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Tell the story of his mercy,
Some poor, drooping heart to cheer.

In the days of pain and weakness,
When none else could understand,
Then the great Eternal held me
In the hollow of his hand

When in selfishness I murmured,
"Lord, it is too much for me!"
Sweet the words with which he answered,
"As thy day, thy strength shall be."

Now, with spirit chastened, humbled,
Would my heart be calm and still;
With my all to him surrendered,
Waiting but to learn his will;

Knowing that in all life's pathway,
In whatever time or place,
God is faithful, if I only
Trust his all-sufficient grace.

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DEATHS

On Friday, June 9, 1905, at Warrenton, Ireland, Thomas Caswell, of Toronto, aged 55 years.

At Pont Rouge, Que., on June 23, 1905, after a long and painful illness, William Davidson, aged 73 years.

At the residence of her son-in-law, Mr. T. M. Higgins, Toronto, June 22, 1905, Christina Bozue Campbell, widow of the late Adam Gordon, member of the House of Commons for North Ontario.

MARRIAGES

At the residence of the bride's father, by the Rev. George J. Bishop, of London, and Rev. A. Gandler, B.D., of Toronto, Rev. Edward Bishop to Annie Louise, third daughter of Mr. W. P. Rodger, all of Toronto.

At the residence of the bride's parents, on June 14, 1905, by Rev. D. N. Coburn, B.A., B.D. Gertie, daughter of R. S. Arbutnot, of Leebourg, to D. Theo. Helmer, of Philadelphia.

At Ormstown, on June 14, 1905, by the Rev. D. W. Morrison, D.D., Mr. Samuel Baird to Mrs. Elizabeth Crutchfield Sandilands.

At Moose Creek, on June 7, 1905, by Rev. L. Beaton, Alex. W. Grant, of Ottawa, to Miss Kate McLean, daughter of D. McLean, of Moose Creek.

At the home of the bride's parents, St. Mary's, Ont., on June 21, 1905, by the Rev. A. McWilliams, Miss Jane D. Davidson to Percy T. Coupland, D.D.S.

At the home of the bride's father, on June 7, 1905, by Rev. K. Gollan, Albert E. Barrett, of Athol, to Annie, daughter of George Dey, Dunvegan.

On June 1, at the residence of the bride's parents, Westboro, by Rev. A. S. Ross, John E. Cole to Florence M. Grierson, only daughter of J. T. Grierson.

On June 16, 1905, at 227 Stanley street, Montreal, by the Rev. Geo. F. Kinnear, B.A., Jane Wallace to Arthur T. Grumble, both of Montreal.

At the residence of the bride's father, on June 7, 1905, by the Rev. G. Whillans, James Alexander Holmes to Joanna, daughter of Richard Hamilton, both of Georgetown, Que.

At Bonar church, Toronto, by Rev. Alex. McGillivray, on June 14, Charlotte Alice Hall, daughter of James Hall, to Fred, Millard Harvie, son of John T. Harvie, Chathamhurst.

On June 12, 1905, at St. Andrew's Church, Brampton, by the Rev. James Little, Maggie Elizabeth Jean, daughter of Mr. Irwin Shaw, of Snelgrove, to William James Irvine, of Snelgrove, Ont.

At Lachute, Que., on June 21, 1905, by the Rev. James McLean, Margaret H. Muir, eldest daughter of R. F. Muir, to Kenneth E. McKay, of St. Urbain.

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NOTE AND COMMENT.

Mammon is a Chaldee word signifying wealth or riches. It is personified by Jesus, in the parable of the Unjust Steward, and elsewhere as a power opposed to God. "Ye cannot serve God and Mammon."

The Earl of Gosford is the latest landlord to sell an estate under the Wyndham Act, having disposed of to his tenantry the Ardgonnell portion of his property in County Armagh, where his family have been settled as landed proprietors since the reign of James I.

Wu Ting-fang, former Minister of China to the United States, seems to have been true to the enlightened spirit which he showed when there, since his return to his country. Among the reforms which he has been instrumental in inaugurating, is the abolishment of death by slicing, as a form of capital punishment and the substitution of immediate decapitation.

A cablegram has been received in this country announcing the death of Mrs. John G. Paton. The news will be received with sincere regret by many friends in Scotland, and much sympathy will be felt for the aged missionary in his loneliness. Margaret Whitecross was Dr. Paton's second wife, and they were married in Scotland in 1864.

As an illustration of how the use of "big words" is often the source of amusing misunderstandings, the Belfast Witness notes that a minister was visiting the infirmary in Derry and going round the wards, and speaking a word of sympathy to the patients. Coming to one man's bed he remarked, "Well, John, I see you are a convalescent." "Is it me, sir," was the man's reply. "No, sir, I was always a Presbyterian."

Admiral Togo some thirty years ago, says the Sunday at Home, was a student in the Naval School at Annapolis, U.S.A., for three years, and was so active in the work of the Y.M.C.A. that he was unanimously elected President of the Naval Y.M.C.A., and acted as such during his last years at Annapolis. Returning to Japan after graduation, the young officer went into the Y.M.C.A., and has continued all these twenty-five years in his firm, quiet, and unostentatious way to lead the Christian forces in Japan.

The vicarage of Shiplake, Eng., for two centuries at least one of the landmarks of the Thames, has just been sold. The price is said to have been £6,000. It was there that James Granger entertained such visitors as the Duchess of Portland, David Garrick, Samuel Johnson, and Horace Walpole, and in the early "fifties" of last century, Tennyson was married from the vicarage, and ate his wedding breakfast in Granger's private room.

Signs are not wanting that the business world is learning the need of just what the Christian Sabbath offers. Business was the aggressor in tearing down the safeguards of the day. Railroads mercilessly desecrated it for the sole reason that they thought there was more money in working on the Sabbath than in resting. Now the business world is beginning to see that it made a mistake. In the long run the dollars are on the side of Sabbath rest rather than Sabbath work. It does not pay, even financially, to violate a principle God has written in the constitution of man as well as on the pages of His Word.

A famous Bible, known as the "Blood Bible," has been sold by public auction at Breslau to the descendants of Frederick von Trenk, its original owner, for £40. Frederick von Trenk was imprisoned, and confined in chains by Frederick the Great for his temerity in making love to the King's sister, Princess Amalia. During his incarceration, von Trenk inscribed 200 blank pages in this Bible, a present of the Princess, with love sonnets in her honor, every word of which was written with his own blood.

President Earling, of the Chicago, Milwaukee and St. Paul Railroad, recently issued an order discontinuing Sunday excursions on that line. He was led, it is said, to this decision by what he saw on a visit to one of the points on his road, while a train load of Sunday excursionists were carousing there. He became convinced that Sunday excursions were debasing, and hence has prohibited them. It would be a good thing for the morals of many communities and many people if the managers of all railways would follow the example set by President Earling.

Sir A. B. Tulloch, having written to the London Times a letter disparaging the actual converting work of missions in India, a reply has been made by Sir Charles Elliott, ex-Lieutenant-Governor of Bengal. He states that the census returns show that the number of native Christians in India has risen from 1.4 millions in 1872 to 2.34 millions in 1901. The converts have proved the reality of their faith, and their standard of morality is also advancing. Another testimony is that of Sir Andrew Wingate, of the Indian Civil Service. He spoke at the London Missionary Society meeting in the highest terms, and from personal knowledge of the work done by missionaries in India.

Some time ago an attempt was made to show that Ulster furnished more crime than any of the other provinces of Ireland. This evoked such a presentation of actual facts that the slanderers of Ulster were effectually silenced. The New Zealand Times shows that while Roman Catholics in that country are only 14 per cent of the people, they furnish 32 per cent of the criminals. Irish-born persons are only 6.12 per cent, yet they furnish 20.12 per cent of crime. The Belfast Witness adds the further fact, too often overlooked, "that a large part of the crime of England and Scotland, specially murder, is perpetrated by Irish Romanists living in those countries. This is proved by the fact that the ruffians are attended on the scaffold by the Roman Catholic chaplains."

"I will hazard the statement," said President Joseph Ramsay, of the Wabash Railroad, in an address recently, "that every railroad represented upon this platform has strict rules prohibiting drinking on or off duty, and some forbid their train and engine men boarding in houses where liquor is sold, and their rules are enforced by the discharge of those violating them." Employers are coming to realize that the public has a right to expect from them not merely good machinery but the service of good men. So the railroads will not employ drinking men if they can help it. The banks want sober clerks. Great buildings exclude drinking janitors and elevator men. Even saloon-keepers prefer bartenders who do not drink. It pays employers of labor in all lines of activity to have sober men.

Sir Frederick Treves, a celebrated English surgeon, declares that "alcohol, of course, is a poison." He says its stimulating work is only momentary. Alcohol as it were, brings up the whole reserve forces of the body and throws them into action, and when these are used up there is nothing to fall back upon. It dissipates rather than conserves bodily energy. It has been demonstrated that troops cannot march on alcohol. In the Ladysmith relief column the first men to drop out were simply the men who drank. The fact was as clear as if they had all borne labels on their backs. As for the statement that alcohol is "a great thing for the circulation," it increases the heart-beat and reddens the skin by using up the body's reserve power, but then the heart's action becomes emphatically weaker, a temporary effect being got at an enormous cost. The action of alcohol on the central nervous system is very definite, and is that of a functional poison, first stimulating and then depressing the nervous system. The man who works on even a moderate amount of alcohol is not at his best. This testimony of so eminent a medical and surgical authority is worth heeding.

Charles J. Bonaparte, of Baltimore, the new secretary of the United States navy, is a grandson of Jerome Bonaparte, a brother of Napoleon I. Jerome Bonaparte was a French naval officer, and during a visit to Baltimore in 1803, when he was nineteen years of age, he met Miss Elizabeth Patterson at a ball. Miss Patterson was the daughter of a prominent Irishman of Baltimore who owned a line of clipper ships and was the wealthiest citizen of the city. Jerome and Miss Patterson fell in love at first sight, but the young woman's father foresaw trouble in a marriage, and sent his daughter to Virginia. But Jerome was persistent, correspondence kept the fires of love burning, and finally the father relented. The marriage was brilliantly celebrated in Baltimore on December 24, 1803. Napoleon sent word to Jerome that if he left his bride his disobedience would be overlooked, but if he adhered to her she would not be permitted to land in France. Jerome and his wife remained in America until March, 1805, when they sailed for Lisbon on one of Mme. Bonaparte's father's ships. A French vessel prevented their landing. Jerome went to Paris to plead with Napoleon, and his wife started for Amsterdam in her father's clipper, but was again prevented from landing and was compelled to go to England. In England she gave birth to a son, and, although she received many messages of affection from her husband, she never saw him again. Napoleon dissolved the marriage by imperial decree, and in 1807 Jerome was married to Princess Catherine Frederica, of Wurtemberg, and crowned King of Westphalia where he reigned until 1813, when the Germans conquered the territory. Mme. Bonaparte returned to America and made repeated efforts to secure recognition of her son's legitimacy. At last in the 60's, under Napoleon III., the French government granted her petition, though Jerome endeavored to thwart it. Mme. Bonaparte died in Baltimore in 1879, and Charles J. Bonaparte is her grandson. There is a good deal of romance in this bit of history.

The proposition of the Japanese nation to erect a monster lighthouse on Okino Island to commemorate Admiral Togo's victory, is an excellent one. Any great national victory worth while should point onward to the future safety and blessing of the world.

SPECIAL ARTICLES	Our Contributors	BOOK REVIEWS
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CENTENARY OF PALEY.

(By W. B. Hodgson.)

A hundred years ago to-day there died that robust old common-sense parson and philosopher of the people, William Paley, whose books, now lying so dusty on our shelves, went through an immense number of editions at the beginning of last century.

The son of a poor clergyman and grammar-school master, Paley went as a sizar to Christ Church College, Cambridge, and proved a ready disputant on moral and philosophic questions, taking his degree of B. A. at twenty. The fine contempt for niceties of theological reasoning and the common-sense, practical view that laughs at theories, which distinguished his later writings, were present in the germ even in his college days.

Having to prepare a thesis, he announced that it would be against the eternity of hell torments. The authorities were horrified, but Paley calmly met the objection by writing his thesis in the affirmative—and it gave every satisfaction!

The Thirty-Nine Articles gave much spiritual trouble to many young clerics, but Paley found not the least difficulty. The Articles, he said, contained two hundred and forty dogmas, mostly inconsistent with each other, and, therefore, in subscribing them you must be understood only to believe those you liked, as you could not possibly believe them all! But when his friends, for the sake of others with tender consciences, asked him to sign a petition for relief in the matter of subscription to the Articles, he scouted the idea, declaring that "a parson could not afford to keep a conscience."

Paley as a Wit.

Paley was a lively wit, a good liver, and fond of feasting and company. He liked to attend a criminal trial, and after being present at York when Eugene Aram was tried for the murder of Daniel Clark, remarked that "Aram got himself hanged by the cleverness of his defence."

"A man who is not sometimes a fool," he wisely said, "is always a fool."

At the table of the Bishop of Durham, an old clergyman said he had been married forty years, and never had the slightest difference with his wife.

"Don't you think, my lord," said Paley to their host, "it must have been very flat?"

The Gospel of Expediency.

Paley's success with his contemporaries was perhaps due to the easy, worldly, comfortable way in which he justified the conventional "society" morality of his time.

"Reasons for Contentment," a book "Addressed to the Labouring Part of the British Public," first brought his name into public notice, and so great was the demand in those revolutionary times for political soothing syrup, that he was promptly offered by a bookseller he didn't know £1,000 for a larger work.

"The Principles of Moral and Political Philosophy" was the result, and in this Paley discarded all suggestions of innate moral consciousness, and declared that expediency was the only moral law.

"Whatever is expedient is right," he said, arguing that God willed the happiness of men, and that whatever conduced to the general welfare was therefore Divinely ordained.

"Man is a bundle of habits," he wrote; and showed that an action must be judged not merely by its immediate results, but by what would result if it were to be habitual and universal.

Some queer results come from applying this rule of expediency to all things. "The

Christian religion," he says, with a curious rough frankness for a clergyman, "has not ascertained the precise quantity of virtue necessary to salvation." And so he goes on to consider actions by their results. The result is a book which might be the Statute Book condensed, except that just a little stiffening is put into the law of the land.

The "white lies" of society, the footman's "not at home," the lawyer's untruths in defence of his client, the corrupting of a Parliament by place and power granted by the Crown, are among the actions excused by the rule of expediency. In fact, Paley's morality is a rich man's system.

A Sturdy Democrat.

But underneath it all there is a strong instinct of righteousness, a democratic feeling, that will come out and cast expediency to the winds.

Property in land is a "paradoxical and unnatural institution."

You see the ninety and nine toiling and scraping together a heap of superfluities for one; getting nothing for themselves all the while but a little of the coarsest of the provisions which their own labor produces.

They see the fruits of all their labor spent or spoiled, and if one of them take or touch a particle the others join against him and hang him for the theft.

But after this outburst Paley finds it necessary to justify property somehow, which he does on the ground that it preserves to maturity the fruits of the earth, prevents contests, and so on.

A quaint and characteristic example of this double man in Paley, the comfortable man of the world sympathising with exploitation of the people, and the theorist with ideals of a true commonwealth, is to be found in his attitude towards luxury. He condemned with red-hot eloquence waste in every form, from the deer-park to the costly luxuries of the table, but could not resist an exception in the case of the small wealthy minority. In their case it was "good for trade."

So long as the prevalence of luxury is confined to a few of elevated rank, much of the benefit is felt and little of the inconvenience. But when the imitation of the same manners descends, as it always will, into the mass of the people; when it advances the requisites of living, beyond what it adds to men's abilities to purchase them—then it is that luxury checks the formation of families in a degree that ought to alarm the public fears. The condition most favorable to population is that of a laborious, frugal people, ministering to the demands of an opulent, luxurious nation.

Paley on the "Evidences."

By his work on the "Evidence of Christianity," published in 1794, and his "Natural Theology," in 1802, Paley is best remembered. His famous argument was that of the watch. He imagined a man who had never seen a watch suddenly picking it up in a field, wondering what it was, noticing the regular movement of its works, and coming to the conclusion that it was not a chance production, that it presented evidence of "design," of an intelligent maker. And so Paley found evidences in the starry heavens and the jewelled fields, and all the wonders of Nature, of an intelligent guiding Creator.

Paley was fond of discovering in the mechanism of the human body proofs not only of design, but of beneficent design, on the part of the Creator. God's will that we should be happy was denoted by the fact that all His contrivances were bene-

ficient. Evil existed, but not contrivances for evil. "The tooth may ache, but it was not made to ache, but to eat."

Since then our knowledge of how the "contrivances" of Nature have come about has put a new face on the argument.

WHERE ARE THE MEN?

The New York Christian Intelligencer puts this question, and follows it with some remarks we fear are not altogether inapplicable to not a few communities in Canada. Our contemporary says:

The habit seems to be growing upon men to absent themselves from the Church on Sunday. Their absence is noticeable and regrettable. The mothers are there with their daughters quite regularly. But the fathers and their sons—where are they? The fathers may be sure that their growing boys, as a rule, will soon contract their habit of non-attendance.

Visit the Sunday schools and you will find many where nine-tenths of the teachers are ladies, and a large majority of the pupils are girls. Again, where are the fathers and their sons, or the men and boys? This is a serious question, put in all seriousness. It is perplexing many pastors and superintendents, churches and Sunday schools. We were told a short time ago of a Sunday school of over two hundred members connected, with one of our own churches which had but one male teacher and no man suitable and willing to be its superintendent.

A leading member of the Baptist denomination in this country is quoted by a contemporary as stating that the attendance at the Sunday schools of his denomination is largely composed of girls, that the boys do not attend, in many cases cannot be persuaded to come, and that the reason is to be found in the fact that men do not teach in the Sunday school. Ladies, young and old, are easily secured for the teaching of the girls; their services are very valuable and are highly appreciated, but there is a painful dearth of male teachers. Many boys do not care to be taught in Sunday school by ladies and the result is found in non-attendance. If absenteeism were the only result of the fewness of male teachers this would be bad enough, but the absentee boys do not remain at home and are not instructed there. They are off to the baseball grounds; they go to the gymnasiums; they are fishing, hunting, skating—doing anything to avoid attendance at Sunday school or instruction at home. Nor do their parents always exhibit the solicitude for their welfare that might be expected. The conditions are certainly very dangerous to the future of the church.

The male members of Christian communities who habitually ignore their religious obligations, who practically boycott the Church and her instructions, expose themselves to a fearful indictment. From a Christian point of view it is hard to account for this indifference and neglect. It is difficult to understand how a father who loves his boys can by his unchristian example endanger their moral future and place their souls in jeopardy.

GOD'S CHOICE OF DISCIPLINE FOR US.

To push away one's cross is a natural impulse. The result, however, is only to make it fall back more heavily upon our rebellious shoulders in the end. We cannot evade what we are meant to bear, without incurring a heavier burden later on. God's choice of discipline for us is always more merciful than our own, if we only are wise enough to see it,

MIKADO RECOGNIZES.

To those who have persisted in crying out that Japan is a heathen country, the news that the Mikado gave 10,000 yen to the Young Men's Christian Association army work, will be read with surprise, we hope with delight. The "Japan Mail" says: "With regard to the Imperial donation of yen 10,000 toward the Y.M.C.A. army work, we find the following in the 'Jiji Shimpo': 'Though the Christian religion is of recent introduction, the improvement it has effected in the moral condition of the nation, and the influence it has on the minds of the people are very great. No one can deny the great good accomplished by the believers of that religion in establishing many charitable institutions, in assisting the progress of the nation, and in promoting the happiness of the poor and helpless.'

It must be remembered that the "Jiji Shimpo" is one of the leading papers in Japan. It is not a Christian paper. It reflects the prevailing opinion concerning Christianity among the Japanese army, also the Christian commissioned officers have not been one whit behind the most daring and aggressive Samurai, has shown to the Japanese government that Christianity is loyal to all governments. This same non-Christian paper goes on to say: "There are already many schools and colleges, both for boys and girls, in the country, which are supported entirely by the Christians. As for the charitable institutions, excepting those which are established by the public, it is not too much to say that all are the result of Christian enterprise. These had their origin during the time of peace. Now in the time of war, the Y.M.C.A., an association of Christians, was the first to send its members to the front in order to comfort the soldiers by various means, and the good which it has done for them cannot be estimated. Such enterprise needs money as well as ability. However earnest they may be, if they are not supplied with enough funds their effort cannot bring ample results. It is very likely that this is what the Emperor feared and consequently it induced him to make this donation."

The wisest men in Japan have come to see that Christianity furnishes the strongest and at the same time the noblest impulse of national life. The danger is that Japan will accept Christianity in some wholesale fashion. This mission field should be reinforced at once by the strongest men from all the churches. Japan is ready to accept a genuine interpretation of Christianity; Japan will interrupt Christianity to the Orient. The whole church should arise to meet this tremendous opportunity.—California Christian Advocate.

In 1846 Rev. John Geddie was set apart by the Presbyterian Church of Nova Scotia for his life work as a missionary in the far off New Hebrides. Before he rested from his labors he was able to say that when he landed in Aneityum there were no Christians there; when he retired there were no avowed heathen there. This was the first foreign mission enterprise undertaken by the Presbyterians of Canada. Now, in 1905, fifty-nine years after Dr. Geddie's ordination, the Presbyterian Church of Canada has foreign missions in eight different fields, with 38 ordained missionaries in active service, besides their wives, who do splendid missionary work, lady medics and native preachers. Including missionaries working among the Chinese in British Columbia and among the Indians in the Northwest, the mission force of the Canada Presbyterian Church numbers 147, without counting native preachers and teachers. This is an encouraging record for a half century, and yet have we been doing anything more than "playing at missions."

The men who succeed best in public life are those who take the risk of standing by their own convictions.—Garfield.

MOUNTAIN AND SEA SHORE.

The custom of taking an annual rest from the hard grind of work is growing in our country, says The Christian Observer. Ever increasing multitudes seek the refreshment which the beautiful mountains and the exhilarating surf afford. One reason for this is the tendency towards less extravagance at many attractive resorts. It is also probable that the good sense of the American people is recoiling somewhat from the delirious devotion to business which has so long characterized this country as compared with the older European nations.

All brain-workers, such professional men as teachers, ministers, lawyers and physicians, should have a few weeks of quiet and innocent recreation. They can do more work in eleven months, and better, by spending the other month in reasonable rest, than by grinding away through the whole year. Occasionally we find people who boast that they never take a vacation. This is all right with some whose lives are full of variety and out-of-door experience; but when it is a professional man, or an office employee, it is usually the case that his work is done with a maximum of friction, and the probability is strong that he is heading for a physical or nervous breakdown which could have been avoided by reasonable rest.

It may be that these lines will be read by some business man who has clerks in need of such a vacation. It will be a good investment for you to give them ten days or two weeks, with full pay, or a little added if necessary, to let the tired body and weary brain recuperate so that a better and more willing service may be rendered to you.

Let some session take this hint, and give the pastor the surprise and benefit of a month for rest, and write us next November and tell us whether it paid.

The kind of vacation which will be most helpful varies greatly with the individual tastes and previous occupation. Some can be benefited more by the sea air, and the delights of surf bathing and fresh sea food; while others are renewed by the grand scenery, the quickening ozone and cool nights of the great mountains.

Some take their rest laboriously and want to be close to lectures and chautauqua courses, while others must spend the days in lounging along river banks, or reading and dozing in hammocks or on cool verandas. No rule can apply to all, except the rule that all the tired workers should have a rest. "Come ye yourselves apart into a desert place and rest a while."

HUMANITIES IN A "WORLD OF GRAFT."

It is not all a "world of graft." There is plenty of corruption to be seen, if we want to fix our attention on that; but there is still more unselfishness and genuine service for others in the world, if we are willing to look for that. Public officials and employees of the public are constantly doing more than they are "paid" to do for those who need their help. There is no way to account for it except the best way,—unselfish interest in fellow-men. It is jokingly but none the less truly proverbial that a man whose hat blows off in the street need never run a step after it himself; there will be a dozen to get it for him. Human beings are always ready to help their fellows, if it is assumed that they are. To talk or act as though they were not is a slander on the race, and is one of the surer ways of breeding selfishness.

Teach self-denial and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.—Sir Walter Scott.

CANADA CLAIMS THE HONOR.

In a report from Chicago announcing that the Chicago and Alton will establish a system of wireless telegraphs on all its lines running between Chicago and St. Louis, President Felton, of the C. and A. R. was quoted as having said, in regard to a demonstration made of the system on the company's line on Thursday: "This is the first time that the wireless system has ever been used to communicate with persons on a moving train." The Grand Trunk Railway System has the distinction of having been the first railroad to use the wireless system for the exchange of signals between a moving train and a station. The demonstration was made on the occasion of the 47th annual meeting of the American Association of General Passenger and Ticket Agents, held at Portland Me., in October 1902. The company ran a special train through from Chicago to Montreal and thence to Portland. One of the principal attractions offered to their guests by the Grand Trunk was a successful demonstration of wireless telegraphy to a moving train, made by Dr. E. Rutherford, D. Sc., F.R.C.S., who has recently won great fame through his investigations of Radium and Dr. Howard T. Barnes, D.C., F.R.C.S., both of McGill University, St. Dominique, a station in the province of Quebec, was selected as the transmitting station, and from this point continuous communication was kept up with the train (which was running at a speed of 60 miles an hour), for several miles.

THE GRAVE PERIL.

"One of the facts which have been most painfully borne upon the minds of the more careful thinkers and students of the present generation is, how much stronger than our fathers imagined were the reasons which led former legislators to impose restrictive legislation on Catholicism. Measures of the Reformation period which, as lately as the days of Hallam, were regarded by the most enlightened historians as simple persecution, are now seen to have been in a large degree measures of necessary self-defence, or inevitable incidents in a civil war. As a matter of strict right, a church which is in its own nature, in principle, and in practice, persecuting wherever it has the power, cannot, like other religions, claim toleration; but all enlightened Protestant and freethinking opinion would accord it to Catholic belief and worship in the amplest manner. But when the Catholic priests claim to be invested by Divine authority with the prerogatives of teaching, commanding, excommunicating and forgiving sins, and when, by virtue of their spiritual authority, they attempt to dictate the politics of their congregations, the case cannot be lightly dismissed with mere commonplaces about religious toleration. Two things, at least, may be confidently stated. The one is, that when a large proportion of the electors in a nation submit to such dictation, that nation is very unfit for representative institutions. The other is, that a priesthood which acts on such principles must hold a position essentially different from a Protestant Clergy." From "Democracy and Liberty," by Wm. E. H. Leckey.

OTHER WORLDLINESS.

"If our fathers were visionary and impracticable, thinking too much of the heavenly Jerusalem, too little of the city in which they lived, then surely today the pendulum has swung to the other extreme. Today it is all this world; none of the world to come. Our politicians seem to me to be striving, one and all, after a mere bread-and-butter paradise. I most sincerely hope that I am mistaken, but as I read the speeches of our great political leaders I find no lift in them—it is all one wide, flat plain, with no perspective."—Ian Maclaren.

When a girl begins to encourage a young man to save money, she means business.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE SUFFERING SAVIOUR.*

(By Rev. C. MacKinnon, B.D., Winnipeg.)

Behold my servant shall deal wisely, (Rev. Ver.) ch. 52:13. But not as the world counts wisdom. For them the Saviour had taken His place among the rich and great and powerful. Instead, He chose the poor as His friends, He lived in poverty and toil, He died at last on the awful cross. A foolish choice? No the most of men in His day thought. But it was thus that He won His Kingdom. And the glory and the greatness of it are beyond compare. There is a kingdom for His followers also. But, like their Lord, they can reach it only by the path of self-sacrifice. This path lies open before us. With this splendid prospect in view, the man who really knows what he is about will not hesitate to enter upon it.

That which had not been told them, v. 15. The astronomer turns his telescope on the heavens, and reads their secrets like an open book. The chemist in his laboratory analyzes each substance into its elements. But no man of science would ever have discovered the greatest secret in the universe, the secret hid in the heart of God, of His love to men. It was at the cross that His love was revealed in all its ocean fulness. Every drop of the precious blood shed there has a thousand tongues, and each of these proclaims the love that longs to save and bless.

Despised and rejected, ch. 53:3. Imagine a hungry man turning away from one who offers him food, or a sick man from his healer, or a blind man from one who can give him sight. Think of this planet of ours refusing the rays of the sun that alone can make it the abode of life and beauty. Far greater is the folly of those who will not have Christ as their Saviors. With their own hands they shut up the only enduring fountain of happiness for this world and the next.

Borne our griefs, v. 4. Our troubles, as well as our sins, He has come to carry. Shall we be like that weary and footsore traveller on whom a compassionate character took pity and invited into his chariot, but who, after he had accepted the invitation, still bent under his burden, until the charioter asked, "Why do you not put it down? The chariot can carry both you and it." We can lay our cares and griefs on Jesus, for He has borne them too.

With His stripes we are healed, v. 5. Every blow that fell upon Christ cuts down to the root of our dearest sin. Who can be impure in the presence of that spotless Sufferer? Or selfish, when He looks upon Him giving Himself without stint for others? Or ambitious, who has beheld Him putting away a crown of gold for thorns? There may be some sin that is poisoning our whole life. We can be rid of its baleful influence. We have only to come to Calvary, with its divine Sacrifice, to be freed from the blighting and blasting power of sin.

All, all, v. 6. Between the two "alls" of this verse is included the whole story of man's ruin and redemption. In the first chapter, how sad it all is—we see him willfully wandering away from all that means safety and peace and happiness. But in the second chapter, what a glorious light breaks in upon human life to illumine every part. That sin which kept driving us farther and farther from God and blessedness—why, it is all taken away by the Saviour provided for

*8. S. Lesson, July 16, 1905—Isaiah 52: 13 to 53: 12. Commit to memory vs. 4-6. Read chs. 42: 1-12; 49: 1-13; 50: 4-11; 61: 1-3. Golden Text—The Lord hath laid on him the iniquity of us all.—Isaiah 53: 6

us, and we are brought back again to the fold of the divine favor and friendship.

It pleases the Lord to bruise him, v. 10. We know something of the love of an earthly father. He would not willingly permit his child to be hurt unless he felt sure it would result in good. But a Father whose love for His Son is to an earthly father's love as the vast ocean to a tiny rivulet, sent that Son to a cruel and shameful death. What a glorious result He must have had in view! And it is a result in which we may all share. Small may be our worldly inheritance, but the eternal riches purchased by the Saviour's pain are ours for the asking.

Shall prosper, v. 10. What sublime confidence rings out in these words. Yes, the advocates of the Redeemer's cause may be only a few poor, unlearned fishermen, and against them may be set the whole power of Rome's mighty empire. But like an irresistible stream sweeping away the dam built to bar its progress, the divine energy working with the humblest means sweeps onward to triumphant success.

He shall see of the travail of his soul, and shall be satisfied, v. 11. Like a river inexhaustible in its source, ever widening and deepening as the centuries roll on, has been the blessing that has flowed from the cross. Beginning with a few at Jerusalem the glad tidings have spread, until today translated into more than four hundred tongues, the gospel awakens the song of praise among all races of men, and under all skies; and yet this is but the commencement of that glorious redemption, whose hymn of adoration to "the Lamb that was slain" shall never cease to ascend throughout all eternity. Enough; He "shall be satisfied!"

THE THING I LONG FOR.

I cannot think but God must know
About the thing I long for so;
I know he is so good, so kind,
I cannot think but He will find
Some way to help, some way to show
Me to the thing I long for so.

I stretch my hand—it lies so near;
It looks so sweet, it looks so dear.
"Dear Lord," I pray, "oh, let me know
If it is wrong to want it so."
He only smiles—He does not speak;
My heart grows weaker and more weak,
With looking at the thing so dear,
Which lies so far and yet so near.

Now, Lord, I leave at Thy loved feet
This thing which looks so near, so sweet;
I will not seek; I will not long—
I almost fear I have been wrong,
I'll go and work the harder, Lord,
And wait till by some loud, clear word
Thou callest me to Thy loved feet,
To take this thing, so dear, so sweet.
"And now, Lord, what wait I for? My
hope is in Thee."

PRAYER.

Thou who searchest all hearts, and knowest their most secret intents and desires, clothe thy servants with strength we beseech thee, that they may speak forth thy message with heartsearching plainness and sincerity. Accompany their words with the convicting and converting power of the Holy Spirit, to the end that men may be led to receive the truth as it is in Jesus; in whose blessed name we ask. Amen.—Selected.

The stronger, saner mind will always rule the weaker, and therefore God will ever rule the world.

There is no home so wretched, there is no heart so dark, but Christ stands knocking at the door. His sunshine enters only when the door is opened.

EQUIPMENT FOR SERVICE.

By Mrs. Blanche (Read) Johnston, Barrie

Foundation Texts—Acts 1:8; 2:1-7.

One of the questions asked by thoughtful Christians to-day is, Why do we not see more spiritual results for our efforts? There is not fruit in proportion to our seed-sowing. We have great facilities for preaching the Gospel, we have reached almost perfection in the system of our organizations and church governments. We work more, exhort more, pray more; we have better educated officers; we have better music, in fact, all the machinery for successful work, but there is a lack somewhere.

Therein, perhaps, is the cause. It is possible to depend too much upon methods and systems. I do not want to depreciate education, or organizations, but simply to remind my readers of the first essential equipment. Christ's parting benediction, His last injunction was to "tarry," His last bequest, "Ye shall receive power."

In reading the Acts of the Apostles one is struck by the marvelous power they possessed right under the shadow of the cross, in the midst of the persecution, the ignominy, the calumny of those first days of Christian history. It was this endowment which made them strong and enabled them to do exploits. This power made vacillating, impulsive Peter into a very Goliath of eloquence. It made James a saint of prayer that it is said his knees were as hard as camels' knees, and, while Bishop of Jerusalem—a very hot-bed of infidelity and opposition—on the temple steps he sealed his devotion with his life. And John who burned with indignation on one occasion when certain Samaritans refused to receive Jesus and exclaimed, "Master, with Thou that we call fire from heaven to consume them?" was changed by the power of the Holy Ghost to the tender, gentle advocate of love. The endowment of the Holy Spirit is the first essential to successful service.

It is not my purpose to discuss the question as to who the Holy Ghost is, or how He comes, but simply to mention the effects of His presence and the condition of His coming. I would say in passing, as the reader may have inferred by the use of the personal pronoun "He," that the Holy Ghost is a Person, not an influence, an attribute, an emanation, not only a messenger from God. He is not as the etymology of the word "spirit" might imply,—the breath of God, nor the life of God or of Christ, but co-equal with God Himself.

1. The Holy Spirit inspires confidence in God.

Not only when earth's pathway is bright with sunshine and prosperity attends us, but when the storms beat upon us, the sorrows fill our hearts and tears blind our eyes and life's mysteries press hard upon us and the answer to our prayers seems long delayed and temptations from without assail—then the Holy Ghost pours in a healing balm in the sweet consciousness of a life "hid with Christ in God."—Col. 3: 3.

2. Inspires a high ideal of service.

Beloved, God is not unreasonable. He takes cognizance of the condition and environment of our lives, but if we are endowed with the Holy Spirit we shall have the mind of Christ and in a great measure will show the power of His indwelling life before men. There will ever be that great soul hunger to imitate the example of Jesus and a striving to a fulfilment of the divine injunction,—"Be ye holy for I am holy."—1 Pet. 1: 16.

3. Give confidence in ourselves.

It is often fear that cripples the usefulness of God's children. What glorious opportunities are unavailed of by the soldier of the cross oftentimes through timidity! The difference between Jeremiah and Paul was that Jeremiah was fearful and Paul was brave with the conscious power of the Spirit. When God desired to send Jeremiah with a message to His people, he answered, "I am a child."—Jer. 1: 6. Paul tells us humbly, "I can do all things." Why? Paul was baptized with the Holy Ghost. It is not confidence in personal ability or education, though the more richly endowed in this respect, the more efficient and useful God's servants may be. Paul was educated, clever and eloquent but he does not give that as the reason of his confidence.

"I can do all things through Christ which strengthened me."—Phil. 4: 13.

The Holy Spirit bestows this courage. He will so consume those who possess His indwelling with a passion for the salvation of others that they will forget themselves and their own natural reserves in their desire to be a channel of blessing to others. The sainted Mrs. Booth is an example of this. Rising in the crowded church where her husband was pastor, at the dictation of the Spirit, she poured out burning, searching truths upon the congregation assembled. That act of obedience on her part meant the opening of a door of usefulness to thousands of women who to-day occupy important positions upon the platform of Christian service throughout the world.

4. Confidence in humanity.

One writer says: "The reason Christ had such faith for men was because He saw the divinity in them." So shall we, under the illumination of the Holy Spirit, see below the unpromising exterior, the soul for which Christ died, depraved and marred by sin, it is true, but an immortal spirit for which there is a perfect redemption. Unless we have limitless faith for the salvation of men through Jesus, unless we believe His atonement is the world's remedy, His blood misery's panacea, we shall fail in achieving the success which is our birthright as redeemed, converted men and women in Christ Jesus.—"Ye shall be witnesses."—Acts 1: 8.

5. Those who are consecrated to God and a purpose have an undying influence.

At a large dinner party given by a nobleman after the Crimean war, it was proposed that everyone present should write, on a slip of paper, the name of the one who was most likely to descend to posterity with renown. When the papers were opened every one contained the name of Florence Nightengale, the courageous woman who had bound up the wounds, and soothed the dying pillow of many a British soldier. Character gravitates upward as with a celestial gravitation, while mere genius without character gravitates downwards. Character is confidence. Character is credit. Oh, for workers that will, by the confidence they inspire, be a cause of fear to wrong doers, and inspiration to all who want to do well as of the blessed reformer of whom Mary Queen of Scots said: "I fear the prayers of John Knox more than an army of ten thousand men."

The Hindrances.—Frequently we are met with excuses as to the hindrances met by those who desire to enjoy this blessing. Some have said that refinement and culture are hindrances to the receiving of this baptism. Madam Guyon, F. B. Meyer and a thousand other saintly voices cry, "What a blind mistake!" I have myself seen the lady of the purest culture kneel beside the young woman not long since a social outcast and seek and receive the same power. Others object, "My brilliant, educated mind precludes me from knowing simply and accepting experimentally this ministry of the

Spirit." Another mistake. Charles Finney was a giant intellectually, and few preachers of modern times have more fully Spirit than he. Others will tell us, "This gift is only for the brilliant and clever." No, no! a thousand times No! God has no spiritual aristocracy.

Have not those who have labored as mission workers seen the poor victim of inebriety saved and endowed with such power that, though he could not put together three sentences grammatically or consecutively, he could speak words that burned like living coals into the hearts of the hearers, the truths of redemption's great purpose? In fact, reverting to my own personal experience, it was the simple testimony of a young inexperienced girl, who herself enjoyed this gift, that opened my eyes as by a flash of divine electricity to the truth of the doctrine and the possibility of enjoying this indwelling power.

Woman's sphere has for so long been circumscribed by the sheltered and sacred precincts of the home circle, and it requires much courage to step out of the reserve-shell in which she has been encased, to help in the great work of bringing strength to the weak and restoration to those who have fallen in the terrible conflict with the forces of intemperance and evil.

Woman has her first duty in the home, but, as our blessed Christ gave His first message of the new life to women to spread abroad, so He will crown and bless our efforts, as, baptized by His Spirit, we step out into the opportunities that await us.

The Conditions.—Have you, dear reader, received this anointing? Or in the depths of your innermost consciousness is there a hungering and thirsting after the "higher life" of blessed, useful service? Have you been disappointed by the failure of your Christian life? Have your efforts to help other been futile? Do you feel that your life is below the standard set up in the Bible? If so, there is a reason. Is it not found in this—that you have never received this unctioining grace?

What are the conditions? Absolute and complete surrender of all to God! If you have talents, consecrate them to Him; if money, strength, influence, bring it to the altar of His service. Bring all your heart's best affection to the altar of sacrifice. This is the condition. When we first meet Barnabas he is laying all at the apostle's feet, there to receive his equipment for service. If you follow his example and make this surrender of yourself, your life will be "good, full of faith and the Holy Ghost."—Acts 6: 5. Your words will be powerful and spiritual riches

DAILY READINGS.

M., July 17. Heaven gained by faith. Heb. 11: 1-4.
 T., July 18. By pleasing God. Heb. 11: 5-7.
 W., July 19. By obedience. Gen. 6: 22; 7: 1, 23; 8: 20.
 T., July 20. By separation. Gen. 13: 10-18.
 F., July 21. By godlikeness. Matt. 5: 1-9.
 S., July 22. Awaiting His coming. 1 Cor. 1: 4-8.
 Sun., July 23. Topic—Preparing for our heavenly home. Phil. 3: 20, 21; Heb. 11: 8-10, 13-16.

The conditions by which we surround ourselves are our great strength. As they are strong, we are; as they are weak, so are we. If we are engirt by the grace of God, as the warship by plates of steel, we are safe against the poisoned shafts of envy. We will stand while our protection stands.

The Lord is our defence, he will
 To us salvation bring;
 The Holy One of Israel,
 Is our almighty King.

Religion and education are the two prime factors of modern life, but their progress has been retarded by superstition, ignorance and prejudice.

OUR HEAVENLY HOME.

Some Bible Hints.

The best way to prepare for heaven is to be in heaven, to walk, and talk, and act in heaven now. (Phil. 3:20.)

If we would have bodies fashioned after the divine body (Phil. 3:21), we must not allow the bodies we have to do anything that is not divine.

One of the chief joys of the heavenly city is that it has foundations—everything in it is founded, is permanent. (Heb. 11:10.)

If you want the best description of heaven that has been revealed to men, (thing of the best country on earth, and say of heaven, "It is better still. (Heb. 11:16).

Suggestive Thoughts.

There is no better way to prepare for your heavenly home than to make your earthly home a heavenly place.

Christ has prepared our heavenly home; we need only prepare for it.

The preparation needed for heaven is the preparation of desire—to want the things that God wants, for those things are what we shall have there.

There would be no use in sending the unheavenly to heaven, for it would be unheavenly to them.

A Few Illustrations.

If you were going to France to live forever would you not learn the French language? Then learn the language of heaven.

When one moves into a new home, there is always the work of discarding old possessions. Why not begin at once to throw away the things we cannot take to heaven?

When we move into a new house, what a fitting cover of old carpets there is. But in heaven everything is new.

If you are removing to a new place, how much more joyous it is if you have friends there! Make friends on earth of the heavenly-minded people.

To Think About.

How much do I spend in consciously preparing for heaven?

How is my preparation for heaven bettering my life on earth?

Am I trying to prepare for heaven in my own strength?

A Cluster of Quotations.

Some men talk about entering into rest, but what are they going to rest from?—A. J. Gordon.

One should go to sleep at night as homesick passengers do, saying, "Perhaps in the morning we shall see the shore."—Be cher.

Heaven's gates are not so highly arched as princes' palaces! they that enter must go upon their knees.—W. Bates.

He who seldom thinks of heaven is not likely to get thither; as the only way to hit the mark is to keep the eye fixed upon it.—Bishop Horne.

Helpers of Conscience.

Every Endeavorer must have his own conscience in prayerful exercise, but the outlook committee is to help him keep his conscience in working order.

Whatever form of pledge your society adopts, the committee should see to it that no one joins the society without an earnest determination to live up to the pledge in letter and in spirit.

Have frequent talks about different parts of the pledge; by the best speakers you can get. It would be well to have one of these talks at every consecration meeting.

Just before the society repeats the pledge in concert, have some one offer a prayer that the members may be true to their vows.

Remember that it is better to promise few things, and keep your promise, than to promise many things, and break your promise. Best of all it is to promise many things, and not to fail in any of them!

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, JULY 5, 1905.

We wish to get two or three copies of Dominion Presbyterian of date 31st May, and any subscriber forwarding the same to this office will greatly oblige.

For some years a committee of the Church of Scotland General Assembly have been trying to compile a Gaelic hymnary for Highland congregations, and strange to say, the object aimed at is as far from being realised as ever.

Thomas Southworth, director of the Ontario bureau of forestry and immigration, states that in the New Liskeard district, from which he has just returned, very great progress is being made. A large number of men who last year took up land have this year brought out their families.

It is remarkable what people will do when too much power is placed in their hands, says the Presbyterian Witness. In Scotland the "legal" Free Church has taken forcible possession of 20 churches; from 49 churches the congregations have been "interdicted"; 32 cases of interdict are going on, and over 100 ministers of the U. F. Church are threatened with eviction from their manse.

Three or four years ago Mr. John Grierson, of Halifax, went half round the world to Korea to assist the Presbyterian Mission there in erecting needed buildings, and in other work. Last winter he spent among the lumber camps of Miramichi, N.B. At present he is on his way to Labrador to see to the erection of a church at Harrington Harbor, and to teach and preach for a year. Mr. Grierson had reached the age when many Christian workers feel that they must retire from active service. He does not seem to have any notion of retiring. Perhaps he feels that it is "better to wear out than to rust out." Bless the dear old man, he is a genuine Presbyterian "brick."

ANGLICAN STARVATION.

The Nineteenth Century and After for June contains a number of interesting articles on political, social and historical subjects. The one most likely to attract the attention of theologians is entitled "Anglican Starvation and a Liberal Diet," by the Rev. Hubert Handley. The author is evidently a Broad Churchman and the chief burden of his essay is a criticism of the narrowness and smallness of the High Church party. The writer begins by pointing out briefly the strength and weakness of the evangelicals and the great work that they accomplished. "The evangelicals deserved their prominence. They had hold of the primary and living secret-personal religion—and they worked it out in exalted character and noble activities," and he quotes Lecky to the effect that "nearly all the popular religious literature of the time, nearly every fresh departure, nearly every new organization which grew up in the English religious world, was mainly due to it." His next point is that the High Churchmen who now prevail, in turn, merited their ascendancy. "The leaders were men of genius, men of sanctity, men who wrestled in prayer." The first mistake of their party was "The Anglo-Catholics dislike, their suspicion of new knowledge; their impotent yet malefic efforts to check its salutary and irresistible growth." Striking examples of this are given in the regions of natural science and historical criticism. The next point is "A certain enmity has crept into the clerical type; has crept in during the High Anglican transformation and bears usually the High Anglican stamp." Various illustrations of this are given and the weighty words of Mr. Charles Booth are quoted: "The men who find satisfaction for their religious nature in the High Church are of a quite peculiar type. I cannot think it a strong type, and the idea that on these lines the world of men could ever be won is utterly untenable. If all those who reject this road will be lost the most of us will inevitably suffer that fate. The influence exercised on the male sex is indeed strong but is very limited. With women it is more diffused and with children it reaches its greatest numerical success."

Then the Anglo-Catholics are shown to be self-conceited. Then newspapers are pert and saucy. In conclusion the writer claims that religion within the Church of England needs to be deepened at the following points: (1) Spiritual experience as basis of belief; (2) openness of mind, readiness to receive new light; (3) wide sympathies towards Nonconformists and other so-called "outsiders;" (4) manliness, womanliness also but no effeminacy; (5) the church must be true to its English character. This brief outline of an able essay will show that there is much in it for all parties and leaders within the church to meditate upon.

*The Nineteenth Century and After. The Leonard Scott Publication Company, New York.

He who goes to school to Christ will not want for an honorable diploma.

SETTLED IN LIFE.

"There is no such thing as being settled in life," remarked a wise old lady the other day to a younger friend. "I considered myself, of course, 'settled in life,' in the common phrase, when I married. I thought myself settled, again, when we bought our new house. But that was when I was young and inexperienced. Whatever else I have done in life, I have never gotten settled. I began to see how that I never will, and that nobody ever is, or can be. One might as well try to settle down in an obstacle race, or a trolley car, as in the changes of this transitory life."

Most of us come to feel the same before our journey through the years is over, says the interior. The one thing certain is change. Nothing continues in one stay. Life is a continual moving on—progress, never a completed picture to hang up in a permanent place. It is a problem, to reach a point where we could say to the passing moment, "Stay, thou art fair!" would have been an all the more complicated if we had reached it. For the passing moment, fair or not, is forever in a hurry to be gone, and waits for no man. Suddenly or stealthily, our times change, and we change with them, so that any permanent settlement in life is impossible.

When our plans are upset, and nothing seems certain ahead, it is seriously easy to become demoralized. What is the use of dusting the room and keeping up the fire when we may move tomorrow morning? A sad number of people give up in this way to the changes of life. After a reverse of fortune, or a bereavement, or a strain of suffering and suspense, their characters are never the same again. "What is the use?" they say. And there are others—almost as unwise, surely—who dwell so largely upon the joys of a future life, and the transitoriness of this existence, that they are careless as to living well and thoroughly their years on earth. Three score and ten may be nothing, indeed, as compared with eternity. But we were put on this earth, after all, to fulfil our few earthly years in the best possible way. It occasions us not to spend all our time looking ahead, but to live every hour as it should be lived. Simon Stylites on his pillar is a conspicuous example of a thoroughly wasted span of life. If he had settled himself to a daily round of cleanliness, helpfulness and duty, he would have been better fitted for the last great change. To insist upon life's fleetingness and vanity is one thing; to refuse to recognize its daily values is quite another.

Each day hangs between yesterday and tomorrow—a mere narrow foothold. Yet to live by the day, and make each day as beautiful, as fruitful, as we possibly can, is the message both of the gospel and of nature. "Of all the gardens of life the best worth cultivating are often the 'hanging' ones. Yes! hanging between the town pavement, a hundred feet below, and the open sky, with gales ready to sweep down every pot into smithereens, immediately above. The suns will take

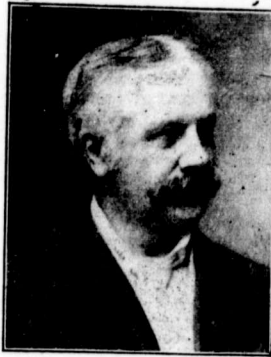
the insufficient earth and parch the delicate roots; the storms will batter and tear the frail creepers. No doubt. But at this present moment all is fair and fragrant. And when the storms have done their wicked worst, and the suns and the frosts—nay, when that roof on which we perch is pulled to pieces, tiles and bricks, and the whole block goes—may there not be the chance of growing another garden?"

FOR SPIRITUAL INDEPENDENCE.

A recent book on Scotland's battles for spiritual independence is that of which Mr. Hector Macpherson, of the Edinburgh Evening News, is the author. In the struggle in which the United Free Church of Scotland has been engaged Mr. Macpherson has made himself one of the most influential personalities of his nation. He is deeply read, minutely conversant with history, a true lover of liberty, and a master in the art of popular presentation. Scottish divines have not failed to write much and ably on spiritual independence, but some of the ablest writers have failed in directness and simplicity of popular presentation. Mr. Macpherson, it is needless to say, has greatly succeeded. Those who have read most in this controversy will most admire the skill with which salient points are chosen. Nothing is allowed to break the quick stream of the story, and yet Mr. Macpherson contrives to say, and to say with brightness and directness, all that is essential. The pith of his book will be found in the words: "Those who treat the Reformers and Covenanters with contempt and write of them as a band of fanatics will be surprised to hear that in the battle for spiritual independence the persecuted remnant anticipated principles of constitutional liberty which in latter days became the watchwords of British statesmen, and which form the basis of an advanced school of political philosophy."

A body of Christians called British Friends seems to be in advance of most other denominations in missionary zeal. They report a membership of twenty thousand, yet their yearly contribution for missionary purposes is \$150,000. They have eighty-seven representatives in the foreign field.

"In the very midst of Christian nations," the Pope sees "a constantly increasing corruption and depravity." He mournfully applies to society the appalling language of the Prophet: "There is no knowledge of God in the land. Cursing and lying, and killing and theft and adultery overflowed, and blood hath touched blood."—There is much to justify the fearful picture; enough to rouse every true witness for God and His law to join in the call to repentance and righteousness. The Pope is at his best when he thus preaches repentance and reformation, while he abstains from denunciation of other people, who seek, in humility, the knowledge of the true God and Jesus Christ whom He hath sent.



MR. G. W. CRAIG.

The billeting of a large number of people is often achieved with no little friction and discomfort, especially if not carried out in an orderly and systematic manner. The commissioners to the recent General Assembly were loud in their praise of the work of the reception committee and the thoroughness of all the arrangements made by it. This was largely due to the business qualities and excellent management of Mr. G. W. Craig, the chairman of the committee, whose portrait is given in this column. Mr. Craig carries on a large wholesale business, but finds time to do a good deal of church work. He is an elder of St. Andrew's church, and was for many years a member of the choir.

R. W. Bro. D. Monroe, of Cornwall, last week received a very valuable Past Grand Master's jewel, the gift of the Grand Lodge of Eastern Ontario, in recognition of services rendered the Orange Order during his incumbency of the chair. Mr. Monroe discharged the duties of his high office with conspicuous ability, and well deserved this token of the esteem of his brethren.

An interesting document, which will be placed among the provincial archives is the marriage license of the late Sir Oliver Mowat. This was sent to the archivists by Mr. C. R. W. Biggar, of Biggar & Burton. It was issued on May 18, 1846, and sanctions the marriage of the then Mr. Mowat, barrister-at-law, to Jane Ewart, Toronto. A note at the bottom of the paper certifies that the marriage was solemnized on May 19, 1846, by Rev. Dr. John Jennings.

It is said that there is a strong feeling in Norway in favor of placing a British prince on the throne, and the name of Prince Arthur of Connaught—the prospective son-in-law of the King of Sweden and Norway—is mentioned in that connection. The secession of Norway from Sweden is a heavy blow to the argument in favor of Irish home rule. The late Mr. Gladstone was never weary of quoting the cases of Austria-Hungary and Sweden and Norway. These illustrations have turned out very unhappy.

To those who are worn with travel the quicksand is most dangerous. Woe to him who in old age has only the bogs of rationalism to flounder in!

SEMI-JUBILEE OF REV. MONRO GIBSON.

From London Presbyterian, 22nd June.

On Sunday, 11th June, the Rev. Dr. J. Monro Gibson completed the twenty-fifth year of his ministry at St. John's Wood, and on Thursday evening a very large congregation assembled to celebrate the event.

Dr. Gibson came to London from Chicago, where for six years he was in charge of the Second Presbyterian church in that city. He was born in Wigtonshire, in Scotland, and had scarcely finished his school days at Brechin when his father emigrated to Canada as a missionary, and settled at Owen Sound, Ontario. A year or two later Dr. Gibson entered Toronto University, and subsequently completed his theological course at Knox College. During this period of study he filled the position of tutor in Greek. In 1862 he graduated with a double first, won two gold medals, and the Prince's prize for the highest standing of the year. He began public work by assisting Dr. Ormiston, of Hamilton, and in 1864 he was ordained and appointed colleague and successor to Dr. W. Taylor, of Montreal. During his successful nine years' ministry there a fine new church was built, and the congregation became one of great repute for its missionary spirit and liberality to the various schemes of the Church. During the term of his pastorate he filled for six years the responsible position of lecturer in Greek and Hebrew Exegesis in the Montreal Theological College. His services were so highly appreciated that an effort was made to induce him to accept the professional chair, but he preferred to abide in the ministerial calling he had chosen. In 1874 Dr. Gibson went to Chicago, where he left a decided impression on the Christian society of the city, and many were the sincere regrets when he re-crossed the ocean for the old country.

The meeting was presided over by Sir George Bruce, the senior elder, of the congregation, who, in an admirable and well-chosen address referred to Dr. Gibson's long and faithful services as a popular preacher and to his intensely human interest in all the affairs of the congregation. He characterized him as a skillful guide and organizer, who set his office-bearers to work, and inspired them with his own enthusiasm. He also referred to Dr. Gibson's deep interest in the mission work at Kilburn, and to his self-forgetfulness and the loving way in which he ministered consolation to the sick bed or beside the dying couch. He then presented Dr. Gibson, in the name of the congregation, with a cheque for £700, together with a silver salver bearing the following inscription: "Presented to the Rev. John Monro Gibson, M.A., D.D., LL.D., on the completion of the twenty-fifth year of his ministry in St. John's Wood Presbyterian church, as a token of the love and esteem of his people, June 11th, 1905,"—also a silver inkstand with monogram and the date; and to Mrs. Gibson a silver rose bowl with a similar inscription.

The announcement of next meeting of Guelph Presbytery on 18th inst., given elsewhere, is incorrect as to the hour. It should read 10.30 a.m.

According to a special census recently taken, the population of Winnipeg is now 78,376. Certainly the capital of the prairie province is now having its "growing turn." And still the civic authorities are said to be disappointed, as they expected a considerably larger showing.

The Galt Reporter intimates the early appearance of a book by Rev. R. E. Knowles, the popular pastor of Knox church, "the inspiration and name of which," it is understood, will be derived from the neighborhood of that prettily situated and prosperous town. Messrs. Oliphant, Anderson and Ferrier, the eminent Edinburgh firm, will be the publishers.

- - A SOUL OF FIRE - -

BY E. J. JENKINSON.

CHAPTER VII.—Mad Morag.

"Wake up, Alan, Alan; there's something wrong." Helen shook the old man and pointed to the open door.

A dog lay moaning on the threshold, licking the blood which trickled from a wound in its side.

Alan raised his eyes stiff glazed with sleep and looked at her.

"What do you say, Mistress Helen?" he murmured, "have the men come home? Hoch! but I've slept late. Where's Big Neil?"

"He's not here; none of them are. Wake up, Alan, the dog is hurt. Is it Neil's dog?"

"What! what do you say, Mistress Helen?" For answer she pointed again to the door. The old man stumbled to his feet.

"Good God!" he ejaculated, bending over the wounded animal which growled and showed its fangs, "There's trouble abroad."

"What do you think?"

"Shot," said he, "but we must get it in and bolt the door. Have you seen Hector?"

"He is lying in the bunk fast asleep."

"And you found it?"

"Yes, I heard the poor brute whine in my dreams, I suppose the sound wakened me at last, for I seemed to have been listening to it a long while before I was conscious it was real. What shall we do?"

He roused Hector. They whispered together for a moment. Then he came to her.

"I'll follow the trail," he said, "you must stay here with Hector, you and Maisie."

"What do you fear?" whispered Maisie; her eyes wide with curiosity and terror.

"These be wild times," he replied evasively.

"We're not bairns, Alan," said Helen, tell us what you think has happened. Mad Morag has gone.

"Mad Morag bides for no man. She's been up to some devilment down country and most likely finds leg-bail best for this season. But I can't tell."

"Take care o' yourself, Alan," said Maisie, "were all aone, you ken, Alan, and—oh! this is an awful place to be in! Take care o' yourself. I wish I were safe back in Hag's Ha'."

"Ay, this is no place for the like o' you; but if all's well I'll be back soon. Hector will guard you, with his hands and his head."

He went away through the rocky arch and they watched him out of sight.

The morning was full of evil portents. The sky, as much of it as could be seen between the branches, was dark. Off and on a snowcloud swept across and the wind hurried in its wake with a sting of ice. Two crows sat on points of rock hard by, sedate old birds, waiting and watching. For what? The slow, slow ebb of the tide of life. But Hector lifted the dog in, and they flapped away disappointed.

"I feel as though I were a prisoner again," Helen said as the bolts were shot forward. "I hate a locked door; it chokes me. I hate the click of a key—it's a dull sound like earth falling on a coffin-lid. I hate it."

"That's a sound you'll rarely hear in Glen Lara, Mistress," replied Hector grimly, "our folk die where a stranger's hand can streak them and they are buried—well, mostly, nowhere."

"How far is Glen Lara from here?"

"Not so far as the crow flies, but a long, long way and a stiff pull up by the track."

"Does Dark Rory often come to this hut?"

"Ay; 'tis so secure. Never a stranger has found out the path but the burn. We can open the sluices, and flood the borch, then, de'il abit could a man pass. And as for the cattle-track down which Morag came last night! I'd like to see the horse that would take it without our old mare to lead."

Maisie was all eyes and ears. Such details were interesting.

"How many men live here?" she asked innocently.

"Sometimes few, sometimes more. The number changes with the season. When the moor grows strangers, we keep a wheen gillies to spy and to glean. Big Neil's gey sharp to smell the whiff of them. There's a kind of unwholesome odour in the air when an unkent foot's on the heather and Glen Lara must be guarded."

"I wonder who the riders were that passed before us yesterday."

Hector shook his head and was silent. The shadow of a fear was on them all.

Through the day, hour after hour, they waited but Alan did not return. Hector dared not go in search of him. His orders were from Big Neil himself, and if the Captain returned and found him gone, no excuse would save his neck from the rope.

Helen was uneasy. It was long past mid-day and already the gully was dim with shadows. There was nothing she could do; nothing she could work at to take her mind off the yawning mystery that surrounded her.

She had explored the hunter's retreat with its movable bridge, its sluices, its cattle-track cut out of the solid face of the cliffs, and she wondered at it all. What a world of pent up energies was displayed in the cunning devices for its seclusion and defence! It impressed her in the same way, as when the black hull of the lugger had stolen across the patch of moonlit water nearly a week ago. The same influence was at work here as there. Here was law, absolute, undisturbed among the most lawless of lawless tribes.

Hector patrolled the gully regularly from end to end; he scanned the moor from the head of the cliffs, but saw nothing. Evidently those who had shot the dog had no intention of following it home.

"I can stand this no longer," cried Helen at last, "I must do something or I shall go mad. I am not used to waiting."

"You can do nothing," said Maisie.

"That remains to be seen."

She chose out a pistol from among the hoard in the hut and stuck it in her belt.

"Open the door, Hector," said she.

He had planted himself before it. "I dare not," he replied; "if evil happens to you, my life will have to answer for it."

"You don't know what you're doing, Helen," cried Maisie.

"I know I'm a Vor. What I do, I shall do with open eyes. Those who have passed through the bog-lands—and in truth Castle Sarno was a bogland ready to suck down the first false step—need not fear the heather. Stand back, Hector; I'll unbolt the door myself."

She slid back the bolt.

"Heaven only knows what the end will be," he said. "But I warn you, Mistress Helen, you are setting out on a dangerous quest. There is trouble o' some sort on the moor; and we shall all be ruined if the hut is discovered."

"I'll not betray your lair," she replied and turned down the burn.

She traced the frozen bloodmarks to the edge of the moor.

A sharp north wind was blowing; it cut her through and through like a knife; made her eyes ache and her cheeks tingle, made the blood stiffen in her veins till she felt like a moving icicle. But her will was unconquerable and she pressed forward.

She passed through a belt of firs, where the tall trees tossed their snowless boughs above her head, and laughed, so it seemed, at the shackles which the frost had put on all things but themselves.

A white and dreary world, lay before her that wild March afternoon. She felt like a stranger in a cursed and voiceless land, a land unmarked by any sign of life, any sign that life had ever visited it; save the blood marks and the trail of feet in the snow. On and on she went until evening darkened over the dark day.

Once she stopped and listened.

"I'm sure I heard a voice," she said to herself, "the first sound except the whistle of the wind this last hour."

A little below her a rock rose out of the waste. It was black and bare for all the snow was brushed from its ridges.

"I hear it again," murmured she, "I must see what it means."

All around the ground was trampled and stained. A shudder swept over her, she knew she was drawing near to the heart of the mystery. She longed for a little sunlight to take away the utter gloom of the fast approaching night.

Someone was singing, and singing a dirge. The wailing melody rose and fell with weird regularity. Helen pressed her hands over her ears to shut out the sound for a moment; it fell on her like the toll of a death-bell. In such a time and in such a place the coronach had a strange significance.

It was sung for the unshrouded dead in a shrouded land, and by Mad Morag, the lost lone woman of the mountains.

She could see her from where she stood. The old woman was seated on the charred sticks of a dead fire in the midst of a broken camp. Before her, with their backs set stiffly to the rock were the hunters—Big Neil, a huge form with a shock of red hair amongst them.

They were all dead: their sightless eyes stared open across the moor from whence their scathe had come. Some were shot, some stabbed, though the tied hands of two or three told plainly enough a tale of broken faith.

"Mary take thy soul!" droned Morag over and over again rocking her body to and fro and shaking the white hair over her face.

"Mary take thy soul."

"Oh, lads, lads, said I not so? 'Twere better to have bided at home."

"This night, this night,

Mary take thy soul."

"Cursed be thy clan, MacIon. The curse of the cross upon thy cattle, on thy soul MacIon. Thou shalt die like a craven in thy bed, and thy sheep shall wither and thy cattle perish in the byre. Like dead crows, like dead crows shall the clansmen lie on the slopes of Sarno; and the huts shall be empty save of the grave-worms and the corpse."

"This night, this night,

Cross and dirge and candle-light."

"Let us go now. The curse is said."

Helen started. There stood Alan in the shadow with the brown marl at his side.

"All is not said, Alan Vor," replied the old woman. "I saw a great host pass; a great host riding on white horses; a great host of our forebears, and they cried as the rode 'Curse thou our enemies three times by cross and dirge and candle-light.' All is not said. The baying of hounds and howl of owls, MacIon, shall be forever in thine ears; the wolf shall howl about thy sheep-folds at night, and the dogs of death shall whimper in thy chamber."

"This night, this night,
Cross and dirge and candle-light."

She paused for a moment and wiped her brow. The mare chafed at its bridle and pawed the ground impatiently.

"This night, this night—
"The sun shall burn and the moon
curse. Because thou hast put out the
fire of life in the dead-men's hearts, the
fire of Hell shall clead thee, and the torch
strike thee and the candles blind thee.

"This night, this night,
Cross and dirge and candle-light."
Her voice rose to a piercing yell, she
sprang to her feet and flung up her long
gaunt arms.

"He sat here, the monkey," she cried,
"with his gibbering mouth and his long
dark face, and he sneered at them and
laughed and toyed with his pistol as he
would have done with a lassie's hand.
They were the weakest—" she pointed to
those whose arms were tied—they
thought he was true so they yielded. But
he shot them after. 'I'll take your heart
for a target' he said to the last, and
smiling and joking pulled the trigger.
God—"

She fell writhing to the ground.
Helen ran to her side and raised her
head, but Alan stood still.

"This comes o' doing the devil's work"
said the old man, "no good Christian—
and I trust we be all Christians up at
Glen Lara—would speak those words.
Oh! Mistress Helen, there's been wasome
things brought to pass on this moor, and
no all by the Macdon's neither. There's
an ill spirit in Mad Morag, I doubt. When
I found her she lay screaming on her
knees before Big Neil, hugging his feet
and calling all the saints to witness that
she would avenge him. The mare I
caught five miles away rearing and plung-
ing like a wild thing. How it got there
I ken not."

"Will she die?" asked Helen looking
up from the convulsive form of the old
woman.

"Better for us Voss if she did," replied
Alan.

He bent down over her and rubbed her
brow with snow.

Morag opened her eyes.
"When I go, Alan," said she, "I'll
be after my work's done. Sir Colin will
be at Glen Lara; he shall not escape the
curse, nor he, the worker of this deed.
We be both old, you and I, but I have
more life in my little finger than you in
your whole body, Alan Voss."

"Whose work is this?" he asked.
"Whose but Fergus Macdon's, none
other! He alone could come and go
without sound."

"Fergus here!" cried Helen.
"Ay, this is one of his jokes. I know
him of old. I knew his father and they
are all the same, black-browed and black-
hearted. But they shall rue it."

"Come! Let us hasten," said Alan.
"Fergus is on his way home to Castle
Sarno. I have been watching him all day.
We must reach Glen Lara with all pos-
sible speed."

(To be continued.)

DENMARK.

A total abstinence society has been
formed among the medical men of Den-
mark. A placard has been prepared,
and is being posted in all railway sta-
tions in the following terms:

To the Danish People: Alcohol is a
stupifying poison. Alcohol is the
cause of many mental diseases and of
most of the crimes. Every seventh man
in Denmark dies of drink. Never give
children alcoholic drinks. Alcoholism
breeds tuberculosis and sexual diseases.
In the struggle for temperance, abstin-
ence is the safest weapon. Abstin-
ence never injured a man. Sure is the
hand and clear is the thought of
him who never drank spirits. If you
wish to make your people happy, in-
crease its prosperity, build up its homes,
advance the interests of your country,
and make the race sound in body and
mind, become a total abstainer.—Tem-
perance Cause.

THE DAYS GONE BY.

O, the days gone by! O, the days gone
by!

The apples in the orchard and the path-
way through the rye;
The chirrup of the robin and the whistle
of the quail,

As he piped across the meadow sweet as
any nightingale;

When the bloom was on the clover, and
the blue was in the sky,

And my happy heart brimmed over in
the days gone by.

In the days gone by, when my naked
feet were tripped

By the honeysuckle's tangles where the
water lilies dipped

And the ripples of the river lipped the
moss along the brink,

Where the placid-eyed and lazy footed
cattle came to drink,

And the titting snipe stood fearless of
the truant's wayward cry,

And the splashing of the swimmer in
the days gone by.

O, the days gone by! O, the days gone
by!

The music of the laughing lip, the lustre
of the eye;

The childish faith in fairies, and Alad-
din's magic ring—

The simple, soul-reposing, glad belief in
every thing—

When life was like a story, holding nei-
ther sob nor sigh,

In the golden, olden story of the days
gone by.

—James Whitcomb Riley.

BIRDS' HABITS.

One of the very best of the writers
on natural objects and subjects, writes
to the *Martford Times*:

The great things to learn about birds,
after you have come to know a number
of kinds, are: First, that every kind
does things in its own way; second,
that they group themselves naturally
into families as much by similar habits
as by what scientific men call "char-
acter." Thus, fly-catchers dart out and
catch insects on the wing, with a snap
of the bill, returning to their perch to
await another victim. Sparrows like
to be near or on the ground. Wood-
peckers like to climb about in the trees,
bracing on their stiff tails, head up. It
has been ascertained that in the main
birds like to follow valleys when they
can, even going back for short distances
to enter a valley that will lead them in
their true direction. Many birds do
not migrate at all, like the crows, chick-
adees and many hawks and woodpeck-
ers, while others, like the red-poll lin-
nets, snowflakes, crossbills and butcher
birds, come to us only with very cold
winters.

One secret of the heretofore success of
the Japanese is stated by a writer in the
"Outlook." He tells how the Japanese
officers before Port Arthur spent their
leisure reading books, and says that he
never saw drinking or card-playing either
in officers' quarters or in camps of en-
listed men. Furthermore, he declares his
belief that there was not an evil woman
between Port Arthur and Yinkow. Among
the Russians, by all reports, condi-
tions have been notoriously different.
Vodka and champagne have been the
most abundant supplies in the Russian
commissary, and a frightful horde of
harpies has clung to the army through
all its vicissitudes. Precisely as in the
Civil War in England, the King's army
consisted of dissipated, debauched men,
the Parliament's forces were sober,
Psalm-singing Puritans, and we all know
the upshot.

You need a larger pair of shoes in sum-
mer than in winter, and it is always best
to try them on in the latter part of the
day.

BABY'S DANGER.

A mother cannot watch her little
ones too carefully during the hot wea-
ther. Dysentery, diarrhoea, cholera in-
fantum, and disorders of the stomach
are alarmingly frequent during the sum-
mer months, and unless the mother has
at hand an efficient remedy to check
and cure the trouble a little life may go
almost before you realize the case is
serious. At the first sign of any of
these ailments the wise mother will give
her little one Baby's Own Tablets, which
promptly cure all hot weather ailments.
Mrs. John Lancaster, North Portal, N.
W. T., says: "My baby was attacked
with diarrhoea and vomiting. I at once
gave Baby's Own Tablets and the next
day she was as well as ever. I am never
without the Tablets in the house as I
find they are the only medicine a little
one needs." Other wise mothers will
follow Mrs. Lancaster's example and
keep the Tablets always at hand—their
prompt use may save a little life. Sold
by all medicine dealers or sent by mail
at 25 cents a box by writing the Dr.
Williams' Medicine Co., Brockville,
Ont.

When a young man sets out in the path
of parental disobedience it is well for him
to consider whereunto the highway leads,
and what will be the end thereof.

A license is the State's guarantee that
the saloon shall be protected against in-
terference from parents whose sons and
daughters are lured into its snares.

TOBACCO AND LIQUOR HABIT.

Mr. McTaggart's tobacco remedy re-
moves all desires for the weed in a few
days. A vegetable medicine, and only re-
quires touching the tongue with it occa-
sionally. Price 2.
Truly marvellous are the results from
taking his remedy for the liquor habit.
It is a safe and inexpensive home treat-
ment, no hypodermic injections, no pub-
licity, no loss of time from business, and
a certainty of cure. Address or consult
Dr. McTaggart, 75 Yonge street, Toronto.

SPECIAL

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save a prospective buyer
\$25 to \$50 by showing
a slightly used instru-
ment instead of a new
one.

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every month of these
Organs and Pianos — if
you leave your name we'll
send the current one right
away.

J. L. Orme & Son
189 Sparks Street,
OTTAWA.

"Canada's Great Music House."

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

EASTERN ONTARIO.

The Rev. Dr. Campbell, who lately resigned the pastorate of the congregation at Penetanguishene, has gone to Reinston, in North Carolina.

The Rev. Alexander Laird, lately of Cook's church, Kingston, has been appointed professor of English at the Royal Military College.

The Revs. A. G. Cameron and A. Govan, Williamstown, are canvassing Burns and St. Andrews' congregations in the interest of Queen's Endowment.

The service on Sunday evening week in the Avonmore Church was under the auspices of the I.O.F.. The pastor, Rev. Mr. Weir, preached a fitting sermon for the occasion.

Rev. Dr. Bayne, of Pembroke, exchanged pulpits last Sunday with Rev. Mr. Hay of Renfrew, so as to permit the latter gentleman to accept the invitation of the Pembroke Masonic brethren to preach to them.

Rev. W. G. Wilson of St. Paul's church, Smith's Falls, has gone for a two-month holiday trip to be spent on the Pacific coast and with his brother, Rev. R. J. Wilson, of Vancouver, B.C.

The ladies of the Braeside church of which Rev. Wm. Moore is the pastor, gave a lawn social in the church grounds last week, when the place was crowded, over 500 being present, and the receipts amounted to \$128.

A garden party was held at Maple Lake Station on June 15th in aid of the Presbyterian church. The ladies had an elegant tea poured, and Mr. McGilvrey, the student, did everything in his power to make everything enjoyable.

Rev. Daniel J. Scott, Mrs. Scott and children of Pense, N.W.T., have been visiting friends in Eastern Ontario. Mr. Scott preached in St. Andrew's and Burns Churches, Martintown, on Sabbath week. He is soliciting aid for the extension of his church in the West.

Our young people at Sandringham are taking a deep interest in the special meetings in Gordon church, St. Elmo. Rev. H. D. Leitch, pastor, is being assisted by Rev. Mr. McKay, of Maxville, and Rev. Mr. Morrison, of Kirk Hill.

Owing to the absence of Rev. Allan Morrison, who was assisting Rev. K. A. Gollan, of Dunvegan, there was no service in the Kirk Hill church last Sunday. On Sunday morning 9th July, the service will be conducted by Rev. Mr. Shearer, of Ottawa, who will speak in the interest of French evangelization.

In the absence of the Rev. A. McD. Haig and Mr. Wm. Horne, at the International Sunday School Convention, the Rev. R. Knowles conducted the service and Mr. H. Cooke the Sunday School at Esson church, Rugby, on Sunday morning. The Rev. George Grant, B.A., took the service at Jarratt's Corners in the afternoon.

During the absence of the Rev. N. H. McGilvray, union service will be held by the congregations of Knox and St. John's churches, the morning service being held in St. Johns and the evening service in Knox Church. Rev. Dr. Harkness will preach at all services. Prayer meetings on Wednesday evenings will also be united, being held in Knox Church.

The tea held at the residence of Mrs. A. F. Cameron, Cornwall, for the benefit of Knox Church choir, was a success in every respect. An excellent programme was provided, the following ladies and gentlemen contributing: Miss Robinson, Miss Atchison, Miss Mabel McDonald, Miss Nellie Prendergast and Miss Drake; and Messrs. W. V. Boyd and A. F. Birchard. About \$48.00 was realized for the choir funds.

Rev. H. G. Crozier, who has been called to Hamiota, Man., closed his pastorate of nearly five years at Melville church, Scarborough, on the 19th ult. The congregation presented him with a purse of one hundred dollars, and the Young People's Society with a beautiful and costly parlor chair.

Special Communion services were held in Knox church on Sabbath forenoon, June 25th, which were very largely attended. There were about four hundred and fifty communicants, a large proportion of whom are young persons. The Gaelic services were conducted by Rev. A. McCallum, of Ste. Anne de Prescott, in the basement of the church. About 100 new members have been added to Knox church as a result of the special evangelistic services lately conducted in Vankleek Hill by Rev. Messrs. Crossley and Hunter, and the Methodist and Baptist Churches have gained proportionately.

WESTERN ONTARIO.

Rev. D. B. Marsh, Ph. B., Sc.D., of Hamell church, has accepted a call to Ladnor, B.C.

Rev. D. B. Marsh, Ph. B.S.D., of Hamilton, has been lecturing at Cayuga on "Other Worlds" much to the delight of the large audiences.

Rev. Mr. McWilliams of St. Mary's and Rev. H. McCulloch, of Tavistock, exchanged pulpits on Sabbath, both preaching excellent sermons.

Rev. H. Curry, Presbyterian minister at Oil Springs, was united in marriage on Wednesday to Miss Mildred E. Godwin, daughter of the Rev. Wm. Godwin, Methodist Minister, of Exeter.

Rev. Alexander Hamilton, B.A., of Boissevain, Man., Miss Hamilton of Stratford, Miss Jessie Hamilton of London Conservatory of Music, and Miss Agnes Hamilton of Goderich were in Motherwell one day last week.

A most successful event was the garden party held last week at the Whitelaw homestead, in Paisley Block, under the auspices of Knox church, Guelph. The attendance was very large, and the receipts were over \$100.

Rev. Mr. Kendell dispensed the Sacrament of the Lord's Supper in the Morrison church, Cedarville, on a recent Sabbath preaching a most appropriate sermon. He was the guest of Rev. and Mrs. Morrison.

The Presbyterian garden party at Conn on Tuesday evening of last week was a great success, between five and six hundred people being present. A splendid tea was served by the ladies. The program was first class. Mr. J. J. Cook, Rev. N. A. Macdonald and W. R. Archer delivered interesting addresses.

Princess Margaret of Connaught's choice of Ireland as the country in which to spend her honeymoon has greatly pleased a large section of the Irish people.

An Irish lad complained the other day before a magistrate of the harsh treatment he had received from his father. "He trates me," said he, mournfully, "as if I was his son by another father and mother."

A statue of King William III., standing in Boyle Lawn Tennis Club's grounds, was on Sunday, the 11th inst., subjected to an extraordinary outrage. The head was removed with chisels, the body was turned, and a green bough was stuck in the neck. The Protestants in the neighborhood are highly indignant at the outrage.

MONTREAL.

Rev. S. Rondeau of St. Hyacinthe, has been elected moderator of Montreal Presbytery.

At the last meeting of Montreal Presbytery an earnest appeal for assistance in defraying the cost of repairs to the manse at St. Louis de Gonzague was made by Rev. Mr. Anderson, and endorsed by Rev. Mr. Hutchinson and Rev. Dr. Morison.

In Montreal Presbytery on presentation of report in church extension Rev. John Mackay submitted this resolution, which was adopted: "That all extension work directly conducted by the Presbytery be embodied in one work, and that to undertake this work there be organized a Presbyterian Union embracing all congregations in the Presbytery."

Montreal Presbytery has accepted the resignation of Rev. E. A. MacKenzie, appointed by the General Assembly to a leave-as pastor of St. Matthew's. Dr. Sharp and Principal Kneeland testifying to the unity of feeling between pastor and people that had existed during Mr. Mackenzie's ministry, and to the loss St. Matthew's sustained by reason of his removal. Arrangements for the induction of Mr. Mackenzie will be made at a later meeting. Rev. Dr. Scott, editor of the Record, is interim moderator of St. Matthew's session.

At the last meeting of Montreal Presbytery, in view of a recent marriage in a shop window in that city, Rev. Myles Crombie, seconded by Principal Scrimger, submitted the following motion, which was unanimously adopted: "That the Presbytery places on record its sense of the importance of preserving the solemn and sacred character of the marriage service, and expresses its sense of disapproval of celebrating it under such circumstances as must tend to degrade it in the public estimation."

In Montreal Presbytery Rev. Mr. Ducloux gave notice of the following motion: "That the supervision by Presbyteries within their respective bounds of the aged and infirm ministers' fund and the widows' fund be discussed at the next Presbytery meeting." This, urged Mr. Ducloux, was very necessary in order to keep the fund prominently before the Presbyteries and the ministers. At present ministers often dropped off in subscriptions, and lost sight of the fund, and then their widows came and asked to be placed on it. His proposal would, he contended, be greatly in the interest both of the Presbyteries and of the beneficiaries under the funds.

In a discussion on the French work in Montreal Presbytery Principal Scrimger said: "It is a deplorable fact, but a true one none the less, that our English-speaking Presbyterians are losing much of the missionary spirit which once animated them. They were afraid; they are getting timorous. We require to wake up many of our congregations to a sense of their responsibility to the people round about them, although the latter may speak a different language. Until we can succeed in doing this we shall find a very serious difficulty in carrying on our work on the frontier between French and English Canada in the way in which it ought to be carried on." The Rev. J. E. Ducloux declared that lack of men and lack of money were the two greatest drawbacks at present. "If we have no money to do the work we cannot get the men," he said. "Until the church is stirred up to a greater sense of her duty we shall not accomplish the work."

The way that is dark has many perils; but he who carries the "lamp at his feet" has many safeguards.

Corner Stone Laid of Erskine Church, Ottawa.

An event that has been looked forward to for some time and with considerable interest took place last Thursday evening, when the corner stone of the new Erskine church was laid with an impressive ceremony, conducted by Rev. Dr. Armstrong, Moderator of the General Assembly. The pastor of the church, Rev. A. E. Mitchell, acted as chairman. In his opening remarks he gave a short history of the efforts of the congregation in the direction of the erection of the new place of worship, together with the great trials that the members of the congregation had undergone in the work of getting the funds together for the commencement of work on the then proposed new building. He said that the first Erskine church had been swept away by the terrible fire of 1900, when the whole of Hull and a considerable portion of the western part of the city of Ottawa had been fire swept. The condition of the church at that time, continued the speaker, was very black indeed and in many instances the people who suffered lost heart, as well as their entire worldly possessions, and it was then that we set about the erecting of a new church, and in a short time the present church was built, and it prospered to such a great extent that it was seen that another new building would have to be built, and after some arrangements it was decided to set about getting the funds for the new building, and this was the result.

Moderator's Address.

Dr. Armstrong on being called upon, said: It gives me great pleasure to have the privilege of laying the corner stone of this new church. You are connected in a noble work, that of the erection of another house for the purpose of worshipping God. Your work is a very courageous venture and is worthy of good results and has been a heroic work on your part to keep up with the struggle for a new building which is so needed here to accommodate the increasing membership of the church. I am sure that this is a very brave undertaking and it merits a great reward. The venture combines faith, hope and confidence in the will of our Lord, and in the laying of this stone it practically crowns the event which has been marked with remarkable success. I am sure that there has been but one motive in your hearts. You continued in this work for the glory of God only. It is a source of great pleasure to be able to look over the past years and note the long strides that the Erskine church has made in the upward direction.

After brief congratulatory addresses by ministers of other denominations, which emphasized the pleasant relations existing between the pastors and congregations in the neighborhood, the

After the address of the moderator, a bottle was placed in a cavity in the stone containing copies of the Presbyterian Record, The Dominion Presbyterian and the three city dailies, together with the report of the proceedings of the church for the year 1904. The stone was then lowered into place and the moderator was presented with a silver trowel by Mrs. (Rev.) Mitchell. The moderator then tapped the stone with the trowel and took a hammer and gave the stone two taps and the ceremony was concluded with a word of prayer by Rev. Mr. Scott, of Hull. The party then adjourned to the lecture hall, where addresses were given by several city clergymen as well as suburban clergymen.

Dr. Ramsay Speaks.

Rev. Dr. D. M. Ramsay, pastor of Knox church, was then called on by the chairman for a few words and said in part: "I shall ever count it as one of the pleasures of my life that I was appointed moderator of your session in this church

some time ago. Circumstances at that time were very dark, but I have never regretted the time I have spent in that position for this church. A call was made at the time I was on the session to Rev. A. E. Mitchell to take the pastorate of Erskine church and the records of advancement and progress made by the church since that time have been most marked. I was present when the congregation first entered the building we are now in and at that time I never expected to see the congregation in the short space of four years laying the corner stone of a still larger building."

N. A. Belcourt, M.P.

N. A. Belcourt, M.P., was called on by the chairman to address the assembly and made a short but eloquent speech. He opened his speech with words of congratulation and said he was pleased to see the laying of the corner stone. "I do not forget that I am a member of the Catholic church and that you are members of the Presbyterian church, but what difference does it make when we are all united in the one object that of worshipping our Father. The state cannot be indifferent to religious matters and the state welcomes that fact that churches are being built. Nations have gone to decay through the lack of interest taken in church matters by the State."

Rev. William McIntosh.

"I am if it can be called a Presbyterian-Congregationalist; the same as a Presbyterian only more developed." (Laughter) The speaker gave several very interesting stories of the early struggles of the Erskine church, especially the fight after the fire of 1900, when the church was burnt to the ground. He dwelt on the outlook of the Erskine church for the future and predicted a happy and successful history and that the work done by the church would be of great importance.

Pastor Speaks.

"Four years ago the membership of our little church amounted to only 90 and now our membership roll exceeds 500. The roll of our Sunday school is over 600 children and the average attendance over 400 for each Sunday. This shows that the people are working as well as the pastor. No subscription has ever passed through the congregation. Subscriptions have always been subscribed voluntarily and I have never yet asked the congregation for money that they have not responded to it in a gratifying manner. When our hearts are right the money we need will always come in our direction."

Mr. George Hay.

Mr. George Hay, president of the British and Foreign Bible Society, was then called on for a few words. He congratulated the members of the congregation on the success they have already attained and wished them all the success that was due them in all future work that they might engage in. Depend on your own energies and you will always get along. We need a religious revival in our city and when it does come we will be all the better for it.

Rev. Dr. Moore also congratulated the congregation on their success and said that they were extremely fortunate when they secured Rev. A. E. Mitchell as their pastor. He said that it was in a great measure due to him that they had met with so great a success in all the work that they have undertaken.

Robert Stewart, M.P.

Robert Stewart, M.P., was also present and was called on by the chairman. He congratulated the members of the congregation on the success they have always attained and wished them a prosperous future in church work.

When the new church is completed it will be a welcome addition to the splendid buildings that have already been erected in the Capital. The new church

will have its main entrance on the corner of Arlington avenue and Bronson avenue. When finished it will cost over \$25,000.

BRITISH AND FOREIGN.

Rev. Wm. Ross, Leith, was inducted on the 8th inst. in the High Church, Kilmarnock.

The Duke of Argyll has been appointed by the King chancellor of the Order of St. Michael and St. George.

The United Free Church, notwithstanding all its troubles, had an increase of nearly 3,000 members last year.

An Avshire collector with a *fad* for Communion tokens expresses his willingness to purchase or swap specimens.

Out of 2,917 ministers connected with the Congregational Church Union of England 2,820 are abstainers.

The abiding popularity of Dickens is attested by the fact that more than 200,000 copies of his various books were sold in England alone during December last.

The flowing trousers and flapping collar, so distinctive a feature of the British sailor's uniform are to be abolished.

At Aberfeldy the pipe organ, erected in 1902 at a cost of £302, including Carnegie donation, is now being removed from the church taken over by the Frees.

Strathaven ministers are complaining at their photos appearing on local postcards.

Somebody has calculated that 30,000 people are now driving motor cars in Scotland.

The congregation of St. Columba U. F. Church, Govan, met on the 5th inst. to take leave of the church, the building having been claimed by the legal Free Church.

Admiral Togo once holidayed at Inveraray. His headquarters were the Argyll Arms Hotel, in the visitors' book of which his signature is to be seen to this day.

The once beautiful Ionic temple erected to the memory of Thomson, the author of "The Seasons," is now in a pitiful state. It stands on a small hill near Dryburgh Abbey.

At St. Andrew's on the 9th inst. Mr. Wm. Jamieson, who has reached his 90th year, was presented with an address by his Masonic brethren in honor of his having been 63 years a Freemason.

Someone dies in London every eight minutes, and how little we think about it. This great metropolis might be described as the city of the dead as well as of the living.—The Bishop of London.

Another Dundee man—this time a cabman—has scored high. A lady with £5,000 a year has fallen in love with him, and, having married him, the happy couple are now in Paris enjoying their honeymoon.

"This is your last end," said William Farrel to some bowlers in Jarrow Park, meaning that their time was up. Ere they could respond he had passed to his last end, as he finished speaking he fell forward, and was picked up dead.

On the 7th inst. the "Wee Frees" were granted interdict in regard to Dumbarton High Church, Glenurquhart, Tarbat, Strathcona, and Kilmuir Easter. Judgment in the Kilmorack case was delayed.

A man who announced himself as the Duke of Athole and claimed that he was to be crowned King of Scotland next day crowded into the pulpit of the Dundee United Free Church on the 4th inst. and gave out a text, intimating that had a divine message to deliver. He was removed.

There died at Gordon Memorial Mission, Natal, on 10th May, Elizabeth Gordon Dalzell (honorary missionary of the United Free Church), widow of the Rev. James Dalzell, and daughter of the late Rev. John Gordon Lorimer, D.D., St. David's Parish, and St. David's Free Church, here.

HEALTH AND HOME HINTS.

Hint for the Cook.—If, when using lemon for flavoring, you only need half of one, put the other half on a plate and cover with a glass tumbler. This excludes the air, and prevents it from drying up or getting mouldy.

Gooseberry Full.—One quart of green gooseberries, cooked till soft, with sugar, and strained through a muslin or colander so that none of the skins pass through. Add one pint of milk, beat well together, serve when cold. This is a very good method of giving cooked fruit to invalids and others who have weak digestions.

A great many people who grow flowers seem to have no idea as to how they should be watered. Plants may be drowned by too much water. The safe rule is never to water unless the plant shows need of it, but when water is given let the ground be soaked, not merely sprinkled. Seldom and thorough is far superior to often and superficial.

Cherry Croquettes.—Place in a bowl one cup of sifted flour, a quarter of teaspoon of baking powder, the yolk of one egg, one tablespoon of olive oil, and enough cold water to form a drop batter. Just before frying, fold in quickly a stiffly beaten white of egg, a saltspoon of salt, and a cup of stewed, sweetened cherries that have been carefully drained and chopped; form with floured hands into small balls and fry in hot fat to a golden brown, dusting immediately with powdered sugar.—Canadian Good Housekeeping.

For rhubarb and rice pudding boil two teacups washed rice in boiling water with a little lemon juice in it till nearly cooked; drain and dry. Line a pudding bowl with this rice, reserving some for the top. Fill up the basin with rhubarb, cut in small pieces, and sprinkle with sugar and a little spice, ginger or lemon. Cover with the remainder of rice, twist round a greased paper, and steam for an hour. Served with custard, cream or milk, this makes a nice children's pudding. A variation of this is to put the stewed rhubarb in the centre of an ashet, having reduced the juice by boiling a little and thickening with a little arrowroot, and piling the boiled dry rice round as a border.

Spinach as Medicine.—There is no green vegetable of such value as spinach. The English appreciate more than we do this fact, perhaps because a great physician, whose memory is still revered there, called it the broom of the stomach. It ought to be eaten twice a week, if possible, during the months when it is cheap, and once a week during the winter. Its value can only be obtained by proper cooking in a very small quantity of water, in an uncovered vessel, and for about fifteen minutes. It will come from the kettle a beautiful green and rich in the salts required for the cleansing of the blood during the heated time of the year. Its frequent appearance in the family menu does much for a good, clear complexion.

Toilet waters can easily be made at home. For violet water put a quarter of a pound of fresh picked sweet violets, together with their weights of pure alcohol, into a large bottle. Cork and shake the bottle every day for one week. Then add a quarter of a pound of water, filter and bottle for use. Lavender water is made by slowly steeping for one hour in a covered farina boiler one pound of fresh lavender with one pint of water. On its removal from the fire add two quarts of alcohol, filter and bottle for use. One of the most delightful home-made toilet waters is cherry laurel water. Bruise one ounce of bay leaves and add to them a half pint of water. Steep slowly for one hour in a farina boiler. Take it from the fire and add one quart of lavender water. Filter and bottle for use.

SPARKLES.

Many a strong swimmer in the sea of matrimony has found himself tangled up in the widow's weeds.

Minister—"Is your father at home, William?" William—"Yes; but he's got the rheumatism so bad he ain't safe to talk to."

"Woman," cried the big, burly husband, shaking his finger, wildly, "I can read you like a book." "That may be," retorted the little wife, with a queer smile, "but you can't shut me up." And then she spoke volumes.

"John," said the lawyer's wife, who had recently taken up the health-culture fad, "is it best to lie on the right side or the left side?" "My dear," replied the legal luminary, "if one is on the right side, it isn't usually necessary to lie at all."

A pale and dishevelled Frenchman was sinking into his deck chair on a Channel steamer when a passenger asked cheerily: "Ah, monsieur, have you breakfasted?" "No, monsieur," answered the pallid Frenchman, "I haf not breakfasted—on ze contrary!"—"Tit-Bits."

"I heard him call you 'Duckie,'" announced the small brother. "Well, what of it?" demanded his sister, defiantly. "Oh, nothin' much," answered the small brother. "I was only thinkin' maybe it's because of the way you walk; but it ain't very nice of him."

Mr. Murray Hill (who has been reading a marriage notice in a morning paper): "There is one thing I can't understand." Mrs. Murray Hill: "What is that?" Mr. Murray Hill: "According to the newspaper every bride is beautiful. Now, where do all the plain married women come from?"

"My dear," said Mrs. Mildly as she dusted Mr. Mildly's table, "this would be a great deal cleaner world if there were not any men in it." "If there were not," retorted Mr. Mildly, "the women would do exactly as the Lord did—hunt around for enough dirt to make a man out of."

Two old men lived about one mile from each other, and both were over ninety years of age, one being named Frank, the other David. They met each other one morning, and, after exchanging the usual greetings, Frank said to David: "We are getting old now, and if it was the Lord's will I wish He would take me home." David answered thus: "Deed, Frank, perhaps you are as well where you are."

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WHAT WOMEN SUFFER.

At All Stages They Need Rich, Pure Blood to Secure Health and Happiness.

A woman needs medicine more than a man. Her organism is more complex, her system more delicate. Her health is disturbed regularly in the course of nature. If anything happens to interfere with that natural course, she goes through unspeakable suffering. In fact the health of every function and the happiness of every moment of a woman's life depends upon the richness and the regularity of her blood supply. That is the simple scientific reason why Dr. Williams' Pink Pills are worth more than their weight in gold to women of all ages from fifteen to fifty. These pills actually make the rich, red blood that brings health and happiness and freedom from pain to every woman. Mrs. Neil Ferguson, Ashfield, N.S., says: "In justice to you, and in the hope that what I say may benefit other suffering women, I take pleasure in stating that I have found wonderful benefit from the use of Dr. Williams' Pink Pills. When I began using the pills I was so badly run down that I could scarcely go about; at times I suffered very much and felt that life was a burden. Thanks to Dr. Williams' Pink Pills, I can now say I am enjoying better health than I ever expected to have again, and I can most heartily recommend these pills to other suffering women."

Dr. Williams' Pink Pills cured Mrs. Ferguson because they filled her veins with the rich, pure blood so necessary to the health and happiness of every human being. It is for this reason that these pills always cure such troubles as anaemia, neuralgia, heart trouble, indigestion, rheumatism, sciatica, St. Vitus dance, paralysis, kidney and liver troubles, and the special ailments of growing girls and women of middle age. You can get these pills from any dealer in medicine, but you should be careful to see that the full name, "Dr. Williams' Pink Pills for Pale People," is on the wrapper around each box. If you wish you can get the pills by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

The Zambesi for at least 150 miles above the Falls is a great river, whilst the narrowest spot at Livingstone, six miles up-stream—is about a third of a mile wide and of very considerable depth.

Bombay's population is falling, but Calcutta now numbers 1,106,738 citizens. Fifty-three per 1,000 is the proportion of natives who can read and write. The Parsees have the highest percent age of literates, and the Mohammendans and Animists the lowest.

FISHING.

According to advertisement all summer resorts are alike. They are the best ever—but if fishing is better anywhere else than it is in "Georgian Bay" we do not know where it is. There is a greater variety of fish in this water than anywhere else, and they are always hungry. No one ever counted the fish in the Georgian Bay, but those that have been caught there have been counted and eaten, and if you read the Government reports on fisheries, you know that Georgian Bay supplies more fish than any other equal body of water in the world. Georgian Bay has a monopoly on fish. The only place you can afford to fish is where the fish are numerous, big and delicious in flavor, and that place is Georgian Bay—so the fishermen say. Suppose you send for booklet, issued by Grand Trunk Railway System, telling about the home of the bass, pickerel, pike and the noble trout family. Address: J. Quinlan, (D.P. A., G. T. Ry. Sys.) Montreal.

PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 29th Aug.
Inverness, Whycomagh.
P. E. L. Charlottetown, 1st Aug.
Fenton, Hopewell, 4 July, 2 p.m.
Wallace, Wallace, 25 June.
Truro, Truro, April 19.
Halifax, St. Croix, 4th July.
Lunenburg, Lunenburg.
St. John, St. John, 4th July.
Miramichi, Campbellton.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Que., St. Andrew's, 5 Sept.
Montreal, Knox, 27 June, 9.30.
Glengarry, Alexandria, 4th July.
Lanark and Renfrew, Zion Church, Carleton Place, 21 Feb.
Ottawa, St. Paul's, 7th Mar., 10 a.m.
Brockville, Winchester, Feb. 23, p.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 4th July.
Peterboro, Port Hope, July 11.
Whitby, Oshawa, 18 July, 10 a.m.
Toronto, Toronto, Knox, 2 Tuesday, monthly.
Lindsay, Cannington.
Orangeville, Orangeville, 4th July.
Barrie, Barrie, 26 Sept.
Owen Sound, Meaford, 4th July.
Algoma, Blind River, March.
North Bay, South River, July 11.
Sarnia, Sarnia, 4 July.
Guelph, Knox church, July 18, 2 p.m.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, Hamilton, 4th July.
Paris, Paris, 11 July.
London, St. Andrew's church, London, July 4, at 10 o'clock.
Chatham, Chatham, 11th July.
Stratford, Knox, Stratford, 27 June.
Luron, Exeter, 5 Sept.
Sarnia, Sarnia, 4th July.
Maitland, Belgrave, May 16.
Bruce, Walkerton, July 4, 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

Portage la Prairie, 10 July, 7 p.m.
Brandon, Brandon.
Superior, Kewatin, 1st week Sept
Winnipeg, Man., Coll., 2nd Tues., 10-mo.

Kock Lake, Pilot M'd., 2 Tues. Feb.
Glenboro, Treheam, 3 Mar.
Minnedosa, Minnedosa, 17 Feb.
Mellia, Mellia, 4th July.
Regina, Moosejaw, Sept.
Prince Albert, Saskatoon, 5th Sept.

SYNOD OF BRITISH COLUMBIA.

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

CANADA ATLANTIC RY.

MONTREAL TRAINS

8.20 a.m. Fast Express and 8.50 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 ARNPRIOR, RENFREW, EGANVILLE AND PEMBROKE. 8.50 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.

CANADIAN PACIFIC.

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

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

VIA SHORT LINE FROM CENTRAL STATION:

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

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

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.90 p.m.;

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

GEO. DUNCAN,

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

THE Dominion Life Assurance Co.

Head Office, Waterloo, Ont. Full Deposit at Ottawa. Paid-up Capital, \$100,000.

This Company offers insurance in a separate class to total abstainers—thus giving them all the advantages their superior longevity entitles them to. Its security is unquestionable, its ratio of assets to liabilities is unsurpassed in Canada, save by one Company (much older).—It adds a greater proportion to its surplus last year than any other. **AGENTS WANTED.**

BINDER TWINE

Until further notice Binder Twine will be sold at the Kingston Penitentiary to farmers, in such quantities as may be desired, for cash, at the following prices:—
"Pure Manilla" 600 feet to the lb.), 12 1/2c.
"Mixed Manilla" 650 feet to the lb.), 10 1/2c.
"Pure New Zealand" (450 feet to the lb.), 9c.
1 1/2c. 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 without authority from the King's Printer will not be paid therefor. **J. M. PLATT,** Warden.

Kingston, May 10, 1905.

New York and Ottawa Line.

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

And Arrive at the following Stations Daily except Sunday.

8.50 a.m.	Finch	6.41 p.m.
9.23 a.m.	Cornwall	4.16 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.52 a.m.
12.20 p.m.	Tupper Lake	9.55 p.m.
6.45 p.m.	Albany	5.10 a.m.
10.21 p.m.	New York City	8.55 p.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.39 p.m.	Rochester	6.45 a.m.
9.30 p.m.	Buffalo	8.25 a.m.

Trains arrive at Central Station 11.00 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 18 or 1180.

"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,

& C. Cameron, LL.B.



Sealed Tenders addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Dominion Buildings," will be received at this office until Tuesday, August 8, 1905, inclusively, for the supply of Coal for the Public Buildings throughout the Dominion.

Combined specification and form of tender can be obtained on application at this office. Persons tendering are notified that tenders will not be considered unless made in the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. of amount of the tender, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

FRED. GELINAS,

Secretary.

Department of Public Works, Ottawa, June 26, 1905.

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



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 woodlots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the District in which the land to be taken is

situate, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the District in which the land is situate, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead

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) of any person who is eligible to make 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 counter-signed in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his 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 Commissioners of Dominion Lands months notice in writing to the 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.

***THE YORK COUNTY LOAN AND SAVINGS CO.**

The principal function of this Company is the care and protection 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.



Sealed Tenders addressed to the undersigned, and endorsed "Tender for Armory at Gulph, Ont.," will be received at this office until Monday, July 17, 1906, inclusively, for the construction of an Armory at Gulph, Ont.

Plans and specification can be seen and forms of tender obtained at this Department or on application to the caretaker of Public Building, Guelph, Ont.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent (10 p.c.) of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

FRED. GEINAS, Secretary.

Department of Public Works,
Ottawa, June 24, 1906.

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

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

NO SAFER place to deposit your savings than with this company.

MONEY deposited here is not "tied up." You can call on it if neccessary. In the meantime it is earning interest.

THE CANADIAN SAVINGS AND LOAN CO.
M. H. ROWLAND,
London, Ont., Manager

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 purchasing 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 remitting **10c.** 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.

THE QUEBEC BANK.

Founded 1818. Incorp'd 1822

Head Office, Quebec.

Capital Authorized \$3,000,000

Capital Paid-up .. 2,500,000

Rest 1,000,000

Board of Directors

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Montreal St. James St. Three Rivers, Que. Shawenegan Falls, Que.
" St. Catherine E. Pembroke, Ont. St. Romauld, Que.
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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.

**From Ottawa
Delightful Day Trip**

Take Steamer "Empress" at 8.00 a.m. for Grenville or any of the beautiful stopping places. The sail through the Islands below Thurso, and the extraordinary beauty and picturesque scenery in the vicinity of Montebello, together with the fine old Manor House, being very delightful. (Electric cars from various parts of the city and all hotels direct to Queen's Wharf.)

Day Excursion Fares per Str. "Empress."

Ottawa to Grenville and back (except Tuesday, Thursday and Saturday) \$1.00
Meals Extra.

Tuesday, Thursday and Saturday Excursions (Orchestra) \$0.50
Meals Extra.

(After first Saturday in September, on Saturdays only).

OTTAWA TICKET OFFICES:
A. H. Jarvis, 157 Bank St.; Ottawa Despatch and Agency Co., 85 Sparks St.; Ottawa Forwarding Co., Canal Basin; Geo. Duncan, 42 Sparks St.
R. W. SHEPHERD,
Managing Director.

**Sterling
Blouse
Sets**

We have a very large and well-assorted stock of new and stylish Blouse Sets, in the gray finish, just such as are required by ladies for summer wear.

In Sets of Three Pins—60c. up
In Sets of Four Pins—90c. up

**Geo. G. Robinson & Co
Jewellers,**

2397 St. Catherine Street

Our Diamonds are unsurpassed for Quality and Value

**Richelleu & Ontario
Navigation Co.**

**America's Scenic Line
New and Palatial
Steamers**

MONTREAL - ROCHESTER - TORONTO Line, via Thousand Islands, N. Y. Daily (except Sundays) at 2.15 p.m.

MONTREAL-TORONTO - HAMILTON Line, via Thousand Islands and Bay of Quinte (North Shore route), Mondays, Wednesdays and Fridays, at 7.30 p.m.

QUEBEC Line—Daily at 7 p.m. New "Montreal" leaves on even dates in June and July.

SAGINAY Line—From Quebec, at 8 a.m., Tues., Wed., Fri. and Sat.

TICKET OFFICE:
128 St. James Street, Opposite Post Office, Montreal.

**Harrington's
Tubular Chime Bells.**

COVENTRY, - ENGLAND.
CASTLE & SON,
AGENTS