

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA, MONTREAL, WINNIPEG. JULY 19, 1905.

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## OLD AGE.

Why dread it? Fearing lest the  
years shall fleece  
Thee of thine honors; do men scorn  
the oak  
Because the smiting centuries,  
stroke on stroke,  
Have stripped his crown of verdure,  
or surcease  
The guerdon of their homage that  
the peace  
Of old sits kingly on his brow sub-  
lime?—  
Be like the oak, thou! Glory thy  
prime  
To grand completeness; then let  
thronging years

Sap, if they will, thy freshness—but  
thy peers  
Owning thee nobler than thou wast  
in time  
Of thy young promise, shall but  
bring thee more  
And richer tribute than they  
brought before;  
And Age—as in glad payment of  
arrears,  
Honoring all thy hopes and all thy  
fears  
Protesting—shall give largess of  
of her store,  
And crown thee with a crown thy  
manhood never wore.

Caroline A. Mason.

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**DEATHS**

On July 3, Fred. A. Ewan, only son of John A. Ewan, in his 19th year.

**MARRIAGES**

At Taylor Church, Montreal, on July 5, 1905, by the Rev. W. D. Reid, B.D., Margaret A., eldest daughter of the late John Bethune, of Lancaster, Ont., to William C. Hall, of Montreal.

At the residence of B. M. Lonsdale, cousin of the bride, on June 29, 1905, by the Rev. J. A. Brown, assisted by the Rev. D. B. Marsh, of Hamilton, William Bruce Davidson, of Scarborough, to Jean, third daughter of Alexander Webster, of Agincourt, Ont.

On July 28, Mr. Archie McAuslan to Miss Lillian Trevor Hamilton, by the Rev. H. A. Macpherson, at Chalmers Manse, Toronto.

At Knox Church, Woodstock, Ont., on June 28, 1905, by the Rev. W. T. McMullen, D.D., Mary Veronica, daughter of Mr. and Mrs. James Dunlop, to Rev. Robert S. Laidlaw, B.A., of St. Andrew's Church, Belleville, Ont.

On June 28, 1905, by the Rev. Geo. Pidgeon, D.D., assisted by the Rev. W. H. Leary, Rev. Harry Gladstone Greensmith, of Rochester, N. Y., to Bertha Evelyn Kingsley, eldest daughter of Mr. and Mrs. D. L. Straight, Islington.

In the Methodist Church, Russell, on June 21, 1905, by Rev. T. A. Sadler, Hubert Cochrane to Rose, youngest daughter of Mrs. Frank Larocque, all of Russell.

At the manse, Dunvegan, on June 28, 1905, by Rev. K. A. Gollan, Thos. J. Clark, of McCrimmon, Ont., to Florence, daughter of John McKenzie, Lyn, Ont.

At Kenmore, on June 28, 1905, by Rev. T. A. Sadler, of Russell, Alex. Little to Beulah, daughter of Angus Cameron, of Vernon.

At the residence of the bride's parents, on Wednesday, June 28, by the Rev. I. S. McInraith, Mr. James Emphson, of Poland, to Miss Edith McDonald.

At the residence of the bride's mother, 247 University street, Montreal, on July 6, 1905, by the Rev. Peter Henderson, of Crescent St. Church, assisted by the Rev. John H. MacVicar, M.A., of Ferris, Ont., the Honorable Mr. Justice Hutchinson, of Sherbrooke, P.Q., to Annie, eldest daughter of the late Principal MacVicar, Montreal.

At St. Mark's Church, Wales, on June 28, 1905, by Rev. Wm. C. MacIntyre, J. Fred. Annable, of Montserrat, to Lillian Isabella, youngest daughter of John Anderson, of Dickinson's Landing, Ont.

At Moose Jaw, on June 20, 1905, by the Rev. S. McLean, B.A., at the Presbyterian manse, E. Emerson Sutton, B.A., of Regina, to Miss Mary Ellen (Polly) Miller, of Regina, formerly of Pembroke and Ottawa.

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## NOTE AND COMMENT.

At Oxford, England, a firm of Christian shipbuilders is constructing "The Endeavour," the mission ship which Baptist Endeavorers in England have provided for use on the Congo.

The Presbyterian Congregations of Merigomish and French River, Pictou Co., N. S., have adopted the individual communion cups, to the entire satisfaction of all present at recent communion services.

It is stated that in Great Britain 75 per cent of all cases of pauperism is due to drink, and in Germany 90 per cent. In Germany drink leads to 1,000 cases of suicide every year and supplies the lunatic asylums with something like 2,000 victims.

At Stirling, Presbyter recently a letter was read from Rev. Dr. Kennedy, Callander, notifying the Court of his acceptance of a professorship in Knox College, Toronto. Rev. R. McIntosh, Alva, remarked that Dr. Kennedy's going away would be a serious loss for them, as well as for the congregation of Callander.

The news comes from Los Angeles that Francis Murphy, that veteran Gospel temperance evangelist, is on his deathbed at his home near Los Angeles, Cal. He is seventy years old, and has devoted practically fifty years of his life to temperance work.

In California it is found that peach stones burn as well as the best coal and give out more heat in proportion to weight. Large quantities of the stones taken out of the fruit that is tinned or dried are collected and sold. Apricot stones also burn, but not so well as peach stones, and do not command so high a price.

It is said that there are in London about 2,000 charitable institutions and organizations to advance the cause of progressive and advanced civilization. The number includes large and small institutions, affording more or less relief to the afflicted and those in distress. They are supported almost entirely by personal contributions.

Judge Wofford, of the criminal court of Kansas City, Mo., sentencing a man to two years in the penitentiary for stealing, which crime was committed when under the influence of liquor, said: "Four-fifths of the time of this court is taken up with crimes caused by whiskey. The greatest evil that now affects this country is the abuse of whiskey. Every day men are swimming to the penitentiary through whiskey."

The London Christian says concerning the gospel temperance work by the Rev. Dr. J. Q. A. Henry in Great Britain: "The eloquent American has wisely sought to make his meetings more definitely evangelistic, with a marked increase of usefulness." That is the need. It is the evangel, the good news, that the world needs; and nothing else will win and transform. Herein is power. Herein is life.

It is cheering to see the Cumberland Presbyterian, to see how steadily forward goes the prohibition march. The liquor business is being tabooed in all respectable quarters. The great commercial enterprises have taken a firm stand against it, and the railroad companies have for a long time prohibited their men from the evil. Now comes the cheering word that the sale of liquors has been prohibited in the Wabash depot at Pittsburg. The order was made by Mr. George Gould.

Dr. Grenfell, the heroic missionary on the Labrador coast to the scattered fisherfolk, says: "The Esquimaux are all Christians. The Moravian missionaries converted them long ago. In general morality I should say they rank higher than most Christian communities. Christianity is a saving influence with them; but for it I am sure they would have been extinct long ago from the vices that follow trade." The Esquimaux region is far north of the field which Mr. Grierson of Halifax is to occupy for the next twelve months or more.

The Herald and Presbyter gives utterance to the following vigorous denunciation: "For the Portland Exposition to open its gates on the Sabbath is a deplorable mistake. No matter whether a considerable portion of the community call for it or not, it is a plain defiance of the Almighty. No matter whether or not the Exposition shall be a financial success, it is an act of glaring disobedience of the divine law. It is condemned by Christian people because it is contrary to the commandment given us from heaven. Do not the running of Sunday trains and all unnecessary work on Sunday come under the same category?"

The St. Petersburg "Slovo" on June 14 published an interview with M. Witte, President of the Committee of Ministers, that is surprising in its plain speech and gloomy foreboding. "Nothing that Russia has gone through," he said, "is surprising. I gave warning in due time that only matchwood of Rejessvinsky's squadron would reach Vladivostok. In a word, I justly earned the designation of a croaking crow. I do not see that affairs have yet taken a turn which makes my services desirable. I will say more—even now I cannot observe a definite desire to change the direction of the current. The bed of the onrushing stream remains the same. Only the obstacles in its path grow more numerous, and foaming rapids indicate the danger points. As for peace, Japan will not be willing to discuss a basis which would not insure peace for at least fifty years. Her conditions doubtless have also considerably increased."

It is said of Tennyson that the secret of his continued inspiration was the reverence and seriousness with which he regarded his work and calling. But so it is not only with poets; all successful men, writers, scientists, preachers, doctors, yea, and all humble handiworkers and laborers find success and satisfaction in their work in proportion as they reverence their calling and take it gravely, seriously. So with the Christian. He must regard his high and holy calling; he must not count the blood of the covenant wherewith he was sanctified, an unholy thing. He must reverently accept the honor and love the Father has bestowed upon him in calling him a child of God. He must reverence his own body, for it is made the temple of God's Spirit; and if any defile the temple of God, him will God destroy; for the temple of God is holy, which temple we are. In continual reverence and godly fear we shall find continual inspiration and strength.

The Pacific Presbyterian notes a striking exemplification of the objectionable features of the Chinese exclusion law of the United States. A prominent Chinese in Seattle, one who has lived on Puget for twenty-three years, has been held for some time in the detention shed at Sumas on the British Columbia border. This man, Ah Jim, was on his way home from a business trip to China. He had been back there six times before and had re-entered the United States, each time without much difficulty. But this time some over-zealous customs officials decided to make him run the gauntlet of

prejudice and refuse him admittance. Prominent citizens in Seattle who have known him for years testified as to his identity and right to enter, but at last accounts he was still detained. Ah Jim has for many years been connected with prominent Chinese mercantile houses on Puget Sound, and has property in Seattle which is worth not less than \$30,000.

One half the Church of England is anxious to get rid of the Athanasian Creed, because they no longer believe it; the other half are organizing means and methods for preserving the creed as a "Catholic" document. The objection of Presbyterians and many other Christians is not to its Trinitarian doctrine, which we also hold, but to its Greek metaphysics, and far more to its ex-cathedra judgments of everlasting damn to all persons who cannot accept all its clauses. When we see the trouble over that creed in the Episcopal Communion we may be thankful it is no concern of ours.

Now that Tibet's isolation seems doomed, it becomes the British Bible Society to look after it and print a Bible in the Tibetan sign-words. That Bible is needed to supplant the Tibetan so-called "Bible," which consists of 1,038 books, containing 1,000 pages each. Every Volume weighs ten pounds, and forms a package twenty-six inches long, eight inches broad and eight inches deep. This "Bible" requires a dozen yaks for its transport, and carved wooden blocks from which it is printed needs rows of houses, like a city, for their storage. A tribe of Mongols paid 7,000 oxen for a copy of this "Bible." In addition to the Bible there are 225 volumes of commentaries, which are necessary for its understanding. There are also a large collection of the revelations which supplant the Bible.

We have referred several times to the number of priests in France, as well as in Austria, who are breaking away from Rome. The "Christian Work and Evangelist" calls attention to the character of their letters of "démision," a large part of one of which it quotes. In a letter addressed to his bishop by the Abbe Boisseau, the Abbe says: "As a child I had a naive belief in the Catholic religion. As a youth the object of my studies was to become a priest. As a Levite, burning with zeal, kneeling at the foot of the cross, in the solitude of my cell, I have often wished to die as a martyr to my faith. The martyrdom has come, but under another form. It came in the day when study, reflection, and experience, turning my ideas towards that free examination which has been excommunicated by infallible dogma, proved to me that the church of the Syllabus has withdrawn itself from the spirit of Christ, and has become by its varying and human doctrines an institution which enslaves rather than delivers the conscience." The "Chretien Français" reports a French archbishop as saying: "A third of my priests believe neither in a personal God nor in the existence of the soul. Another third deny the divinity of our Lord Jesus Christ. And the rest of you, priests? demanded the interlocutor of the prelate. The rest do not think at all."

The Home Office has instructed Scottish bailies to detain prisoners in custody a reasonable time to see if they can collect their fine before sending them to prison.

A strong mind should ever keep company with a kind heart so that strength may be tempered with mercy.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWSTHEOLOGY, A SUPERFLUOUS  
LUXURY.

By Prof. Nicholas M. Steffens, D.D.

Theology was considered, not so very long ago, to be the queen of sciences, and philosophy was looked upon as her handmaid. Some maintain that this was the case in the dark Middle Ages, but that the spell was broken when the reformation of the sixteenth century bestowed upon the individual the right of private judgment. The positivists of our day have decreed that the days of theology and philosophy are gone by, never to return again, since science—i. e., natural science—has taken the reins in hand. The so-called exact sciences are in their totality and unity the queen of sciences, or rather the only science, worthy of the name. Theology, therefore, is at a discount in many circles, and the influence of public opinion is so strong that there are only a few voices heard in favor of the neglected and ignored Underella among the sciences.

If our moderns were correct in their judgment, theology would be indeed a superfluous luxury, and the sooner and the more completely we would get rid of it, the better it would be for the world. Of course, among religious people only a few are found who are willing to go the whole length of modern thought. Most of them, who favor a compromise between religion and science, halt in the middle of the road. Even if they are willing to sacrifice theology to the Moloch of our age, they want to save religion and to remove theology to a snug little room in the attic, where it can do no mischief. More of religion, they say, and less of theology.

This is a strange position to take in our age. Is there everywhere so much theology that we have to defend ourselves against its pernicious influence? Are we signing and groaning under the despotic rule of a new scholasticism? Is there really a superabundance of theology in the churches? I can easily imagine that a Spenser or a Francke, a Wesley and a Whitfield, in times of spiritual dearth, cry out against a sterile intellectualism, but I cannot see that there is any occasion in Christian circles for such an attitude towards theology just now. We certainly are not under the thumb of an unreasonable orthodoxy; theology in its traditional form has been muzzled for many years.

The ignorance about theological matters in the churches is stupendous; religion has become in many circles a sentiment which finds its utterance in religious entertainment and work. Church life is overburdened with extraneous matter, while theology is blackballed. What is more in harmony with religion, a course in popular theology or the organization of an ecclesiastical baseball nine? It is true, however, that many of the young people in our churches know a great deal more about the intricacies of popular games than about the doctrines of the Holy Scriptures. It is no wonder that many people think that theology is a kind of nightmare which distresses and oppresses the religious mind.

Our religious anti-theologians are condescending enough, as I have said, to grant theology a kind of existence. We need, they say, theologians, but in preaching our ministers must leave everything that smells of theology or doctrine out of the pulpit. When I listen to such statements, I involuntarily think of people who defend their own positions because they know how weak and vulnerable they are.

How a man is able to preach without a sound doctrinal foundation I am unable to see. I know a sermon and a doctrinal treatise are by no means identical. But a preacher is God's messenger and inter-

preter. The doctrines and maxims of the Holy Scriptures are the message; the sermon is the interpretation of it. To preach without a message is to bake bread without flour, or to feed the multitude without loaves and fishes.

Theology a superfluous luxury? Popular theology—i. e., the knowledge of the truth revealed in the Holy Scriptures and formulated in our catechism, confession of faith and canons of Dordrecht—is necessary for every church member; and the study of scientific theology is an absolute condition of a pastor's genuine success. If pew and pulpit are remiss in the duty of acquiring knowledge, both will sink down to the level of Roman Catholic implicit faith. And this would be a calamity indeed.

## THE FEAR OF DEATH.

By M. Kennedy, Fergus.

The air of mystery which most of us assume when we speak about the great change that marks the bound of our mortal progress has engendered a kind of terror that makes ordinary people shudder at the mention of death. We are glad enough to enjoy the beautiful things of life. We welcome the sun, the promise of spring, the glory of strength, and yet we tremble at the grand beneficent close which rounds off our earthly strivings. Why is this so? If men would only be content to let their minds play freely around all the facts that concern our entrance, our progress, our existence, then death would cease to be such a terror. Even in familiar conversation one cannot but notice the attempts made to paraphrase the word which should come naturally to the lips of all mortals. It is wrong to think with terror and abhorrence of the close of life; for the same being that gave us this thrilling rapture of consciousness, bestows the boon of rest upon the temple of the soul.

We should not like to see men exhibit the recklessness of the bravo, nor women the abandonment of the Amazon. We only care to see our fellow-men rise above pettiness, so that they may accept all God's ordinances with unvarying gratitude and say, "My Master will lay me aside and use some other instrument when I have fulfilled His purpose."

Millions upon millions have passed away and now know all things; the cessation of human life is as common and natural as the drawing of our breath. The one who flaunts his braggart defiance before the eyes of men is worthy only of scorn, but the soul that humbly bows and accepts death as thankfully as life is worthy of our admiration. We can do no good by nourishing fears, by shirking the bare facts of life, so let us joyfully, trustfully look our fate in the face and echo the noble thought of the mighty apostle, "Oh, Death, where is thy sting? Oh, grave, where is the victory?" Life will never be until we have learned to crush our doubts, our terrors and regard the beautiful sleep as a holy and fitting reward, only to be rightly enjoyed by those who live purely, righteously and helpfully in the sight of God and man.

Miss Symers, a well-known philanthropic lady in Dundee, has given £1,000 towards providing better accommodation for nurses and servants at Dundee Victoria Hospital.

There grows in the grounds at Holmfoot, Langholm, one of the oldest and one of the finest specimens of that Californian forest giant, the Wellingtonia, that there is to be found in the kingdom. A good many people seem to have mistaken the simple life for the silly life.

## THE ANTIDOTE FOR CUNNING.

One of the penalties of belonging to a race of beings that think, seems to be the liability to think wrong. Ours is a race that is more or less easily "fooled." It is not very complimentary to our wits to acknowledge it, but, after all, every man who makes a mistake in judgment, who suffers loss, does so because he has been fooled, or deceived. Something was concealed from him; and he thought he was all right when actually he was partly wrong.

It is astonishing how cunning some men are; yet the wonder of their subtlety is equaled by the ease and regularity with which they find victims. "I have been off in — selling some mining stock," said one of those extra clever fellows to a friend who inquired where he had been. "And did you sell it?" was the question. "Sell it?" was the answer, with an almost boyish laugh. "Why, if you'd give me a piece of blue sky and fifteen minutes to talk, I'd sell it to somebody." That man represents the extreme, to be sure, and fortunately he is not typical of the bulk of the men who conduct our business, practise our professions, and write our literature.

But far worse than this is the cunning to which we are constantly subjected in the moral and mental sphere. How many men and women do we know who are not one-sided in their ideas and standards, laying too much stress upon this or that, and too little upon something else? Not one of us is free from the danger of a biasing which cunningly unbinds our judgments so that they will sometimes fall prone. We are deceived by judging everything by the few things that our own experience has brought us. Every man who makes broad conclusions on narrow evidence deceives himself; his pride binds his eyes, and he does not know it. Every man who makes a mistake is deceived by something, although often it is not easily acknowledged. The whole human race is deceived by sin, and suffers in consequence. Some are seeking happiness by drinking poisons, others by gambling; some men are looking into the eyes of the woman whose feet take hold of hell; some pure girl is listening to the entreaties of a man who, if she entrusts her life to him, will lead her to a life of misery. In China a mother is maiming her daughter's feet for fashion; in India a poor woman is making herself poorer still to buy presents for big wooden dolls she calls her gods. In Africa a man is torturing his captured enemy to death and smearing himself with his blood. In Christian America two men are planning a scheme that will rob thousands of their earnings; and somewhere a misguided enthusiast is talking philosophical nonsense and calling it religion, and men and women are believing him. Most of these think they are doing the right thing, and each one is deceived by the cunning of sin.

The giant mistake that we all make is in conceitedly thinking that we are strong enough to recognize and defeat our temptations. As a matter of fact, all too often we are not even conscious that we are being tempted. The enemy of our souls intends to blind the real moral issue, and he is more cunning at concealing the truth than the sharpest sharper who ever came out of Wall street looking for prey.

Conscientiously we try to avoid what is wrong; and the enemy uses our own brains to convince us that we are right! Perhaps few will do wrong deliberately and coolly; the most frequent sins are not those that are entered into deliberately. Every time we have watched, and have been deceived, are surprised; we did not expect it, we were deceived. And every one of us

thinks that by careful watching he will avoid it next time. Time and time again we have watched, and have been deceived, and have fallen.

There is only one sure antidote, then, for cunning, and it is simplicity. Rascals chiefly fool rascals: the gambling fraternity live in the gamblers. You do not often hear of a consistent Christian being fleeced by gamblers, nor of his being dragged in a saloon. A true Christian life is likely to be proof against such low cunning. But good men are deceived into evil by false arguments, by concealment of the nature of the thing, by the unseemable craft of the powers of evil. Those powers are like the water on a ship's bottom, pressing, every minute of that ship's life, from the instant it touches the water on the day of its launching, searching for leak. No crack was ever in the bottom of a boat that the water neglected to find. No heart ever left unguarded a single avenue by which evil could enter, that evil did not enter.

Could anything be more helpless, therefore, than to attempt to detect every bit of evil with which we may be threatened? One would have to be as complex as his enemy's attack to do this. But the simplicity of pure goodness will overmaster the cunningest plot that was ever devised. If we will simply ask, in every uncertainty, what is the very best and noblest thing to do, we shall never deceive ourselves into thinking that a second best deed is our best. Our enemy always obscures the real issue. Nine times out of ten, when a good intentioned man does wrong, he thinks he is under necessity.

When the tempter said to Jesus, "command this stone that it become bread," he concealed the real issue. Of course he did not pity Jesus' exhaustion so that he wanted to help him; he wanted the Lord to do a wrong. Jesus defeated him, not by arguing that, in such a case as his, one might make certain concessions to the flesh, but with the simplicity of a child he said nothing about the merits of that case, but only that it was never right to doubt the Father.

And what an awful necessity was his! For forty days after his baptism he was wrangled in a spiritual ecstasy of transforming glory. As he began to fully comprehend that he himself was to be the Saviour of the race, emotion after emotion billowed over his heart and mind: he was lost in a spiritual fervor, and forgot to eat, and then—it passed, and he was faint with hunger. No food was at hand, no habitation near: he was too weak to travel. So far as human knowledge could judge, he would have to die where he was; and what would become of his saviourhood? Food was absolutely necessary just now, and there was no way to get it but the wrong way that was suggested. The arguments were convincing, conclusive: but to obey them called for wrong doubt. So Jesus simply ignored them, saying, "It is written." If he had died there it would have been better than to have done wrong. For nothing can justify any man for doing a wrong. That is God's lesson, and when we adopt it as simply as did our Elder Brother, we may be victorious, as was he.

It was not without reason that the ignorant medieval Christian believed that the Devil would fly at the sign of the cross, and give over the fight at the speaking of the name Jesus. Jesus' rule for defeating every sort of evil is simplicity itself, and nothing else has ever defeated it, or ever will. I must consider God first, other men second, and my problem last. There was never a difficulty confronted with this simple rule that was solved with an evil result, for love cannot be deceived. The love of God for his children is the one thing which destroyed the power of evil, even death. The love of his children for God is the one antidote which makes them proof against the most cunning devices of evil.

#### NOTES FROM FOREIGN FIELDS.

From Sumnatra the Rhenish Missionary Society reports a year of harvest such as it has never before seen. The number of pagans baptized during the year was 4,712, besides 136 Mohammedans. The total of s is now 61,764. In 301 schools 14,519 boys and girls are under instruction. The Bataks, among whom the society has its field, are the same people who in 1834 killed the American missionaries Munson and Lyman. Now 412 of these Bataks are skilled Christian workers, 227 of them being ordained clergymen.

Christianity in the Japanese army. Dr. De Forest has written again and again of his astonishment at the number of fine Christian officers he meets among the Japanese troops in Manchuria. At Yenkou a Japanese lieutenant-colonel spoke with him to the soldiers, and men tired out with hard work came to hear, saying that they preferred to hear preaching rather than to seek amusement elsewhere. "This means a vast advance of the Kingdom of God in Japan when these men go back."

Conversions of Ceylon Buddhists.—At the Wesleyan Missionary Society Girls' School at Galle, Ceylon, ninety per cent of the pupils are Buddhists when they enter. But conversions are taking place among them. Very few of them stay three years or more at the school without becoming true Christians. Little by little such heaven is sure to work in the whole community.

Arabia the Refractory.—Why is work so ineffective in Arabia? One reason is now revealed. A missionary physician has to have help and in default of other resource hires a Mohammedan. That Mohammedan watches and secretly threatens any inquirers who seems to be really moved by the Gospel. Another reason appears in a recent tour made by Dr. Zwemer in the interior of the country. None can travel except in a caravan escorted by troops. The caravan to which Dr. Zwemer attached himself and a guard of 200 soldiers, and yet the first night twelve camels with their loads were carried off from camp by brigands. Arabia! Arabia! When wilt thou open!

A hungry set of Africans.—A missionary of the Baptist Missionary Society (England) says: "Who could forget the boisterous enthusiasm at the twenty or more towns below Yakusu where invariably half a dozen canoes would surround the steamer, the people shouting their welcome, and hungrily beseeching all the time 'Books! Books! We want more books!'"

Even the missionary's cook.—Another missionary in the same region speaks of the demand for teachers from thirty or more towns that he visited. His cook had been promised as teacher to a town some eighty miles from the station. Three times during the journey did deputations come to take possession of him. But the traveller having a partiality for a well-cooked meal, told them to wait patiently till he reached their town. A week before the time for reaching the town they came again, this time with a crew of thirty young fellows. Impertinently such as this could not be withstood and they carried off their teacher in triumph. A week later the missionary found him hard at work with over a hundred scholars gathered around him, and the new school building in process of erection.

#### MUSKOKA.

Do you know the place? If not, your pleasure has suffered. Take a free trip, a mental little journey through Muskoka, by asking for that handsome Muskoka Folder issued by the Grand Trunk Railway System,—it contains a large map, nineteen views, and a fund of facts. Take the journey some evening after supper with your wife and children. Then slip the door on the doctor for 100¢ by taking your family on a real journey through the Muskoka District this summer. Less than a day's journey from principal American cities. The Ideal Family Resort. For all particulars apply to J. QUINLAN, D. P. A., G. T. Ry. Sys., Montreal.

#### SMITH'S FAMOUS REVELATION.

If you search for anything spiritual in Mormonism, you will not find it. If you look for materialism, you will find nothing else. It is the very essence of materialism, declares Marian Bonnell in her second article on "The Tragedy of the Mormon Woman" in the August Housekeeper. Now, the practice of plural marriage was not originally a part of the Mormon religion, but was made binding upon the Saints by a revelation, stated in the Doctrine and Covenants, as having been "given through Joseph the Seer, in Nauvoo, Hancock county, Illinois, July 12th, 1843." Although most revolting, it is necessary to read copious extracts from the revelation, in order to gain any idea of how vital it is to exaltation, and of the prodigious assumptions of Joseph Smith, who is related by reliable historians to have lived in polygamy with two wives at least two years before this revelation was given to the Saints. This "revelation" is so unspcakably obscene that it cannot be printed.

The three opening paragraphs of the revelation, save the first, are quoted to show the all-god directness of the communication:

"Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for Behold! I reveal unto you a new and an everlasting covenant; and if ye abide not by that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory."

Further on in the horror of it all, woman is promised that she shall be destroyed if she is not obedient to her husband in this matter; and the husband is assured that he is justified in possessing any number of wives in the new covenant, and that he cannot sin "for they belong to him." It is this degrading idea of ownership which makes the Mormon a slave to her husband and her church to-day.

Try to realize that the Mormon women of to-day, whether they be pure, whether they be enlightened, whether they be rebellious, are dragged in the mire of this so-called revelation, unspcakable in its construction, blasphemy and sensuality. This vulgar document, mind you, is put above the words of Him who taught men to love one woman, and forsaking all others, to cleave only unto her. This ungrammatical dictum of Joseph Smith assigns Mormon women to this position in this world and in the life to come; and degrades the noblest, purest and most blessed duty of womanhood into unquestioning submission to a polygamous husband.

The Lake Shore and the Michigan Central Railway companies have issued orders that prohibit employees from taking their pay checks into saloons to be cashed. It is known that saloon keepers advertise that they will cash such checks, the object being to draw trade over their bars. It is argued that railway employees not given to drink at all are tempted to imbibe.

The pastorate of Lafayette avenue Presbyterian church in Brooklyn, is vacant owing to the resignation of Dr. David Gregg to accept the presidency of the Western Theological Seminary. The committee which was chosen to select Dr. Gregg's successor has been fairly deluged with applications for the vacancy, more than 1,000 having been received. The letters are coming not only from all parts of the United States, but from Canada, Mexico, Hawaii, England, Ireland, Scotland and Wales.

SUNDAY  
SCHOOL

# The Quiet Hour

YOUNG  
PEOPLE

## MANASSEH'S SIN AND REPENTANCE.\*

By Rev. C. McKinnon, B.D., Winnipeg.

Manasseh, twelve years old, began to reign, v. 1. A little child on its father's shoulder merrily boasts, "I'm taller than father." And surely each generation ought to be better and wiser than that which has gone before. With the experience of father and mother and a multitude of ancestors to build upon, our life should be strong and true. What a splendid reign, for example, Manasseh's might have been, had he just continued the good work begun by his father, Hezekiah. The more shame to him for his wicked waste of opportunities. And to us, also, if we allow the noble example of those who lived before us to go for nothing in our plans and doings.

Like unto, v. 2. There are insects which take on the exact appearance of the foliage or bark of the trees among which they dwell. The writer remembers in a woodland walk coming upon a butterfly lying on the ground which resembled as closely as possible a beech leaf. Thus the insects deceive their enemies and protect themselves from attack. Their weakness makes this their only mode of successful defence. They could not win in an open fight. Are we so weak that, when we are among wicked people, the only thing for us to do is to become like them and so save ourselves trouble? Let no one persuade you that this is true. God has made us to wage battle against evil. And He will give us the strength and courage to do it.

He set, the idol which he had made, in the house of God, v. 7. "Oh, the wickedness of it," we cry. But are our skirts clear? Do we never carry our idol with us when we go to God's house? In the midst of a solemn appeal, a church-goer shouted out, "Now I see it, I put it in the wrong column." It was not the message of salvation he saw, but an error in his cash books, which had haunted him all through the service. The man who carries his worldly ambitions, his business, his pleasures, his plans into the sanctuary, has set up his carved image in the house where God's honor dwelleth.

Worse than the heathen, v. 9. The greater the advantages which men enjoy, the more shameful and wicked is failure. This law applies in every part of human life. We excuse a fault in an untrained savage which we condemn unsparingly in a civilized man. The blunders of one just beginning to study a foreign language are far more leniently criticized than those of one who has had many years of tuition. And so the scholars in God's great school who have received special care and training deserve far heavier punishment than those less highly favored.

When he was in affliction, v. 12.—God has no more effective nor merciful agent than trial. "Were it not for those three graves," said a rich man in New York, pointing to a long one and two shorter ones, "I should not today have known the love of God." Nor is it older people alone who are called upon to suffer. Children also have their sorrows and trials; and are they not as apt as grown people to understand what it means—"Whom the Lord loveth He chasteneth?"

Brought home again to Jerusalem, v. 13. There is no book so radiant with hope as the Bible. It tells us the plain, unvarnished truth about the way in which men

wander from God and goodness. But it always points with shining finger to the way back. And not more certain is it that from any point on the circumference of a circle a straight line can be drawn to its centre, than that the farthest strayed sinner may find a road to the pardoning Lord.

## THE TRUE RELIGION.

The religion of the Bible is not of human origin, for it refutes the tastes of men. Men might as well be supposed to invent pain or the storm as to invent that system which at so many points conflicts with their preferences. The attempts to amend, modify, mitigate and make religion easy come from those who know not its power. They wish something to suit them. The gospel stands when human preferences are forgotten, enduring as history, firm as the earth itself.—Rev. R. S. Storrs, D. D.

## SPIRITUAL PURITY.

Professing Christians sometimes attribute their spiritual poverty to nature. One is penurious, another passionate, another cowardly, and they say it is because they have been less generously endowed by nature than others and cannot help it. It would be quite as reasonable for one whose father's table, to which he has free access, is daily loaded with wholesome food, to go about the streets with gaunt, bony fingers and ghastly countenance, starving to death, and saying, "I cannot help it." God is able to make a penurious man liberal, generous and benevolent, or a cruel man as gentle as a lamb, or a passionate man as calm and serene as the bosom of a mountain lake when the winds are hushed to rest. He is able to make all grace abound toward all his children.—Christian Advocate.

## O, LITTLE FEET AND LITTLE HANDS.

O, little feet treading the silvery sand,  
'Long the River of Life in that Better Land;  
O, little hands beckoning, beckoning me on,  
To the calm, bright shore where you are gone;  
My soul in its longing to feel thy soft touch,  
And hear thy dear voice that I miss so much,  
Would burst its shackles of sin to be  
In glorious freedom forever with thee!  
Thou wast "gathered within" the loving arm,  
And taken, from mine, away from harm,  
Up, up to the Father's heavenly home,  
To be one of "ten thousand 'round the throne."  
O, little feet and little hands, it was the Shepherd's will  
To lift thee, gentle lamb, far from earth's blight and chill,  
And place thee in that stronger fold,  
Forever safe—a ransomed soul!  
Miriam Arrowsmith.

## "NOW UNTO HIM.

It is a chief blessing of the service of Christ, that it is unselfish. Thought and purpose are turned away from that which is all centred in self, and so, belittling and degrading. But with this is the still loftier motive of living "unto him." It means looking unto him and a growing likeness to him. "The love of Christ constraineth us to live not to ourselves, but unto him who died for us and rose again." So, with consecration and love to the Master, we would write at the head of this first column of a new work, "Now, unto him."—Central Presbyterian.

## THE INTENTION OF SORROW.

The earthly parent trained his son, or his daughter, for earthly occupations. These last a little while. God trains us for an eternal end. Holiness, likeness to God, is the only end which is worthy of a man, being what he is, to propose to himself as the issue of his earthly experience. If I fail in that, whatever else I have accomplished, I fail in everything. I may have made myself rich, cultured, learned, famous, refined, prosperous; but if I have not at least begun to be like God in purity, in will, in heart, then my whole career has missed the purpose for which I was made, and for which all the discipline of life has been lavished upon me. Fail there, and wherever else you succeed you are a failure. Succeed there, and wherever else you fail you are a success.

That great and only worthy end may be reached by the ministration of circumstances and the discipline through which God passes us. These are not the only ways by which he makes us partakers of his holiness, as we well know. There is the work of that Divine Spirit which is granted to every believer, to breathe into him the holy breath of an immoral and incorruptible life. To work along with these there is the influence that is brought to bear upon us by the circumstances in which we are placed and the duties which we have to perform. These may all help us to be nearer and liker to God.

That is the intention of our sorrows. They will wean us; they will refine us; they will blow us to his breast, as a strong wind might sweep a man into some refuge from itself. I am sure there are some who can thankfully attest that they were brought nearer to God by some short, sharp sorrow than by many long days of prosperity.

But the sorrow that is meant to bring us nearer to him may be in vain. The same circumstances may produce opposite effects. I dare say there are people who will read these words who have been made hard and sullen and bitter and paralyzed for good work because they have some heavy burden to carry, or some wound of ache that life can never heal. Ah! brother, we are often like shipwrecked crews, of whom some are driven by the danger to their knees, and some are driven to the spirit casks. Take care that you do not waste your sorrows; that you do not let the precious gifts of disappointment, pain, loss, loneliness, ill-health, or similar afflictions that come in your daily life mar you instead of mending you. See that they send you nearer to God, and not that they drive you further from him. See that they make you more anxious to have the durable riches and righteousness which no man can take from you, than to grasp at what may yet remain of fleeting earthly joys. So let us try to school ourselves into the habitual and operative conviction that life is a discipline. Let us beware of getting no good. May it never have to be said of any of us that we wasted the mercies which were indented, too, and found no good in the things that our tortured hearts felt to be also evils, less God should have to wail over any of us. "In vain I have smitten your children; for they have received no correction."—Alexander Maclaren.

We have the assurance that the Lord's people will be brought "out of great tribulation." We therefore cannot take it to be His will that they are forever left in trouble.

\*S. S. Lesson—2 Chronicles 33: 1-13. Commit to memory vs. 10-13. Read the chapter. Golden Text—Righteousness exalts a people.—Proverbs 14:34.

THE SERMON.

It lies upon the minister of Christ to care for the souls of his people from house to house; to spare no pains that divine service be beautiful and reverent; to afford to the young every useful means of religious culture; to move his congregation unto such good works as lie to their hands; but it is well for him to remember work is the sermon. History bears unanimous testimony on this point. When the evangel ceased or fell into contempt, the Church grew weak and corrupt. When the evangel asserted its ancient authority, the Church arose and put on her "beautiful garments." No power in human experience has wrought such mighty works as the spoken word; it has beaten down iniquity, taught righteousness, given freedom to the oppressed, and created nations. No one can exaggerate the opportunity given to the preacher when, on the morning of the first day of the week, he ascends the pulpit and faces the people who are gathered in the name of Jesus, and wait to hear what he has to say to them concerning the things which are unseen and eternal. Each man carries his own burden of unbelief, sorrow, temptation, care, into the house of God, and the preacher has to hearken to them all; for, indeed, the work of the pulpit in our day is not so much to teach as to stimulate and encourage. That minister who receives a body of people more or less cast down and wearied in the great battle of the soul, and sends them forth full of good cheer and enthusiasm, has done his work and deserved well of the people.—Ian MacLaren.

PRAYER.

Almighty and Most Merciful Father, in whom we live and move and have our being, to whose tender compassion we owe our safety in days past, together with all the comforts of this present life, and the hopes of that which is to come; we praise Thee, O God, our Creator; unto Thee do we give thanks, O God our exceeding joy, who daily poorest thy benefits upon us. Grant, we beseech thee, that Jesus our Lord, the Hope of glory, may be formed in us, in all humility, meekness, patience, contentedness, and absolute surrender of our souls and bodies to thy holy will and pleasure. Leave us not, nor forsake us, O Father, but conduct us safe through all chances of our condition here, in an unshakable love to thee, and in holy tranquillity of mind in thy love to us, till we come to dwell with thee, and rejoice with the forever. Amen.—Selected.

THE BIRTHPLACE OF STRENGTH.

There is no clause in the Lord's Prayer which most of us utter more fervently than "deliver us from evil." Misfortune and suffering, disappointment and pain, we avoid as we would the plague; yet they are meant to be the birthplace of power. Usefulness in any trade or profession is measured by what a man can do "against wind and tide." The president of a great educational institution once said that his prayer to God as a young man was that things might not be made too easy for him.—he was one of those so-called fortunate boys who had an influential and wealthy family behind him. He became a home missionary, and received fifty cents for his first year's salary. Pain is the mystery of human existence, but it crushes only those who consent to extinction. It is an opportunity to the man who will see it so; an opportunity to be neither courted nor shunned, but mastered. It is really possible for us to do what Paul says; glory in tribulations. It is easy to do this after we have won the fight. It is a great thing to do it while fighting.

The best portion of a good man's life is his little, nameless, unremembered acts of kindness and of love.—Wordsworth.

THE UNSELFISH LIFE COM-MENDED.

What practical benefit to the world is the man who gives nothing to benevolence, who has no helping hand for his brother in need, no encouragement in any struggle of faith or social betterment, no word of cheer for the downcast; who can live in the midst of suffering and do nothing to relieve it, unless it be to get himself a name or indirectly add to his own revenues? The world has no panegyrics for the man who lives within himself; whose one ambition is to feed himself and clothe himself and warm himself by his own fire, who piles up revenues for himself and goes on gorging himself on the fat of the land until the undertaker reduces him to a level with the lowliest. He lives without honor and dies unregretted. If any monument marks his resting place his own selfishly hoarded dollars must provide it and not the love of his countrymen. The unselfish life is the one that is commended by both God and man. No one ever trod this earth who was as unselfish as the Son of Man. He even gave himself for others.

DAILY READINGS.

M., July 31. God's garden. Gen. 2: 4-9. T., Aug. 1. A fruitful land. Num. 13: 26-28; 14: 6-8. W., Aug. 2. The Lord's vineyard. Isa. 5: 1-4. T., Aug. 3. Fruit of the Spirit. Eph. 5: 9-13. F., Aug. 4. Fruit like its tree. Matt. 7: 15-20. S., Aug. 5. Offering first-fruits. Deut. 26: 1-11. Sun., Aug. 6. Topic—First fruits for God. Lev. 23: 9-14; Deut. 16: 9-12. (Consecration meeting.)

WILLING TO BE WILLING.

The air was full of frost, which intensified all sounds that evening, else what was meant for a "just between ourselves" talk, between two young men, would not have reached the ears of one who awaited a car long in coming. "What has wrought a change in me? Have you noticed any?" "Noticed any? Why, it's a constant puzzle to me. You know as well as I do that you are on higher ground than last year." "Well, an endeavor resolve is the secret of what puzzles you. At the beginning of the year I have been in the habit of making any number of resolves." "Yes, and of breaking them while the year is still in its infancy, like the rest of us." "Yes, but this year I made a vow that God helping me, I would keep every 1905 resolve. Consequently I was slow to make any. I finally decided on one, however, and that I rewrote on the fly-leaf of the Bible mother gave me just before she went home, and you may be sure that a resolve written there is not one easily to be broken." "What was that?" "I resolve to be willing to be used in the Master's service, anywhere and everywhere," and underneath I wrote: "Lord, make me willing to be willing." "Willing to be willing!" echoed the other, "I never thought of putting it in that way—willing to be willing! Ah! now I understand."

Many opportunities for learning more of God and his will concerning man, by not attending the Sabbath school, which meets every Sunday for about one hour. "Let thine heart retain my words; keep my commandments and live. Get wisdom, get understanding; forget it not, neither decline from the words of my mouth."—Prov. 4: 4, 5.

To a world panting and overworked, how like a song from heaven does this come, "There remaineth therefore a rest to the people of God!"

FIRST FRUITS. Some Bible Hints.

God wants us to give Him something that has cost us something, the result of our planting and reaping (Lev. 23: 10).

What we give God must be without blemish (Lev. 23: 12); and there is no blemish so great as self-seeking.

Let our gifts keep pace with our blessings (Deut. 16: 10), and it will do no harm if they even run ahead of them.

All gifts to God are to be offered with joy (Deut. 16: 11); indeed, the joy is itself a gift.

Suggestive Thoughts.

God is always giving us His first and best; should we not do as much for Him?

We are not to give with this in view, but it is a fact that gifts to God always receive many fold in return.

Consecrate means to make wholly sacred. The gift of the first fruits means the gift on the entire harvest.

First, it is the duty of consecration; but if it is persisted in, it speedily becomes the joy of consecration.

A Few Illustrations.

How eager is a child to bring his first achievement to father and mother! Let us keep the child heart.

The farmer extends only about five per cent of the actual power used in growing his crops. The rest is the power exerted in the sun and the rain.

When you are using borrowed capital, the returns are not yours until you have paid the interest on your debt.

When a workman has made vases all day, and his employer comes at night, he wants his employer to take the best of the vases as a sample of his work.

To Think About.

What per cent of my earnings am I devoting to Christian work?

Ought I not to keep a regular account of my receipts and gifts?

Will God continue to bless me unless I use His blessings in the best way?

A Cluster of Quotations.

Consecration is not the act of our feelings, but of our will.—F. B. Meyer.

The hardest thing in the grammar of life is to learn to put "mine" and "thine" in just the right place.—W. W. Moore.

One may use for selfish purposes that which has been dedicated and belongs to God, but in so doing he robs God. Ye are not your own.—Chapman.

Our life is a trust, not a gift; let us use it accordingly.—Speer.

Training Givers.

Every consecration meeting should be closed with a collection.

The best way to raise money is by the plan of pledges, each Endeavorer being given a slip of paper with a list of sums from one cent a month up. He will check the sum he is willing to pay each month, and will then be given twelve little envelopes in which to place his contribution, the envelopes bearing his number so that the record can be kept by the treasurer.

The plan of two-cents-a-week for missions is not to be despised, so long as the average yearly gift for foreign missions is less than forty cents.

Still better is the principle of the tenth. Setting apart a tenth of one's income for the Lord's work helps you to consecrate all your money to God, just as setting apart one-seventh of your time helps you to keep all the week holy.

First, learn what stage in the art of giving has been reached by each of your members; then set about raising the standard. Nothing can be done except by systematic effort, coupled with great perseverance.

An education should be unmistakingly sought as one of the essential things in preparation for a useful life, but education without the religion of Jesus Christ is a foundation resting on the sand. When the floods rise and the winds beat it will go down with the freshest.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, JULY 19, 1905.

Hon. A. J. Matheson, Provincial Treasurer, has prepared a statement which shows that the receipts of the province for the first six months of this year amounted to \$2,660,000. For the corresponding period of last year the amount was somewhat larger because of the fact that \$1,350,000 was received in bonuses on the sale of timber. This year only \$400,000 has been so far received from this source. The ordinary revenue for the first half of this year, however, has increased \$470,000, chiefly from Crown lands dues and succession duties.

Mr. W. Hutchison, Canadian Exhibition Commissioner at Liege, Belgium, reports that the Canadian exhibit is the most attractive and comprehensive at the whole exhibition. It is expected to cause a tide of emigration from that country to Canada.

Reports from surveying parties in New Ontario which have been received by the Department of Lands and Mines state that an excellent tract of land south of the great clay belt has been found. The land lies in the bend of Mattagami River, about 200 miles north of Sudbury, and is believed to be admirably adapted for agriculture.

Rev. J. Griffiths, of the Presbyterian Mission Staff of Honan, China, is with Mrs. Griffith on furlough, and is visiting friends in Toronto. The Rev. J. Buchanan, M.D., of the Mission Staff in Central India, is also home on furlough, and is visiting friends at Galt. Rev. Donald MacGillivray, of the Translation Staff at Shanghai, who has been home on furlough for some months, sails again for China on August 14th.

### THE TWO POSITIONS.

There is a strong tendency in a great deal of present-day thinking to represent that the moral teachings of Christianity can be detached from their setting in what claims to be a divine redemptive movement, without suffering diminution of power. They are valid in themselves and carry their authority in the direct appeal they make to the intellect and conscience. That is to say, almost the entire emphasis is put upon the words of Christ, while his person and work are given but secondary importance. The teachings are distinguished from the Teacher and the pre-eminence is accorded to the former as the dynamic for personal and social regeneration. And not only are all the other offices of Christ thus subordinated to his prophetic function, but even as a prophet there is no unique and necessary connection between his teachings and his person and cross.

But is this true? Is the undimmed and saving power of Christ due only, or even chiefly, to his teaching in word and work apart from his person and his cross? Would his teaching, thus separated from his person and passion, constitute a gospel of salvation? Does Christianity owe its triumphs to what he said, divorced from what he did? Would the elimination of his person and cross leave it unaffected in its essential constitution?

This is the issue which President He put the alternatives, with their consequences, squarely before his audience and he put them in irreducible form:

"Men say to us. 'We will go back to Christ, and there is a great deal with which I am in the fullest sympathy with regard to the idea of enforcing as the basis of to-day the teachings of Jesus. Very true. But let me ask you this question: Is it true that the value, that the authoritative value of what Jesus says does not depend upon the question who Jesus was? I think it does. And when you have degraded Jesus to the place of a mere human being, however exalted, you have robbed what he says of any exceptional authority. Men tell me to-day that the Christianity of the nineteenth century, and more particularly the Christianity of the twentieth century, must be specifically ethical. I have no objection to that. The Christianity of the first century was ethical, and the Christianity of all the nineteenth centuries has been ethical. I venture the assertion that the first epistle of Paul to the Corinthians has done more for the moralization of society than all the ethical treatises of all the modern writers put together. It has always been ethical. But I wish to say, and I say it being responsible for what I say and speaking advisably, that Christianity must be more than ethical, or it will not be even ethical.

"There are but two positions. We are at the point where the roads fork. It is not a question of more creed or less creed; it is not a question of revising this or revising that. Let us not be deceived by raising a false issue. The sharp antithesis is before us. Christianity is either a piece of information supernaturally given with respect to a way of salvation, or else it is simply a phase of a great cosmic process, explicable in terms of a mere naturalistic evolution. That is your issue. If you take the latter view, no resurrection, no

atonement, no sin, no need of atonement, no hope for the future—nothing distinctly in your Christianity worth keeping. If you take the former view, then the evangelical Christianity of Jesus Christ and him crucified, stands in all its power, and we may say to-day with as much assurance as the apostle said it: 'I am not ashamed of the Gospel of Christ, for it is the power of God and the wisdom of God unto salvation.' Now men think that when they have given up the supernatural in the Christian religion they still have a basis for honest trade and for a pure home. The societies of ethical culture have already constituted themselves the executors of this moribund religion as they suppose it to be, and are already considering the question as to how they shall distribute among themselves the estate. I tell them that when under the influence of a false philosophy that denies the supernatural, they give up Christianity, they can't hold their morality, that the earthquake that pulls down the steeple of the church, will not leave one stone upon another of the hall of ethical culture."

### CHRISTIAN ENDEAVOR STATISTICS.

At the opening of the International Christian Endeavor Convention at Baltimore Mr. Von Ogden Vogt, the general secretary of the United Society, presented a review of Endeavor advancement for the past two years. There are today in the whole of Christendom 68,772 societies of Christian Endeavor, of which 49,339 are in the United States and Canada. This is a net gain of 2,014 in the year past after allowing for societies disbanded. The leading denomination in the movement in the United States, in order of the membership of their societies, are Presbyterian, Congregational, Disciples of Christ, Baptist, Cumberland Presbyterian, Methodist Protestant, Lutheran, Dutch Reformed, Methodist Episcopal, and United Brethren. In Canada the Methodists have the strongest contingent; the Presbyterians are second. The Increase Campaign was reported a surprising success. After thirty months of this special effort to organize new societies, forty-six states and territories and three provinces have secured recognition for at least a ten per cent advance in the total of their organizations, while a majority have gone on to still greater achievement. Twenty-four state unions have been enlarged more than twenty per cent, and seven are above forty per cent. Even greater comparative increases have been attained abroad. The societies in Sweden have more than doubled—70 to 148—in two years. Hungary has now thirteen societies and Russia outside Finland ten. They had three pieces in 1903. Finland has grown meanwhile from seven to nineteen. The societies in China have multiplied from 188 to 350; in India from 484 to 567; in Africa from 141 to 224. Great Britain has made a ten per cent growth, rising from 9,185 to 10,480. For special excellence in specified lines of work 5,406 American societies received honorable mention at the Baltimore convention. For missionary liberality Oxford Presbyterian Society, Philadelphia, was again accredited to first place for a gift of \$1,428. Among intermediate societies Immanuel Presbyterian, Los Angeles, was

rated highest,—\$933,—and among juniors (Highland Street Christian, Worcester, Mass.—\$844. Reports from 10,000 societies aggregated a contribution to missions of nearly a quarter of a million dollars and as much more for other benevolences. Definite reports were received of 186,000 associate Endeavorers who joined the church last year.

#### WORSHIP OF APPEARANCES.

A social worker who had much experience among working girls once explained their apparent love of finery in an entirely reasonable way. "The working girl," she said, "has no social life in her home. Nor has she any room of her own, usually, that she can decorate or find pleasure in. Her natural desire is to rise in life. Her only way to do it, as far as she can think it out, is to appear as well as possible. The clothes she wears are her passport to social recognition. Hence her worship of feathers and jewelry, elaborate waists and fancy shoes. They are her social capital; they enable her to make a good match or secure a good position. The shabbily dressed girl is at a disadvantage. Often a girl who comes from a wretched tenement household, crowded with crying, half-cared-for children, will fairly impress you by her careful, stylish and becoming dress. She has put her whole effort into it, and no wonder. It is her only chance in life; for her associates have the same views that she has, and she must live up to them."

It often causes a recognition of the worship of appearances, and at the same time a sinking of the heart, to look in the windows of our great stores, or walk through their aisles, and see the things spread to tempt and falsely impress the thronging buyers. Everything is so made as to seem more costly than it is. The coarsest materials are lace-trimmed to counterfeit dainty finery. "Nearsilk" is shown in a thousand imitations, all trying to give the rustle and gloss of the real, without much expense. Nothing really choice and good seems to be in the store; counters and counters and counters of cheap appearances draw and persuade the crowd of girls and women—and girls and women make our public opinion here in America increasingly. Where is the woman who has the courage to wear plain things? The stores neither recognize her nor cater to her, though we may hope she exists, and does her own sewing.

The trouble is with the thing that it does not stop at clothes, or furnishings, or material things. The worship of appearance gets into the soul in the end. Charles Kingsley's clever daughter, Lucretia Mallet, sneaks scathingly in a recent magazine article about women so given over to the cult of appearances that "nothing is really genuine about them from their enthusiasm to the material of their underskirts." The woman who chases culture ceaselessly at club lectures and never reads a great book; the woman who is religious, or artistic, or literary in the most ardent fashion, but with not an ounce of sincerity or result; the woman who is in a half dozen philanthropic schemes and whose children lack deep, simple, moral teaching none the less—these women are the priestesses of the worship of appearances, and injure all around them. One of the worst criminals in recent years, a youth whose college education only gave his murderous cruelty a keener edge, was the son of a mother who during his infancy and boyhood wrote and lectured on the ethics of the home, sentimentally and superficially, while he was left to the worst of casual companions. The instance is extreme—but it is a true one.

True living cannot be based on appearances. It must be fundamental and vital. The more we get down beneath the outward show of things and build on essentials and truths, the better for us and for

those who come after us or toil beside us. Human nature, imperfect as it is, is forever tempted by the glitter, the finery—the false appeal of appearances. To distrust appearances, to prefer plain truth of relations and of life, is perhaps a counsel of perfection. Yet no age has needed it more than to-day; and the man or woman who heeds it is wiser than the worshiper of the great god of appearances, whose end is disappointment and whose service is delusion.

#### LITERARY NOTES.

The chief feature of the August Cosmopolitan (International Magazine Co., New York) is the opening chapters of Alfred Henry Lewis' brilliant biography of Paul Jones, which promises to be most interesting. Several readable short stories and some good verse make the number an excellent summer one, while for those who wish heavier reading there are articles on the following topics: What Should be the Education of a Business Man, Most Daring of All Mountain-climbers, The Jury in Ancient America, Solving the Mystery of the Stars, and Peonage in America. Typographically the magazine has been much improved with this number, and we are promised several new features in succeeding issues.

While the second article in Marian Bonsall's series on "The Tragedy of the Mormon Woman" is the most striking feature of the August Housekeeper, the number is rich in seasonable midsummer reading, with a generous variety of clever fiction. Among the story tellers represented are Edwin L. Sabin, Emily Ruth Calvin, Susie Bouchelle Wight, Frank H. Sweet, Alix Thorn and Elliot Walker. A glimpse at a few of the titles in the table of contents will afford an idea of how The Housekeeper is justifying its title of the "Magazine of Helpfulness;" "Cold Dishes for Hot Days," by L. M. Deveraux; "Rice as a Hot Weather Food," by Elizabeth W. Morrison; "Summer Hygiene of the Home," by Dr. Kate Lindsay; "August Entertainments," by Marjorie March; "Pretty Pillows and How to Make Them," by Mrs. Alice Gardner; "Home Talks and Council for Mothers," by Jane Howard Latimer. Published by The Housekeeper Corporation, Minneapolis, Minn. Sixty cents a year.

It is a healthy sign of the times that all the better classes of journals in the United States take strong ground in demanding fair play for the Chinese in that country. The exclusion law, the enforcement of which is causing serious misgivings to our neighbors, was largely a concession to a section of the people of the Pacific Coast states, just as the outcry in Canada against the Chinese, proceeds mainly from British Columbia. Now that the business interests of the Eastern and Southern States have been aroused against the exclusion law, the people of those sections of the union will, as the Springfield Republican declares, fight the Pacific Coast in this matter as it has never been fought before if some amelioration in present conditions is not permitted. The Republican declares that when once the country is fully aroused as to this matter the electoral votes on the Pacific Coast will not have any potency in deciding the ultimate issue. The Pacific Presbyterian says: "There are not a few of our own people who favor placing the Chinese on a like basis with other nations." And why should they not be so placed in Canada as well as in the United States?

"I hereby agree, with the help of God to abstain from travelling on Sunday, except under most urgent necessity, and to discourage all such travelling." is the pledge of The Union against Sunday travelling in Great Britain.

#### WHY SCOTLAND REJECTED THE LITURGY OF EDWARD VI. IN FAVOR OF THE "ORDER OF GENEVA."

Most historians have given their own explanation of the fact that when Knox returned to Scotland, the second liturgy of Edward VI., which had been in general use and officially recognized for ten years, was set aside, and the "Order of Geneva," drawn up by Knox for the use of his congregation of English refugees in that city, substituted for it. A recently published volume by the "Church Service Society" throws for the first time a clear light upon the motives that probably influenced the leaders of the church in making the change. The work referred to is "The Second Prayer Book of King Edward VI. (1552)," edited with notes, by Rev. H. J. Wotherspoon, M.A., and "The Liturgy of Compromise used in the English Congregation at Frankfurt," edited by Rev. George W. Sprott, D.D. This latter was the form prepared as a compromise with the extreme Anglicans under Dr. Cox. It was used but a short time, for the extremists broke faith, and Knox went to Geneva. While in England Knox used the liturgy of Edward VI., and it is well known that the rubric in regard to kneeling at the Lord's Table was written by him. He thought very highly of the book and advised his old congregation at Berwick to adopt it. This "Liturgy of Compromise," which he also had a hand in preparing is not even printed in full, but is chiefly a series of rubrics indicating how the English liturgy is to be read. There is no striking change. But the bitterness of the opposing party seems at this time to have altogether alienated the friendship of Knox. The next liturgy he drew up followed the Calvinistic form of Pullain, to whom indeed the Anglican liturgy is much indebted. Even after this Knox misses no opportunity of denouncing the book he had once thought so much of. His good will towards England, too, was seriously impaired by the bitter manner in which Elizabeth resented his unwise attack upon female sovereigns, so that when the time came for his return to Scotland he was by no means favorable to an English alliance. The negotiations which were well under way for an alliance between the kingdoms, and which seemed on the eve of a successful conclusion, Mary having been advised by her uncles, the Guises, to accept the English form of the Reformation, Knox set himself to overturn. His great work was not constructive but destructive. The Reformation was an accomplished fact before he came on the scene—it may be that he prevented it from being overturned by an unwise compromise such as was proposed. However that may be, the book we refer to shows plainly that but for Knox there would have been one church and one liturgy from Land's End to John o' Groat's.

The other books of this series furnish us with a most interesting catena of liturgies and forms of service, used or prepared for use in the Church of Scotland since the Reformation. "The Book of Common Order," is edited by Dr. Sprott, who also edits the "Liturgies of the Reign of James VI." and traces the genesis of the famous "Laud's Liturgy," which in turn is republished, with most valuable notes by Professor Cooner D.D. "The Westminster Directory," by the late Dr. Leishman, completes the series so far.

T. F. F.

For the month ending June 30th the succession duties in Ontario totalled \$52,848.61, and for the half-year also ending today the total is \$322,803.66. For the first six months of 1905 is \$91,675.72. The revenue for 1905 does not include the amount receivable from the Gooderham estate.

## - - A SOUL OF FIRE - -

BY E. J. JENKINSON.

### CHAPTER IX.—Clan Vor.

"My poor misguided people," groaned Stron-Saul, "poor folk. But they must never lay a finger on Sir Colin. Do you hear, men? they must never get at him. They are wild, they are mad, nay, worse, they are thirsting for blood."

For once the old man was roused, and his voice rang harsh and clear. He could stir himself on occasion: he was no coward though many a clansman scoffed at him; but hardship and ill health had taken the vigour out of a never very strong frame, and the shadow of sorrow was ever in his soul. He was one who loved his books, and the peacefulness of a happy home, all of which were denied him in Glen Lara.

"They shall never touch the MacIon," answered Rory. "Now, my lads, close round. Here they come."

There was a rush from the wood, and a mob of excited men and women surged up to the cavern's mouth. Their breath rose smoke-like into the chill air, and their wild eyes glittered no less brightly than the long knives with which they had armed themselves.

"Where is Sir Colin?" they cried. "Give him to us: he is ours. Give him up, Rory."

There was no answer from the cave. "Give him to us," they cried again, "we will judge him, and by Heaven! we'll judge him well."

"You forget, my friends," replied Roderick, coolly, "that the prisoner is not common property."

A storm of hisses greeted his voice. "The dastard! we'll tear him limb from limb, has he not torn away the limbs of Clan Vor? O chone! o chone! for the clan the MacIons ruined."

"Give him to me," screamed Mad Morag, raising herself from the ground where she had sunk. "There's fire in my heart to scorch his skin and burn his flesh to the bone. It is we, the women of Clan Vor, who claim him. Was it not our hands that he killed, and our husbands that swung on Sarno gallows? He is ours, we have come for him. Give him up, Roderick MacIon."

"Give him up, Rory!"

"Sir Colin!"

"Blood!"

"Sir Colin!"

"Give him up!"

A forest of arms tossed in the air; blades gleamed in the torchlight. Tumult and passion swayed the throng. The fire was let loose, and leapt from face to face, and soul to soul, gathering and blazing as it swept along. They surged still closer to the cave.

"See these fingers," cried Morag, lashing herself into blind fury, "are they not thin and worn? Aye! with hunger for the bread which MacIon took. Who was it, clansmen, that burnt the farms? Who was it lifted the cattle? Who was it stole the herds?"

"MacIon."

"And who sent a dead man's head to Glen Lara with a clod in its mouth, and a letter writ in blood that we should bite the dust and die?"

"MacIon."

"And who, clansmen, clansmen, murdered the hunters?"

MacIon, MacIon has done it. Give him up."

The sea of white faces tossed to and fro; the long blades waved exultingly. Lean hands grasped clubs and knives; hands that had seldom touched aught but a housewife's needle, or a reaping hook: for there were women in the throng, and a world of passion was in their breasts.

"Look at my arms," cried one, "they are empty, empty of the children which MacIon murdered. Look at my heart,

look into it, and you'll see Hell. Ah! Rory MacIon, may you never know the Hell of my heart."

"Go back to your homes," said Rory quietly, "go back, or you will rue it. This is neither the time nor place to judge a prisoner."

"We have no home, and the time is the time, and the place the place."

"We have waited so long, we can wait no longer."

"The dead cry for vengeance. We must have him!"

"Sir Colin!"

And again rose that wild, peremptory cry—"Give him up!"

"Never!"

"Then we'll take him!"

Rory bent forward and the torchlight ran along the steel of his musket.

"To your homes," he repeated, "or I'll fire."

"Fire if you will," shouted one swinging a Lochaber pike round his head, "what care we? We'll drag you by the heels, you of the cursed clan, and make you eat the clods we have had to eat, if you do not give Sir Colin up."

A chorus of voices applauded the speaker's words, and on the outskirts of the mob there rose a sudden movement forward. They pushed still nearer to the cave, and thrust their faces closer to him. Still he did not fire, he would not till the last moment.

"Friends," said he, and there was a bitter ring in his voice, "you ken me, I have lived with you this long while, worked with you, supped with you, led you in many a gay foray to the Lowlands. Can't you trust me? I've never deceived you, if I have you may drag me by the heels, but I warn you I shall not die alone. I'd rather stab Sir Colin with my own hand, than let you get him."

"How are we to know you will not buy your own favour?" cried one. "You, a MacIon may sell us all—as the poor Vors of Glen Lara. We must guard our interests. We cannot trust you; for you rule the chief, and us who are freemen, for your own ambition. Down with the MacIons, down with them all, root, and branch, and leaf. Forward! I say, and wipe the curse of slaves from your hands."

There came a flash, and he fell kicking to the ground.

"Such is gratitude," said Rory looking at him as the puff of smoke faded away.

The sudden termination of their leader's wild speech, however, sobered the clan for a moment. They held back, and their old chief coming to Rory's side held out to them his trembling hands in sorrow.

"Oh my people," he moaned, "if ever my white hairs have won your reverence, obey me now, and go to your homes. Remember that a great chance has been won for you, do not, I pray in the name of God, ruin it. Stron-Saul will yet be ours, if you go in peace. If you will not, there is nothing for you but death. I, too, who have never raised my hand against you, will pray God to nerve my arm and speed the bullet, one for every man's heart and my own after."

"There is no returning of the clan to Stron-Saul," they answered sullenly.

"Give us the satisfaction of avenging our wrongs now. We ask no more. The blood of Big Neil calls for vengeance."

"Sir Colin is not responsible for the death of the hunters."

"He is, he is. All scathe comes from Castle Sarno, and Castle Sarno is his."

John Vor drew back; he could do nothing.

The mob gathered and came on with a rush, their torches blazing, their weapons waving in extravagant tumult. Fire let loose is hard to surb, hate once alight

never dies till it is consumed to ashes.

Rory and his men pressed forward to meet the oncoming tide, but Helen sprang before them. She had followed her father, and knew how things were going. Her blood was up, her will was strong; she knew that she could hold the reins of this wild people.

"Clansmen," she said, and they stopped amazed. A dozen hands were stretched from the cave to draw her into shelter, but she pushed them impatiently back. She was not afraid of her own folk.

"Clansmen, if you do this deed there is no more happiness for you, living or dead. Hands once red are always red, you have suffered; so have I. If your hearts burn with hatred against the man who smote you, what of my heart which has endured long years of slavery beneath him. See my hand, I am branded for ever as his, and often in those days I thought either he or I must die. But I had dreams. What of you? Have you not also dreamed of the green lawns of Stron-Saul? Have you not heard your bairns, those bairns you have left sleeping in the Glen, have you not heard them singing the old herding songs as they gather the cattle into the shillings of nights? Yes, you have dreamed it all, and yet you would kill Sir Colin in whose hand it lies."

There was a murmur as she paused, and the brandished weapons were lowered.

"It is truth that you speak, Helen Vor," said one, "we were over hasty."

"Fair promises, fair promises," muttered another. "It is always, fair promises and ill fulfillments."

But Morag pushed her way to the front, and confronted her angrily.

"Would you turn traitor, Helen Vor," she cried, "and let the blood of the fallen call in vain? Bah! you are half a MacIon yourself! at heart. Clansmen, kinsmen, within is he who cursed you, within is he whom I have cursed, will you let him go? Will you let the substance go for a dream? Will you shame your dead, so that they rise and slay you? Be men, be men, take what comes, and care not for the red stains you can't wash away. They are a warrior's glory."

"We will have Stron-Saul, not his blood," was the answer.

"Stron-Saul will never come by compact, but by the dark, dark ways of war. Avenge the dead, and let what will come, come."

"Morag, you lie and I will prove it," said Helen.

"Girl! I like you none the worse for your sharp words, but I never lie. The day's of the future are open to me, and I know what Destiny means for us all. Let the old man promise what he likes, it will never be brought to pass."

Helen turned round and faced Roderick.

"Bring Sir Colin forth, Rory," said she; "let him swear to give us back Stron-Saul now."

Roderick cast a keen glance at the faces around. Things had come to a desperate pass, and there was nothing for it but to plunge and take the chance.

"Bring in the prisoner," he said, and the folk without crowded to the entrance. They blinked in at the lighted cave like a herd of cattle, stamping and pushing one another in their efforts to see, but Rory drove them back.

"Lay down your weapons," he cried, "and come a step nearer if you dare."

Then the warriors fled into the chamber with Sir Colin in their midst.

The old chief advanced with a haughty stride, and an aggressively proud swing of his shoulders. He greeted Rory with a smothered oath, and shook his clenched fist at the rest. "Curs and vagabonds," he growled.

The Vorns made no answer, but their dark faces grew darker. Rory, took a step forward.

Rory, took a step forward.

"Maclon," said he, "these men are your judges. Look to it, for your life or death is in their hands."

"Death!" answered the old man, "They dare not lay a finger on me."

"We dare, and we will," replied the spokesman of the Vorse, "unless you buy your life at our price. Give us back Stron-Saul."

"Ay, Stron-Saul," came the voices of the mob from the night, "Stron-Saul." "I'll be damned if I do," cried Sir Colin, "what is mine is mine to the end."

"So dark Rory said, but he gave in to us, and you must likewise, Maclon, or die."

Sir Colin glared at the group before him. Fate had at last thrust the stern old fighter into a corner, and down in his stubborn old heart he knew he must yield, but not yet, not yet.

"No," he replied, "what I hold, I hold fast. Stron-Saul is mine, I won it by the right of sword, and I'll keep it."

"Yours!" cried a Vorse, "nothing is yours but what was ours first. You were poor until you seized our castle and our pastures and our lands. Give us back our own, give us the land where our fathers lived and died, which they watered with their blood. Refuse, and we'll tear you limb from limb, I swear it. Ay! and the women and bairns shall stand by and watch. They shall clap their hands, Maclon, for joy that the surs of Stron-Saul has met his doom. They shall clap their hands, all the women and little children, and your shrieks shall be smothered in their laughter."

He stopped and turned his glance upon his companions.

Who could tell how the course of human passion would flow? Rory felt uneasy. The mob without was waxing impatient, it needed his constant attention, those within were trustless even in regard to their own interests. It required all his alertness and severity to keep them within bounds, and yet win the game for which he had played.

"Fool that I was," said Sir Colin testily, "to follow that lass, Helen. She's brought nothing but ill to Sarno since first she set her foot on the draw-bridg. May the devil take her."

"Thanks for your pious prayer, Sir Colin. I've said before you'd rue the day you took me prisoner."

Helen stood with her back to the wall and her hands clasped before her. In that circle of stormy, vagrant natures she rose like a jet of flame, vivid, barbaric. A paler beauty would have been extinguished by the brightness of her gown, but to Helen it seemed part of herself. If Sir Colin had felt her power at Sarno, how much more so, now that freedom and the fever of the moment had added fuel to the blaze.

"Let the chief swear," she said, "to give back our homes. He is no coward, but his life is more to him than the green pastures of Stron-Saul."

"Whitened as it is," cried Morag from the entrance, "by the bones of your clan, Helen Vorse."

Roderick silenced her, and laid a roll of parchment before Sir Colin.

"Sign it," said he, "and you are free to return to Sarno."

The Vorse gathered round and gazed at the bond. Rory had the advantage of them: they had never thought of drawing up a compact, but it was better, most certainly better. The old man read it.

"Ha!" he cried, "you, too, Rory, have your demands: you who plotted for my life, and joined my foes. No, I've disinherited you. Fergus is my heir."

"Give me my rights," replied Rory, "as you're a man of honour. I never plotted against you in thought or deed, nor joined your foes till I found my life in peril. I'm not a bairn to wrangle over the past, but there's a future, and I'll live in it a free man or not at all."

Sir Colin glowered. "You lie, Fergus found you out. You can't paint your treachery. You have seduced Alaster too

—enough cause for my hate if there was none other."

"Now you're wrong," said Alaster speaking for the first time. "I came to Glen Lara with no other intention but that of saving Helen Vorse. Rory is blameless as far as I am concerned."

"Traitor!" hissed the old man, "idle tales! The canker was in the bud. It is the old, old story of a race for a crown."

"Sign the bond," muttered the Vorse, "waste no time; sign the bond."

"No. If I sign the bond, I must take this swartly gipsy back to Sarno. Take the viper into my bosom again! Never."

"Then swear on the dirk," cried their leader, placing his dagger on the table, "if you will not sign the bond: swear on the dirk to give us back Stron-Saul."

Rory seized the weapon and ripped the bond through the middle. Then he flung it down.

"Make your own terms, henceforth I work for myself," said he, and passed away into the interior of the cave.

The Vorse closed afresh round their prisoner; the mob surged in with a deep cry like the bay of a starved wolf.

"Take the oath," they cried.

Then Sir Colin met the full fury of the clan. Now their hot breath was on his cheek, their hands on his arm. "Stand back," he cried roughly, "I'll take the oath."

But Helen sprang in among them.

"Though my own folk have no gratitude," she cried, "I do not forget. You must remove the ban from Dark Rory or you die. Deluded old man! do you not know the traitor, do you not know Fergus, the Timeserver? Many a time and often he has promised me freedom if I would plunge a dirk in your heart. Had I not hated him more than you, he would have been lord of Sarno before now. Sign the bond, torn though it is."

There was no mistaking Helen's voice. The old man drew the compact towards him. Stinging with mortified pride he signed it, and took the oath.

"All done, ill won, Sir Colin," shrieked Morag, "the bond is broken."

"Hush," replied Stron-Saul. "Sir Colin will keep his word. Shake hands, chief, and let us bury old times for ever."

Sir Colin looked at the proffered hand, and struck it down.

"What I've done, I've done," he said. "There's nothing else I could do, and I'll keep my word; but I hate you all more now than ever. Lead the way, guards. The odour of these perspiring tinkers sickens me."

**A SHORT DOG STORY.**

Rattlety—Bang! rattlety—hang—down the street clattered a tin can tied to the tail of a poor, friendless and frightened dog.

A crowd of boys followed at the runaway's heels with cries and shouts, increasing alike his terror and his speed, until, at last, he had distanced the pursuers, but not, alas! that horrible, noisy thing that clattered and rattled at his heels. Thoroughly tired, and quite as thoroughly terrified, the poor dog looked to right and left as he ran for help or shelter. At length he spied, at the corner of a cross street not far away a large, friendly-looking Newfoundland dog.

With piteous cries and an imploring look, the exhausted dog dragged himself and his noisy appendage to the Newfoundland, and looked to him for help. Nor was his appeal unheeded, for the Newfoundland seemed to appreciate the position and at once showed himself to be a generous dog. A patient gnawing at the string finally released the can; and then, lifting it in air, the Newfoundland flung it from him with a triumphant toss of the head, while the other dog joyously bounded up from his crouching position, thankful to be rid of the troublesome burden which his human tormentors had inflicted upon him.—St. Nicholas.

**ANXIOUS MOTHERS.**

The summer months are a bad time for little ones and an anxious time for mothers. Stomach and bowel troubles come quickly during the hot weather, and almost before the mother realizes that there is danger the little one may be beyond aid. In every home at this season there should be kept a box of Baby's Own Tablets, and at the first symptom of illness they should be given. They promptly cure cholera troubles, and are just the thing a mother needs at this time to keep her children well. Mrs. Frank Moore, Brookfield, N.S., says: "I always keep Baby's Own Tablets on hand in case of emergency. I do not know any other medicine that can equal them in cases of stomach or bowel troubles. And this medicine is absolutely safe—it is sold under a guarantee to contain no opiate or harmful drug. You can get the Tablets from your medicine dealer or by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

**TOBACCO AND LIQUOR HABIT.**

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

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

"When ye pray," do not say, I, me, mine, but we, us, our. Not my Father, Instead of teaching in abstract phrases the duty of intercession, the Lord so weaves it into the structure of this prayer that no man can use it without becoming a priest and pleading for his brethren.—F. B. Meyer.

The altar of prayer is a strong tower into which we may run for safety when beset by a hostile world.

**YOUR CHOICE**

Very often it happens that a prospective piano purchaser finds it difficult to be suited in an agency where only one make of piano is handled. We recognized this fact many years ago and have represented the following makers for a great length of time, always placing our own guarantee back of theirs as a double protection to our customers.

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DEPT. 8. OTTAWA.

"Canada's Great Music House."

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Rev. J. W. H. Milne, of the Glebe church returned to the city Saturday, but left again Monday on an extended absence for the rest and recuperation of which he stands so much in need. The pastor has spent a few weeks at the Cascades, but his health, which suffered so severely during the strenuous work of erecting the new church demands that he take a further leave of absence, which he will spend at Dalhousie, on the Baie des Chaleurs. He will be absent for about a month. Rev. Mr. McGillivray, of Cornwall, filled the pulpit of the Glebe church last Sunday and will replace Rev. Milne during part of the latter's absence.

## QUEBEC.

The friends of the Rev. A. T. Love, of St. Andrew's Church, Quebec, will be pleased to learn that he is improving in health, and expects shortly to return to his work.

On the 29th. ult. the Rev. H. Carmichael, M.A., of Dunbar, Ont., was inducted as pastor of the Congregations of Richmond and Melbourne, in Chalmers. The sermon was preached by the Rev. Mr. Nichol, of Sherbrooke. The Rev. J. B. McLeod, of Kinesbury, addressed the newly inducted minister, and the Rev. Mr. Bruton, of Danville, addressed the congregation. The Rev. Charles Tanner, of Windsor Mills, who had acted as interim moderator during the vacancy, was presented with a cheque in recognition of his kind services. The induction ceremony a reception was tendered to Mr. and Mrs. Carmichael, which was very largely attended. Everything tends to indicate that the congregations of Richmond and Melbourne will prosper under their new pastor.

## MONTREAL.

Rev. Dr. Johnson sailed for Europe on Saturday last. Mrs. Johnson and Miss Nora ill spend their vacation at Lindsay Kincaid and London.

The American Presbyterian Church has been able to secure for its pulpit supply during August some prominent ministers of the United States. The Rev. Dr. Keigwin, pastor of the First Presbyterian Church, New York, will occupy the pulpit on August 13, and the Rev. Dr. Morrison, of the First Presbyterian Church, of Chicago, on August 2. Dr. Morrison, of Chicago, is a Canadian, and was formerly pastor of the Presbyterian Church in St. John, N.B. He is a brother of Dr. C. F. Morrison, of this city. On August 27th the Rev. Charles Erdman, of the First Presbyterian church, of Germantown, Pa. will preach. Mr. Erdman is a son of the Rev. Dr. Erdman who is a prominent Bible teacher in the United States, on Sept. 3 the Rev. Dr. McWilliams, of Cleveland, will preach.

The Rev. Milton Jack, M.A., who has recently returned from completing a post graduate course in theology at the University of Chicago, sails next October for France shldu mfwpv hrdlu mfwpvhdryd Formosa as a missionary of the Canadian Presbyterian Church. Mr. Jack is a native of Chateaugay, Quebec, and graduated from McGill, and Montreal Presbyterian College.

At a meeting of the pastors and Sunday school superintendents of Pembroke, steps were taken towards having a census of all the children attending Sunday school or not, as well as the denominational affinities of their parents. This census, if undertaken, will be commenced on September 15th.

## TORONTO.

The city ministers are widely scattered for their summer holidays.

Dr. Milligan, Old St. Andrew's, is in Edinburgh; Rev. R. C. Tibb and family will leave shortly for Lake of Bays, Muskoka; Rev. A. B. Winchester, Knox church, will not return from Muskoka until late in August; Rev. John Neil, Westminster, has gone to Scotland for a two months' holiday; Rev. Mr. Frizzell, of East Queen street, will spend his vacation in the west, going as far as Calgary; Rev. A. L. Gogrie of Dunn-avenue Presbyterian Church, together with Rev. Mr. Macdonald of Cowan-avenue Church, will spend their vacation in the Maritime Provinces; Rev. Alex. MacMillan of St. Enoch's has obtained leave of absence and together with Mrs. MacMillan and family will spend a year in Edinburgh, his old home; Rev. D. C. Hoesack, moderator of presbytery, will probably spend his holidays in Cobourg; Rev. Dr. Wallace of Bloor-street Presbyterian Church, leaves for Muskoka early in August; Rev. Dr. McLaren, principal Knox college, will rusticate down on the coast of Maine;

Rev. Edward A. Wisler, formerly of Toronto, who succeeded Rev. D. J. Fraser as pastor of St. Stephen's Presbyterian Church, St. John, has accepted a call to the chair of New Testament exegesis in San Francisco Theological Seminary.

Rev. Mr. Faler has returned from the Christian Endeavor convention in Baltimore, and preached at both services in Cooke's church last Sunday.

Knox church building is being torn down. Although the Church was erected nearly sixty years ago, the materials were well selected, and are still sound. Not only the organ, but the seats, pulpit, timber, walls and stone will be used in the new building. The bricks, which are hand-made, are better than could be secured today, and the timber is also valuable.

The tablets at the entrance of the church are historic records of Toronto, and will be placed in the new edifice. They are in memory, respectively of Jesse Ketchum, who donated the church site to the congregation; Rev. Jas. Harris, minister of the First Presbyterian congregation in Old York, from 1823 to 1844; Rev. Robt. Burns, the first pastor of Knox Church; Rev. Alex. Topp, a revered minister for twenty-one years, and Hon. John McMurrich, an elder for thirty-two years. The complete passing of this early landmark and house of worship full of solemn memories to many an old resident of Toronto, will be delayed till the new church is finished, and in the words of the sexton, "that will no be for eighteen months yet." Then the rear Knox will exist only in the minds of those who have learned to love the spot for the sake of its sacred associations.

Rev. R. Young of Peckenham, returned on Saturday from his three weeks, holidays and reports having had a most pleasant time at General Assembly International Sunday School Convention, Toronto, and a home visit to Trenton.

The Rev. H. McKellar who has been in charge of Knox Church, Sundridge for several weeks left on Tuesday evening for Calgary, expecting to conduct services on a mission field in that locality. Mr. McKellar did faithful pastoral work while here as an earnest and able expounder of God's word made a very favorable impression on the members and adherents in all the stations and would have given them great satisfaction if he had seen his way clear to remain with them permanently.

## WESTERN ONTARIO.

The missionary meeting in connection with the W.F.M.S. of the Komoka church was a complete success and was attended by large numbers. Dr. McKellar's address, concerning the progress of the work in India, and the lives and characters of people of India, was thoroughly enjoyed by all. The liberal collection taken will be devoted to missions. Dr. McKellar was the guest of Mrs. Stewart while in Komoka.

The Rev. H. R. Horne, for twelve years pastor of Chalmers' church, has resigned.

Rev. Mr. Fowle of Erin exchanged with Rev. Mr. Scott of Singhampton, on Sunday.

Rev. Mr. Duncan, of Niagara-on-the-Lake, conducted the services in St. Andrew's church, Hillsburg, on Sunday.

Last week the Port Elgin Church celebrated its jubilee. The congregation is one of the oldest in this district. The celebration on the past Sabbath and on Monday evening was a great success. Former pastors Rev. Jas. Gourlay of Dunnville and Rev. A. H. Drum of Belleville were present. Others who took part were Rev. A. Tolmie, Southampton; Rev. Peter Scott, Paisley, both veterans, and Mr. C. M. Bowman M.P.P. Many interesting incidents of former days were related, and the responsibilities of the present and future were also emphasized. The congregation is strong and loyal; the church and manse buildings have been recently renovated, and last year for the first time in their history the congregation enjoyed the happy consciousness of being absolutely out of debt. The present pastor is Rev. A. Mahaffy.

## NORTH BAY PRESBYTERY.

This Presbytery met at South River on the 11th inst. There was a good attendance of both ministers and elders. The Rev. J. Becket reported that he had moderated a call from the Huntsville congregation to the Rev. J. B. McLelland, B.A., Stratford. The call was laid on the table and sustained, and arrangements made for his ordination early in August. The Rev. J. Garrioch, Loring, was elected Moderator in the place of Rev. J. J. Cochran, whose term of office had expired. A vote of thanks was passed to the retiring Moderator for the efficient and courteous manner in which he had conducted the Presbytery business during the year. The Rev. A. Findlay, D.D., superintendent of missions, arrived towards the close of the meeting and was given a minute of Presbytery expressing heartfelt sympathy with him and family in the sudden death of his son last week. The Rev. Mr. McMicken at one time a minister of the Canadian Church but for some years connected with the Presbyterian church, North, U.S.A., presented a Presbyterial certificate which was received, and it was agreed to give him an appointment on the mission field, and to apply to the next General Assembly for power to receive him as a minister of the church. The Rev. G. L. Johnston reported that \$275 was required for the Augmentation Scheme from the North Bay Presbytery, a larger amount than that raised last year. Arrangements were made to visit the congregations and bring this important scheme before the people.

The next regular meeting of the Presbytery will be held at North Bay at the call of the Moderator.

The interior of the French Presbyterian church, Cornwall, is being renovated, repainted and decorated. The decorations are of unique design, and when completed the church interior will be very attractive.

## HAMILTON

At Hamilton Presbytery meeting held in Knox Church on July 4th, Rev. J. H. Ratcliffe of St. Catharines, acted as Moderator pro tem, and business was transacted with promptness and despatch.

The marriage of Rev. A. Leslie Howard of Cayuga to Miss Grace Awrey, a prominent young lady of Hamilton, was an outstanding event in social circles recently.

Rev. E. A. Henry, B.A., of Knox Church, has been supplying for Rev. Dr. Milligan of Toronto, for two Sabbaths recently.

The recent jubilee services in connection with Erskine Church were very successful, Revs. A. L. Geggie, Prof. Ballantyne, Dr. E. D. McLaren, W. A. J. Martin and R. Martin being the speakers from a distance. The new pastor, Rev. S. B. Russell is already gaining a sure hold on his congregation.

Forty of the members of the Boys' Brigade of St. Andrew's Church spent the first week of July in camp at Van Wagner's Beach, with their captain, Mr. Thos. Andrew, in charge.

The Presbyterian ministers of the city welcome the three new Methodist brethren who have recently come to occupy prominent churches in Hamilton—Revs. Shore, Treleavan and Parr.

Most of our clergymen are now planning for their annual vacation.

The summer exodus to the beach is now on, and small congregations are the order of the day.

City ministers are supplying the Beach residents with Sabbath evening services during the summer. These services are much appreciated.

There was a small attendance at the regular meeting of this Presbytery, and the session did not last long, there being little important business to attend to. Rev. Dr. G. H. Smith, of St. Catharines, was elected moderator for the half year.

The Presbytery received a call from Knox Church, Shelburne, to Rev. Dr. McKenzie, of Beverly. Rev. Mr. Fisher was appointed to cite Dr. McKenzie's present charge to appear at a special meeting of the Presbytery on July 18.

In connection with the report of the Presbytery on the augmentation fund, the Presbytery decided to request all the pastors to arrange an interchange of pulpits soon after the second Sunday in September, and that the pastors impress on congregations the claims of the various schemes of the church.

Messrs. Black and Blain asked that services be resumed at the church at Abingdon. Rev. J. W. Mitchell was instructed to supply the pulpit till other arrangements are made.

Rev. T. Paton announced that his time had expired for filling the pulpit at Port Robinson. Rev. Mr. Ratcliff was appointed to visit the congregation on Sunday, July 23, and deal with the matter.

Rev. Dr. Crow was empowered to act as moderator to a call to the congregation at Port Dalhousie.

Oliver Findlay, son of the Rev. A. Findlay, D.D., of Barrie, superintendent of Presbyterian missions for Ontario, was found dead in his room in the Windsor Hotel at Webbwood on Thursday last. Death was caused by a revolver shot, the revolver being found at his feet. The deceased, says the Orillia Packet, was a popular young man, and was employed as roadmaster's assistant at the C.P.R. station at Webbwood. He was an active member of the Presbyterian church, and his untimely death caused a great shock to his many friends. Dr. Findlay has the sincere sympathy of a wide circle of friends in his second loss, a son having been the first Canadian killed in the South African war.

Rev. Norman McGillivray and Mrs. McGillivray, of Cornwall, were among the recent visitors at Wakefield last week.

## JUBILEE AT THAMESFORD.

Last week we gave some particulars of this interesting event respecting the early history of St. Andrew's Church. We find the following in a recent issue of the hood stock Sentinel-Review:

A reference to the history of the Presbyterian Church of Thamesford and its congregation is a review of the earnest endeavors of the first body of energetic christian settlers and their ancestors in the western section of this country. It was in the year 1830 that many of these Scotch settlers found their way to this section. With the energy, patience and perseverance, characteristic of their race they soon hewed out homes for themselves in the wild, unbroken forest. After the home was obtained, came the desire for the school house and the parish church, the school that their children might be educated, the church that they might meet for the public worship of God. For some years they were unable to have a regular pastor. They assembled, nevertheless, in houses or barns, and heard the message of the gospel from minister who chanced to pass their way. In the year 1843 the Synod of Ross sent out the Rev. Donald Mackenzie to this district and in the following year he was inducted as pastor of the Embro congregation.

## Congregation Formed.

In the year 1845 active steps were taken to form a congregation at Thamesford to build a church. Through the energy of Donald Mackay, John McKay, sr., Jas. Patterson, sr., Donald Morrison, Angus McKenzie and others a subscription list was circulated, and funds obtained. In 1847 the corner stone of the first church was laid by Rev. W. C. Burns. It was a frame building 36 x 47, without tower or ornamentation of any kind. In 1848 the following elders were ordained by the Presbytery of London, John Mackay, John McKenzie, Angus McKenzie and Hugh Davidson. In 1855 a call was given to Rev. Neil Bethune, of Nova Scotia and accepted. Early in the year 1856 he died from smallpox, being 32 years of age. Three years later Rev. John Fraser was inducted as pastor. Mr. Fraser labored there for seven years when he accepted a call to Kincardine. In 1860 Mr. Thomas Paterson and Mr. Gilbert Telfer were added to the session. In the fall of 1867, Rev. Mr. A. C. McDonald, a graduate of Knox College, became pastor and continued his work until 1871. In this interval Mr. Alex. McMillan and Mr. John Mackay, jr., were appointed elders. Rev. Kenneth MacDonald of Glasgow accepted a call to the church in 1872, but remained but a year. Rev. Lachlan Cameron of Acton succeeded and remained with the congregation for twenty years. After Mr. Cameron's death, Rev. G. H. Smith became pastor, and in 1900 he was succeeded by the present pastor, Rev. T. A. Watson, who has labored unceasingly for the welfare of the congregation and with a large measure of success.

A pleasant gathering took place at the residence of Mr. A. C. McArthur, North Branch. The night of Burns Church choir practice was made a farewell reception to Mrs. (Dr.) John Christie. Mrs. (Dr.) Christie was presented with a silver nut bowl. Rev. A. G. Cameron made a short address and Mrs. A. C. McArthur made the presentation. Rev. Mr. and Mrs. Cameron, who are both musical, added much to the evening's enjoyment. Dr. and Mrs. Christie left on Tuesday for their home in Minnewaukon, North Dakota.

At a missionary meeting at Appleton, on Friday evening, the Rev. G. A. Woodside, of Charlton Place, delivered a very interesting address bearing on the work.

Rev. J. U. Tanner, B.A., of Lancaster, exchanged pulpits with Rev. J. E. Duclos of Valleyfield, on Sunday.

## SAUGEEEN YOUNG PEOPLE'S UNION.

The annual convention of this association was held at Harrison on the 4th inst. There was a large attendance of delegates and much interest was evinced by the young people in the work.

During the past year this presbytery undertook the support of a home missionary, but as this field has now become self-sustaining, and does not now require our help, it was decided to support some other home missionary. This shows that the members of our Young Peoples' Union are coming to realize that we are not saved to enjoy, but to serve.

A few of the points brought out by the different essayists and addresses were that we must have high ideals, not only in the individual life but in the society as well. We should have a definite aim, that aim being to win souls to Jesus and to fit our young people for taking active part in church work, our motive should be essentially missionary, our watchword the evangelization of the world in this generation. It is felt that the mechanism of our young people's society is not deficient in quantity or efficiency, but what it needs above all and without which there can be no true success, is the baptism of the Holy Spirit, which comes from being much in prayer, and living close to Christ.

At the afternoon session a solo, "O Happy Day," was rendered by Miss Gow.

At the evening session a very practical and interesting address was given by Rev. Dr. Pidgeon, of Toronto, showing the value of the young peoples' society as affording a training for future service in the cause of Christ, giving scope to their energies, enriching their minds, molding their thoughts so that they will not be mere receivers of the truth, but distributors, and form whose ranks will arise men and women who will go forth with the tidings of salvation to the ends of the earth. Dr. Pidgeon closed his address with these lines:

"Give me the day with its sun in the West,

And hear what it has to say:

Give me the year as it neareth its rest

In the glow of the Autumn Day:

Give me the life where the path is unrolled

To the shores of God's limitless sea

For the end is the test; and the tale that is told,

Be it written in grayness of silver or of gold,

Is the tale of eternity."

The officers elected for this year were: President, J. S. Drysdale, Durham; vice-president, John Martin, Mt. Forest; recording secretary, Miss Dulmage, Palmerston; corresponding secretary, Miss N. Smith, Harrison; treasurer, Miss Dobson, Fordwich; presbyterial missionary convener, Rev. Mr. Tait, Moorefield.

The convention adjourned to meet next July in Knox church, Palmerston.

Presbytery of Orangeville met July 11th. Calls were sustained from Talbot and Kelden to Mr. H. Walker, B.A., of Toronto; from Hillsburg and Bethel to Mr. W. K. Grant. Provisional arrangements were made for inductions at these places and also at Shelburne. Mr. D. A. Hamilton resigned charge of Horning's Mills and Primrose, to take effect August 1st. A commission of presbytery will visit these fields in the near future. Rev. G. S. Scott of Maple Valley is interim moderator.

A strong committee was appointed to consider the question of systematic beneficence, specially arranging for presbytery to raise the sum allocated to each congregation for augmentation. A determined effort is to be made to raise the status of giving in the presbytery, backing up the efforts of last year.

A question is to be asked at next meeting: Is it consistent for a Presbyterian to immerse a person who thinks that is the proper mode of baptism?

## HEALTH AND HOME HINTS.

It is a good plan to save all pieces of old table linen for use in drying green salads after they come from their bath.

If the eggs come from the icebox they will whip much stiffer than if kept in a warmer place.

A wire spoon whisk is best for eggs when they are beaten separately. A revolving beater is best when the yolks and whites are whipped together.

A dish of powdered charcoal kept in the refrigerator will help to keep the air sweet. It should be changed twice a week.

Cucumber Pickles.—Put small cucumbers in a stone jar, scatter a handful of salt over them, and cover with boiling water. Let stand over night, then drain and repeat the process. Rinse in clear water, wipe and put into boiling vinegar sweetened and spiced to taste.

Chicken Pie.—Disjoint two small chickens, cut them in as small pieces as possible. Place the chicken in a pan of cold water with a couple of slices of salt pork. Boil until quite tender, then add two teaspoonfuls of chopped parsley, and season with pepper, salt and butter. When the liquid has boiled down till it just covers the chicken, add two eggs which have previously been beaten with one-half cupful of sweet cream; stir until quite thick and then pour into a pan that has previously been lined with a biscuit paste. Cover the baking dish with the paste, making a small incision at the top and bake until tinged with brown.

Rhubarb and Fig Jam.—Take 7 lbs. rhubarb and 3 lbs. or 4 lbs. cooking figs. Chop the figs into as small pieces as possible, wipe and cut the rhubarb, and add pound for pound of preserving sugar. Boil for half an hour, or a little longer if the rhubarb seems hardly stiff enough. Pour into jam pots, and cover when cold. This jam comes in excellently to replenish the cupboard getting empty of last season's preserves.

## FOR TIRED LITTLE FOLKS.

"Auntie, please tell me something nice to do. I'm tired of Sabbath. It's too late to go out, and it's too early for the lamp, and the wrong time for everything."

"Well, let me see," said auntie. "Can you tell me of any one in the Bible whose name begins with A?"

"Yes, Adam."

"I'll tell you a B," said auntie; "Benjamin. Now a C."

"Cain."

"Right," said Aunt Sarah.

"Let me tell D," said Joe, hearing our talk; "Daniel."

And so we went through all the letters of the alphabet, and before we thought of it we were called for supper, the house was lighted, and we had a fine time. Try it.—Lessons for the Little Ones.

A map of Jerusalem in mosaic over 1500 years old has been found in Palestine.

In 1903 the number of death from plague in India was 853,000; in 1904 it was 1,040,000.

Sir Walter Scott's great-grandfather was minister for 19 years of Yarrow Parish Church, which is to be repaired. Scott when in Ashiestiel, then in the parish of Yarrow, was wont "to worship at the shrine of his ancestor," and James Hogg, the Ettrick Shepherd, and Wilkie Laidlaw, Scott's amanuensis, were members of the church.

The old cross of Newton, Ayr, which formerly occupied a site in Main street, and has for years lain in the Newton churchyard, has been re-erected on a site in River street, between the Old and New bridges.

## GRO LOVE'S VICTORY.

When I am dead, dear love, if thou should'st feel

Thy loneliness too hard a load to bear,  
And that another could thy wound anneal  
With gentle tenderness and loving care,  
My spirit hovering near thee would not chide,

E'en should'st thou smile on a beloved bride—

When I am dead!

I only ask she be not like to me—

As I was dark, let her be fresh and fair;  
Instead of brown locks waving wild and free,

Close to her head coil round the golden hair;

And may she tower stately, grand and tall;

I shall not mind that I was frail and small—

When I am dead!

So that she come not nestling to thy side,

Nor climb up to the level of thy heart.  
And lavish kisses without stint or pride,  
Or beg sweet pity for some pain or smart,

As I was wont—nor Love's expression crave

To be, as I, Love's gladly fettered slave—

When I am dead!

Nay, love her as thou wilt, and as she will,

With fullest need, and with a conscience clear,

E'en though thy memory hold my memory still,

In quiet corner garnered, close and dear.

If a true heart should give thee of its best,

As I did once, I shall the happier rest—

When I am dead!

—Anne Patchett Martin in Temple Bar.

An Irish judge on the 30th ult. stated that if any women were brought before him on a charge of slapping or scratching a man's face because he had attempted to kiss her he would at once dismiss the charge. He, however, only awarded one shilling of damages against a man who had kissed a widow without getting scratched.

## THE JAPANESE IN KOREA.

It is wonderful how rapidly the Japanese transform whatever they touch. They are now taking possession of Korea and re-shaping that last hermit country. Dr. Morrison, the well-known correspondent of the London Times, has been in Korea, where he was greatly impressed by the transformation effected by the Japanese. He reports that the Japanese troops are paying liberally for everything, and that their conduct is exemplary. Civilian Japanese, he says, are pouring into the country coming largely by families. It is estimated that 60,000 of them are there already, and they are arriving daily. There is practically an uninterrupted chain of Japanese settlements from Fusan in the south to the Yalu in the north. Railway construction shows remarkable extension. With the exception of one bridge at Anju, there is now complete railway communication from Fusan to the Yalu. The Seul-Fusan railway, with its 276 miles of solid permanent way, is already paying working expenses, though it is not yet formally open. The Seul-Yalu railway, 300 miles in length, has been entirely constructed by the military since April of last year, and all the trestle bridges will later be changed into permanent structures. A branch is also under construction to Masampo, while another trunk line is about to be constructed across the peninsula from Seul to Gensan and the Tuman river. All the railways are of standard gauge. Simultaneously extensive reclamation of land and harbor improvements are in progress at Chemulpo and Fusan, while the work of light-house construction by the customs continues without interruption. Order, Dr. Morrison observes, is kept with the smallest possible display of force. A Japanese gendarmier has taken the place of the worthless Korean police. "Japan now controls all the communication of Korea with the outside world. She has by agreement taken charge of the posts and telegraphs, she has secured the right to fish in the territorial waters round the whole coast of the empire, and she has obtained the opening of the inland and coast waters to the navigation of Japanese vessels."

Baths are cheap in Japan. In Tokio a bath costs about a halfpenny. There are 800 public bathing houses in the city.

In round figures the British trade with the Colonies last year was worth two hundred and thirty-two millions.

"A full mail," as carried by a big Atlantic liner, averages 200,000 letters, and 300 cases of newspapers.

Rev. Mr. Jasper, of the Irish Presbyterian Church, has declined a call to Dundee Free Church, Dundee.

June 29th was the anniversary of Mrs. Elizabeth Barrett Browning's death, which took place in Florence, June 29th, 1861. The centenary of her birth occurs next year.

Mr. Robert Wilson, the founder, and for many years the chairman of the Keswick Convention for the Promotion of Holiness, died suddenly on the 19th ult. at Broughton Grange, Cumberland.

Mrs. Ann Mackie, Macduff, died the other day, aged 83 years. She was born, married, and died in the same house, and was never a night out of her house.

Nairn U. F. Church congregation, having been turned out of the church by the Wee Frees, are now worshipping in the Drill Hall.

On the 18th ult. the funeral service of W. Crombie, church officer for 50 years, was held in the Bridgegate U. F. Church.

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FACTORY IN MONTREAL.

STORES ALL OVER THE DOMINION.

**PRESBYTERY MEETINGS.**

**SYNOD OF THE MARITIME PROVINCES.**

Sydney, Sydney, 29th Aug.  
Inverness, Whybroomagh,  
P. E. L. Charlottetown, 21 Aug.  
Pictou, Hopewell, 4 July, 2 p.m.  
Wallace, Wallace, 22 June.  
Truro, Truro, April 18.  
Halifax, St. Croix, 4th July.  
Lomburg, Labase.  
St. John, St. John, 4th July.  
Miramichi, Campbellton.

**SYNOD OF MONTREAL AND OTTAWA.**

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

**SYNOD OF TORONTO AND KINGSTON.**

Kingston, Belleville, 4th July.  
Peterboro, Port Hope, July 11.  
Whitby, Oshawa, 18 July, 10 a.m.  
Toronto, Toronto, Knox, 2 Tuesday, monthly.

Lindsay, Cannington  
Orangeville, Orangeville, 4th July.  
Barrie, Barrie, 29 Sept.  
Owen Sound, Meaford, 4th July.  
Algoma, Blind River, March.  
North Bay, South River, July 11.  
Sudbreen, Harrison, 4 July.  
Guelph, Knox church, July 18, 2 p.m.

**SYNOD OF HAMILTON AND LONDON.**

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

**SYNOD OF MANITOBA AND NORTHWEST.**

Portage la Prairie, 10 July, 7 p.m.  
Brandon, Brandon.  
Superior, Keewatin, 1st week Sept.  
Winnipeg, Man., Coll., 2nd Tues., bi-mo.  
Rock Lake, Pilot M'd., 2 Tues. Feb.  
Glenboro, Tremhe, 3 Mar.  
Minnedosa, Minnedosa, 17 Feb.  
Mellita, Mellita, 4 July.  
Regina, Moosejaw, Sept.  
Prince Albert, Saskatoon, 5th Sept.

**SYNOD OF BRITISH COLUMBIA.**

Calgary, Calgary, 25 Sept.  
Edmonton, St. John's, 21 Sept.  
Kamloops, Vernon.  
Kootenay, Fernie, B.C.  
Westminster, Chilliwack.  
Victoria, Comox, Sept. 6.

**CANADA ATLANTIC RV.**

**MONTREAL TRAINS**

Trains leave Ottawa for Montreal 8.20 a.m., 3.30 p.m., 6.35 p.m. Daily except Sunday.

Trains leave Ottawa for Montreal 8.20 a.m., 3.30 p.m. Sundays, 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., 1.40 p.m., 7.00 p.m. daily except Sunday.

All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

8.15 a.m. Express.  
5.00 p.m. Express.

For Muskoka, Georgian Bay and Parry Sound, 11.55 a.m. Express.

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway.

Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.

For all information, apply nearest Agent.

**CANADIAN PACIFIC.**

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

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

**VIA SHORT LINE FROM CENTRAL STATION:**

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

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

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

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

**GEO. DUNCAN,**

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

**THE Dominion Life Assurance Co.**

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

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

**BINDER TWINE**

Until further notice Binder Twine will be sold at the Kingston Penitentiary to farmers, in such quantities as may be desired, for cash, at the following prices:—"Pure Manila" (600 feet to the lb.), 12½c.  
"Mixed Manila" (550 feet to the lb.), 10½c.  
"Pure New Zealand" (450 feet to the lb.), 9c.  
5c. per pound less on ton lots.  
All f.o.b. Kingston.

Address all communications, with remittances, to J. M. Platt, Warden Penitentiary, Kingston, Ont.  
Papers inserting this notice without authority from the King's Printer will not be paid therefor.

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

**New York and Ottawa Line.**

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

And Arrive at the following Stations Daily except Sunday.

8.59 a.m.	Finch	6.41 p.m.
9.33 a.m.	Cornwall	7.16 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	9.05 p.m.
6.45 p.m.	Albany	5.10 a.m.
10.21 p.m.	New York City	8.35 p.m.
5.35 p.m.	Syracuse	4.45 a.m.
7.39 p.m.	Rochester	6.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.45 p.m. Mixed train from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

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

**"ST. AUGUSTINE"**

(Registered)

**The Perfect Communion Wine.**

Cases, 12 Quarts, \$4.50.

Cases, 24 Pints, \$5.50.

F. O. B. BRANTFORD.

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

BRANTFORD, Ont.,  
Manufacturers and Proprietors.

**LEITCH, PRINGLE & CAMERON,**

Barristers, Solicitors, and

Superior Court Notaries.

Solicitors for Ontario Bank,

Cornwall, Ont.

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

A. C. Cameron, LL.B.



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

Combined specification and form of tender can be obtained on application at this office.

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

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

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

FRED. GELINAS, Secretary.

Department of Public Works, Ottawa, June 23, 1905.

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

**THE CANADIAN NORTH-WEST**

**HOMESTEAD**

**REGULATIONS**

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

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

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

**HOMESTEAD DUTIES.**

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) or any person who is eligible to make 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 may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

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

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his household, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

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

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

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

**INFORMATION.**

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

W. W. CORY,

Deputy Minister of the Interior.

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

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

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

**HEAD OFFICE**  
243 Roncesvalles Avenue  
TORONTO.

JOSEPH PHILLIPS, President.

**G. E. Kingsbury**

**PURE ICE**

FROM ABOVE  
CHAUDIERE FALLS.

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

Prompt delivery. Phone 935.



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

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

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

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

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

FRED. GELINAS,  
Secretary.  
Department of Public Works,  
Ottawa, June 24, 1906.

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

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

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

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

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

**SECURITY**

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

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

**The Standard Loan Co.,**  
24 Adelaide Street, East,  
TORONTO.  
W. S. DINNICK, Manager

1904 Caricatured  
"World Wide" Cartoon Edition  
Now Ready.

**TEN CENTS A COPY**

For sale by all Booksellers and News-dealers throughout the Dominion, or by remitting **10c.** to JOHN DOUGALL & SON, Publishers, Montreal.

If You are **RENTING**  
or Working for some-one else Why not get a farm of your own in

**NEW ONTARIO.**

For particulars write to  
**HON. J. J. FOY,**  
Commissioner of Crown Lands, Toronto, Ont.

**THE QUEBEC BANK.**

Founded 1818. Incorpor'd 1822  
Head Office, Quebec.

Capital Authorized \$3,000,000  
Capital Paid-up .. 2,500,000  
Res .. 1,000,000

**Board of Directors:**  
John Breakey, Esq., President. John T. Ross, Esq., Vice-President.  
Gaspard Lemoine W. A. Marsh Vesey Boswell Edson Fitch  
THOS. MCDUGALL, General Manager.

**Branches.**  
Quebec St. Peter St. Thetford Mines, Que. St. George, Beauce, Que.  
" Upper Town Black Lake, Que. (Sub-agcy) Victoriaville, Que.  
" St. Roch Toronto, Ont. St. Henry, Que.  
Montreal St. James St. Three Rivers, Que. Shawenigan Falls, Que.  
" St. Catherine E. Pembroke, Ont. St. Romauld, Que.  
Ottawa, Ont. Thorold, Ont. Sturgeon Falls, Ont.

**AGENTS—**London, England, Bank of Scotland. New York, U.S.A. Agents' Bank of British North America, Hanover National Bank. Boston, National Bank of the Republic.

**From Ottawa**  
**Delightful Day Trip**

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

Day Excursion Fares per Str. "Empress."  
Ottawa to Grenville and back (except Tuesday, Thursday and Saturday) .. \$1.00  
Meals Extra.  
Tuesday, Thursday and Saturday Excursions (Orchestra) .. .50  
Meals Extra.  
(After first Saturday in September, on Saturdays only).

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

R. W. SHEPHERD,  
Managing Director.

**Sterling Blouse Sets**

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

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

**Geo. G. Robinson & Co**  
Jewellers,  
2397 St. Catherine Street

Our Diamonds are unsurpassed for Quality and Value

**Richelieu & Ontario Navigation Co.**

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

MONTREAL - ROCHESTER - TORONTO Line, via Thousand Islands, N. Y. Daily (except Sundays) at 2.15 p.m.  
MONTREAL-TORONTO - HAMILTON Line, via Thousand Islands and Bay of Quinte (North Shore route), Mondays, Wednesdays and Fridays, at 7.30 p.m.  
QUEBEC Line—Daily at 7 p.m. New Montreal leaves on even dates in June and July.  
SAGENAY Line—From Quebec, at 8 a.m., Tues., Wed., Fri. and Sat.

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

**Harrington's**  
Tubular Chime Bells.

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