Macalpine led in prayer and the Scripture reading was read by Rev. Rural Dean Ardill and Dr. W. McLaren, of Rockport. Almost every member of Owen Sound Presbytery was present. The pallbearers were Revs. E. J. Macalpine, F. W. McBrien, J. Lediard, W. H. Cline, G. R. Turk and Rev. Rural Dean Ardill. The remains were followed to their last resting place by a lengthy cortege which bore ample testimony to the universal respect in which the aged minister was held.

The Guelph Mercury says: Nothing could be more fitting as a closing class gathering than the attendance at Divine service at St. Andrew's church of the graduating class of the Ontario Agricultural college, and the institution of such an observance is most creditable to President Creelman and the class of '05. And the class were favored in having as their preacher, in Rev. Thos. Eakin, M. A., one who was thoroughly in touch with the spirit and aspiration of graduate attainment and whose words of counsel would be full of fellowship and sympathy.

Mr. Robert Campbell Divinity Student of Chatham, occupied the Tilbury pulpit on a recent Sunday, on account of the absence through illness of Rev. P. Nichol.

The Rev. James Barber, of Arthur who conducted the services of Wakestein and Robinson on a recent Sabbath, was the guest of the Rev. and Mrs. Morrison, of Rosebank, Cedarville.

A news report says:—The Union Evangelistic Meetings of the Methodist, Presbyterian and Baptist churches of Vankeek Hill, conducted by Revs. Crowder and Hill, assisted by the pastor of each church, Rev. L. Conely (Methodist), Mr. Thompson (Presbyterian) and Mr. McLaughlin (Baptist), are certainly most wonderful meetings. About nine hundred people were present at the Sunday evening service and several were unable to gain an entrance. The meetings are full of interest and thousands are deciding to become Christians.

The John Knox quarter-centenary celebrations were begun by a gathering in his birth-place, Haddington, which was addressed by "Ian MacLaren."

## TORONTO.

It is announced that the Rev. H. A. A. Kennedy, M.A., D.Sc., of Callander, Scotland, accepts the nomination to the chair of New Testament Literature and Exegesis in Knox College, made vacant by the death of Principal Caven in December last. The appointment is regarded as exceptionally important, and great care has been taken by the authorities in order that the selection might be the very best possible both from the standpoint of scholarship and of teaching power. The choice of Dr. Kennedy has been generally approved, and his acceptance will be enthusiastically received. Dr. Kennedy is well known to not a few Canadians. Principal Falconer of Halifax was a fellow-student with him in Edinburgh and Berlin. He is regarded as the finest New Testament scholar in Scotland, both learned and trusted. He is a fine personality, varied in his gifts, and a good preacher. That Knox College has been so fortunate as to secure so well-furnished a teacher to add to its present efficient staff, must be gratifying to Canadians.

Rev. Dr. Milligan, Moderator of the General Assembly of the Presbyterian Church, who has returned from a four weeks' visit in the Northwest, said in the course of a sermon on Sunday evening that the people of the West did not think much about the autonomy bill or about any bills except dollar bills.

Last Sunday Rev. A. B. Winchester continued his special sermons on "The Mountains of the Bible," his subject being "Mount Carmel."

Rev. W. A. Hunter, D.D., formerly pastor of Erskine Church, who has for the past seven years been resident in Denver, Colo., will reach Toronto on his visit on Thursday morning by the C.P.R. at 8.31. After spending several days with his mother at Millbrook he will return to Toronto and spend some times renewing old associations. Mrs. Hunter accompanies him.

Rev. Dr. Turnbull, pastor of West Presbyterian Church, has gone to Clifton Springs. He has been ordered to take a lengthy holiday in order that he may recover from the effects of his recent severe illness. Rev. David Smith, formerly of Fort Frances, has been engaged by the session to occupy the pulpit during the absence of the pastor. He has attended to the work of the congregation for the past four weeks.

## BRITISH AND FOREIGN.

The whole length of the Mediterranean will soon be virtually covered by an extensive installation of wireless telegraphy.

Sweden and Norway are the only countries where practically every grown man can read and write. Bavaria comes next in this respect.

Rev. P. Clarkson, Aberfeldy Free Church, has accepted a call to Kirkcaldy.

Rev. A. Douglas has been elected moderator of Arbroath Established Presbytery.

A Presbyterian Elders' Union is being formed in London to watch the Higher Criticism.

Rev. Wm. Ross, Leith, has accepted the call to the High U.F. Church, Kilmarnock.

One of "Dr. Barnardo's boys," is now a member of the Australian Federal Parliament.

Rev. T. B. Nicholson, London, has been elected minister of Chalmers Street U.F. Church, Dunfermline.

It is said that Madame Patti's voice has always been insured for \$8,000 against permanent accidental loss.

The "Wee Press" are seeking possession of Perth U. F. churches. Their lawyers are simply piling up a bill of costs.

The Duke of Argyll will visit Belfast on the 6th June for the purpose of opening the new Presbyterian Assembly Hall.

Rev. Alex. Osborne, Martyrs' U. F. Church, Dundee, has, on account of ill health, been granted three months' leave of absence.

## HEALTH AND HOME HINTS.

To drive moths from upholstered work, sprinkle the upholstered parts with benzine.

When boiling milk, if a little water is first boiled in the saucepan, this will prevent the milk burning or sticking.

Cure for Insomnia—Place an open vessel of cold water under the head of the bed of a restless sleeper, and renew each night. This will give quiet and relief.

Fowl Salute and Green Peas.—Cut up into pieces the remains of a cold roast fowl and place with two ounces of butter in a stewpan. Fry the fowl a nice brown, and sprinkle with pepper, salt and a little pounded mace.

Deviled Liver—This makes a good breakfast dish. Chop some cold liver till very fine, dredge with flour, and stir in a tablespoonful of made mustard, pepper, salt, and a cupful of good gravy. Stew slowly, then add two hard-boiled eggs thinly sliced, and serve on toast.

When making an Omelet, if the yolks and whites are first beaten separately the omelet will not fall as soon as it is removed from the fire.

Pasty can be quickly prepared if there is kept on hand a quantity of flour and lard well chopped together. This can be set away in the refrigerator in a glass can, and has only to be mixed with ice-cold water when pastry is needed hastily.

For treacle pudding take a quarter of a pound of flour, 1 ounce of suet, a quarter of a teaspoonful of carbonate of soda, one teaspoonful of ground ginger, half a gill of treacle, and half a gill of milk. Chop the suet and mix it with the flour, add the carbonate of soda and ginger. Mix treacle and milk together, then add the flour, suet, carbonate of soda, and ginger, and blend well together. Grease a pudding basin, and pour the mixture in; cover with a greased paper, and steam for one hour.

Stuffed Dates.—Purchase the finest and largest dates possible, carefully remove the seed by splitting on one side only, and fill with chopped nuts prepared with a little powdered sugar and lemon juice to form a paste. Press the date together to secure the filling, and dust with powdered sugar.

Walnut Creams.—These dainty tid-bits are easily and quickly made by mixing a quantity of powdered or confectioner's sugar with the stiffly beaten white of one egg and just enough cold water to make a paste. Form this paste into balls of the required size, press half of an English walnut on each side and dust with powdered sugar. Pecan nuts may be substituted for the walnuts if so desired. Candies, to be at their best, must be freshly made; this is especially true of walnut creams.

## THE HANDICAPPED HALF-BREED.

"There will be Indians in the Canadian Northwest when there are no half-breeds." These were the words of a veteran trader just from the far north, Henry A. Cahler—a stalwart Natty Bumppo in corduroys. Consumption, this observant Leather-Stocking says, is the blight which is fast wiping the half-breed out of existence.

"Nine out of ten half-breeds die of consumption," he continued. "So swift are the ravages of this disease among these people that the fire in the cemetery is always kept burning to thaw out the ground that the graves may be dug.

"The Indian does not seem to suffer like his half-brother. After watching these people for a number of years it seems to me that they are born with the disease in them. Then his careless, slovenly life helps it along. In the spring the half-breed wades out into the alouga and ponds and catches a cold and, unlike the Indian, is unable to throw it off. The half-breed morally is also weaker than the Indian. He has all the vices of both the red man and the white man, and but few of their virtues."—St. Paul Dispatch.

## SPARKLETS.

He—"Oh, I say, Miss Fordyce! Do you—aw—think cigarettes affect the brain, I say?" Mrs. Fordyce—"Oh, not a bit. Fellows with brains don't smoke them."

"Opportunity knocks at a man's door but once in his lifetime," exclaimed the prison chaplain to the bank sneak. "Now, see here, parson, opportunity knocked at my door four times that I can remember of." "And did you grasp it each time?" "I d'd. and got sent up each time."

The father—"Ef I give you some money to spend while ye be in London ye woa't go to no music-halls or gambling places, or drink champagne with it, will ye?" Son—"No, pa." The father—"Well, then, here's a shilling, an' mind ye keep yer word."

A young Glasgow minister, who thought himself quite capable of making great improvements, performing his first marriage-ceremony, asked the bride: "Do you take this man in preference to every other man?" received the smart answer, "Deed, no, sir; I'd rather hae yersel!"

Harris—"Heard the news? Steve has gone to work for the Government." Brewster—"You don't mean it!" Harris—"Oh, well, of course, you know what I mean. He has got a Government position."

Mamma—"Why, Johnnie, is it possible you are in the jam again, after I whipped you an hour ago for getting into it?" Johnny—"Yes, ma'am. I heard you tell grandma you had whipped me too hard, so I thought I'd make it even."

Askington—"Quite a clever girl, isn't she?" Sapsmith—"Clever? Why, she has brains enough for two!" "Marry her, old fellow! Marry her, as quick as you can!"

He—"At last we're alone, I've been hoping for this chance—." She—"So have I." He—"Ah! you know then that I wanted to tell you that I loved—." She—"Yes, and I wanted to say 'No' and get it over with."

"Our chauffeur is such a careful man." "I'm glad to hear you say that." "Yes. The last time we were out he ran over two dogs and a huckster without getting a single thing out of repair."

Visitor (from the sunny South)—"I am told there is a theory up here that your climate is changing." Host—"There is no theory about it. It's a recognized fact. Our climate is always changing."

## WEAK LUNGS

## Made Sound and Strong by Dr. Williams' Pink Pills.

If your blood is weak, if it is poor and watery, a touch of cold or influenza will settle in your lungs and the apparently harmless cough of today will become the racking consumptive's cough of tomorrow. Weak blood is an open invitation for consumption to lay upon you the hand of death. The only way to avoid consumption and to strengthen and brace the whole system is by enriching your blood and strengthening your lungs with Dr. Williams' Pink Pills. They make new, rich, warm blood. They add resisting power to the lungs. They have saved scores from a consumptive's grave—not after the lungs are hopelessly diseased, but where taken when the cough first attacks the enfeebled system. Here is positive proof. Mrs. Harry Stead, St. Catharines, Ont., says: "A few years ago I was attacked with lung trouble, and the doctor, after treating me for a time, thought I was going into consumption. I grew pale and emaciated, had no appetite, was troubled with a hacking cough, and I felt that I was fast going towards the grave. Neither the doctor's medicine nor other medicine that I took seemed to help me. Then a good friend urged me to take Dr. Williams' Pink Pills. By the time I had used four boxes it was plain that they were helping me. I began to recover my appetite, and in other ways felt better. I took six boxes more, and was as well as ever, and had gained in weight. I believe Dr. Williams' Pink Pills saved me from a consumptive's grave, and I feel very grateful."

Now, Dr. Williams' Pink Pills build up the strength in just one way—they actually make new blood. That is all they do, but they do it well. They don't act on the bowels. They don't bother with mere symptoms. They won't cure any disease that isn't caused by bad blood. But then, nearly all common diseases spring from that one cause—anaemia, indigestion, biliousness, headaches, side-aches, backaches, kidney trouble, lumbago, rheumatism, sciatica, neuralgia, nervousness, general weakness and the special secret ailments that growing girls and women do not like to talk about even to their doctors. But you must get the genuine with full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box. If in doubt send for price—50 cents a box or \$2.50 for six boxes, to the Dr. Williams' Medicine Co., Brockville, Ont., and get the pills by mail postpaid.

## AN ALL-WORLD REDEEMER.

Jesus did not despise any who came unto him nor did he have respect of persons. His heart was open to the world and his love went out to all. The despised publican, Matthew, and the scholarly Nichodemus; Zaccheus in his curiosity and the Samaritan woman in her sin; Bartimeus in his poverty and the young ruler in his wealth were alike the subjects of his uniform faithfulness and compassion. His speech was always in wisdom. He never trifled with great themes. He never addressed the inquirer in double language or in words that would be misunderstood. And no matter who came to him he was ready with his compassion to relieve the burdens of their hearts. And his tenderness is just as great today as then; his voice of compassion is the same. It still is, "Ho, everyone;" "Come an' to me all ye;" "Whosoever will." He has a promise for all though their "sins be as scarlet." He is not the Saviour of any class or clique, but the open-hearted, all-wise, ever-present Redeemer of humanity; the white skin and the black, the civilized and the savage, the far-away and the near hand. Whatever the need, whatever the condition; he is an all-world Saviour.

## MADE ON HONOR.

SIMPLE STRONG



16 Millions Made and Sold

Always Improving.  
Never better than now.  
See the Latest Model.

SINGER SEWING MACHINE CO.

FACTORY IN MONTREAL

STORES ALL OVER THE DOMINION.

**PRESBYTERY MEETINGS.**

**SYNOD OF THE MARITIME PROVINCES.**

Sydney, Sydney.  
 Inverness, Whycocomagh.  
 P. E. L. Charlottetown, 3 Feb.  
 Pictou, New Glasgow.  
 Wallace, Tatamagouche.  
 Truro, Truro, April 18.  
 Halifax, St. Croix, 4th July.  
 Lunenburg, Lunenburg.  
 St. John, St. John, 4th July.  
 Miramichi, Capshelton.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Que., St. Andrew's, 14th Feb. 8:30  
 Montreal, Place St. Jacques, 10th Feb. 8:30  
 Chatham, Chatham, 10th Feb.  
 Lunenburg, Lunenburg, Zion Church, Lunenburg, 10th Feb.  
 Ottawa, St. Paul's, 7th Mar. 10 a.m.  
 Woodville, Winchester, Feb. 28 a.m.

**SYNOD OF TORONTO AND KINGSTON.**

Edmonton, Edmonville, 4th July.  
 Peterborough, Peterborough, 10th July.  
 White Lake, White Lake, 10th July 10 a.m.  
 Toronto, Toronto, Knox, 2 Tuesday, weekly.  
 Windsor, St. Andrew's, 4th July.  
 Barrie, Barrie, 10th Feb. 10:30  
 Owen Sound, Owen Sound, 4th July.  
 Alton Place, Alton Place, 4th July.  
 North Bay, North Bay, 10th July.  
 Chatham, Chatham, 10th July.  
 Chatham, Knox church, July 18, 2 p.m.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, Hamilton, 4th July.  
 Paris, Woodstock, May 9  
 London, St. Andrew's church, London, July 4, at 10 o'clock.  
 Chatham, Chatham, 11th July.  
 Stratford, Knox, Stratford.  
 Huron, Seaforth.  
 Ganouk, Ganouk, 4th July.  
 Midland, Belleville, May 16.  
 Bruce, Walkerton, July 4, 10 a.m.

**SYNOD OF MANITOBA AND NORTHWEST.**

Portage la Prairie, 28th Feb.  
 Brandon, Brandon.  
 Superior, Port Arthur, March.  
 Winnipeg, Man., Coll., 2 Tues., bi-mo.  
 Rock Lake, Pilot M'd., 2 Tues. Feb.  
 Glenora, Treheme, 3 Mar.  
 Minnedosa, Minnedosa, 17 Feb.  
 Melita, Melita, 4th July.  
 Regina, Moosejaw, Sept.  
 Prince Albert, Saskatoon, 5th Sept.

**SYNOD OF BRITISH COLUMBIA.**

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

**CANADA AT ANTIC RV.**

**MONTREAL TRAINS**

8:20 a.m., Fast Express and 3:30 Daily. 5:00 p.m. Daily except Sunday, and 3:30 p.m. Sunday only, for New York, Boston and Eastern points. Through Sleepers.

**TRAINS LEAVE MONTREAL FOR OTTAWA.**

8:40 a.m., Fast Express; 4:10 p.m., Fast Express, Daily.

All trains 3 Hours only between Montreal and Ottawa.

**FOR ANNAPOLIS, RENFREW, EGANVILLE AND PEMBROKE.**  
 8:30 a.m., Express.  
 5:00 Express.

**FOR MUSKOKA, GEORGIAN BAY AND PARRY SOUND.**  
 8:30 a.m., Express.

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway. Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.

For all information, apply nearest agent.



**THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS**

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settler 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 entry.

of \$10 is charged for a homestead

**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 contemplated 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 household, 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 connecting township.

A settler who avails himself of the provisions of Clauses (2) (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, 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 Northwest 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 Northwest Territories.

W. W. CORY,

Deputy Minister of the Interior.

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

**"ST. AUGUSTINE"**

(Registered)

**The Perfect Communion Wine.**

Cases, 12 Quarts, \$4.50.  
 Cases, 24 Pints, \$5.50.  
 F. O. B. BRANTFORD.

**J. S. HAMILTON & CO.,**

BRANTFORD, Ont.

Manufacturers and Proprietors.

**LEITCH, PRINGLE & CAMERON,**

Barristers, Solicitors, and

Superior Court Notaries.

Solicitors for Ontario Bank,

Cornwall, Ont.

James Leitch, K.C., R. A. Pringle,

A. C. Cameron, LL.B.

Directors:  
John W. Jones,  
President  
John Christie,  
Vice-President.  
A. T. McMahon,  
Vice-President.  
Robt. Fox,  
Dr. F. R. Eccles.

**NO SAFER**  
place to  
deposit your savings  
than with this com-  
pany.

**M**ONEY deposited here is not "tied  
up." You can call on it if ne-  
cessary. In the meantime it is earning  
interest.

### THE CANADIAN SAVINGS AND LOAN CO.

M. H. ROWLAND,  
London, Ont. Manager

#### BINDER TWINE

Until further notice Binder Twine  
will be sold at the Kingston Peni-  
tentiary to farmers, in such quanti-  
ties as may be desired, for cash, at  
the following prices:—

"Pure Manila" (600 feet to the  
lb.), 12½¢.  
"Mixed Manila" (550 feet to the  
lb.), 10½¢.  
"Pure New Zealand" (450 feet to  
the lb.), 9¢.

½¢. per pound less on ton lots.  
All f.o.b. Kingston.  
Address all communications, with  
remittances, to J. M. Platt, Warden  
Penitentiary, Kingston, Ont.

Papers inserting this notice with-  
out authority from the King's  
Printer will not be paid therefor.

J. M. PLATT,  
Warden.  
Kingston, May 10, 1905.

## ATTENTION!

— DEALERS IN —

### PHOTO GOODS

do you handle CYKO PAPER, if not  
write for Special Discounts for the  
New Century to

**S. VISE,**

QUEEN STREET, TORONTO

SEALED TENDERS addressed to  
the undersigned, and endorsed "Ten-  
der for Rondeau Breakwaters,"  
will be received at this office until  
Monday, May 29, 1905, inclusively,  
for the construction of two break-  
waters at Rondeau, Kent County,  
Ont., according to a plan and speci-  
fication to be seen at the offices of  
H. A. Gray, Esq., Resident Engineer,  
Confederation Life Building,  
Toronto; J. G. Sing, Esq., Resident  
Engineer, London, Ont., on applica-  
tion to the Postmaster at Ron-  
deau, Ont., and at the Department  
of Public Works, Ottawa.

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

An accepted cheque on a chartered  
bank, payable to the order of the  
Honourable the Minister of Public  
Works, for twelve thousand dollars  
(\$12,000.00), must accompany  
each tender. The cheque will be  
forfeited if the party tendering de-  
clines the contract or fails to com-  
plete the work contracted for, and  
will be returned in case of non-  
acceptance of tender.

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

By order,

FRED. GELINAS,  
Secretary.

Department of Public Works,

Ottawa, April 27, 1905.  
Newspapers inserting this adver-  
tisement without authority from  
the Department, will not be paid  
for it.

**Harrington's**  
Tubular Chime Bells.

COVENTRY, ENGLAND.  
**CASTLE & SON,**  
AGENTS

# SECURITY

Place your money with a strong company—one  
that enjoys the confidence of the public, where your  
money will be absolutely safe. That means purchas-  
ing our 5 p.c. Debentures. You may invest any  
amount over one hundred dollars.

Mention this paper when you write, and we'll  
mail our booklet entitled "An Investment of Safety  
and Profit."

## The Standard Loan Co.,

24 Adelaide Street, East,  
TORONTO.

W. S. DINNICK, - - Manager

1904 Caricatured  
"World Wide" Cartoon Edition  
Now Ready.

TEN CENTS A COPY

For sale by all Booksellers and News-  
dealers throughout the Dominion, or by remit-  
ting 10¢. to JOHN DOUGALL & SON,  
Publishers, Montreal.

If You are **RENTING**

or Working for some-one else Why not get a farm  
of your own in

## NEW ONTARIO.

For particulars write to

**HON. J. J. FOY,**

Commissioner of Crown Lands, Toronto, Ont.

## LITTLE WORK....

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

.... **LARGE PAY**

### THE YORK COUNTY LOAN AND SAVINGS CO.

The principal function of this  
Company is the care and protec-  
tion of small savings.

HEAD OFFICE  
243 Roncesvalles Avenue  
TORONTO.

JOSEPH PHILLIPS, President.

## G. E. Kingsbury

### PURE ICE

FROM ABOVE  
CHAUDIERE FALLS.

Office—Cor. Cooper and Percy  
Sts., Ottawa, Ont.

Prompt delivery. Phone 935.

### Memorial Windows

DOMESTIC ART WORK

Of cheapest and Best.

Send for References.

**H. E. St. George**

LONDON, ONT.

## CANADIAN

### PACIFIC.

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

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

VIA SHORT LINE FROM CEN-  
TRAL STATION:

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

BETWEEN OTTAWA, AL-  
MONTE, ARNPRIOR, RENFREW  
AND PEMBRIDGE FROM UNION  
STATION:

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

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

GEO. DUNCAN,

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

### New York and Ottawa Line.

Trains Leave Central Station 7.50  
a.m. and 5.30 p.m.

And Arrive at the following Sta-  
tions Daily except Sunday.

8.50 a.m.	Finch	6.41 p.m.
9.33 a.m.	Cornwall	7.18 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.50 p.m.	Tupper Lake	10.05 p.m.
6.45 p.m.	Albany	5.15 a.m.
10.00 p.m.	New York City	10.20 p.m.
7.00 p.m.	Syracuse	4.45 a.m.
9.10 p.m.	Rochester	6.48 a.m.
11.00 p.m.	Buffalo	9.45 a.m.

Trains arrive at Central Station  
10.15 a.m. and 6.45 p.m. Mixed train  
from Ann and Nicholas St. daily  
except Sunday. Leaves 6.00 a.m.,  
arrives 1.05 p.m.

Ticket Office, 85 Sparks St. and  
Central Station. Phone 15 or 1180.