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OTTAWA, MONTREAL, WINNIPEG. MAY 24, 1905.

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Open the door, let in the air;
The winds are sweet and the flowers are fair.
Joy is abroad in the world to-day;
If our door is wide it may come this way.
Open the door!

Open the door, let in the sun;
He hath a smile for everyone.
He hath made of the raindrops gold and gems.
He may change our tears to diadems.
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin.
They will grow and bloom with a grace divine,
And their fruit shall be sweeter than that of the vine.
Open the door!

Open the door of the heart; let in
Sympathy sweet for stranger and kin.
It will make the halls of the heart so fair
That angels may enter-unaware.
Open the door!

—British Weekly.

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DEATHS

At Stratford, Ont., on May 6th, 1905, Malcolm Cameron Moyerwell, B.A., in his 63rd year.
 At Pefferlaw, Ont., on May 12th, 1905, William Johnson, eldest son of the late Lieutenant Colonel Johnson.
 At lot No. 32, Sixth Concession of Lanearter township, on April 15th, 1905, John J. McKee, son of Christopher McKee, aged 20 years.
 At Detroit, on May 11th, 1905, Malcolm McInnes, father of M. V. McInnes, Canadian Government Agent, and the Rev. G. C. Patterson, of Embro, Ont.
 At Kirkhill, Glengarry, on April 18th, 1905, Margaret Fraser, wife of Rev. D. Mackenzie, Presbyterian minister, of pneumonia, after an illness of 18 days, aged 58 years and 13 days.

MARRIAGES

At Arnprior, April 29th, by Rev. D. J. McLean, Mr. Thomas Beattie to Miss Mabel Telford, both of Bristol.
 On May 17th, 1905, by the Rev. K. A. Mackenzie, B.A., R.D., at the residence of the bride's parents, 487 Macdalen street, Montreal, Mr. Fergusson Egan, of Farran's Point, to Nellie, eldest daughter of Mr. Thos. Bellis.
 At Zion Church manse, Thessalon, Ont., by the Rev. C. E. A. Pascoe, Wm. Shotton and Mrs. Harmon, eldest daughter of Mr. and Mrs. M. Kerr, were united in marriage on May 3rd, 1905.
 On April 25th, 1905, at the American Presbyterian Church, Montreal, by the Rev. Dr. Johnston, assisted by the Rev. Dr. McWilliams, of Cleveland, Ohio, John Warden Paterson to Kate Isabel Marsh, second daughter of the late Mr. Chas. E. Sanderson.
 At the manse, by the Rev. A. B. Winchester, Toronto, on May 8th, 1905, Robert William Kerr, of Toronto, to Maggie Miller Scott, of Glasgow, Scotland.
 At the manse, Second street, Cornwall, on April 18th, 1905, by Rev. Dr. MacNish, Alexander Smith Worth, of British Columbia, to Miss Mary Elizabeth Grant, of Cornwall.
 At Northfield, on April 26th, 1905, by Rev. D. N. Cohen, John Laucke of Roxborough, to Leslie, daughter of G. W. Adams, of Northfield.
 At the manse, Chesterville, on April 24th, 1905, by Rev. W. P. Crawford, George Riddell to Lottie, daughter of W. J. Elliot, both of Chesterville.
 In Ottawa, on May 2nd, 1905, by Rev. James Cormack, John K. Whyte, of Cooper Cliff, to Edith, daughter of H. H. McDermid, of Mavelle.
 At the residence of the bride's parents, by the Rev. J. A. McKeen, B.A., Hugh Henry McKelvey and Janet, youngest daughter of Nell Stewart, Esq., all of Clarke.

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NOTE AND COMMENT.

"Japan is neither a purgatory, as some would have it, nor a paradise, as others maintain, but a land full of individuals in an interesting state of social evolution."

"All I can add in my solitude is, May Heaven's richest blessing come down on every one, American, English, or Turk, who will help to heal this open sore of the world."—Livingstone's last words.

"Queen's University Quarterly" has been issued after a delay of six weeks, owing to the objection of Mr. J. J. Harpell, the business manager, to insert the article of Prof. Cappon, on the western school question. Mr. Harpell has resigned after a compromise on his financial claims, and the article now appears.

The Rev. C. Huestis, Methodist minister in Edmonton, on Sunday last made serious charges against the social life of the town. He accused prominent society people, including ladies, of drunkenness, and of attending revels of a most disorderly character, and declared that the hotels were simply dives and poker dens, violating the license law every day.

A Christian from the London Missionary Society's college at Tientsin, China, who is now studying in the Imperial University at Peking, has started a Thursday evening prayer meeting in the University. He thus brings together seven Christian students of the University, and we may expect to hear more of that prayer meeting.

Young men in China who have some smattering of English are opening up what they call Anglo-Chinese schools in Shanghai and neighboring towns. One of these schools frankly advertises its limitations "English taught as far as the letter G." The foolishness of the advertisement is in itself a proof of the ardor of Chinese in that region to get hold of knowledge that comes from the West.

The seventy-fifth anniversary of the founding of the Mormon Church was lately celebrated at the headquarters in Salt Lake City. For the first time in the history of the church serious disputes and disagreements were manifested in the deliberations and decisions of the gathering. The movement in favor of the utter abolition of polygamy is said to be strengthening greatly, especially among the younger members, and the vote approving of the conduct of the president and the twelve apostles, was by no means unanimous.

In opposition to the Dean of Canterbury's appeal to the first six centuries, another document has been drawn up, declaring that nothing is binding on the Church, except what is taught in the New Testament, or is in accord with that. This paper is being signed by those who still hold to the Reformed faith. There are still a faithful few in the Church of England, but their position is becoming more and more impossible, as one may see from Lady Wimbome's articles in the "Nineteenth Century." Lady Wimbome clings to the Reformed religion and to the Articles. But her antagonist, Mr. Jackson, easily shows that the Prayer Book contains the essentials of Popish doctrine. Thus, the Episcopal Church speaks with two voices, and the Roman voice now prevails. As Mr. Chatterton said recently "The Reformation came; Scotland went Protestant, Ireland went Catholic; England went something or other, but what, no modern historian can perfectly demonstrate."

The Terrace Hotel, Amherst, N.S., has opened without a bar, and will be conducted without supplying intoxicating liquors to any person. The Mayor has set his face against the illicit sale of liquor.

The Rev. C. W. Gordon has greatly stirred up the people of Winnipeg by a faithful discourse regarding the morals of the place, and especially taking to task fashionable married women who countenance or tolerate transgressors of the law of God.

From Russia comes a report of a far-reaching religious movement, the chief symptom of which is the concession of liberty of conscience. Even the Roman Catholic Church authorities have not been more thoroughly opposed to religious liberty than the Russian high ecclesiastics; but now all this is changed.

The British and Foreign Bible Society has received from Rev. Mr. Casalia of the Paris Mission in Basuto-land, South Africa, \$826 as an offering for its Century round from the Basuto churches. About \$40 of this amount is from a newly organized church under charge of a young native pastor, which has very few men on its list of members. The most of the money came from the 60 women of the church. These black women earned it a few cents at a time, and made it truly a thank offering.

The London, G.B., Presbyterian publishes the following thoughtful paragraph respecting the death of the late Rev. John Wood, of this city: "News was received at the Memorial Hall, London, during the week, of the death of the Rev. John Wood, Ottawa, who for more than half a century was prominently associated with the work of the Congregational churches in Canada. He held various pastorates, edited the Canadian Congregationalist, and was secretary and later chairman of the Congregational Union of Ontario and Quebec."

Compare the condition of the people in any of the Roman Catholic countries of Europe with that of the people in Protestant Britain or in Protestant Prussia. Compare the condition of the people in any of the Roman Catholic countries on this hemisphere with that of the people of the United States. Compare the condition of the French Catholic population of the Province of Quebec with that of the Protestant population of Ontario. There is no comparison; only a contrast.

Princess Gustavus of Sweden, fiancée of Princess Margaret of Connaught, will be one of the visitors to the Court of St. James during the present season. The Princess, by the way, who speaks the admirable French required of every Royalty—and especially of Russian and Swedish ones—is now learning Swedish, and hopes to be able to speak it fluently by the time she is married. The duties then developing upon her will be onerous ones, for the Queen and Crown Princess of Sweden are both in indifferent health, and obliged to forgo all social amenities.

The Los Von Rom (away from Rome) movement in Austria is taking a strong hold on the students of the Vienna University. Fifty of them were solemnly received into the membership of the Wahninger Evangelical Church in Vienna on the 22nd of February last. The greatest enthusiasm prevailed on the occasion, and the church was crowded to the doors. Subsequently a meeting was held in honor of the occasion at which a thousand persons were present. It is understood that these are only the beginning of the fruits of a movement among the students that will soon lead to still larger concessions.

The rapid growth of this city is well indicated by the fact that although \$70,000 has just been expended in the erection of schools, and that \$30,000 was expended in building two others last year, the accommodation is quite inadequate. Another ten-room building is necessary.

A correspondent of the London Outlook states that one secret of Japanese success is that they are perfectly sober, drunkenness and all forms of debauchery not being among them at all, while Russians, especially the officers, are the victims of strong drink and vice.

Schiller, one of the greatest German poets, has pungently said: "Rob a man of his Sabbath, and you reduce him to a beast of burden." If the above statement is true, as we believe it is, then Sabbath desecration stands arraigned at the bar of human judgment, and millions of men in their inmost consciousness must echo the sentiment of the German poet.

Professor Milne of Newport, Isle of Wight, has been reassuring the people of Great Britain on the question of earthquakes. He says that in the course of a single year the earth is visited probably 30,000 earthquakes, of which only about six or seven occur in Great Britain. These earthquakes, he says, represent the settlement of old fault lines. But in countries like Japan and the Himalaya region, the process of mountain upheavals is still going on. Japan is growing bigger—emerging as it were from the ocean. The Himalayas, too, are getting higher. Hence the severe earthquake shocks recorded from time to time by his instruments. Happily, he says, Great Britain has settled down to a period of quiescence.

The Right Rev. George Strossmeyer, D.D., Bishop of Drakovo and Apostolic Administrator of Servia, who died the other day at the age of ninety, was the foremost representative of the Croatian race and the boldest exponent of its particular aspirations, the champion of its interests and the cultivator of the national literature and customs, which he wished to preserve against the encroachments of the Magyar and German elements in the Empire of Austria. Monsignor Strossmeyer was a prominent figure in the Vatican Council of 1867-1870, where his eloquence earned for him the title of "First Orator of Christendom." If we remember rightly Strossmeyer was the most eloquent of the opposers of the Infallibility Decree which in 1870 was passed by the Vatican Council. Strossmeyer did not leave the church.

The London Presbyterian, speaking of the Torrey-Alexander campaign at Brixton, Eng., says the most encouraging feature of the work is the fact that the Christian people and the young converts are engaging heartily in personal work for souls. Yesterday afternoon a bright-faced lad of fourteen years of age told how he had accepted Christ a week before and had since led three other boys to a knowledge of his new-found Saviour. With hundreds of people pleading earnestly with God for a mighty outpouring of His Holy Spirit, and speaking to people about their soul's welfare in homes and shops and even on the streets, a great awakening is sure to be the outcome. It is personal work that tells in evangelistic services. This is a point that cannot be too forcibly impressed upon evangelists and Christian workers and Christian people generally. Following up faithful preaching and persevering prayer it must bring showers of blessings upon the people.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE FACT OF IMMORTALITY.

By Geo. B. McLeod, M.A., Truro, N.S.
Man instinctively turns towards the thought of immortality as the needle towards the magnet, as the earth towards the sun, for man has within himself powers, possibilities, and longings that would find lead him beyond death, darkness and the grave. Blot out the thought of immortality, and while some of the finer souls would doubtless cling to conscience as the ground of moral conduct, there would be an awful rending of the moral code.

Reason demands immortality, and bases its demand upon the universality of the idea. The current of belief in a future state has ever flowed through the channels of human thought. The Hebrews had their Paradise. The Greeks had their Elysian fields. Mythology represents Charon as ferrying the souls of the dead over Stygian waters. Isis and Osiris sit in the judgment halls of death, weighing the merits of the souls of the departed. The Norseman sang of his Valhalla, the palace of immortality. The Indian, bold child of the forest, had his happy hunting ground. The thought of immortality lives in monument and pyramid, in sarcophagus and stored urn, and has found expression in painting, in sculpture and in song. It is a silent witness to the fact that man is not the product of mere force, and that he shall not mingle with the elements, to know no more of feeling, of action and of thought. There is that within the soul that revolts against the mere suggestion that "this scorable, warm motion should become a kneaded clod." The cry of the human heart finds expression in the language of the poet:

"Thou wilt not leave us in the dust,
Thou maddest man he knows not why;
He thinks he was not made to die;
And thou hast made him. Thou art just."

The desire for immortality is universal, and universality is the pledge of truth.

Reason demands immortality, and bases its demand upon the incompleteness of the present life. "The days of our years are three-score years and ten," says the Psalmist.

"Twilight and evening bell,
And after that the dark!"

But, if that is all then man's mental and spiritual endowments are strangely out of proportion to the brief limits of his life. Can the possibilities of an aorn be cradled into an earthen jar? Is an ocean liner built to sail on river and bay? Can men whose thoughts overrun the centuries and outscar the planets, and whose moral nature bungers after God, be crowded into seventy years? No man can realize himself within so brief a limit. Darwin, feeling old age creeping upon him, but realizing his powers and possibilities for work, exclaimed: "If I could go on now with my head sixty years old, and my body twenty-five, I could accomplish something." Goethe, with the great intellect, went out of the world at eighty-three, saying: "Light, light, more light!" Victor Hugo at seventy said: "Winter is on my head and eternal spring is in my heart." The nearer I approach the end, the plainer I hear around me the immortal symphonies of inviting worlds. For half a century I have been writing my thoughts in prose and verse, but I feel that I have not said a thousandth part of what is in me." Cecil Rhodes, the empire

builder, relinquishes his herculean task with a sigh: "So much to do, so little done!" And what of the lives that could have accomplished great things, but were hindered? What possibilities of development have been checked by adverse circumstances? What of the powers that have been crippled by the lack of opportunity? Death plucks the blossom and eats the unripe grain that gave promise of rarest fruit and richest harvest. Many of life's best things—inspirations, hopes, yearnings, and affections—have been buried with the years.

The demand of reason for immortality is supported by the claim of conscience, which is based upon the injustice and which is based upon the injustice and the wrongs of life. Dowered with a sense of justice man feels life's inequalities. He sees the innocent suffer with the guilty. The seeds of sorrow are sown in the constitution of the little child, victim of a parent's sin. In the green tree of youth is the ambushed flame of passion kindled by heredity. The world is full of suffering. The victims of oppression are everywhere. Justice is oft perverted. Right is not always crowned. Truth is not always throned. Low cunning often lords it over virtue and the unprincipled may succeed where patient merit with the high ideals fails. For failure it is if there is to be no striking of a balance, no settling of accounts.

What a travesty of justice it will be if man, giving himself in self-sacrifice to uplift humanity, shall never "see of the travail of his soul and be satisfied." Shall Paul never see the harvest of the seed his hand has sown? Shall blind Handel never see the Messiah of whom he has so grandly sung? Shall deaf Beethoven, whose soul was as a finely attuned instrument, never hear "the grandest of all masters of harmony—above, above!" Shall Livingstone not know of the answer to his prayer for the healing of the open sore of Africa? Shall the great heart of Bishop Hannington not survive the bullet of a savage? Shall General Gordon be annihilated by the spear-thrust of an Arab foe? Was it all delusion when that great soul nourished his faith with the thought of immortality, and sang with Paracelsus:

"I go to prove my soul!
I see my way as birds their trackless way,
In some time, His good time, I shall arrive.
He guides me and the bird."

Thank God for all the arguments in favour of immortality. But let us confess that though there are many indications that man is:

"The heir of hopes too fair to turn out false."

yet the arguments from reason are not fully satisfying. The logical processes do not bring the assurance that man would like. He is ever vesting them. He is ever afraid that they may fail. It is possible, too, that we may unconsciously inject into rational arguments the strength of Christian thinking, thus making them appear stronger than they really are. If we would see how far reason can carry man in the direction of immortality we first look back of Christianity. The belief in a future life, as already noted, has ever been strong, steady, universal. But how crude was its conception even among the Hebrews. And in the pagan world this grandest thought was wrapped in the mummy-swathings of egotism and imbecilities. But Jesus has brought immortality to light by the Gospel. Divinity comes close to humanity. The smiling face of God looks through the darkness and the gloom, as Christ declares Himself to be the Resur-

rection and the Life. Under the shadow of the Cross and by the empty grave-faith sings the hosannas of immortality. Then every argument of reason glows with the fire of divine truth and every analogy from nature breaks forth into speech. From seed, and bulb, and flower, and plant, and chrysalis ten thousand voices echo the question of the great apostle: "Why should it be thought a thing incredible, that God should raise the dead?" That the resurrection is a mystery we admit. That it cannot be explained we readily grant. But why should we seek to explain it? Is it not enough that Jesus has risen from the dead, and "them also which sleep in Jesus will God bring with him."

Christ has stamped immortality upon the best thought of the world. He has changed argument into fact. In the light of the resurrection we may look up into the very Face of God and see manhood glorified, death robbed of its sting, and the grave of its robbery. "Thy dead shall live again. Together with my dead body shall they come." We shall see them as they are. We shall see Him as He is. In the words of Browning's Easter Day:

"Christ rises; Mercy every way
Is infinite."
In Him life's broken threads are united,
earth's tears are dried, and the aching heart is satisfied.

"If a man die, shall he live again?"
"Yea," saith Jesus, "I am the Resurrection and the Life."

REVIVALS.*

By Rev. W. D. Reid, Montreal.
What is a revival? It is not necessarily special meetings, or a distinct kind of hymns, or certain peculiar kind of preaching, called evangelical. These may be the adjuncts, but they are not the revival itself. A real religious revival is a quickened sense of God in a community. It is the excitement of many people at the same time about the same subject, namely, their religious standing before God. Sometimes it comes in silently as the dew, other times like the rush of a mighty storm. Sometimes it starts through some appalling Providence, or comes as the result of some powerful sermon, or again, from the application of an ideal rule of life.

In his second division Mr. Reid dealt with the revivals of history. He specially mentioned and analyzed the revival which brought in the Reformation, the revival which arose among the Puritans in the days of Bunyan and Baxter, and ended in dethroning Charles I., and the Wesley revival, which met and overthrew the infidelity of the eighteenth century, and the revival of Finney and Moody. He emphasized the thought that every revival has been the result of teaching some neglected truth and has had a direct result. The revival of the Reformation, emphasized the great truth of man's responsibility to God. The just shall live by faith. The Puritan revival brought out the great truth that Jesus Christ is alone king and head of the Church. John Wesley's revival brought to the fore the great truth that man must be born again, and should have the continual witness of the Spirit within him, and Finney's revival, that of man's responsibility in that he has his free will. Moody specially brought out the love of God to man.

Looking at the past Mr. Reid drew a

* Condensation of paper read at meeting of Montreal Protestant Ministerial Association by the pastor of Taylor church.

few references for the future. He pointed out what he thought to be indications of a coming revival. One reason he gave was the general religious decadence upon all sides. The revival has always burst upon the Church when this has been the case. When one looks at the worldly, theatre-going, eucure-playing, ballroom-frequenting, style-aping, money-grabbing, fault-finding, so-called Christians, which are the majority in every church, one often wonders if we are merely playing at Christianity. Politics, business, and speculative thought have got clean beyond the impulse of the church as a spiritual impulse, and ethical standard. In England the best men are languishing in prison for conscience sake, and the strongest evangelical Church in Scotland has been robbed of her worldly goods, and all done in the name of Jesus Christ. Truly the outlook is dark enough. But it has ever been that the darkest time is just before the dawn, and the speaker believed it was so now. Another hopeful sign is the intense longing and desire in all parts of the world for a revival. The very longing for it is also a prophecy of it. Another hopeful sign is the renewed interest in God's Word that has been manifesting itself among the people of God in the last few years. Another hopeful sign is the wonderful experience that parts of God's Church is going through in different parts of the world, all pointing to a general revival over the whole of Christendom.

In speaking as to what kind of revival it would be, Mr. Reid said he believed it would be a revival of the social message of Jesus Christ. Christianity, he said, needs Christianizing in the worst way. Men are learning that society instead of being an aggregate of independent units, is itself unit—a great personality, and every corporate member in this composite personality is seriously affected by every other member, and by the social body as a whole. He said: "I believe it will result in the overthrow of social evils. I believe it will result in a new view being taken of business, and that it will bring about a social reconstruction along the lines of the social teaching of Jesus Christ. It will also mean a revival of corporate righteousness. It will mean that a man can no longer individually be a saint, and corporately a rogue—a saint on Sunday, and a scoundrel as a railway official during the week. It will give a tremendous impetus to missions."

NOTES FROM KINGSTON.

The Presbytery of Kingston, met in Kingston on the 16th inst., specially for the licensure and ordination of a number of students who have recently completed their theological studies in college. The committee for their examination reported very favorably, and this, with parts of their discourses given to the presbytery, were sustained as trials for license. These six appeared at a public meeting in Chalmers' church in the evening and were duly licensed to preach the gospel, viz.: Messrs. J. C. McConachie, B.A.; J. T. Miller, B.A.; C. C. Whiting, M.A.; W. J. McQuarrie, B.A.; C. C. Strathan, B.A., and W. H. McInnes, B.A. This was preceded by a suitable address on the genius of Presbyterianism, by Rev. Mr. Drumm, Belleville. Except Mr. McQuarrie, all the others were ordained to the exercise of the gospel ministry, and addressed in appropriate counsel by Rev. W. W. Peck, moderator. Rev. H. Gracey reported moderating in a call from the congregation of St. John's and Sandhill, Pittsburg. It was in favor of Mr. W. J. McQuarrie, and as unanimous was sustained by the presbytery and accepted. The ordination and induction are to take place in the Sandhill church on the 1st of June at 2 o'clock. Mr. Hay to preach, Mr. Peck to preside, Mr. Doney to address the minister, and Mr. Gracey the people.

Prayer is the anchor that holds us fast to God.

MAY MEETING OF FOREIGN MISSION COMMITTEE.

We are indebted to Dr. Mackay, Foreign Mission Secretary, for the following notes:

Two full and busy days were spent in review of the Foreign Mission fields. The report for the General Assembly was adopted, which, as, on the whole, the most hopeful ever presented.

There have been between 800 and 900 baptisms during the year. The spirit of revival, it is hoped, will touch the Foreign Mission fields also; indeed it seems to have done so.

The union of the Presbyterian Churches in India is now an accomplished fact, known as the Presbyterian Church in India. The General Assembly of the Presbytery of Indore to the General Assembly of the Presbyterian Church in India to be henceforth known as the Presbytery of Malwa.

The Missionaries, whilst members of that Presbytery, will not be subject to its discipline, but the General Assembly will be asked to allow their names to remain on the roll of the Canadian Presbyteries to which they may elect to belong. This is an anomaly in Presbyterian Government, but is necessary in the transition stage in Foreign Mission fields.

The Indore College has had a successful year, notwithstanding the interruption of the plague. Classes are now conducted in the hot season, beginning early in the morning, which is not so agreeable, especially in the season that used to be taken as holidays. It is likely however that this will be necessary for some years as the plague is likely to return with the cool season.

The work amongst the children is very encouraging. There were many baptisms during the year.

The sad feature regarding the work in India is that the 'cut' in estimates has necessitated the dismissal of day-school teachers and the closing of nearly all the day schools. The children are the hope of the work, and when they are scattered the loss is serious.

In Honon, the interest is steadily increasing. During the year 377 made profession of faith in Christ. Many of these are on fire and take to preaching on their own responsibility. At a religious festival attended by 200,000 people, the Missionaries were present with about 50 natives who were making the whole town ring for two weeks with the Gospel story.

Dr. J. Y. Ferguson was appointed to Formosa. He is a graduate of Queen's in both medicine and theology. He will re-open the hospital, which, for want of a doctor was for some time closed.

Mr. Milton Jack was appointed, but his field of labor not yet designated.

Miss Jamie Kinney, B.A., was appointed Principal of the Girls' School in Formosa, and Miss Hannah Connell associate teacher. Both are graduates of the Ewart Training Home.

The Macao Mission is full of encouragement. Mr. MacKay is insistent as to the appointment of another Missionary, but no appointment was made.

A letter was read from Dr. R. Johnston, Montreal, stating that Mr. Birks, a member of the American Presbyterian Church, was prepared to contribute \$800 a year towards the support of a Missionary and that the Young People's Guild would be responsible for \$600 towards the support of another missionary.

The committee cordially thanked the friends of the American Presbyterian Church for these generous offerings.

The funds are still a cause of anxiety. The deficit has been reduced but not removed. The special appeal of last year resulted in \$1,200. This year, without such special offering, a larger liberality will be required in the regular way.

The effect to induce congregations to undertake shares in the support of stations and Missionaries has been very encouraging. It is found that there is a

readiness to respond almost beyond expectations.

Never before was there such heartiness and enthusiasm in the needs. It only remains that the Home Church join hands with the Missionaries in gathering the harvest of souls that seem to be ripe and ready.

A SOUL OF FIRE.

(Continued from 11th page.)

Not a sound pierced its remoteness: the silence was as intense as the night.

Heaven was alone save for a few lean rats that had been ousted by her entrance: they eyed her viciously from a far corner, and then with a screech and a squeak vanished.

But it was early and the girl knew that her courage would be taxed to the utmost before the long midnight hours came to an end. She rose to rest again and tramped restlessly up and down.

Below her lay a deeper horror, known to few in Sarno. A bottle shaped pit, with sloping sides that drew upwards into a narrow neck, had been dug out of the rock and was connected with the upper dungeon by a hole in the floor. This hole could be laid bare by removing a flagstone, upon which a rude red cross was painted—strange symbol for the very gate of Hell—and it was whispered in the castle that a Vor had wrought it with his own blood as he lay dying.

Helen had spent a night in the vault before, but she had not then known of the secret chamber. Now it haunted her; she shivered with cold and fear.

"At the foot of that pit," she thought, "lies a heap of bones—crushed bones—rotting bones that were once men—my own clansmen." She drew her cloak more closely round, and tightened her lips. For a time she mused on other scenes, but imagination was strong and returned ever and anon to the hideous thing beneath.

"They are down there," she continued, "in the dark—calling for vengeance—each broken bone has a voice calling for vengeance for ever and ever. And I can do nothing; I am a prisoner; I have been a prisoner for years; I can not even remember my father's face. Why was I not killed with my brothers long ago at Stron-Saul? Hundreds are calling for vengeance and they call for ever. Will the silent God not answer?"

The hours dragged on with no sound to measure their flight, save the girl's hurried breathing. She did not sleep; could any one have slept in such a bed-chamber and with such thoughts?

She wondered what Sir Colin had in his mind concerning her. Sarno treasury was empty; there was nothing left in the castle capable of being turned into money. Could it be—but the thought was impossible; yet she could not shake it off—could it be that the Macdonald would give her up on the payment of a ransom?

"To be free, to be free!" she cried. "What joy! But it is all a dream; I am Helen, the unlucky; and like a dream it will vanish into nothingness. Still—still, Dark Rory swore when he said that I should yet step the heather as the red deer in spring. But that was three years ago; my grief, my grief!"

She flung herself face downwards on the straw and clasped her hands above her head. "Alas! poor me," she murmured, "but much more poor Rory."

(To be continued.)

Dr. Robert Stewart (58), of New Greyfriars Church, Edinburgh, has died, after being laid aside from active duty for a year. Dr. Stewart was ordained in 1872 to Skelmorlie Church, and, after charges at Duns, North Leith, and Jedburgh, was called called to Greyfriars in 1890. He was a man of scholarly attainments, and one of the most cultured preachers in the Church.

Honor looks better on a background of humility.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE RESURRECTION.

By Rev. W. J. Clark, London, Ont.
But Mary, v. 11. The others had gone. She remained. She loved much. And wherefore? Because so much had been done for her by that same blessed Jesus, whom they had so cruelly slain, and whose body, as she thought, they had now ruthlessly snatched from the sepulchre. To have been rid by His gracious word and touch of "seven devils" was reason, indeed, for sevenfold love. Much blessing: much love, is God's expectation of us; and perhaps it is one of our shiftest since that he have so short a memory of the blessings, and such ungrateful hearts. The Christian poet was in no rapture, but speaking words of verified soberness, when he exclaimed—

"Were the whole realm of nature mine,
That were a present for too small;
Love so amazing, so divine,
Demands my soul, my life, my all."
She seeth two angels, v. 12.
"Flitting, flitting, ever near thee,
Sitting, sitting by thy side,
Like you shadow all unweary,
Angel beings guard and guide."

We may not see them with the outward eye; but how many an arvelous things in God's universe, yea, and all about us, there are, which we do not see. But they are none the less present and powerful. What is an angel, but a messenger of God? And God does not send the feeble and the empty handed on His errands of love. No! not prayer to the angels, but prayer that God would send His angels (Matt. 26:53) to our help and comfort.

They have taken away my Lord, v. 13. This is something that cannot be done. Learned scholars talk of the "Christian consciousness." Paul, with John the greatest of all scholars in the things of God, puts it in these simple words: "I know whom I have believed." (2 Tim. 1:12.) It is an unanswerable argument. No attack upon Christ's claims can shake your confidence in Him, no scorn of His authority can dismay you, if you have the simple child's hold of Him in faith and love, that appropriates Him as your own.

Mary Rabboni, v. 18.—Love needs few words; or, rather, is it not, that, with the inflow into them of love, words expand to richer, fuller meanings? The whole of a Saviour's compassion and tenderness was in His word; and in Mary's, the whole of a loving disciple's reverence and joy. His one word set her heart at rest; and it may be that when we meet Him yonder, a single word from His gracious lips will be sufficient to clear away all the mists that have arisen, and to make us forever blissful in His presence. And will not He, also, perfectly understand our broken cry of adoration, as we behold Him in the glory? All heaven is but an expansion of, "My Master."

My Father, and your Father, my God, and your God, v. 17. The glistening mountain peak, and the glittering dew drop trembling on the tip of the tiny flower at its foot, both receive their light from the same sun. His beams pour down impartially upon each. "My beloved Son," says the heavenly Father, of our Redeemer. "Now are we the sons of God." He permits the humblest of the redeemed to exclaim. Oh, the comfort of it, in the face of the dark unknown, on whose edge we all stand ever, and into whose depths

we may at any moment be called upon to look. May we not trust Him to bring us, as He did our Elder Brother, through the darkness into the glorious light?

Mary Magdalene came and told, v. 18. Was not this most natural act a fulfilling of the great commission, "Go ye and witness for Christ is some help doing: good news tells itself. At the same time, it is the surest way of winning men to the following. In the world of business, notwithstanding cheap postage and rapid mail service, notwithstanding the telegraph and telephone, there are more "travellers" on the road than ever. Business men know that it is the personal touch that tells. The messenger with the message is Christ's own way—and it will ever be the most effective of all ways—of bringing the gospel into men's hearts and lives.

Then, when the disciples were assembled for fear, come Jesus, v. 19. So like Him; just when they needed Him, to come! It would recall His coming to them upon the raging waves. It would bring back the gentle accents of the upper room—"Let not your heart be troubled." And why should I fear the darkest hour, or the fiercest foe, when, at a word, the "Mighty to save" will be at my side, and when, thrice more chivalrous than bravest and gentlest knight of old, His joy and glory are to help His own in every time of need. Fear should have no footing in the Christian's heart, because Jesus preoccupies it.

Then were the disciples glad when they were not ashamed to be glad, nor to show it. And their gladness (see Acts 2:46, 47) would perhaps go as far as their wisest words, to convince the unbelieving world that this Lord and Master of theirs was indeed the Saviour of men. The glad-some preacher or teacher has already won half the battle with the careless or obstinate, for gladness is like the breath of spring on the frozen ground. It opens it to the sowing of the seed and the springing of the grain, all which, of course, must come before the reaping of the harvest. Well knew he the secret of power, who said, "Rejoice in the Lord alway."

PRAYER.

God, by whose breath supernal
My fire of life doth burn!
Grant God, to whose eternal
Essence I must return.

Thou silence, strong, unbroken,
In which my voice must drown,
Bestow on me some token,
Before time drags me down.

Grant me some sign, or proving
That I have grown to be,
In doing, or in loving,
A soul more fit for Thee.

Fair in the heavenly city
The happy spirits shine.
Ah, Christ! Thy gentle pity
Is all I ask for mine;

Is all I ask or offer,
Blind with the starting tears
Nothing have I to proffer
From all my singing years:

From yesterday or tomorrow,
This only did I win—
Comfort—I said—my sorrow!
But now forgive my sin!
—Elizabeth Stuart Phelps.

There is only one real failure in life possible, and that is, not to be true to the best one knows.—Canon Farrar.

The best way for a man to get out of a lowly position is to be conspicuously effective in it.—Rev. Dr. John Hall.

A PREACHER'S MOTHER.

My mother's habit was every day immediately after breakfast, to withdraw for one hour to her own room, and to spend that hour in reading the Bible in meditation and prayer. From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfil all her duties, and to remain unruffled by all the worries and pettishness which are so often the intolerable trial of narrow neighborhoods. As I think of her life, and of all it had to bear, I see the absolute triumph of Christian grace in the lovely ideal of a Christian lady. I never saw her temper disturbed; I never heard her speak one word of anger or calumny, or of idle gossip; I never observed in her any sign of a single sentiment unbefitting to a soul which had drunk of the river of the water of life, and which had fed upon the manna in the barren wilderness. The world is the better for the passage of such souls across its surface. They may seem to be forgotten as the drops of rain which fall into the barren sea, but each drop adds to the volume of refreshing and purifying waters. "The healing of the world is in its nameless saints. A single star seems nothing, but a thousand scattered stars break up the night and make it beautiful."—F. W. Farrar.

THE MIRROR.

What happens when a person is looking into a shop window where there is a mirror, and some one comes up behind—some one he knows? He does not look any longer at the image; he turns to look at the person whose image is reflected. Or, if he sees reflected on the mirror something very striking, he turns and looks at the thing itself. So it is always with the person that you have to do with. If you become a mirror of Christ, your friends will detect it in a very few days; they will see appearing in you the mirror, an image which they know has not been originated in you, and they will turn to look straight at the person that you are reflecting. * * Now we often in the Christian life deal with ourselves as if we were painters and sculptors, not as if we were mirrors; we hammer and chisel away at ourselves to bring out some resemblance to Christ in some particulars, thinking that we can do it piecemeal. We might as well try to feed up our body piecemeal; we might as well try to make our eye bright without giving our cheek color and our hands strength. The body is a whole, and we must feed the whole and nourish the whole if any one part of it is to be vigorous. So it is with character. The character is a whole, and you can only deal with your character as a whole.—Marcus Dods.

Be on the lookout for mercies. The more we look for them the more of them we will see. Blessings brighten when we count them. Out of the determination of the heart the eyes see. If you want to be gloomy, there's enough to keep you grim; if you want to be glad, there's gleam enough to keep you glad. Say, "Bless the Lord. O my soul, and forget not all his benefits." Better lose count in enumerating your blessings than lose your blessings in telling over your troubles. "Be thankful unto him, and bless his name."—Maltbie D. Babcock, D.D.

Self-esteem is often the partner of ambition, but it should be the silent partner.

8. 8. Lesson, June 4, 1905.—John 20: 11-23. Commit to memory vs. 19-21. Read chs. 20, 21. Golden Text.—But now is Christ risen from the dead, and become the firstfruits of them that slept.—1 Corinthians 15:20.

HELP ONE ANOTHER.

Some Bible Hints.

Sometimes patient endurance (Eph. 1: 2) is the best way to help one another; sometimes the very opposite.

In proportion as we realize our union in one body with our Lord, in that proportion will we form a union equally close with all Christians (Eph. 4: 4).

We must know one another before we can help one another, and we cannot know one another without thinking long about one another (Heb. 10: 24).

The acquaintance with one another that is the basis of mutual helpfulness cannot be had without frequent meeting together. That is only one reason for constant attendance (Heb. 10: 26).

Suggestive Thoughts.

If we are really to help others, we must not consider what help we should like to give, nor what help they would like to receive, but what help they need.

Helping others is a fine art, not to be mastered without long apprenticeship.

If you are in earnest about helping others, you will wait for large occasions, but you will begin with the first worried face, with the first crying child.

There is only one Master of the art of helpfulness, and all true helpers have gained their skill from Him.

A Few Illustrations.

If you would remember anything, you must tell it to some one. If you would hold any talent, you must use it for some one.

If there is any part of your body that can be injured without all the other parts suffering, that is a token of terrible disease in the whole body—of paralysis. So when you do not suffer in the sorrows of your brethren.

Use your best. If you have a horse and carriage, do not merely take the arm of some weary traveller, and walk briskly by his side.

When you open the door to let in a visitor, you let in a gust of fresh, purifying air.

To Think About.

Is my life fundamentally selfish, or unselfish?

Am I trying to help myself at the same time that I help others?

Is Christ my Helper in this work of helping?

A Cluster of Quotations.

However rich a man is he cannot do without some other man.—Joseph Parker.

Let never a day die in the West That you have not comforted in some sad breast.—Eda Wheeler Wilcox.

The purest joy, Most near to heaven, far from earth's alloy, Is bidding clouds give way to sun and shine.—Elizabeth Hunt Jackson.

If I do not highly value my own manhood, I cannot greatly help my fellow man.—Gladden.

FOR DAILY READING.

- M., May 29. Helping by example. Phil. 2: 1-18.
- Tu., May 30. By prayer. John 17: 13-19.
- W., May 31. By money. 1 Cor. 13: 1-6.
- Th., June 1. By sympathy. Eph. 4: 32-32.
- F., June 2. By instruction. Gal. 6: 1-10.
- Sa., June 3. By encouragement. Isa. 35: 2-10.
- Sun., June 4. Topic—The making of a Christian: helping one another. Eph. 4: 1-6; Heb. 10: 24, 25. (Consecration meeting.)

The man who disobeys the higher law, to whose existence his reason and conscience testify, not only makes war upon himself, but also upon his neighbor. Truth and love are the bonds of society; in rejecting these men introduce into society confusion and every evil work.—Washington Gladden.

Knox Church, St. Thomas, has been granted leave to moderate in a call. Rev. John Currie is interim moderator.

SUFFERING THAT MEANS POWER.

Keen mental suffering for sin committed is a blessing to be gratefully welcomed. To be able to sin with indifference is to have entered upon spiritual paralysis. Sensitiveness is always a measure of power. The spiritual sensitiveness that agonizes in sorrow over the sin that was yielded to is God's call to that soul to leave sin and rise to its highest and best. A person of high standards and sensitive perceptions is sometimes tempted to rebel at that in him which makes him miserable over "little" things that most men do with no apparent concern. He need not say the callousness or blunted vision which alone would allow him to be contented with something short of the best. Atrophy of his highest powers can be secured, and suffraging from sin can be lulled and finally desecended. But only at a fearful price: the loss of power in service for God and for men. Our spiritual suffering is God's guard over our best possession,—eternal life.—S. S. Times.

ASPIRATIONS.

By Emily Houseman Watson.

O let my heart be clean,
Pure as the mantling snow
That warps our earth!
Ignoble thoughts, or mean,
Removed, that I may know
A nobler birth!

O let my heart be brave,
Nor fear to meet whatever
My Lord may send!
That cross I humbly crave
In patient love to bear
Unto the end.

When I think how long a little child is helpless, absolutely dependent on another's love; when I think of the slow stages of our growth up the steep slope to moral and spiritual manhood; when I remember that every vision that becomes us and every hope that fires us and every truth that illumines and saves us was won out of the riches of God, through the discipline and the chastisement of ages, I feel that the belief of God in man is wonderful; he hath believed in us, and therefore hath made no haste. We speak a great deal about our faith in God. Never forget God's glorious faith in us.—G. H. Morrison.

One of the noblest missions in this world lies in just making people happy. He who sets himself to this end is a friend of the human race. But to seek happiness in material things is not the highest quest nor one worthy of an immortal soul.

To hold the torch for another when the way is dark and uncertain is an ambition that angels might covet.

The Sacred Heart Review, a Roman Catholic organ, has the following: "Occasionally real Catholics show signs of spontaneity at the Catholic party, so-called, in the Protestant Episcopal church, feeling that this imitation Catholicism is at least as mischievous as the out-and-out Protestantism of the Low or Broad church elements. But a convert to the Catholic Church from High-church Episcopalianism, the Rev. C. H. Schultz, formerly pastor of St. Stephen's church, Milwaukee, says he holds 'more strongly than ever that the Catholic school of the Anglican church is a providential preparation for ever-increasing numbers of Anglicans to reach Rome at last.' As High-churchism is on the increase in the Anglican or Protestant Episcopal church or churches the outlook, according to Mr. Schultz's belief is decidedly hopeful." The Episcopalianism of England will some day, perhaps, understand, whether they are being led by their High Church Ritualist teachers. It is to be hoped they will have their eyes opened before it is too late.

SEARCHING FOR MEN.

Jesus Christ was always on the look-out for men. We frequently come across such expressions as these: "As Jesus passed forth from thence he saw a man, named Matthew"; as he walked by the sea of Galilee "he saw two brethren," Simon and Andrew; "he saw other two brethren," James and John: He was always seeing somebody, some one indeed who needed to be seen; the woman at the well, Zaccheus in the tree, the blind man by the roadside, the dead son of the widow borne to his grave, the wise men in the temple and the demonic among the tombs. He was constantly seeing all sorts of men and women. And still he is looking for them, still searching for them as for hid treasure, in the highways, in the streets, in the temples, in the open fields, in the city parks, in the places of public concourse, wherever there are men, wherever there are women and children, wherever the lost are there he is looking for a man, for a woman, for a child, going up and down the world for to seek and to save the lost. He is still the world's great Comforter, its unwearied Saviour. And men are most like him when they are similarly employed. It is his will that we should be like him, not only in character but in conduct.—United Presbyterian.

It is a noble ambition so to live that good people will love you; it is a better ambition to live for the good of the people whether they love you or not.

INFLUENCE OF FATIGUE.

Everyone knows that both body and mind are less alert during fatigue than when we are in full physical vigor. A curious connection between the two states is noted in "American Medicine," and a cut is given in which a continuous line represents the distribution into hourly totals of 2,065 accidents, of which 56,468 workmen were the victims in the Department L of Hercul, while a dotted line shows a similar distribution of 5,534 accidents to 240,407 workmen in nine departments around Toulouse.

It is seen that the number of accidents increase progressively from hour to hour during the first half of the day; after the mid-day rest, in the first hours of the afternoon, the number is notably less than in the last hour of the morning. In the course of the second half-day, accidents become hourly more numerous; the maximum number of accidents hourly toward the end of the second half of the day is notably larger than the corresponding maximum for the morning.

The statisticians say that although fatigue is the inevitable consequence of all expenditure of energy, and although we cannot do away with it unless we abolish work, we can prevent it from reaching the degree at which its influence in the production of accidents is injurious. It would seem that a diminution in the number of accidents would result from interposing, in the middle of each half-day, a rest, less than at noon, for the fatigue would then be less.

PRAYER.

Almighty God, our Heavenly Father, as we step out into the new year may Thy Hand ever lead us and keep us insatiable. Teach us the way and show us a plain path. Give us a walking mind and trustful heart that we may go forward as Thou dost open the way. May we not be fearful in the darkness, but step into the night as into the light. We would not ask to see the distant scene; may one step at a time be enough. So may we walk through coming days and duties until our journey ends and we enter in through the gates into the city. And this we ask in Jesus' name. Amen.

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C. Blackett Robinson, Editor.

OTAWA, WEDNESDAY, MAY 24, 1905.

"It is our duty to spread the gospel abroad in a self-chosen, but divinely imposed. 'Go' is the order. 'To every creature' the boundary line.

The late Hon. James Sutherland, whose estate is estimated at about \$450,000, left \$20,000 to the Woodstock Hospital; \$2,000 to Knox church, Woodstock; to the Home Mission schemes of the Presbyterian Church, \$2,000; and to the Aged and Infirm Ministers' Fund of the Presbyterian Church, \$1,000. The residue of the estate, after providing for legacies to old servants, is left to near relatives. Mr. Sutherland carried \$30,000 of life insurance.

The fools are not all dead yet. The Vancouver World of the 16th inst. says: "Yesterday's Atlantic express was a very heavy train and was sent out in two sections. Attached to the second section were two tourist cars, filled with Australian people, who are en route to Zion City to join Dowie." Notwithstanding the prophet's "inglorious flight from the Australian colony he appears to have 'bagged' a number of dupes during his brief sojourn in antipodean cities.

A writer in the Living Church wants to know if the "Early Christians went to entertainments on Friday evening after the fast was over." To this the Presbyterian Standard pertinently replies: "Without presuming to determine the truth of such important contention we feel a conviction that if by 'entertainments' are meant the balls and theatres that the faithful are allowed to attend, the early Christians did not attend them on Friday evening or any other evening."

The thirty-fourth annual report of the Ontario Registrar-General shows us that Ontario's birth-rate for the year ending December 31, 1903, was only 22.1 per thousand of population, a rate lower than any of the European countries, with the exception of France. The latter country had, at the last enumeration, a birth-rate of 21.9 per thousand, a rate that scarcely kept pace with the deaths throughout the country. In New England the birth-rate is about the same as in France, and does not keep up with the death rate. Even in Australia latest statistical records indicate a quite rapidly diminishing reproduction. In 1880 the rate per thousand was 38, while in 1901, in New South Wales, it had fallen to 27.6.

CANADA'S TWO NEW GREAT PROVINCES.

The Canadian Government is proceeding with the organization of its two new Provinces, created from the great territories of Alberta and Saskatchewan, each with an area of over 275,000 square miles.

Each of these provinces will be nearly six times as large as the great State of New York, with its population of seven and a quarter millions; each of them will be five times as great in point of area as the large State of Illinois, with its population of five millions; each will be six times as large as the large State of Pennsylvania, with a population of six and a half millions; each of them will be seven times as large as the State of Indiana, with its population of two and a half millions.

In point of fact, each of them is larger in area than the States of Massachusetts, New York, Illinois, Iowa, Maine, Michigan, Delaware, New Jersey, all combined together. Each of them is twice as large as England, Wales, Scotland and Ireland, with their immense population of forty-two million people; each of them is much greater than the German Empire in Europe, with its population of fifty-six and three-quarter millions, each of them is much greater than the Republic of France in Europe, with its population of thirty-nine millions.

HAVING MADE RESTITUTION.

Rev. R. J. Campbell, of the City Temple, London, England, makes reply in his column in the British Weekly, to one troubled in mind about the duty of making restitution for some small offences committed years ago. Restitution has been made well over and above the amount of the wrong, but the questioner would like to know if anything more remains to be done. Mr. Campbell replies:

"I am afraid you are a little morbid. It is a bad thing to dwell so much as you do on purely penal aspect of individual transgressions. It is wrong to dwell in the shadow of your own sins. You have done all that God expects you to do when you have repented sincerely, atoned as far as you can, and humbly and reverently left the rest to Him. Do not rob Him of that which He expects from you now, which is that you may be really good and helpful in the world. Morbid dwelling upon the past keeps you from growing strong in character and rich in grace. Your duty to God's kingdom forbids that you should linger round the Slough of Despond."

MINISTERIAL RELIEF IN ENGLAND.

The Local Preachers' Mutual Aid Society of the Wesleyan denomination in England, seems to have hit upon a mutual ministerial relief scheme that relieves. By mingling social with economic features, they secure, as this year at Nottingham, a large attendance of members at their annual accounting, over 1,000 of the 9,165 members being present at their late session. More than 600 pulpits in and about Nottingham were supplied by their delegates the Sunday over which their session was continued. During the past year the society took in \$60,000, of which they paid out \$50,000 to superannuates, \$20,000 to sick members and \$5,000 in funeral expenses. The cost of administration is about \$6,000 a year. Over \$5,000 was received the one Sunday spent in Nottingham from the churches supplied by the members that day. The success of the scheme is thrown upon those who are to be benefited by it, not upon those ignorant of its needs and deeds. The scheme is at once a fraternal order and a board of aid.

"Whenever a man begins to talk to me about his conscience," says Mr. John Morley in a salutary epigram, "I always know that he is going to do something wrong."

MEETING OF GENERAL ASSEMBLY.

Rev. Dr. Warden has issued the following statement respecting travelling arrangements to and from the meeting of Assembly at Kingston:

Each Commissioner must purchase from the ticket agent at the starting point a single first-class ticket to Kingston, and ask for a Standard Certificate, which he will retain as an acknowledgment that he has paid first-class fare. Where a Commissioner travels over two lines of railway, he must secure two Standard Certificates, one at his starting point, and the second where he transfers to the other line of railway. These Standard Certificates must be handed in promptly on arrival in Kingston. The railway companies have an officer to visit the Certificates, to assure themselves of the actual number in attendance who have obtained Standard Certificates or round trip tickets. If that number reach 300 Commissioners will be returned to their destinations free. The return portion of round trip tickets must be void in order to count. As soon as the officer has gone over the Certificates, and they have been signed by Dr. Warden they will be returned.

Tickets will be good going to Kingston, from June 2nd to June 13th. Certificates will be honored for tickets to return to destination leaving Kingston on or before 17th June.

The same arrangements hold good for Commissioners from Manitoba, the Northwest Territories and British Columbia, only that tickets will be good going from British Columbia from May 28th, to reach Kingston by June 13th.

Return Certificates of Commissioners from Manitoba, the North-West and British Columbia must be presented to the Ticket Agent, Kingston, within fourteen days of the close of Assembly.

Commissioners' wives and daughters, or any other persons having business with the Assembly, may avail themselves of these privileges provided they obtain the Standard Certificate and comply with the terms as above. It is specially requested that every Commissioner—no matter what form of ticket he may use,—will obtain a Standard Certificate from the ticket agent at the starting point.

Automobiles, says a correspondent, are mentioned in the Bible. Prophet Nahum, 2nd chapter, 4th verse, reads: "The chariots shall rage in the streets; they shall jostle one against another in the broad ways; they shall seem like torches; they shall run like the lightnings."

The latest bulletin of the Inland Revenue Department deals with analysis of jams with a view to discovering evidences of adulteration. Of 74 samples examined, 55 were adulterated. The adulteration consisted of adding glucose, coal tar dye, salicylic acid and preservatives of some sort. This is a rather bad showing. In the interest of the consumer frequent analysis of foods is very necessary; especially so in the case of milk, bread and other articles of everyday consumption, and injurious to the public health if adulterated.

The dictum of science on the subject of moderate drinking is by no means ambiguous, says a physician of wide experience. It cannot support the plea that alcohol is a harmless, pleasant beverage. It cannot support the plea of the moderate drinker that alcohol is an aid to health, but it does support the position of the total abstainer with an emphasis which it is culpable to disregard. It shows that the abstainer can do more and better work, live longer and be healthier than the moderate drinker. Science, in short, shows that the abstainer lives the normal life, while the moderate drinker lives the abnormal.

Any man may make a mistake, but none but a fool will continue in it.

JOHN KNOX.

Last Sunday from many pulpits throughout the English speaking world references were made to the life and work of the great Scotch reformer—John Knox. We make a few extracts from sermons and addresses by our own ministers:

Rev. Dr. Fleck: Knox was not faultless. Who is? But he had three redeeming qualities: devotion to his country, love for souls and loyalty to God. Christ the way, Christ the truth, Christ the Life he proclaimed with intense and untiring eloquence. "Uncompromising but not uncharitable, enthusiastic yet not fanatical." His was the iron nerve, the faith in which courage is born, the keen intellect, the intrepid heart, the deep piety, the tender compassion. And these were culstied in the noblest holiest cause; the rescue of Scotland from worse than Paganism, and the lifting up of her among the nations into the light and joy and glory of Love Divine.

Rev. J. R. Dobson. M.A.: Knox was a statesman and able to rule and guide the strong spirits of the "Lords of the Congregation." He laid foundations in education and government which stand even to the present time. He wrote many books and his works have had a great moulding effect on the minds and hearts of his countrymen; it was, however, as a preacher that he stands superior. His varied experiences of men and books, his intimate knowledge of the system he combated, his strong powers of mind and spirit, and his fearlessness and boiling enthusiasm were all made to contribute towards his power in the pulpit. He did not feel that he was called to write books but rather "to instruct the ignorant, comfort the sorrowful, encourage the weak, and rebuke the proud by tongue and lively voices."

Rev. Dr. Johnston: To understand the faith of John Knox, one must study his life rather than any particular experience. His was the faith of action rather than of emotion. He "lived as seeing His who is invisible." And the faith that sustained him in the battles of life was not found wanting when he came to the last struggle. "Read to me," he said to his wife, when the end was near, "from the 17th of St. John, for it was there I cast my first anchor." The promises of God that had been his support in the fierce struggles of a life of warfare were still his comfort. His anchor held. His last words are an illustration of his confidence in the grace of God in Christ Jesus. If any man by untiring service for the cause of righteousness might hope to merit God's favor, John Knox was that man. But not thus did he die. As you and I must die, he died, not resting on his own merit, but on Christ's—an unworthy sinner saved by grace.

Rev. W. D. Reid, B.D.: John Knox was a man of stern independence. He bowed to no man or woman. The king upon the throne, or the peasant on his farm were all the same to John Knox. We need to learn this lesson to-day. This is the day when men claim that environment is everything, and man is nothing. This is the day, when in all departments of human life, men are seeking for influence. If a man can only get "a pull" either in church or state, he is the man who gets into prominence and power every time. Perhaps there never was a day when there was more trucking and toadying, and wire pulling than to-day, both in church and state. John Knox was the man who went fearlessly to his duty, and sought the power, the influence or advice of no one. May God make us all as independent as was He when we know we are right, even if it means obscurity, oblation and poverty.

Dr. W. A. MacKay, Woodstock: "What about our own fair Dominion," he asked, "where special legislation is now being introduced for the benefit of a special church. What would be thought of us Presbyterians if we asked for special legislation to allow us to teach the Presbyterian doctrine in the schools. It is enough to make our blood boil, and to arouse every thinking person, the fact that by special request of a large number of legislators the Pope has a representative at Ottawa, who is to be consulted regarding the legislation introduced into Parliament. What would John Knox say to that? John Knox was not only the father of Presbyterianism, but he was also the father of our national schools. He was the first man to stand out dauntlessly and courageously for the right of the masses to receive education. He founded schools in Scotland for the benefit of the masses, and upon them were based the popular educational system of the world."

Rev. John MacKay, M.A.: "This is the spirit we need today, that unbending allegiance to truth, which Knox showed, to save us from the machinations of selfish men and the dangers which menace our countries and our homes. Fortunate is he who so learns the truth contained in our text that Morton's tribute over Knox's grave may in some measure be true to him. 'Here lieth a man who in his life never feared the face of man.'"

Among the interesting articles in The May number of Backwood's (Leonard Scott Publication Company, New York) are the following: A Retrograde Admiralty; Mountaineering of Today, and Mr. Balfour and Lord Beaconsfield. In Musings Without Methods is discussed Lord Milner's success in his mission to Africa. The conclusion of Katherine Cecil Thurston's new story, The Mystics, seems somewhat premature. The reader feels that the plot was worthy of more detailed working out. Mrs. Thurston has, however, chosen to make the story somewhat short and therefore not so satisfactory as was John Chilcote, M.P., her great success which was read with eagerness by all "Maga's" subscribers.

The Fortnightly Review for May (Leonard Scott Publication Company, New York) is full of good things. German Foreign Policy is discussed by Sir Rowland Blennerhassett; Lucas Malec writes about The Threatened Re-subjection of Woman; H. B. Ibhing has an excellent article on The Calling of the Actor; and E. A. Wodehouse gives a critical, though fair, valuation of Mr. Stephen Phillips. We are able to mention only a few of the subjects dealt with in this up-to-date number of an always popular magazine.

Perhaps the most interesting article in the May number of the Contemporary (Leonard Scott Publication Company, New York), to the ordinary reader, is that by George Brandes on Hans Christian Andersen. Other readable articles are: The Menace of the East, by Thos. H. Reid; The Roumanians in Hungary, by Prof. A. Vambéry; Has the Clock Stopped in Bible Criticism? by the Rev. Canon Cheyne; and The Empire Builder, by Sydney Olivier.

The Current Literature Publishing Co. announces that Mr. Edward J. Wheeler, who for the last ten years has been the Editor of Literary Digest, has assumed the editorial control of Current Literature, to which he will give his whole time and attention. Mr. Wheeler brings with him two other members of the Literary Digest staff, Mr. Alexander Harvey (Foreign Topics department), and Mr. Leonard D. Abbott (Letters and Art department), who will also give their whole time to the editorial work of this magazine, and it is expected that these changes will at once place Current Literature in a foremost position among periodicals of its class. The July number will be under the new management.

POINTE-AUX-TREMBLES EXTENSION.

Editor Dominion Presbyterian.—Considerable prominence has lately been given by our Church press to the work of French Evangelization, and especially to that branch of it carried on at our Pointe-aux-Trembles Mission Schools.

It is now well known that the present equipment of that institution is altogether inadequate for the work demanded. There are two chief faults, and they pertain to the building. First, they are very dilapidated. Their interiors are cheerless and uncomfortable because very much the worse of wear. Their floors need relaying, their walls replastering, and their windows and doors and staircases renewing. Secondly, they are altogether too small. At present by overcrowding we accommodate one hundred and seventy pupils. During the past few months hundreds of French-Canadian youths who have knocked for admission have had to be refused, much to our shame.

Plans for the renewing and remodeling of the old buildings and the erection of a new building in the space between them have been prepared. At least forty thousand dollars more than has already been collected is needed towards construction.

Last January I was appointed agent for the Pointe-aux-Trembles Extension Fund, but it must be evident to all that the raising of this money, if it depends on my personal canvass only, must take a long time. Will not all churches, societies, Sunday schools and individuals interested in this great and good work assist me, by taking up collections among themselves and forwarding the same either to Rev. Dr. Warden, Toronto, or to my address, 389 Gladstone avenue, Ottawa. I will be glad to furnish special envelopes or literature to all who apply.

WM. SHEARER,

Agent Pointe-aux-Trembles Extension Fund.

Ottawa, Ont., May 19th, 1905.

This is the terse way the News, of Toronto, puts it: "After all, it was not such a great stroke of business to exchange Sir Charles Tupper and the Bishops for Sir Wilfrid Laurier and Mgr. Sbarretti."

The "Guardian," London, Eng., in a most enlightened and sympathetic leader, approves highly of the proposals of the Commission on the Scottish Church crisis. Our Anglican contemporary says: "To have handed great investments and noble groups of buildings to a small and unprogressive denomination, while an eager, living, energetic, and growing one was struggling to continue its work, would have been to put back the clock in a manner which would have hopelessly shocked the public conscience."

In 1901, Japan imported 87,008 books from Great Britain, 96,394 from Germany, 47,340 from the United States, and 12,323 from France. In 1903, the number from Great Britain was 315,518, from Germany 93,900, from the United States 55,856, and from France 15,191. There were several thousand importations also from China and other countries. Evidently the Japanese are an intellectual people, and one that is laying hold of the best things in present-day civilization. It is worthy of note that George Kennan states that the Japanese officers before Port Arthur spent their leisure time reading books, and that he saw neither card-playing nor drinking in the quarters of the officers and the camps of the common soldier. This is something that makes the Japanese common soldier uncommon.

Nowhere is irrigation practised so extensively as in India, where about 25,000,000 acres are irrigated. Egypt is next. The Assuan dam in the Nile is considered one of the greatest engineering feats in the history of the human race. Irrigation is new in Australia, but is spreading rapidly there; and the same is more or less true of South Africa and our own Canadian Northwest.

- - A SOUL OF FIRE - -

BY E. J. JENKINSON.

CHAPTER I.—Castle Sarno.

The dice fell with a clatter on the oak table. There was something ominous in the sound; so at least it seemed to Alaster Maclon, whose last guinea was at stake. But he gave a careless glance at the fatal cubes, and then laughed shortly.

"Throw out again," he said. "Ah, well! I never was Fortune's fondling; the wager's yours, Fergus."

"My dear Coz," answered his companion, "fortune is fair but fickle; to-day she smiles on me, to-morrow—who knows what she will do to-morrow?"

He leaned over the table, and swept the gold into his hand.

A wild March sunset flung its sickly beams across the room, and a wood fire flaring up the chimney cast flashes of light on floor and ceiling. The coins glittered.

"It's all luck," he continued jingling the money in his palm; "all luck, Alaster—a game of chance—like life." He turned to an old man who stood before the hearth.

"What say you to that philosophy, Sir Colin?"

"Fiddle-faddle," growled the knight darting a swift look at the speaker from under shaggy brows. "You always win: the deuce you do."

"You credit me with too good favour; let us put your words to proof."

"No."

"A game of skill then?"

"Jugglery! I'll none of it."

Fergus leaned back in his chair and surveyed the powerful form before him meditatively.

"When," said he at last, "did you come to this decision, Sir Colin?"

"I've no more money to waste," replied the old man. "My purse is as thin as a spaw-wife's cat. What with Dark Rory and the Vors—black death to them all!—harrying and burning on my borders, and the King calling for more arms, I'm fairly laid by the heels."

He brought his fist down on the table and looked from one to the other as though challenging contradiction.

"Hark'e, Alaster," he continued laying a rough hand on the young man's shoulder, "jut those baubles," pointing to the dice, "in the fire, and take your sword. Keep to it, lad, in these times there's no lack of riches for the brave."

"Bruilzie in plenty, Sir Colin, even on the village loaning, but as for the spulzie—well, little enough of it I've seen."

"The times are changing, lad, the times are changing."

Alaster gave a light laugh.

"What's brewing?" he asked; "my good Ferrara's at your service, though I'd be loath to draw it on my countrymen."

Fergus Maclon's lips curled into a smile and again he jingled the coins in his hand.

"Soldiers of Fortune," he suggested, "should have no qualms or quibbles. They are—inconvenient."

Then he turned quickly to Sir Colin.

"Have you heard that Dark Rory has been hanging on the rear of the Covenanting army, pricking it, in fact, with the sword's point?"

The old man frowned, but made no answer.

"The King is generous," continued Fergus casting a side-long glance at him; "he may annul the ban of outlawry and take our clan's castaway into favour again. What, think you, will then become of the Vors?"

"The worst curse on them!" ejaculated Sir Colin.

"By no means, my dear Sir. To echo your own words 'the times are changing.'"

Fergus clasped his hands behind his head, and half closed his eyes. There was a soft, insinuating melancholy about him, and an air of repose lacking in his

two companions. He affected black velvet and lace: his hands were long and shapely with delicate tapering fingers, and he wore no ornament save a ring whose single stone flamed green.

Sir Colin's brow grew wrinkled. Twenty years of intimacy had not opened to him the dim recesses of Fergus Maclon's mind.

"Your memory's short," he said abruptly.

"We have the King's commission to harry them with fire and sword."

"Yes. But the King makes and the King breaks, and if I mistake not, a golden dawn is not far off for the Vors."

Sir Colin stalked to the window and looked out. The wind howled round the castle walls and moaned in the chimney, otherwise there was silence in the room.

Now the view from Castle Sarno has few equals, Lowland or Highland. The green hills, clothed with verdure to their summits, stretched to the south west; their thickly wooded bases breaking into innumerable bays where the wild tides swing and foam. Glims murmur with the voices of a hundred burns, and the wind-haunted moors beyond afford fine pasturage for herds of black cattle with which they abound. It is a goodly land, and Sir Colin Maclon claimed it as his own, though he gazed at it now with a vacant eye. A gloomier picture filled his mind: a picture of bleak mountain ramparts closing in a country little known and universally shunned by all who desired peaceful living or safe travelling. This was the land at his back, the hunting and hiding ground of his direct enemies, the proud Vors, and their intrepid captain, Dark Rory, half brother to Fergus Maclon. Day and night it menaced him, though hitherto little harm had come.

Sixteen years before, Sir Colin had made a treacherous attack upon the Vors, had harried their stronghold Stron-Saul, and murdered the inhabitants. A few escaped, with their chief, John Vor, to the mountains, where they wandered year after year between alike in fortune and spirit.

But latterly a new force had come among them. Rory Maclon, once Sir Colin's favourite nephew, but now outlawed, had fled thither and gathered under his banner all the desperadoes and social outcasts who then sought refuge in that God-forsaken country. They numbered several hundreds, and Sir Colin heard, with daily increasing dread, reports of smoking farms and devastated homesteads in the north, and wild tales of midnight raids, which, however, exaggerated, served to show that the Vors had risen to new activity and were gradually drawing nearer to his own lands.

He stood, drummed his fingers on the sill, and wondered how he was to meet the coming crisis. Suddenly a new thought struck him, or rather, an idea, which Fergus had been striving to plant in his mind for days past, took root and he turned quickly to the players.

"I'll tell you what, Fergus," he said, "you ken —"

"You ken —"

He was interrupted, however, by the door being flung open. A girl entered. She stepped hastily back when she saw the occupants of the room; but Sir Colin called to her in a loud voice:

"Helen Vor, come in."

Alaster looked up on hearing the name of the detested clan addressed to an inmate of the Castle.

He had spent many years abroad, and had only come that morning to Sarno on an invitation from Fergus, a distant connection of his mother. He had heard rumours of a captive girl held by Sir Colin, but had passed them by with barely a comment. His clan's feud with the Vors had, so far, not wakened in him the remotest degree of interest. Now, however, he raised his head with curiosity. The

tones of the old man's voice, as he bade the girl enter, had rung with some deeper feeling than dislike.

A mere glance showed him, that she was tall, powerfully built, and so dark as to be almost Oriental. She stood silently by the door, waiting for Sir Colin to speak.

"How come you to be wandering about Sarno alone?" he demanded at last. "It's against rules."

"Ranald is drunk."

Her voice had the note of a deep bell, and that indescribable touch of sadness peculiar to the Gael.

"Drunk!" echoed the Chief; "I'll have him lashed from Gallow's Hill to beach, and soused in sea-water to teach him discretion. We shall be having the gates left unguarded next and the castle burnt. It's a fine day for the raiders now Sarno's guard turns drunkard."

A smile curled Helen's lips.

"Such things had happened, Maclon, and are as like as not to happen again."

The Chief looked hard at her.

"Dark words for Stron-Saul's daughter!" he replied.

"Dark or light: it is all one. What do you want of me, Maclon?"

He flung himself into a chair by the fire and restlessly fingered the jewelled buttons of his coat. He was obviously ill at ease. Fergus seemed listless and bored; the extreme, although from beneath his drooping lids twin sparks burnt with a suggestive gleam of cunning not pleasant. Alaster looked from one to the other. A little drama was being played out under his eyes, but he could not understand it, could only guess at it, and that vaguely.

He looked again at Helen. The firelight was on her and she regarded him with a gaze so fixed as to be almost mesmeric. He gave something of a start. There was a warmth and glow about her, that bespoke an intensity of life as unique as it was perplexing. Her eyes darkened and he became lost in them as in a sea: it was a glimpse into the unknown.

Then she turned to Sir Colin.

"I am waiting," she said impatiently.

She had gathered her hair into one band, and the heavy waves lay like a black bar on her bosom. Her gown was red, and wide sleeves falling back revealed arms which the flickering light of the fire stained to a pale bronze. Beautiful as a leopard in her untamed splendour, Helen Vor seemed to claim kinship with the wild forest creatures, to share their impetuosity and passion, the subtle grace and freedom of their movements.

The chief started from his chair as stormily as he had sat down.

"Helen Vor," said he, "you ken brawly I bear you no love and I hate your clan—caterans and lifters—sarration on them! Nattheless, I'm minded to do you a favour. Do you hear, lass? I'll send you back to your father, John Vor, at Glen Lara."

"Do you play with me," she answered bitterly, "I know the Maclon too well to believe he would send me to my people."

"Do you? Ken you the Maclon never tholes a woman's tongue?"

"Firebrand!" murmured Fergus, "why burn your own pretty hand by touching hot iron?"

Helen shot a fierce glance at him.

"It's not so pretty since yours touched it," she replied holding out her palm on which a red letter was branded. "Cursed be my clan if ever I forget."

Fergus gave a melodious laugh.

"When little girls run away, you know —" he answered and, pausing, laughed again.

Helen leaned forward till her face was almost on a level with his.

"It has burnt into my soul," she said through clenched teeth, "and in death it shall haunt you, ay haunt you with its letter of fire to hell. I pray no prayer but one, that is 'God curse Fergus Maclon.'"

A low chuckle was his answer, but it rang harshly through the room.

"Softly, Helen, softly, what was done was for your good."

"Was it for our good you flung scath and dool on us, trapped us, tortured us till we became what we now are? Coward, you dare not face a naked blade, but must needs hide behind a braver breast. Your hands are unstained with blood, but your soul reeks with unnumbered crimes. Castle Sarno is the breeding place of treachery."

Sir Colin gave an angry growl. "Girl, he blustered, "girl! you shall be lodged in the dungeon till your manners be mended."

"Sarno dungeon has been the prison and death-chamber of many a Vor, and long ere this would have been mine only if it has been for your advantage to give me better fare."

"You quack too loudly, my young duckling," snarled the old man. "Call a guard, Alaster."

The young fellow rose to his feet, and, soldier though he was, shuddered. The castle had grown full of hollow voices and unholy shadows. Although he knew a storm was rising and the night coming swiftly down, there seemed to be something uncanny about the gloom into which everything was plunged. He began to think a deeper meaning underlay his summons to Sarno. For he had not spent many hours in the castle before he caught hints of a secret game that was being played with as much energy and passion as human nature is capable of. And now he felt that he was but a puppet in the show, that Sir Colin likewise was moving to the will of another, and that other the melancholy gamester, Fergus Maclon. In a few minutes he returned to the room with a guard.

"Take the girl, guard," said the Chief, and lock her in the dungeon."

The man nodded and grasped Helen's wrist, but she wrenched it free.

"Don't touch me," she exclaimed, "I'll follow."

The sound of their footsteps died away, but no one spoke.

At last Sir Colin took a draught of brandy. Fergus watched him narrowly. The time had come for the partial unfolding of his own plans, but he would wait a moment for the old man to cool down, and then venture them delicately.

"Here's a demon in that girl," he said after a pause, "you'll never bend her; she must go."

"Yes. Old John shall pay a king's ransom for her," replied Sir Colin. "He can do it; the Vors have levied sufficient blackmail to redeem a hundred Helens."

"An excellent plan," said Fergus, "only wanting one thing—a brave man to carry it out."

"What say you to that, Alaster?" cried the Chief warming to his subject. "Will you take horse to Glen Lara, and thereby refill your own empty purse and mine also?"

"It is no light thing you ask of him," put in Fergus. "Never a whin bush in the Vor country but hides a cocked pistol. Think well, dear Coz, before you risk your head in Glen Lara, where, I assure you, 'twill bring a good price, though not, perchance, one you would desire."

Alaster flung his plaid carelessly back from his shoulder.

"I'm no white livered chicken," he exclaimed, "I'll go, Maclon, and good luck to our venture."

"Fergus grins at the sight of blood," replied Sir Colin. "His weapon's the dice box."

Fergus smiled to himself in the gathering gloom. Then the Maclon, with a jocular reference to Alaster's recent losses at the gaming table, thrust a purse into his hand. "Your arles," he said, "and there'll be more to follow."

A loud blast of wind struck the castle; the waves on the rocks below answered with a roar so deep that Alaster's reply was lost. Sir Colin stirred the fire with

the heel of his boot, and as the flames leaped up the three men drew closer round. Rain played a fierce tattoo on the window; nature's great orchestra was in full swing; swelling into mighty crescendos, breaking ever and anon to a deep call, like the tones of a human voice, wailing and falling, rising again, bursting, leaping, tumbling earthwards in a vast roll of melody. Then sweeping southward dove leagues of water, over struggling ships, through forests, where branches cracked and trees came tumbling to the ground; rocking houses and flying tatches, mountain and wide moor till it died away in the infinite. And Nature, the magic-woman, led it all with her baton of white lightning among the icebergs of the north.

Alaster listened with tingling nerves; he thought of Helen lying in the cold blackness of the dungeon. It seemed to him that her spirit was calling to be unchained from its prison of flesh, that it might fly forth on the wind and sweep and rush with it in its ecstasy of freedom.

But Fergus's voice broke his dream. "Sir Colin, you are losing a great chance."

"Chance! how?"

"Of setting your affairs righte once and for all."

"Speak plainly: I'm in no mood for riddles."

Fergus drew the old chief aside, and spoke in a low tone. Alaster watched them; he was alert and suspicious though why he could not tell.

"Fergus is right," said the old man at last. "I was losing a chance. John Vor and Dark Rory must come back with you, and we'll cement our pledges with a merry joust."

Alaster glanced quickly at Fergus. "What does this mean?" he asked.

"It means that I'm minded to make a truce with the Vors," replied Sir Colin honestly enough—"before they break through my borders."

"But what security can you give Dark Rory?—a price is on his head."

"He shall have letters and our oath."

Alaster made no comment, but deliberately undid the strings of the purse, and poured out the coins on the table. "Come, Coz," he said, "let's play again."

Fergus showed no surprise though he felt some, nevertheless he accepted the invitation readily.

So they sat down and played till the night fell, and the sconces were lighted. The wind swept round the walls in a hurricane and bellowed at the doors and windows like a living thing. Yet even in the midst of the whirl of the storm and excitement of the game, Alaster thought of the Vors, and Dark Rory and Helop. He laughed though he was losing again, but the more he lost the more light-hearted he grew.

The tempest increased in violence, and as the midnight hour drew on he staked and lost his last coin.

Then he rose to his feet.

"I wouldn't have touched that money for worlds," he thought. "It's the price of blood. Though I go to Glen Lara, I'll do no man's dirty work. Truly Castle Sarno is the breeding place of treachery."

CHAPTER II.—Helen Vor.

The gleam of the torch faded; the iron clamped door swung on its rusty hinges, and Helen Vor was left alone.

The vault was cold, piercingly cold. The dank air closed round her like a fog; it chilled her blood, which only a moment before had been at fever heat; it caught her breath, choked her; spread over her in black soundless waves crushing out all the fire and courage of her nature. Trembling in every limb she sank down on a heap of straw and stared into the dark.

Sarno dungeon lay deep below the ground. It was lighted by two small loopholes placed high up in the wall; so high, that the few streaks of sunshine, which struggled through during the day, were swallowed up ere they reached the floor.

BABY'S BATTLES.

"Baby's Battles" is the title of a valuable little book on the care of infants and young children, published by The Dr. Williams Medicine Co., Brockville, Ont., which will be sent post free to any mother who asks for it. It tells you also something about Baby's Own Tablets, a medicine that cures all the minor ailments of infants and young children—a medicine praised by every mother who has used it. Mrs. Richard Smiley, Leonard, Ont., says: "We had a very sick baby in our house until we got Baby's Own Tablets. They were the first thing that did her any good, and I think were the means of saving our little one's life. I praise them to all mothers." All medicine dealers sell these Tablets, or you can get them at 25 cents a box by writing to Dr. Williams Medicine Co., Brockville, Ont.

"A man must make many sacrifices to remain in politics." "That's right," answered Senator Sorghum. "I have sacrificed my conscience more than once."

Sidney—"The world seems to be getting thinly inhabited." Rodney—"How's that?" Sidney—"Nobody in it but people we don't want to know, and people who don't want to know us."

LIQUOR AND TOBACCO HABITS.

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CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Bethany church, Hintonburg, has been celebrating the 10th anniversary of the congregation. Rev. W. J. McElroy, pastor of Stewarston church, who preached the anniversary sermon, congratulated the people on the amount of good work accomplished during the sixteen years elapsing since its foundation on May 12th, 1889, with the few Presbyterians in the village collected and thus formed the first Presbyterian congregation in the village of Hintonburg. It was in September, 1892, the Presbyterians of the village were organized into a congregation by the presbytery of Ottawa, with the late Rev. George Dempster, of Hull, as moderator, and the Hull session as the interim session. The membership then was 24. In June, 1894, Rev. Robert Eadie was ordained and inducted by the presbytery of Ottawa to the pastoral charge of Bethany church with a membership of 57. Since that time Mr. Eadie has labored among his congregation in the village without a change and has won his way by his happy disposition, yet earnest and self-sacrificing life, into the hearts of each one of his flock. The members of the session this year are Mr. William McAdoo, Mr. S. Scannell, and Mr. W. Laflour. These three held the office they now occupy ever since the congregation was formed and have been a never-failing support to the pastor. The important committee is: Chairman, Mr. A. S. Moody; secretary, Mr. E. Scannell; treasurer, J. Smith; Messrs. J. A. Bullman, Thomas Gillespie, Thomas Broad, P. Cook, A. Thompson and P. McAllister. The church at its 16th year is free of debt and preparations are being made to renovate it this summer. It is gradually becoming too small for its ever-increasing attendance; and the elders and committee recognize the fact that a new church will soon be required for the rapidly increasing membership.

The Ladies' Aid of MacKay Presbyterian church must have been well satisfied with the success of the entertainment held last week. The Sunday school room was tastefully decorated for the occasion. The program was excellent, both because of the good selections and the very able way in which they were rendered. Rev. P. W. Anderson, the pastor, presided. The Ladies' Aid has undertaken to raise \$200 towards buying a pipe organ for the church; and this was the first entertainment with that laudable object in view.

The "May Basket Social," held in Stewarston church last week was a most successful affair. The pretty baskets filled with the dainty luncheons, consisting of sandwiches, cake and fruit, found ready purchasers, and sold from 25 cents up to 60 cents; the latter being supplied with enough for four persons. A cup of coffee was supplied by the ladies to those who possessed baskets. The conly table was in charge of Mrs. Johnson and Miss Atkinson and did a rushing business. The Rev. Mr. McElroy was chairman of the evening, and announced an attractive vocal and instrumental programme.

The induction of Rev. D. J. Craig, as pastor of the church at Aylmer took place last Tuesday evening before a congregation that almost filled the edifice. Rev. M. H. Scott, of Hull, presided, and also present were Rev. W. P. Anderson, of McKay church, New Edinburgh; Rev. Dr. Herridge, of St. Andrew's church, Ottawa; Rev. A. E. Mitchell, of Erskine church, Ottawa; Rev. D. Finlay, of Bell's Corners; Rev. D. M. McLeod, Billings' Bridge; Rev. Mr. Cormack, Rev. A. B. Johnston and Rev. M. Krupp, of Aylmer. The sermon was preached by Rev. Mr. Anderson, the address to the minister was given by Rev. Dr. Herridge, and Rev. Mr. Mitchell addressed the people.

Before the close of the meeting a most pleasant little affair took place, when Rev. A. E. Mitchell, the moderator of session during the absence of the minister was presented with a number of books by the members of the congregation. The gift was accompanied by a neatly worded address. Mr. L. Clark read the address, and made the presentation. Rev. Mr. Mitchell made a most suitable reply.

Rev. Dr. Armstrong intended being present, but was unable to owing to other duties.

EASTERN ONTARIO.

The Parry Sound North Star says: "Rev. Stephen Childerhose, pastor of St. Andrew's church, in this place, has been honored by being elected as Moderator of the Presbytery of Toronto and Kingston. One of the first official duties was to head a deputation to the new Provincial Secretary with the request that no licenses be issued in New Ontario for the sale of intoxicating liquor. The daily press says that he made a powerful appeal for the lumbermen. We extend our congratulations to Mr. Childerhose and the congregation of St. Andrew's."

In noting the call of Rev. W. W. Peck to St. Andrew's, Arnprior, the Brockville Recorder says: "Rev. Mr. Peck is a Leeds county boy, having been brought up in the vicinity of Gananoque. He is well known in Brockville, having occupied the pulpit in the First Presbyterian church for some time after the departure of Rev. Robert Laird to Vancouver. He is an able preacher, and the Arnprior congregation is to be congratulated on its choice.

It is understood that Mr. James Dingwall, of Cornwall, has given \$1,000 to Queen's University, Kingston.

The Rev. David Maclaren, B.A., the new moderator of the Synod of Montreal and Ottawa, says the Montreal Witness, is a son of the Rev. Professor Maclaren, of Knox College, Toronto. He took his arts course at Toronto University and graduated in theology from Knox College, Toronto. He was called to Alexandria, Ont., in 1886 and was ordained and inducted on April 29 of that same year and has done excellent work in his first and only charge since. Mr. Maclaren is a modest and unassuming man, filled with the missionary spirit, and trains up his people to return to the Lord a just share of the blessings they receive from Him. He is a member of the Board of French Evangelization and takes a leading part in the prosecution of the work entrusted to the board. Mr. Maclaren, although a comparatively young man, is "father" of the presbytery, so far as seniority in service is concerned, having been 19 years in his present charge.

MONTREAL.

The Board of Management of the Montreal Presbyterian College, at a recent meeting, nominated the Rev. E. A. Macenzie, B.A., B.D., of St. Matthew's church, Point St. Charles, as professor of practical theology, in succession to Dr. Ross, now pastor of St. Andrew's church, London, Ont. The nomination will go before the General Assembly at its meeting in Kingston next month. It was further agreed to recommend the Rev. John Mackay as lecturer in apologetics, the Rev. Dr. Clark Murray as lecturer in church history, and Dr. R. H. Davidson, of Toronto, as lecturer in Old Testament literature and exegesis. It is expected that arrangements will be made for a number of special courses, which will be announced when the arrangements are completed.

A very pleasant and enjoyable social was held in the Bryson church last week under the auspices of the Ladies' Aid Society. The programme was almost en-

tirely of vocal and instrumental music, local talent being ably assisted by several kind friends from Shawville who drove up and gave their generous aid. At the close of the programme tea was served. The proceeds, which are to be devoted to the local needs of the church, amounted to over twenty-one dollars.

Rev. Dr. Carmichael, Synod Superintendent, Prince Albert, occupied the pulpit in the church on a recent Sunday.

J. G. Y. Ferguson, B.D., M.D., has been appointed missionary to Formosa by the Foreign Missions committee of the Presbyterian Church. He will leave in the fall for his new field. He is a native of Renfrew county, a graduate of Queen's and under 30 years of age.

Rev. Messrs. R. Bennett of St. Andrew's, Almonte, and Miller, of Blakeney, exchanged pulpits on a recent Sunday.

Mr. William Dunlop, of Kingston, has been advised that his son, Rev. John G. Dunlop, of Japan, a Presbyterian minister, has received orders to go to the front as chaplain to the Japanese forces in Manchuria, and is expected to sail at once. He is one of the four Christian missionaries selected by the Japanese emperor to minister to his soldiery.

ORANGEVILLE PRESBYTERY.

The regular meeting of this presbytery was held in St. Andrew's church, Orangeville, May 2nd, at half-past ten a.m., with a good attendance. A call from Erskine church, Hamilton, was presented to S. B. Russell of Hillsbury and Bethel and accepted. Delegates from each congregation were heard and the utmost goodwill expressed to Mr. Russell. Mr. A. L. Burch of Orangeville is moderator of Hillsbury and Bethel. Mr. W. Russell begins work May 14th in Hamilton. We wish him success.

Dr. Lyle of Hamilton gave a stirring address on Augmentation, congratulating the presbytery on the recent visitation, whereby grants were reduced and offerings largely increased. He stated that if the other presbyteries had made the progress Orangeville had the increase of salary would have been paid.

Mr. Bell stated that the student who was appointed to Kingscote and Leventdale had gone to the field and had written him saying there was no work for a man there, that in his opinion it was wasting good home mission money. The presbytery instructed Mr. Bell to find another student with the home mission spirit. The presbyteries of Saugeen and Orangeville both agreed that there is a promising field and have watched Kingscote for years. On Sunday night there is a congregation of from 80 to 100 and at Leventdale the writer of these notes met with 80 people. Strange that a student should set up his opinion against that of two presbyteries. If men like Mr. McCullough had lived in the pioneer days, Presbyterianism would have been defunct in Ontario. There are 30 families to stand by the field, and there are a large number of people not attached to any religious body to work upon. The commission that settled the details of the field consisted of Rev. W. Farquharson of Durham, Rev. W. G. Hanna of Mount Forest, Rev. J. R. Bell of Lowell, and Rev. J. Buchanan of Dundella.

A conference of Saugeen and Orangeville will be held during meeting of the Synod, when the matter will again be discussed.

Presbytery meets again on second Tuesday in July in St. Andrew's church, Orangeville.

Error grows in the next field to truth and the seeds frequently blow across the line, so that the gleaner sometimes mistakes a lie for the truth.

WESTERN ONTARIO.

The Cedarville Presbyterian had a great treat on Sabbath in splendid sermons from the Rev. Dr. Robinson, of Knox College. He preached in Cedarville both in the afternoon and evening to crowded congregations.

On a recent Sunday Mr. Kerr McLeod, Queen's College, Kingston, occupied the pulpit in Knox church, Embro, for Rev. Mr. Patterson, preaching at both the morning and evening services.

At the last meeting of Guelph Presbytery there was a full attendance of ministers and elders, Rev. H. R. Horne, L.L.B., Elora, taking the chair in the absence of the stated moderator.

After due examination Mr. G. W. Carter, B.A., was licensed by the Guelph Presbytery, and was addressed by Rev. Dr. Wardrope in an appropriate and solemn manner, meanwhile Mr. Carter will continue his labors at Huntsville and Linwood.

Guelph Presbytery having been informed that 16th May was the eighty-sixth anniversary of the birth of Dr. Wardrope, engaged in devout thanksgiving and prayer to God for the sparing mercies he had exercised to His servant, for the degree of health and vigour he still possessed, and for the measure of Christian influence he was still putting forth over those among whom he was going out and in. At the same time it was mentioned that, if spared till the 15th August next, the Doctor would reach the sixtieth year of his ordination to the Gospel ministry. A committee was appointed, composed of Mr. Glassford, Dr. Torrance and Mr. Robertson, to consider in what manner the event could be most suitably observed, and report at the meeting in July.

Mr. J. T. Hall of Guelph Presbytery, having resigned his appointment as Commissioner to the General Assembly, Dr. Torrance was appointed in his place.

The committee appointed by Guelph Presbytery to suggest subjects of lectures in Church History, reported the following, with names of lecturers: I.—Presbyterianism in Scotland previous to the First Reformation, by Rev. Dr. Dickson, Galt; II. Prominent Leaders of the Reformation Period, Rev. R. W. Ross, M. A., Guelph; III. John Knox, His Life and Times, Rev. W. R. McIntosh, B.D., Elora; IV., The Covenants and Their Times, Rev. J. H. MacVicar, B.A., Fergus; V. The Established Church in Scotland, Rev. W. A. Bradley, B.A., Berlin; VI. The Creed of the Presbyterian Church, Rev. A. Blair, B.A., Nasagaweya.

Mr. Andrew Tilley, who is retiring from the chairmanship of Knox church, Stratford, has been presented with an appreciative address along with a handsome solid leather suit case, fitted with ebony and cut glass accessories, as tangible proofs of the esteem in which he is held by members of the choir.

The Rev. S. B. Russell, the newly inducted minister of Erskine church, Hamilton, was warmly welcomed at a church social held in his honour on a recent evening. Speeches were delivered by Rev. Dr. Lyle, Rev. W. H. Crews, Rev. Dr. Talling, Rev. Robert Martin, and Rev. Mr. Russell, the new pastor. On the same occasion, Rev. Dr. Talling was quietly presented by the treasurer, James Turnbull, with a cheque for \$40, and Rev. Dr. Lyle, who has filled the position of Moderator on several occasions in the past, was presented with a cheque for \$100 by the chairman of the Board of Management, A. M. Souter.

Mr. Mosher, P.S.I. for West Lambton, took the services in Wyoming church on a recent Sunday in the absence of the pastor.

Rev. W. J. Clark, of London, preached in Strathroy last Sunday on behalf of the Caven Library fund, and Rev. W. J. Knox, of that town, took both services in the First church in his absence.

A very successful concert, the proceeds of which amounted to \$100, was given on Friday evening of last week by the choir of Division Street church, Owen Sound.

Rev. S. B. Russell, the new pastor of Erskine church, Hamilton, was given a cordial reception by his flock at a social. Tea was served in the early portion of the evening, and later on a short musical programme and addresses of a congratulatory nature were given. Mr. George H. Richardson presided. Addresses were given by Revs. Dr. Talling, Dr. Lyle and R. Martin of Stratford, the immediate predecessor of Rev. Dr. Russell, and the new pastor himself.

WINNIPEG AND WEST.

Before leaving Sidney for Winnipeg Rev. Clarence McKinnon was presented with a handsomely engraved gold watch and Mrs. McKinnon with a diamond ring by members of St. Andrew's congregation. Nova Scotia regrets the loss of this brilliant young Presbyterian, who is probably the most popular preacher in the Province.

Rev. R. J. Hutcheon, of Ottawa, a former pastor of St. Andrew's, Almonte, surprised his congregation last Sunday by announcing his resignation of the charge. It is said he intends accepting a scholarship at Harvard University.

The General Assembly of the Presbyterian Church (North) at Winona Lake, Ind., has voted to unite with the Cumberland Presbyterians.

The Hon. G. W. Ross disapproves of the proposed university residences in Toronto. He says McGill has none, the Scotch universities have none and he believes the same could be said of the universities of Germany.

The Vancouver World says: "Rev. Dr. Miligan, moderator of the Presbyterian Church in Canada, preached two very eloquent sermons in the city yesterday, occupying the pulpit of St. Andrew's in the morning and that of St. John's in the evening. At both services the churches were crowded to the utmost capacity. During the morning service he referred to the fact that fifteen years ago he was present at the opening of the present St. Andrew's edifice."

After an agitation lasting for several years, the General Synod of the Reformed Presbyterian Church decided last week that instrumental music might be used in the services of churches of the denomination. This body of Presbyterians, who are generally known as "covenanters," is one of the less numerous branches of that church in the United States and Canada, but it is notable for its stern adherence to ancient ideals.

TORONTO.

The Presbytery of Toronto as about to lose one of its bright young ministers by the resignation, which will take place almost immediately, of Rev. H. G. Crozier of West Hill, Scarborough township, who purposes going to Manitoba. Rev. Mr. Crozier has been doing excellent work among the young people in his church districts, and his resignation was not expected for some time, but he feels that this is the opportunity to go back to his native west so as to be ready to help meet the growing demand for ministers.

Rev. Dr. Warden, Treasurer of the Presbyterian Church, has been compelled through illness to absent himself from his office for the past week. His condition, while not alarming, is regarded as serious, and has not yet shown any signs of real improvement. It is believed, however, that a rest from the constant application and strain of his heavy duties will make possible a restoration of his accustomed health and energy.

The publication of a cut of the proposed new Caven Library building to be erected on the Knox College grounds has given a fresh start to the question, so often discussed, of removing the Knox College buildings from the present site on the Spadina circle to a site on the university grounds near Wycliffe College. No action has been taken by the authorities of the college, but the question is being discussed.

BRITISH AND FOREIGN.

Dr. Barnado has had to leave England under imperative medical orders for at least one month of absolute rest.

Formerly the property of John Wesley, an Elizabethan oak bedstead, beautifully carved, realized £147 at Christie's on the 18th ult.

Scotland, in the eyes of his neighbors, has long been famous for its distillation and notorious for its consumption of "mountain dew."

The old practice of "reading the line" was witnessed in St. Ninians Parish Church on the 16th ult., on the occasion of the Gaelic sermon there.

Principal Salmond was one of the Advisory Committee of the United Free Church. He is survived by a widow and a grown-up family of two sons and three daughters.

In the sudden death of the Rev. Wm. Kane, B.A., of Dunfanaghy, the Irish Presbyterian Church has lost one of its most zealous, hard-working, and successful ministers.

The most equable climate in the world is to be found at Surinam, Dutch Guiana, where the thermometer shows only half a degree of difference between the average readings in summer and winter.

A Cheviot ewe on the farm of Ettrick has given birth to her 26th lamb. She is 15 years old, and has been blind for 5 years. She has given birth to pairs eleven times, and to single lambs four times.

What would be thought of any city minister of the present day who should venture to pray as Mr. Eskine did in the Tron Church in 1699. "Lord, have mercy on all fools and idiots, and particularly on the magistrates of Edinburgh?"

The Scotch Highlanders have been pronounced the best British battalion in the Western command of India in the war training tests. They are in the running for the Commander-in-Chief's Cup in India.

Miss Ellen M. Stone, the American missionary who was kidnapped and held for ransom by brigands in Macedonia several years ago, has decided to go back to that country to resume her work. She will go at her own risk, according to an agreement with the State Department.

Greenock Presbytery (Established Church) will urge the General Assembly to amend or rescind the present laws governing the admission of ministers and probationers of other Churches to the Church of Scotland, as they had not served the purpose for which they were passed and had been injurious to their own probationers.

The following are the names of the six elders who signed the memorial suggesting the formation of an Elders' Union, to watch any lapses from orthodoxy—Mr. James E. Mathieson, Dr. Maxwell, Mr. Robert Morton, Mr. James Robertson, Mr. W. B. Sloan, and Mr. E. Moody Stuart. The memorial, to which we referred a few weeks back, has attracted very little notice.

The question of successor to the Principalship of the United Free Church College in Aberdeen, has naturally emerged since the death of Principal Salmond. Several names are being mentioned in connection with it. Dr. Stalker, says the "Christian World" has the advantage of some years' close association with the college, and there is no doubt that he has gained golden opinions among Aberdeen people. On the other hand, the world-wide reputation of Professor George Adam Smith would ensure his election to the Chair should he become a candidate, though it may be conceded that greater things, perhaps, than even this are held to be in store for Dr. Smith. Dr. Denney's is a third name mentioned in connection with the position, and those who are conversant with the work of this acute theologian will know that the highest interests of the Chair would be well preserved in his hands.

HEALTH AND HOME HINTS.

Paint can be removed from clothing even after it is dry by saturating the spot some three or four times with a mixture of equal parts of turpentine and ammonia. After all the paint has been removed wash in a little soap water and press.

Table linen should not be darned with cotton thread or the darn will be very conspicuous after the cloth is laundered. Skirts of soft flax can be bought for this work, and if the rent is neatly darned will be scarcely noticeable after it has been laundered.

Raw eggs beaten up in a little warm water and sweetened to taste are much lighter and more easily digested than those taken in milk. When taken in warm milk they are exceedingly nourishing, but for a delicate stomach not so digestible, as the casein of the milk curdles the albumen of the egg. As a pick-me-up for weak people the egg beaten with warm water is excellent.

Few persons wash dishes in a sanitary way, being careful to change the water frequently and have it hot, as well as abundant hot water for rinsing. Since we eat off dishes, too much pains cannot be given to having them absolutely clean and two or three quarts of water is not sufficient for properly cleaning dishes used by six persons.

Sweetbread Salad.—Choose large heart sweetbreads and parboil them in water with a small onion, a small carrot, a bunch of parsley and stick of celery. Cool and cut into dice and mix well with a stiff mayonnaise. Arrange in centre of a flat salad dish in nest of lettuce leaves. Around the edge place a row of the lettuce leaves filled with cucumber diced and mixed with tiny pearl onions and green cooked peas, the cucumber dice and peas having been previously dressed with oil and vinegar, salt and cayenne.

Dates Bread.—An excellent breakfast bread for children or their elders is made in this way. It should not be cut, however, the day it is baked. Separate the dates, put into a pan and cover with lukewarm water. Wash thoroughly one by one, drain, then cut in two with a slit down one side with a sharp knife and remove the pit, keeping the dates as whole as possible. Rinse a second time in warm water and set aside to dry. Scald three cups of milk, add one teaspoonful of salt and a half cup of molasses and cool to lukewarm. Add half a yeast cake that has been dissolved in two tablespoonfuls of lukewarm water, beat well, then sift in enough flour to make a good drop batter. Beat thoroughly, then cover and set in a warm place free from draughts until light. When light and bubbly on top, add four cups of the prepared dates and enough whole wheat flour to make a soft dough. Turn out on a floured board, and knead until smooth and velvety to the touch. Return to the bread bowl, cover and again let rise until light. Then form into loaves—small ones are preferable—put into pans and set aside once more to get light and bake in a moderate oven, a little hotter at the start than for white bread.

SCORED AGAINST THE GUARD.

An inquisitive old Scotchwoman, who had seldom been in a train, got into the West Coast express in Scotland at a certain station, and troubled the guard so much with questions that he began "taking her off." She finally asked what the cord at the top of the carriage door was for, and he replied, "For ringing for refreshments." The train left, and was travelling at a cheery pace, when all at once the alarm was pulled, and most of the passengers upset by the speedy application of the brakes. The guard rushing along to see what was the matter, was staggered to hear the old woman shouting, "A pie and a bottle o' lemonade."

She—You are forever passing opinions on other people. I'd like to know what you think of yourself. He—I'd be ashamed to tell.

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

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

The price for the round trip, including railroad fare, Pullman tourist sleeping cars, all meals in the dining car, hotels, side trips, etc., is \$165.50 from Quebec or \$160.50 from Montreal and \$150.00 from Toronto. This first trip is designed as a vacation trip for teachers, although many who are not teachers will improve the opportunity of taking the trip at the remarkably low price afforded.

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

ASTOUNDING FACTS.

Mr. Nelson, the most distinguished of English actuaries, after long and careful investigations and comparisons, ascertained by actual experience the following astounding facts:

Between the ages of fifteen and twenty, where ten total abstainers die, eighteen moderate drinkers die.

Between the ages of twenty and thirty, when ten total abstainers die, thirty-one moderate drinkers die.

Between the ages of thirty and forty, where ten total abstainers die, forty moderate drinkers die.

Or, expressing the fact in another form, he says:

A total abstainer twenty years old has the chance of living forty-four years longer, or until sixty-four years old.

"The Bible says there will be no marrying in Heaven," said small Harry. "I wonder if that is true?"

"Of course it is," replied his little sister. "How could the women marry when there are no men in the place?"

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THE SECRET OF HEALTH

Is Rich, Red Blood—Dr. Williams' Pink Pills Make New Blood.

Good blood—rich, red blood—is the only cure for such complaints as anemia, decline, heart palpitation, skin eruptions, rheumatism, kidney troubles and a host of other every day ailments. Good blood makes you less liable to disease of every kind, because it strengthens and stimulates every organ in the body to throw off any ailment that may attack it. Good blood is the secret of life, and the secret of good, rich, red blood is Dr. Williams' Pink Pills for Pale People. These little blood-building pills have saved lives that doctors and nurses have despaired of. They have cured thousands of others—they will cure you too. Mrs. Wm. Booth, Montrose, Ont., says: "For a couple of years my daughter Meta was in failing health. She complained of headaches and distressing weakness, and seemed to be rapidly going into decline. We consulted several doctors, but they did not help her. She was apparently bloodless, and we were afraid she would not recover. She had no appetite and was greatly reduced in flesh. At this stage a friend advised me to give her Dr. Williams' Pink Pills, and in a few weeks we noticed some improvement in her condition, and that her appetite was improving. We continued the treatment for a couple of months longer, and by that time she was again in the best of health. She had gained thirty-two pounds in weight, had a good color, and was in the best of spirits. I do not think I am putting it too strongly when I say I think Dr. Williams' Pink Pills saved her life."

Dr. Williams' Pink Pills do only one thing, but they do that well. They do not act upon the bowels; they do not bother with mere symptoms. They actually make the new, rich, red blood that goes right to the root of the disease and drives it from the system. But you must get the genuine with the full name, "Dr. Williams' Pink Pills for Pale People," printed on the wrapper round every box. All medicine dealers keep these pills or you can get them by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

THE UNSELFISH ELEPHANT.

The story is told by some circus men of a certain big elephant that did something worthy of being remembered. A little girl and her father had one day been looking at him admiringly. In the little girl's lunch basket were a couple of oranges, and her father asked her if it wouldn't be nice now to give that poor old elephant one of them. The suggestion appealed at once and strongly, and forthwith the biggest orange was handed over. The elephant took it in his "hand," swaying his trunk back and forward. But having relished for a moment the joys of being generous, the smile began gradually to disappear from that smart girl's face. Her lower lip dropped down, and suddenly she began to cry. "But—but now I want it back! I—I want it back!" "But, don't you see, dearie, you can't get it back now. It's too late." "No, it isn't!" He hasn't eaten it yet!" "No, no, now—you just come along with me." "I won't—I won't come along! I want my orange back!" Her cries of woe became louder and louder. It was a helpless embarrassment. But that "poor old elephant" released them from it himself. He reached forward, and with dignity dropped that orange over the railing again. Of the group of keepers, however, who told that story one added an explanation. Elephants have no great liking for oranges. But, no matter what an elephant is offered, he will generally take and hold it for a time before finally making up his mind to reject it.

No man is really born of God until he is brought into harmony with God's plan, and the God can work in him and through him.

PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney.
 Iversham, Wybecomagh.
 P. M. I., Charlottetown, 3 Feb.
 Pictou, New Glasgow.
 Wallace, Tatamagouche.
 Truro, Truro, April 13.
 Halifax, Halifax.
 Lunenburg, Lunenburg.
 St. John, St. John, April 4.
 Miramichi, Campbellton.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Que., St. Andrew's, 14th Feb., 8.30.
 Montreal, Knox, 7th Mar., 9.30.
 Glengarry, St. Elmo.
 Lanark and Renfrew, Zion Church, Carleton Place, 21 Feb.
 Ottawa, St. Paul's, 7th Mar., 10 a.m.
 Brockville, Winchester, Feb. 23, a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville.
 Peterboro, St. Paul's church, Peterboro, Port Hope, July 11.
 Whitby, Oshawa, 18th Ap'l, 10 a.m.
 Toronto, Toronto, Knox, 2 Tuesday, monthly.

Timonee, Timonington.
 Orangeville, Orangeville, May 9.
 Wawa, Wawa, 25th Feb., 10.30.
 Owen Sound, Owen Sound, July 4.
 Algonia, Blind River, March.
 North Bay, South River, July 11.
 Rangan, Mt. Forest, Mar. 7.
 Guelph, Knox church, 10 May, 10.30.

SYNOD OF HAMILTON AND LONDON.

Hamilton, St. Catharines, May 2.
 Paris, Woodstock, May 9.
 London, St. Thomas, 7th Mar., 10.
 Chatham, Chatham, 7th March, 10 a.m.
 Stratford, Knox, Stratford.
 Huron, Sarsforth.
 Barrie, Barrie, St. Andrew's.
 Barrie, Barrie, St. Andrew's, Mar. 7.

Mattians, Belgrave, May 16.
 Bruce, Walkerton, July 4, 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

Portage la Prairie, 25th Feb.
 Brandon, Brandon.
 Superior, Fort Arthur, March.
 Winnipeg, Man., Coll., 2nd Tues., 11-mo.
 Rock Lake, Pilot M'd., 2 Tues. Feb.
 Glenora, Treheme, 3 Mar.
 Minnedosa, Minnedosa, 17 Feb.
 Welta, Fawcett, Feb., '05.
 Regina, Regina, Feb., '05.

SYNOD OF BRITISH COLUMBIA.

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

CANADA ATLANTIC RY.

MONTREAL TRAINS

8.20 a.m. Fast Express and 3.30 Daily, 5.00 p.m. Daily, except Sunday, and 3.30 p.m. Sunday only, for New York, Boston and Eastern points. Through Sleepers.

TRAINS LEAVE MONTREAL FOR OTTAWA.

8.40 a.m., Fast Express; 4.10 p.m., Fast Express, Daily.

All trains 3 Hours only between Montreal and Ottawa.

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 All trains from Ottawa leave Central Depot.

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

For all information, apply nearest agent.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been encumbered, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

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

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 cultivation of the land in each year during the term of three years.

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

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent countersigned in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his 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 Clause (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 30 acres substantially fenced.

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

APPLICATION FOR PATENT.

Should be made at the end of the three years, before the Local Agent, Sub-Agent or the Homesteader Inspector. Before making application for patent the settler must give six 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

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Cases, 12 Quarts, \$4.50.

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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 Manila" 600 feet to the lb., 12½¢.

"Mixed Manila" 650 feet to the lb., 10½¢.

"Pure New Zealand" (450 feet to the lb.), 9¢.

5¢ 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.

ATTENTION!

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S. VISE,

QUEEN STREET, TORONTO

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Roadway Breakwaters," will be received at this office until Monday, May 29, 1905, inclusively, for the construction of two breakwaters at Roadway, Kent County, Ont., according to a plan and specification to be seen at the offices of H. A. Gray, Esq., Resident Engineer, Confederation Life Building, Toronto; J. G. Sing, Esq., Resident Engineer, London, Ont., on application to the Postmaster at Roadway, Ont., and at the Department of Public Works, Ottawa.

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

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

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

By order,

FRED. GELINAS,
Secretary.

Department of Public Works,
Ottawa, April 27, 1905.

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

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NORTH SHORE FROM UNION
STATION:

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

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 5.45 a.m.; a 3.30 p.m.; b 4.00 p.m.; c 6.25 p.m.

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

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

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

GEO. DUNCAN,

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

**New York and Ottawa
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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	8.41 p.m.
9.33 a.m.	Cornwall	.16 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.20 p.m.	Tupper Lake	10.05 p.m.
6.45 p.m.	Albany	5.15 a.m.
10.00 p.m.	New York City	10.20 p.m.
7.00 p.m.	Syracuse	4.45 a.m.
8.10 p.m.	Rochester	6.45 a.m.
11.00 p.m.	Buffalo	9.45 a.m.

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

Ticket Office, 85 Sparks St. and Central Station. Phone 18 or 1180.