

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, WINNIPEG. NOVEMBER 1, 1905.

Single Copies, 5 Cents.

## Come Unto Me.

BY EDWARD A. COLLIER, D.D.

"All ye that labor and are heavy laden,  
Come unto me, and I will give you rest."  
No other voice, no other words of comfort,  
Like thine, O Lord, thou Friend of friends the best.

Bitter the anguish of our fruitless labor ;  
Heavily laden with all cares we live :  
But now, on thee our every burden casting,  
Sweet is the rest that thou to us dost give.

Rest from the toil that wearies but rewards not ;  
Rest from the crushing burden of our sin ;  
Yea, though without are fiercest storms and tumult,  
Peace, perfect peace—a heavenly calm within.

Then at last, all toil and trouble ended,  
When life's brief day is fading in the west,  
Yet once again thy voice of love shall call us—  
"Come unto me, and I will give you rest,"

### Binder Twine

#### REDUCTION IN PRICE.

Until further notice Binder Twine will be sold at the Kingston Penitentiary to farmers, in such quantities as may be desired, for cash, at the following prices:—

"Pure Manilla" (600 feet to the lb.), 11½c.

"Mixed Manilla" (550 feet to the lb.), 10½c.

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

½c per pound less on ton lots. All f.o.b. Kingston.

Address all communications, with remittances, to J. M. Platt, Warden Penitentiary, Kingston, Ontario.

Papers inserting this notice without authority from the King's Printer will not be paid therefor.

J. M. PLATT,  
Warden.

Kingston, July 8, 1905.

## Ottawa Ladies' College

The only Ladies' College owned and controlled by the Presbyterian Church in Canada. Has no superior as a Home School for girls and young ladies.

**Autumn Term Commences  
12th September**

REV. W. D. ARMSTRONG, M.A., D.D., President.  
MRS. J. GRANT NEEDHAM, Lady Principal.

Write for calendar.

### THE DOWD MILLING CO. (LIMITED)

Manufacturers of the following brands of Flour:

Cosmos Patent, Patent Hungarian, Lily and High Loaf.

Royal Sealed Rolled Oats and Oatmeal.

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

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

OTTAWA OFFICE: 241 Wellington St.

PHONE 1809.

Births

At Lanark, on Oct. 9, to Mr. and Mrs. Nelson Affleck, a daughter. At Lanark, on Oct. 15, to Mr. and Mrs. R. W. Graham, a daughter. At Lanark, on Oct. 1, to Mr. and Mrs. Clyde McInnes, a daughter. At 18 Madison avenue, Toronto, on Oct. 21, the wife of Hugh Calderwood, of a son.

DEATHS

On Oct. 23, 1905, at his residence in Tara, William Ross Hillborn, druggist, in the 59th year of his age. At Watson's Corners, on Oct. 13, Corbelle Vond, eldest daughter of Mr. and Mrs. Alex. Reid, aged 11 years. At Agincourt, on Oct. 17, 1905, Catherine Ann, wife of Thomas Stewart, in her 76th year. At the residence of A. W. D. Howe, 4380 Montrose avenue, Westmount, on Oct. 4, 1905, Miss Mary O'Brien, of O'Brien, Ont., eldest of Judge O'Brien, of L'Orignal, and Mrs. John Snelgh, of Stillwater, Minn.

MARRIAGES

At Lancaster, on Oct. 19, 1905, by the Rev. J. T. Tanner, B. A., George S. Mitchell, of Curry Hill, Ont., to Margaret E. Curry, oldest daughter of James H. Curry, of Curry Hill, Ont. In Lanark township, on Tuesday evening, Oct. 23, 1905, by Rev. Wm. McDonald, of Lanark, Neil Nicoll to Mary Pepper, daughter of Mr. Wm. Pepper. In the Presbyterian Church, Curry Hill, Ont., on Oct. 4, 1905, by the Rev. J. T. Tanner, B. A., Jane's daughter of Mr. and Mrs. James Feoh, of Curry Hill, to Mr. D. J. McGregor, of Montreal. On Oct. 23, at the residence of Mr. J. C. McGezgie, 121 Park Road, Toronto, by the Rev. John Nell, D. D., Jane Fraser to Frederick C. Thompson. In Kingston, on Oct. 12, by the Rev. Dr. J. Mackie, Lester T. Moffatt, late of Napanee, to Miss Annie E. Williams, both of Picton. On Oct. 3, 1905, by the Rev. Dr. Amaron, assisted by the Rev. P. E. St. Germain, uncle of the bride, Helen Alice (Lilley), youngest daughter of Mr. Peter A. Beauchamp, of Grenville, Que., to Mr. Henry T. Cowan, of this city. In Montreal, on Oct. 17, 1905, at the residence of the bride's parents, by Prof. E. A. MacKenzie, Wm. Ballantyne and Annie, daughter of Mr. Neil McMillan, both of Montreal. In Toronto, on Oct. 18, 1905, by the Rev. Dr. Milligan, Dr. Thomas R. Henry to Miss Jessie E. McCormack. At the manse, on Oct. 18, 1905, by the Rev. F. M. Dewey, May, second daughter of the late Rollo Campbell Muir, to Will S. McDowall, Kemptville, Ont.

**J. W. H. Watts, R.C.A.**  
ARCHITECT,  
83 Sparks St., Ottawa.  
**W. H. THICKE**  
EMBOSSEUR AND ENGRAVER.  
42 Bank St., Ottawa.  
Visiting Cards Promptly Printed  
**Jas. Hope & Sons.**  
STATIONERS, BOOKSELLERS  
BOOKBINDERS AND JOB  
PRINTERS.  
83, 85, 45, 47 Sparks St., 22,  
34, 36, Elgin St., Ottawa.

*A perfect type of the highest order of excellence in manufacture:*  
**Cook's Friend**  
**Baking Powder**  
Canada's Standard  
Sold Everywhere

**R. A. McCORMICK**  
Chemist and Druggist  
ACCURACY AND PURITY.  
71 Sparks St., Ottawa.  
PHONE 159.

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

Established 1873  
CONSIGN YOUR  
**Dressed Hogs**  
**Dressed Poultry**  
**Butter to**  
**D. Gunn, Bros.**  
& CO.  
Pork Packers and Commission  
Merchants,  
67-80 Front St., East.  
TORONTO.

For Satisfactory  
**PHOTOS**  
Patronize  
**THE Jarvis Studio**  
OTTAWA.

**BARNES**  
**WRITING FLUID**  
AND  
**THE LION SERIES**  
OF  
**PENS**  
are the requisites for  
good correspondence.  
**The Barber & Ellis Co.**  
LIMITED,  
72 York Street,  
TORONTO.

**HAVERGAL**  
**COLLEGE**  
Winnipeg, - Manitoba.

A Residential and Day School for Girls.  
Miss Dalton, London, University, England, formerly vice-president of Havergal College, Toronto, assisted by twelve resident mistresses from English and Canadian Universities and by eleven visiting masters and mistresses.  
Thorough English Course.—Pupils prepared for university matriculation, for Music examinations, of the Toronto College of Music, Toronto Conservatory of Music, and the Winnipeg College of Music and for examinations in Art.  
Special Supervision of Health, Study and Piano practicing of girls in residence. Good play-grounds and gymnasium.  
Kindergarten in charge of Directress, who also trains pupils for Kindergarten Assistants' certificates.  
College will Re-open  
SEPTEMBER 12th.

For calendars and all information apply to the Principal, 122 Carlton St.

**Highfield School**  
**HAMILTON, ONT.**  
President: Lieut.-Col. The Hon. J. S. Hendrie, M.P.P  
RE-OPENS SEPTEMBER 12th  
Residential and day school for boys. Strong staff. Great success at R. M. C. and in Matriculation. Head Master, J. H. COLLINSON, M. A., late open mathematical scholar of Queen's College, Cambridge.

**Dufferin Grammar School**  
**BRIGHAM, QUE.**  
Residential College for boys. Collegiate, Commercial and Primary departments. Staff of European Graduates, fine buildings, healthy site, extensive play grounds, easily accessible. For Prospectus, address The Head Master.

**To Sunday Schools**  
We have just opened up a fresh supply of Sunday School Books from best English publishers.  
Books sent on approval. Lowest prices guaranteed.  
**THE WM. DRYSDALE & CO.**  
Publishers, Bookbinders, Stationers Etc.  
74-78 ST. CATHERINE ST.  
MONTREAL.

**Church Brass Work**  
Eagle and Rail Lecterns, Altar Vases, Coffers, Candlesticks, Altar Cakes, Crosses, Vesper Lights, Altar Rails, Etc. Chandeliers and Gas Fixtures.  
**Chadwick Brothers,**  
Successor to J. A. Chadwick,  
MANUFACTURERS  
182 to 190 King William St.  
Hamilton Ont.

**Open All Summer.**  
**Ottawa Business College.**

Our situation—directly opposite Parliament Hill—is an ideal place to conduct a summer school. Our rooms are large, bright and cool. Get ready now for the splendid positions that always await our graduates.  
For further information, write  
**W. E. GOWLING, Principal.**  
174 Wellington St., Ottawa.

**St. Margaret's College**  
**TORONTO.**  
A Residential and Day School for Girls.  
Only teachers of the highest Academic and Professional standing employed.  
**MRS. GEO. DICKSON,**  
Lady Principal  
**GEO. DICKSON, M.A., Director.**

**ST. ANDREW'S COLLEGE**  
TORONTO  
A Presbyterian Residential and Day School for Boys.  
Upper and Lower School.  
Separate Residence for Juniors.  
Handsome new buildings, thoroughly modern, Beautiful playfields.  
Autumn Term commences  
September 19th, 1905.  
**REV. D. BRUCE MACDONALD, M.A.**  
Principal.

**Bishop Strachan School**  
**FOR GIRLS.**  
President—The Lord Bishop of Toronto.  
Preparation for the Universities and all Elementary work.  
Apply for Calendar to  
**MISS ACRES, Lady Principal.**

**School of** ESTABLISHED 1878.  
**Practical Science**  
**TORONTO.**  
The Faculty of Applied Science and Engineering of the University of Toronto.  
**Departments of Instruction.**  
1 Civil Engineering. 2 Mining Engineering. 3 Mechanical and Electrical Engineering. 4 Architecture. 5 Analytical and Applied Chemistry.  
**Laboratories.**  
1 Chemical. 2 Assaying. 3 Milling. 4 Steam. 5 Meteorological. 6 Electrical. 7 Testing.  
Calendar with full information may be had on application.  
**A. T. LAING, Registrar**

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

# Dominion Presbyterian

\$1.50 Per Annum.

OTTAWA, MONTREAL AND WINNIPEG.

Single Copies 5 Cents.

## NOTE AND COMMENT.

Principal Scrimger of the Montreal Presbyterian College, stated recently that the first year class in theology in that institution, is three times as large a class as last year's. The graduating class is also larger.

A missionary writes: "okio, Japan, has ten bookstores for every one that can be found in St. Petersburg, Russia." Japan has 5,351,502 children in school, 92 per cent. of those of school age; Russia has 4,484,594, only 25 per cent.

The amount of money raised by Christian missionary societies in America and Europe and expended in non-Christian lands during 1903 was \$18,459,841. Of this sum Great Britain and Ireland contributed \$8,847,666; the United States, \$7,176,845, and Canada, \$383,748.

Rev. Dr. Grierson, missionary from the maritime provinces to Korea, who was reported dangerously ill some time ago, has recovered, and hoped to be able to leave that country on October 3rd for a visit to Nova Scotia. Miss Dr. McMillan has also been ill.

The Medical Record describes a case in which a man of forty-two years was made totally blind by drinking two ounces of whiskey which was adulterated with wood alcohol. After about four days he was totally blind and at the same time suffered from nausea and chilly extremities. Six months of treatment resulted in partial recovery of the sight, but the left eye was ever after insensible to green.

Rev. Father Hays, the temperance evangelist of Australia, is proving himself to be a second Father Mathew. What the latter did for the cause of temperance in Ireland, the former is now doing in far off Australia and New Zealand. The press of the island continent contains many references to the wonderful success achieved by this apostle of temperance. During seven weeks in Australia Father Hays has prevailed on 21,358 men and women to sign the pledge; in New Zealand in less than seven weeks more than 15,000 persons joined his crusade.

Rev. J. A. Sibley, writing from China in the "Bible Society Record," tells of the progress of Bible work in that country. In 1904 the various societies published altogether 2,252,259 copies of the Scriptures and parts of Scriptures. The majority of these are in the old Chinese characters, but a large number are now being printed in Roman characters. This latter move is expected to have wide influence in the modernizing of the Empire, and to be the beginning of a growing use of the alphabet in place of the old ideograph.

Surgeon-General Suzuki, of the Japanese navy, speaking recently at a convention of the Railroad Y.M.C.A. in Detroit, U.S., declared that for twenty years he had been a Christian; then, with tears in his eyes, he told of the conversion of his wife and five children. Speaking of the missionaries he said: "We want you to send us to our good men, who will convert our hearts and show us the real meaning of Christianity. Japan is supposed to be a non-Christian country, but there are many men, women and children in Nippon trying to be faithful to the right and to God. I, myself, was baptized twenty years ago. I cannot say that I am a good Christian, but I am a Christian."

Put the people of China in rank, joining hands, and they will girdle the globe ten times at the equator with living, beating, human hearts. Constitute them pilgrims, and let 2,000 go past every day and every night, under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp, tramp of the passing throng for five hundred long years. By these strong figures the "Mission Field" (S.P.G.) explains to the reader's mind what 400,000,000 means.

The annual conference of hospital superintendents was held in Boston recently. A Boston paper says the keynote of the conference was a unanimous condemnation of the too lavish use of the surgeon's knife and the alleged wasteful expenditures in hospitals. The principal speaker was Sir Henry C. Burdett, K. C. B., of London, and he denounced both evils in no uncertain terms. This is in line with the opinion of several other prominent physicians and scientists who have called for more conservatism in operating, especially for appendicitis. Eminent surgeons are declaring that the appendix, as useless as it seems and as troublesome as it often is, has nevertheless been made a part of the human organism, and it should not be cut away on the slightest provocation.

Rev. W. B. Rubusana, a civilized and Christianized African, who is described as "a very interesting man," has been on a visit to Great Britain. He is of great stature, powerful physique, and superior mental capacity. He owes much, he says to his education by the Presbyterian mission at Lovedale, South Africa. Attracted to the London Missionary Society, he connected with the Congregational Church and has been working successfully amongst the natives, founding a church of 480 members. On the whole subject Mr. Rubusana says: "Missionary work is spreading wonderfully, and the whole country is being rapidly and successfully evangelized by the different denominations. Perhaps the strongest missions are the Anglican and the Wesleyan. But the Presbyterians, Congregationalists, Baptists, Lutherans and Moravians are all prospering splendidly. The Roman Catholics make little headway in Cape Colony, but they have been doing good work in civilizing the Basutos."

Speaking recently at a public dinner in the city of Mexico, Minister Cramer of the United States, who was in China during the Boxer rebellion, said the following tribute to the worth and work of Christian missionaries: "For seven years past I have been intimately associated with American missionaries in China. They are veritable heroes. They are the forerunners of civilization. It was they who first planted the banner of the Prince of Peace in every place where now floats the flag of commerce and trade. The dim pathways which they traced, sometimes marking them with their life blood, are rapidly becoming the highways of travel and trade, lined with school houses and railway stations. During the memorable siege of Peking, when the laceration walls were being battered down by cannon shot and mortar bombs, it was the encouraging words of prayerful Christians that gave us constant courage and sustaining hope. There was but one man among us who completely broke down, helpless and despairing, and he was an avowed atheist. He had no faith in God and consequently no strength in himself." The above is thoroughly effective to the criticisms of badly informed people who say that missions are a failure and that missionaries are doing more harm than good.

The Youth's Companion has a word of advice to the young voter. "He is," says that journal, "free to look squarely at all the municipal candidates, and to vote for those who seem to him most able and most honest. There is absolutely no other test that he need apply, but this test he must apply if he would do his full duty as a citizen. The danger of dragging party standards into the contest is that it restricts the choice and blinds the judgment. The man who has the whole forest from which to choose a mast for the ship of state is a good deal more likely to pick a tree that is clean and sound than the man who can choose only from his own wood-lot." The nearness of our municipal elections makes timely our contemporary's remark about "dragging party standards into the contest." Let all voters—young and old—make choice of the best men, irrespective of political affiliations.

Mission work in Africa has been making greater strides than most of us have realized. It is not what is being done in one field, but in many, that is counting. The general outlook is given by an exchange, which says: "Up to fifty years ago Africa was 'unexplored.' Today the Protestant denominations have 2,470 missionaries at work for the conversion of the native races in thirty-five countries of that 'Dark Continent.' These are assisted by 13,089 native helpers, and the work is carried on from 4,789 centers. There have been established by these Christian forces 3,937 schools, in which are gathered 202,390 pupils; while in the churches are 221,256 communicants not counting those black members which in parts of the English South African colonies are no longer regarded as in 'foreign' fields. North of the equator the country best supplied with evangelical teaching is Egypt south of it, Cape Colony. Wherever English protection is found, Protestant missions flourish as upon the Gold Coast and in Uganda. Wherever French influence predominates Protestant missions have been trampled out as in Algeria and the French Congo."

The Christian Intelligencer reports the work of a remarkable religious revival at the children's home, established by that famous woman, the Pandita Ramabai, at Muleti in India. The Home has over 1,500 inmates, and the manifestations of the Holy Spirit's presence and power were akin to those witnessed in the remarkable work which wrought such wonderful results in Wales. The work began on June 30, and was specifically characterized by a profound sense of sin following testimony and prayer, and this so general that as in Wales, prayers, confessions and testimony burst forth without the leading guidance and kept on for hours. Large numbers of the women and girls have been completely changed in heart and life, and the revival still goes on. The revival doubtless came in answer to the faith and prayer of the consecrated Pandita, but its outbreak was a surprise even to her, and began with the conversion and testimony of one girl. Two features in this revival are to be particularly noted, as characteristic of any genuine and thorough work of grace. The one is the profound sense of sin. A witness of it writes: "I have never seen such agony over sin and tears as they cried for pardon and cleansing and the baptism of the Holy Spirit." This feature is too often wanting in pre-arranged revivals. The other is the spirit of prayer, which would sweep over the assembly like a flood, many praying at the same time and not without a sense of confusion or disorder. And prayer was not for themselves only but for a revival in India.



SPECIAL  
ARTICLES

# Our Contributors

BOOK  
REVIEWS

## ALL-ROUND ADDITION.

(By Rev. Henry Dickie, M.A.)

To grow a well-rounded, symmetrical Christian character is no easy task. It calls for life-long diligence and painstaking care. Peter makes this very clear when he says, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

The word epichoregos here used and translated "add" in the Authorized Version, is well worth noting. It refers to a choir of well-trained singers. In Greek-speaking countries, in the Apostle's day, at the great national festival, there were contests in music, as well as in athletics, oratory, etc. And we can readily understand the painstaking work the leader or choragus would bestow on a choir enlisted for such an occasion, in order to bring it to the degree of perfection that would entitle it to the first prize.

This brings home to the Christian the nature of the task to which he is called. It is no less than the training of a choir, a choir in which there are, or should be, seven parts, namely, virtue, knowledge, temperance, patience, godliness, brotherly love and love. And just as the old choragus neglected no part of the choir under his tuition, but diligently strove to perfect every part in harmony with the rest, so should the Christian, in the development of his character, neglect none of these graces or virtues, but diligently seek to bring them all out, that he might present to the world a well-rounded and thoroughly symmetrical life.

The average Christian, we fear, gives far too little thought to this all-round addition in character-building. He grows up at random, and the result is a lopsided character. What, undoubtedly, is needed, is more of that effort and painstaking diligence in the development of character, which the old choragus displayed in the training of his choir for a great musical performance. We see clearly enough, that in his case one bad voice would ruin the effect of the whole choir; but do we realize in regard to ourselves, that the failure to bring out one of these graces in our life may spoil the whole life?

There is a singular charm in the singing of a well-trained choir, where part blends with part in sweetest melody; and is there not also something wonderfully fascinating to the world about a symmetrical Christian life? The music that goes out from such a life, beyond contradiction has an irresistible attractiveness. And whenever each Christian shall be seen presenting to the world a life like that, then will Christianity make the progress in the world that it ought to make.

Toronto.

## HAUNTS OF FISH AND GAME.

The above caption is the title of a concise, interesting and instructive book, issued by the Grand Trunk Railway System and contains valuable information regarding the hunting and fishing territory reached by their lines. It is handsomely illustrated with half tones reproduced from direct photographs, gives the game laws in force in the different states and provinces, contains maps and all information desired by the hunter. The publication is sent free on application to J. Quinlan, District Passenger Agent, Bonaventure Station, Montreal.

## WORLD-WIDE MISSIONS.

The Bible Evangelizing Company is a Japanese organization now three years old. Pastors, Bible women and other workers engage in its work, which consists of reading one Gospel from beginning to end at fixed times and with explanations to one inquirer. This method of concentration has had good results.

In the Swiss Romande Mission at Lourenco Marques, Portuguese East Africa, a teacher explained to her black but bright pupils the parable of the king who invited people to his feast. When she finished speaking, one of the boys who had long seemed near to the kingdom, came to tell her that he wanted to follow Jesus. Then a smaller boy said the same thing. "Have you felt for some time that God has been calling you?" asked the teacher. "No," said the little boy, "it is only today; but I listened right off when He called." Then, the little fellow's older brother felt obliged to explain. "I haven't followed Jesus because He hasn't called me yet." Both boys spoke with a sincerity that interests one in the unfolding of character among those Africans.

An uprising of the natives in the Southern part of German East Africa is causing a good deal of anxiety last year. The actual sufferers so far reported are the Roman Catholic Benedictine stations. A bishop two missionaries and two sisters were killed a month or two ago on the road from Kilwa to Ifwale. Two of the inland stations of this mission have been attacked and the missionaries forced to fly to the coast. Anxiety is felt for the University Mission on the Rovuma River and for the Berlin Society's station which stretches across from Dar es Salam to the head of Lake Nyasa. So far no news has been received of injury to any of these stations, but the disturbances seem to be spreading and distance from the Coast may put the Missionaries in serious danger.

In the Reformed Presbyterian Mission at Takhing (Tetzing) Kwantung, China, the way the leaven works has been actually visible to the eye. A little village two days distant is occupied by one family—an old woman of ninety being at the head, and her descendants to the fourth generation living about her. A man of the third generation went away to work and was converted. When he came back he was punished. But he stood firm, told his friends what the Lord has done for him and prayed for them steadily. Then one of the fourth generation went away and was converted. There were now two to testify and to pray. Next two more of the third generation were converted and there were four to pray. Last fall two more of the third and one of the fourth generation were converted. These then invited the missionaries to visit the village. Out of the forty persons living there one only was still an idolator and she was the mother of all. In April of this year some of the ladies of the mission succeeded in coaxing the old woman to learn the Lord's Prayer, and while the volume of intercession grows there is reason to hope that she, too, will yield her proud will.

It is not by passing resolutions that the glory of Christ is promoted, but by doing the good things that are resolved.

## THE PREACHING MEET FOR THE AGE.

The Belfast Witness.

We think no apology is needed for taking up and dealing with a subject which is to the vital welfare of the Church of Christ as the preaching needed for the age. Specially is it necessary in these days when so much is made of form and ceremony, and often so little of the spirit of religion, to have brought before our hearts and minds what is required to make the Church strong and prosperous as well as a joy and a praise in the earth. We should never lose sight of the fact that the Church is composed of individual members, so the aim of the preacher should always be to bring each individual soul into personal contact with Jesus Christ, who alone can give life, hope and victory. It is not enough to deal in generalities and truisms, which amount to thin air, leaving no trace behind them, but we must get to the very heart of the Gospel, and proclaim full deliverance from sin, complete victory over sin, and final blessedness in heaven, because Christ Jesus "bore our sins in His own body on the tree. . . . Work by work in every congregation there are hungry souls to be fed, so we must bring them the Bread of Life; there are sorrowful hearts to be comforted so we must present the comforts and consolations of the Gospel; there are lives which need building up and strengthening, so we must give them the sincere milk of the Word to promote spiritual growth; and all such edification, so we must rightly divide the Word of Truth. But in addition to all this we must never forget that in the public congregation there are un saved souls—some careless, others anxious, to quit the evil of their ways and live better lives. To all tendencies we must warn these of the wrath to come, and in all love give them the invitation to come to Jesus and obtain pardon and healing. . . . The preaching for this age and for all ages must be Biblical, having our Lord Jesus as its centre and substance, and the preacher must ever be consumed with a holy zeal for the salvation of immortal souls. It must be modelled on the preaching of the Apostolic age when Christ Crucified, risen, ascended to glory. Christ the sinless Saviour and the saint's home was the theme. No ethical gospel, no philanthropic gospel, and no so-called gospel for the masses, meet the inmost needs of humanity, and so they pass away one after another to be replaced by others which will be discarded in their turn; but in the Gospel of the Lord Jesus Christ we have that which meets every need, supplies every want, satisfies every longing, and fulfils every aspiration. Our great poet Tennyson says it very aptly: "Our little systems have their day."

They have their day, and cease to be;

They are but broken lights of Thee,

And Thou, O Lord, art more than they."

The gospel needed is one that will bless and beautify the individual life, sweeten and purify human society, elevate the masses, and cause righteousness to abound in our midst. Christ is still the power of God and the wisdom of God to the salvation of souls, and it is our bounden duty to hold Him up in all His wisdom and attractiveness, in all His power to save and bless the vilest sinners, in all His ascended glory as the Great High Priest who has passed into heaven that He may plead our cause with the Father, as the sympathetic Brother who feels for us in all our trials, troubles and temptations. We know that if He is lifted up souls will be drawn to Him, and the duty of every preacher



plainly is not to theorise, not to raise doubts, not to proclaim the ideas of man, but the word of the living God; to hold up Christ as the Son of God, who "is able to save them to the uttermost that come unto God by Him. The secret of the great ingathering of souls in the apostolic Church was the fact that Christ was preached in an His word, and His power to save, and through a genuine resurrection to overcome the life. In the history of the Christian Church, which forms and ceremonies and the place of the preaching of Christ, were rendered deadness and living, when men like our apostles those who preach Christ and His Church was a veritable resurrection from the dead.

When the name of Gospel truth has almost been stifled out, in the nineteenth century, then Baxter, Bunyan, and others reclaimed the name; when deadness prevailed in the eighteenth century, what great wonders the Wesley's and Whitefield wrought, and how in the nineteenth century men like our own Dr. Cooper, C. A. Spurgeon, and many others, like mine were raised up to "earnestly contend for the faith which was once delivered unto the saints." These were all mighty men in the Scriptures, and they rolled back the tide of coldness, deadness, and error, because they proclaimed a full and free salvation through Jesus Christ; in a word, they preached Christ. The Church has always touched high-water mark, has ever made her power felt for righteousness and truth on the earth, and defeated her enemies, when her ministers made Christ Jesus the sum and substance, the Alpha and Omega, of their preaching, and her influence has been proportionately weak when Christ was not so preached, and when stress was laid in certain observances and forms as a means of procuring salvation. The ambassadors of the Lord Jesus must make it the chief aim of their ministry to bring home to the hearts of the people that they can only be strong and satisfied when they have the indwelling Christ, only brave and courageous when filled with the Holy Spirit, and only victorious against the forces of evil when the Lord of Hosts goes before them, and the power of the triumphant Jehovah is at their disposal. Christ is the only hope of the world, and so the preaching of this age, for all the ages, must be Christ Jesus, the world's Saviour, "God over all blessed for ever."

**THE CONTROL OF THE DRINK HABIT**

There was a striking paragraph in the "Saturday Evening Post," not long ago—the more so because it is a secular paper wholly. It said:

"The big corporations, with their rules against drinking, are doing a wonderful work for temperance. But more significant than their rules is the fact that they are able to enforce those rules. Twenty years ago these men would have kept on drinking, and the corporations would have had to yield, for twenty years ago it was among the best class of workers that the drink habit had the most slaves. The real cause of the improvement in this and every other direction is the simple enlightenment of public opinion. The habit of obedience to the clear mandates of public opinion is so ancient and powerful that it may be called instinctive and imperative. The public opinion that laughs at the man who varies his dress very far from the recognized standard has its way. The public opinion that causes its lip to curl contemptuously at the sight of the fellow who has let a thief in at his mouth to steal away his brains also has its way. Often "silly" is a stronger word than 'sinful,' and 'Don't-be-an-ass' goes where 'Don't-be-wrong' wouldn't."

**ANOTHER SECT.**

Are we to have another denomination is the question asked by the Scottish correspondent of the Belfast Witness, who writes:

A number of members of the old United Presbyterian Church are uneasy in conscience in regard to the United Free Church's relations to the state. They have accordingly addressed an open letter to Principal Hutton appealing to him to save the church by restoring its independence and by putting right its relation to its ever living head, the Lord Jesus Christ. "What is the course precisely that these good people want Dr. Hutton to take is not quite clear. They promise him that many true-hearted men and women will rally to his aid, but they only dimly suggest any line of action. But if their hopes are obscure their objections to the present state of affairs are clear as day. The United Free Church "has besought the extraneous aid of the secular Government to enable it to carry on its work amongst us. Having regard to the United Presbyterian Church's relation to the state, as set forth in the summary of distinctive principles, we looked upon the proposed appeal to Parliament with much misgiving from the first, but now that we have seen the purpose of relief given to the church by civil enactment, and noted the spirit which animated the Government in coming to our help, we are impressed with the urgency of the call to the church to maintain its naturalness and independence unimpaired." The writers further complain that they are grievously involved in "most hurtful violation of both reason and conscience" through the appeal to Caesar, and the character of Mr. Balfour's response. This direct appeal to Dr. Hutton will, perhaps, embarrass him a little. Must he refuse the moderators in order to free himself from complicity? Or is a larger sacrifice demanded: Must he lead his followers out into the wilderness? The Principal will, no doubt, answer his questioners with one of his weighty deliverances, but whether he will satisfy these men with the violated consciences is another matter. Are we to have another sect?

The cottish ReView tells us that Mr. Basil ezer has examined eight-seven novels published within three years and a half, some of which are to be found in many circulating libraries. This is his analysis of the novels in question: "Seventeen adopt the attitude of sneering at matrimony as a thing 'played out'; eleven attempt to raise co-respondents in divorce cases to the dignity of heroes; twenty-two defend dual establishments; seven hold up the faithful wife to ridicule; and twenty-three describe cases of seduction in an open and unabashed manner". Commenting upon this impure literature the Review says: "We punish in our police courts the man who fires a pistol in the streets; but we have nothing to say to the man, or rather the woman—for women are the worst offenders—who shoots out of his or her pernicious pages the germs of impurity which cannot but make for the moral degradation of all who frequent the circulating library. Of course, the real solution is an elevation of public taste which will lead people not to touch such works. If it is right to control traffic in poison, it is equally permissible to restrain by the arm of the law the traffic in thinly-veiled immorality carried on by too many of our modern novelists."

The special characteristic of the Churches in Japan now is a new longing for independence. Since Japan is everywhere recognized as one of the Great Powers, it is natural that leading Christians should wish to be free from the semblance of foreign dictation. This means problems galore for the missionary—but such problems are those of success.

**THE RED RIVER CART.**

The Rev. R. G. McBeth, of Paris, furnishes the Toronto News with this interesting reminiscence:

The suggestion of the English correspondent, endorsed by you, that a "Red River cart" be secured for each of our leading national museums is a worthy one. The vehicle is not ornamental from the artistic or mechanical standpoint of today, but considering the materials at hand for construction, as well as the primitive tools used, it was, for its time, a triumph of natural skill. For half a century it was the only means of transportation over the western prairies, either to bring freight from St. Paul to Fort Garry, or to carry the furs, goods and buffalo meat of the hunters of the plains.

As the freighters and hunters of those days travelled together for mutual helpfulness and protection, we have seen several hundreds of these carts in long trains in single file. These brigades were always properly officered and had their own strict law, and their own primitive courts of justice for the protection of life and property. Camping places were chosen by the guides, and more than once the carts hurriedly rounded together became a defending wall against the attacks of an enemy. The cart, with its wooden construction and large wheels, was specially suited for travel over the softer stretches of the prairie, where the iron tire of a wagon, cutting through the turf, would have made the modern vehicle useless. When drivers had to be crossed, the cart-wheels were taken off, lashed together and covered with hides, thus becoming a raft, upon which all kind of goods were safely carried.

When Lord and Lady Dufferin visited the West in 1877 they drove out to the Stony Mountain, twelve miles north-west of Winnipeg, where the Dominion Government had erected a penitentiary and asylum. Major Bedson, the warden, desiring to honour them according to the historic traditions of the country met them at the foot of the hill with a Red River cart, drawn by thirty oxen, and garlanded with flowers, and in this cart the popular Governor-General and his suite rode for the remaining mile of the journey to the warden's residence. To this cart Lord Dufferin made graceful public allusion as a "triumphal car."

The Red River cart had its part in the romance, pathos, and tragedy of early Western history, and well deserves a place amongst the relics of that time. Its presence would tell coming generations something of the men whose hardy daring opened the way to the golden West and whose loyalty to "the Great Mother across the sea" held it for the British crown.

The anniversary services of Chalmers Church, Richmond, were held on Sunday, Oct. 22. The Rev. Dr. Fleck, of Knox Church, Montreal, was the speaker both morning and evening. A very large gathering was present at both services. On Monday evening the anniversary supper and entertainment took place in the basement of the church. A very large gathering was present, and over \$5,000 was realized. The Rev. Dr. Fleck gave a delightful address. Among the other speakers of the evening were the Rev. Mr. McLeod, Kingsbury; the Rev. A. E. Pates, Richmond, and the Rev. Mr. Carmichael, pastor of Chalmers Church.

A young man dedicated is an old man consecrated.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## EZRA'S JOURNEY TO JERUSALEM.

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

I proclaimed a fast, v. 21. When the Moabites and Ammonites came up against Jerusalem, he proclaimed a fast. Before Esther jeopardized her life by entering unbidden into the king's presence, she and her maids fasted. To Daniel the revelation that the time of the captivity was ended, and to Anna the knowledge that the Messiah had come, were specially revealed after a lengthened season of fasting and prayer. Paul and Barnabas felt it expedient to fast before they ordained elders in the churches of Asia Minor. Not indeed that the mere abstinence from food has any value in itself, but the anxiety for the things of God that can abjure all luxuries of "the table and the wine cellar," and concentrate the whole soul on doing His will, is never without a response from Him.

I was ashamed to require of the king a band of soldiers and horsemen, v. 22. Two locomotive engineers stand with their engines at the end of a newly-built bridge. The one praises its strength and security. He points to the skillful construction, the excellent material, the care displayed in every detail; but not a foot will he move forward on the bridge. The other man acts differently. No less minutely he examines the structure of the bridge. But once convinced that it is sound and safe, he opens the throttle valve and pushes across, trusting his life to it. It is easy to see which of the two men has real confidence in the bridge. So we trust God when we take His promise of protection, and step boldly out, though it be into a desert filled with foes. And whether we act like Ezra, who refused, or like Nehemiah (Neh. 2:9), who accepted, a guard of soldiers, our faith is the same. We depend not on human, but on heavenly help, for deliverance from all perils by the way.

Then I separated twelve of the chief of the priests, v. 24. There is a distinction between dependence upon secular means and the use of organization. "Let all things," says Paul, "be done decently and in order." "Order is the sanity of the mind, the health of the body, the peace of the city, the security of the state;" and, we may add, "heaven's first law" for the conduct of the church. Ezra organized in careful detail the perilous and wearisome return journey over the unproductive desert. Had he not done so, he would have been responsible for the needless hardships and fatal mishaps that otherwise would have overtaken them on these lonely wastes. Nor should any missionary be sent to a heathen country, nor any preacher to outpost work in the homeland, without regular arrangements to make provision for his inevitable wants, and to save him from many a needless hour of worry or privation.

Ye are holy unto the Lord, v. 28. Holiness, both as definite consecration and in its more ordinary signification of pious character, is an indispensable requisite in all who are engaged in the Lord's work, even if they be members of only some seemingly unimportant committee. As in the old Grecian games, the athletes anointed themselves with an unguent, that they might be quick, agile and nimble in their movements, so there is for the Christian

an unction in holiness that gives his efforts a definiteness and a power for which no substitute can be found. The words of an acknowledged holy man are always heard with respect, however stammering his utterance may be; whereas the most eloquent periods of the polished orator are received only with incredulity, when they fall from lips notorious for falsehood and insincerity.

Until ye weigh them before the chief of the priests, v. 29. Ezra marked down what each carrier received at the start, and the amount he handed in at the end of the journey was checked off by the high priest. The carrier had to watch carefully lest, through heedlessness or a temptation to dishonesty, or sheer laziness in carrying so heavy a burden, he should lose any of it. Nor ought we at any time to be less exact in the business work of the church. Surely the Lord's work should be a model to the world, of punctuality, exactness and scrupulosity in its conduct. Strictness in accounts is not only profitable to the work itself; it is a safeguard against all unjust and thoughtless suspicion in handling "the free-will offerings unto the Lord," that may arise from the utterances of irresponsible persons. And the principle should be applied to every department of life. Any appearance of dishonesty should be avoided and above all things the evil itself.

He delivered us from the hand of the enemy, v. 31. Sometimes God's providence is quiet and unseen, and sometimes it surprises in startling fashion. A voice sounded in Augustine's ears in the critical struggle of his life. Cargill was restrained by another such voice when on the brink of suicide in the misery of a sinful life. The covenanting Saunders, when surrounded by the implacable dragoons on a narrow hill, cried out, "Twine them about the hill, O Lord and cast the lap of Thy cloak over us." Scarcely was the prayer uttered when a mist arose and concealed them from their enemy. But whether openly or unobserved, God is ever present to deliver His own from all their perils. Consecration, fasting, prayer, method, honesty, are like trumpets calling to our side the protecting hosts of heaven. Against these no enemy can fight. Shielded by them, no danger can prove fatal.

And we came to Jerusalem, v. 32. We need never be afraid to put God to the test. The foes that seek to hinder us may be a great multitude, and the obstacles like mountains; but if we place ourselves and our affairs in His keeping He will bring us safely through. From the beginning of the journey, right on to the end, we may count on His protection and help.

Lutheran Observer:—When young men or women have left home, whether for college or for work, write to some nearby friend asking him or her to greet them for your friendship's sake. Write to the pastor of the church they should attend, and ask that he hunt them up and see that they make acquaintances in the church. Give him the information that will help him in his meeting them. If they are older people, do the same. They too will make new friends and it is important that they shall be found in some church. It is not wise to hold on to the old church membership when a new home has been permanently established. It means the weakening of the feeling of responsibility to any church a drifting away from all religious thought.

Think of that which is good and the evil will have no one to welcome it.

## HOW BARNARDO FOUGHT AND WON.

It is wonderful to read the panegyrics of the London newspapers now that Barnardo is dead, and to remember the storms of obloquy which he had to pass through. There was a time when he was hardly mentioned in the newspapers without a sneer or gibe. It was openly insinuated that he was making a very good thing out of the business, and once, at least, the attacks upon him assumed the form of deliberate persecution. But he lived to end all that. The Times deals with him in a leading article as with a chief figure of the commonwealth. The tribute is so significant that it must be quoted: "It is impossible to take a general view of Dr. Barnardo's life work without being astonished alike by its magnitude and by its diversity, and by the enormous amount of otherwise hopeless misery around which he has centred single-handed with success. He may be justly ranked among the greatest public benefactors whom England has in recent times numbered among her citizens. With no adventitious aid from fortune or from connections, with no aim but to relieve misery and to prevent sin and suffering, he has raised up a noble monument of philanthropy and of public usefulness. Notwithstanding the inroads of disease, he remained bravely at his post, and his premature death was no doubt largely due to his devotion."

Dr. Barnardo's beginning was on a humble scale. His first knowledge of life in the slums was gained when he was a student at the London Hospital in 1836. There he ministered to the wants of those afflicted with cholera in the East End, and when the outbreak was over he devoted his Sundays to work in a ragged school which was held in a disused donkey stable in Stepney.

Dr. Barnardo believed in settling his children in families where personal interest could be brought to bear on each. He had also the strongest conviction that education should be religious. He allowed Protestants to be brought up in their own denominations as far as possible, but he himself was very staunchly evangelical. The religious teaching in his schools and churches was all of this type. He believed also that children should be taught trades, and this was carried out, the girls being mostly instructed in domestic service.

Year by year the work grew. Altogether the enormous sum of £3,119,646 has been collected. Dr. Barnardo believed in emigration, and in Canada. He sent out to Canada over 17,000 boys and girls. In connection with this, he met with harassing opposition, especially on the part of trades unions. But the chief of the Canadian Emigration Department has declared that of those whom he sent out, fully ninety-eight per cent have done well, and most creditably in every way. On an average every child is applied for in Canada ten times over. At the time of his death Dr. Barnardo was receiving yearly the enormous sum of over £200,000.

The great lesson of Dr. Barnardo's career is the profound influence that may be exerted by a single life. This young doctor, poor, friendless, unknown, set himself nearly forty years ago to a task which might have seemed utterly hopeless. All his labor he might very well have been told would be like a straw cast into a stream to stem the torrent. Indeed he was told so often enough. But

\*S. S. Lesson, November 12, 1905.

Ezra 8: 21-32. Study vs. 15-36. Commit to memory vs. 21-23. Read chs. 7 and 9: 1 to 10: 17. Golden Text—The hand of our God is upon all them for good that seek him.—Ezra 8: 22.

he cast in the straw, and now he leaves his record behind him in the fact that he took 50,000 children from the gutter, fed them, clothed them, educated them, and made an honest and useful life possible for all of them, and actual for the immense majority. Few men indeed could afford to say their nunc dimittis more calmly.—W. Robertson Nicoll, Editor of The British Weekly, in The Sunday School Times of October 14.

The story of Dr. Barnardo and Jim Jarvis is a familiar one. There entered, one chill and bitter night, into the school-room, for shelter and warmth, a little boy, just at the hour when the medical student, tired after a day of hard professional study and an evening given up to teaching his ragged school, was about to close the place. This little fellow was shoeless, hatless, shirtless, and with only a few rags to cover him from the keen wind and pitiless night. He had no desire to be taught, only to find shelter. He crept in, much as a battered little bird might enter where the lights are, from the darkness and tempest without.

When the rest left he lingered, and a medical student about to lock up told him he must now go home. But he prayed to be allowed to stay for the night by the fire, and he promised to do no harm. A lad had told him that very likely, if he came up there, the "Guv'nor" would let him stay by the fire all night.

To this the young medical objected. "Oh, no; run away home," he said.

"Got no home," exclaimed Barnardo, "Be off, and go home to your mother! Don't tell me!"

"Got no mother," repeated the boy. "Then go home to your father," Barnardo continued.

"Got no father," said the little fellow. "Got no father? But where are your friends? Where do you live?"

"Don't live nowhere; got no friends," said the lonely lad.

There was a tone of sincerity in the boy's words that made Barnardo pause, and he hesitated to conclude that he was lying. So he continued to talk with him, and further questioned him, and the end of the interview was that Barnardo learned that this little fellow was not an exceptional case,—a case the like of which he would never meet with again, but one verily of a large class of street waifs who lived "Nowhere."—George H. Archibald, in The Sunday School Times of October 14.

THE FUNCTION OF NEED

We shall never understand our communion with God till we perceive that need is a fundamental fact of human experience; and that man was intended for intercourse by being created a hunger-point in the universe—a conscious centre of continuous need. His very existence is want, and it can persist only as it is satisfied. By constituting man needful, and responsive, God made communion an essential principle in his being. It may wound his vanity, and must deepen his piety, to realize that by nature he is the personification of need—the embodiment of hunger. Yet this very fact gives him his place in the universe, and constitutes his means to happiness. In an empty universe he cannot continue. But as it is he finds his need a lasting hunger for an inexhaustible good. Where the feast is spread, appetite is blessing; thirst a benediction, where the streams flow pure. Need, which would be pain in the presence of famine, constitutes true blessedness in the face of endless satisfaction. "Blessed are they that hunger and thirst."—always blessed in proportion to their hunger—"for they shall be filled."—Rev. M. P. Talling, Ph.D. in "Inter-Communion with God."

PRAYER.

Great, O Lord, is the privilege to be called sons of God. Great the happiness of being taught to fear Thee, and to serve Thee in the sight of those who serve Thee not. But may we ever remember that good men are imperfect, and that the most guarded souls need to pray often, Lead me not into temptation. Too often have the hearts of such been seduced from Thee by evil associations, and by near relationships with such as have no sympathy with Divine realities. We beseech Thee to shield the children of the faith against all such influences. Suffer them not to be drawn into fellowships that may impair their sense of Thy claims upon them, and that may cause them to draw back into perdition, instead of believing to the saving of the soul. We pray Thee to watch over all who call upon Thy name. May the ties which blind us be hallowed by all the happiest influences of Thy heavenly grace, giving tenderness to our affections, elevation to our thoughts, and training us through all the relationships of earth for the Divine relationships of heaven. Forbid that any measure of worldly success or renown should be regarded by us as a sufficient compensation for the loss of faith, and of the holy habit of the soul, which is of great price in Thy sight.

LIFE'S RECOMPENSE.

Sooner or later, whenever God wills, The rose must fade, and the lily decay. Sooner or later above the hills, The swallow will circle and fly away.

Sooner or later, when God decrees, The tears and sorrows that cloud our days, Will fade like a dew in the morning breeze,

And go up to Him in a mist of praise.

Sooner or later, when God thinks best, Our eyes shall close with the setting sun, And life and love lie down to rest, The crown well earned, the victory won.

LIVING IN CHRIST

Abiding in Christ does not mean that you must always be thinking about Christ. You are in a house, abiding in its inclosure or beneath its shelter, though you are not always thinking about the house itself; but you always know when you leave it. A man may not always be thinking of his sweet home circle; but he and they may nevertheless be abiding in each other's love. And he knows instantly when any of them is in danger of passing out of the warm tropic of love into the arctic regions of separation. So we may not always be sensible of the revealed presence of Jesus; we may be occupied with many things of necessary duty, but as soon as the heart is disengaged it will become aware that he has been standing near all the while; and there will be a bright flash of recognition, a repetition of the Psalmist's cry: "Thou art near, O Lord." Ah, life of bliss, lived under the thought of his presence, as dwellers in Alpine valleys live beneath the solemn splendor of some grand, snow-capped range of mountains.—F. B. Meyer.

DAILY READINGS.

M., Nov. 6. Nabal's indulgence. 1 Sam. 25: 36-38.  
T., Nov. 7. Ben-hadad's. 1 Kings 20: 12-21.  
W., Nov. 8. Nadab and Abihu's. Lev. 10: 1-11.  
T., Nov. 9. Belshezzar's. Dan. 5: 1-9.  
F., Nov. 10. Herod's. Matt. 14: 1-12.  
S., Nov. 11. A motive for sobriety. 1 Pet. 4: 1-4.  
Sun., Nov. 12. Topic—The dangers of indulgence. Prov. 23: 29-35; Isa. 5: 22-25 (A temperance meeting.)

DANGEROUS INDULGENCE.

Some Bible Hints.

If we never look upon a temptation, we are in no danger from it; it is the man that stops to look that is in peril (Prov. 23:31).

The wise man learns to consider everything with regard not to its beginning, but its ending, and asks at the opening of every road, "Whither does it lead" (Prov. 23:32).

Why do men call it strong drink when it leads to nothing but weakness, and captures only weak men? (Isa. 5:22.)

The more worthless a thing, the more rapidly and easily does fire consume it; one way to combat the fire of sin is to toss the chaff out of your nature (Isa. 5:24.)

Suggestive Thoughts.

When we say, "Once more—and this is positively the last time," it is not the last time.

When we indulge in any sin, let us remember that it is not an indulgence of ourselves alone, it is an indulgence of Satan.

The danger of any sin is not in the possibility of greater sin, but in the sin itself, which may fix us in evil.

The indulgence of the mind, of desire, and brooding, is as perilous as the indulgence of the deed itself.

A Few Illustrations.

The man who tried how close to the precipice he could drive, discovered that the precipice was undermined at the edge.

The chains of habit are forged by the blows of time—every hour in sin is a new hammer stroke.

The lower a man goes, the more he weighs, and the harder it is for him to rise.

To-morrow's reform is no reform. "By the street of By-and-by one arrives at the house of Never."

To Think About.

Am I indulging myself in any known sin?

Am I intemperate in any way?

Am I doing what I can to prevent intemperance in others?

A Cluster of Quotations.

Every inordinate cup is unblessed, and the ingredient is a devil.—Shakespeare.

When the cup of any sensual pleasure is drained to the bottom, there is always poison in the dregs. Anacreon himself declares that "The flowers swim at the top of the bowl!"—Jane Porter.

Death deposes intemperance to do the work of age.—Young.

Were I to commence my administration again, the first question I would ask respecting a candidate for office would be, "Does he use ardent spirits?"—Jefferson.

Temperance Training.

A society temperance pledge may be hung upon the wall, with the signatures of all the members upon it.

Plan for the temperance meetings long in advance, and make them as strong as possible.

Introduce into every temperance meeting some account of recent temperance victories, and the progress of the movement.

Obtain addresses now and then from temperance enthusiasts.

Learn what are the temperance laws of your own Province and community, and how they are kept.

How long since your town held a temperance mass meeting? Plan one and hold it.

Why should not the temperance committee learn, for the information of voters, the position as to temperance of the candidates before the people for election?

Don't skip any of the temperance themes in the uniform prayer-meeting topics.



## The Dominion Presbyterian

is published at

323 FRANK ST. • OTTAWA

and at

Montreal and Winnipeg.

TERMS: One year (60 issues) in advance ..... \$1.50  
Six months ..... .75

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

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

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

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

Sample copies sent upon application.

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

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

Letters should be addressed:

THE DOMINION PRESBYTERIAN

P. O. Drawer 1070, Ottawa

C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, NOV. 1, 1905.

The Rev. E. E. Scott, in a sermon in the Dominion Square Methodist Church, Montreal, on "The Christian's relations to amusement," said Christians were constantly being invited to elevate the stage, but the best way to elevate it was to keep away from it.

It illustrates the mixed character of Canada's most remarkable city, Winnipeg, that a deputation of the School Board visited a school in the northern part of that city last Friday, and in one class room found English, German, Galician, Italian, Hebrew, Icelanders, Swedish, and Danish pupils studying together. This shows a cosmopolitan population being welded into a Canadian nationality by the national school system of Manitoba.

That there is just now a scarcity of teachers in Ontario, says a local contemporary, is made evident by the fact that there were only two applications received for the position of third assistant teacher in the Arnprior High school. One of these not having been legally qualified, there was really but one application, and that applicant has declined to come for the salary offered. School trustees should offer higher salaries. It is hopeless to try and get the services of competent teachers at the pay of a post hole digger.

A correspondent writes: The Toronto News thinks it has made a great literary find and it quotes the Bishop of London in support of its contention that "When it was Dark" is a great story. This kind of thing makes some people wonder what we are coming to, if we go on at this rate. Surely this melodramatic nonsense is not great literature; it is poor stuff; it is not even good journalism. The fundamental idea that Christianity can be shaken to its foundations by the discovery of a forged inscription is false and vicious; and certainly the archaeologist and the Skeptic are wretched "creations." When there are so many really good books waiting to be read it is a pity for any one to waste his time over this rubbish. Literary criticism is not the Bishop's strong point, but the News is supposed to know something about literature.

## RULE OF PRAYER AND SERVICE.

The Brotherhood of St. Andrew, the Lymen's organization, of the Protestant Episcopal Church, was formed first in the parish of St. James, the chief Episcopalian congregation of Chicago. The organizer was Mr. James L. Houghteling, now a prominent capitalist of the city, and the charter members were the young men of his Bible class. The national organization was also formed in Chicago, three years after the local beginning,—in 1886. For its twentieth national convention the order returned to Chicago, and a thousand delegates attended. To Mr. Houghteling were shown the most affectionate tokens of regard. He addressed the convention in a commemorative session held in St. James church, and also presided at the meeting which raised \$11,000 for a forward movement. An especially interesting feature of the gathering was a subsidiary conference of college men belonging to the brotherhood. Mr. James L. Houghteling, Jr., Yale, '05, the son of the founder, presided over this meeting. Mr. John R. Mott, the secretary of the World's Student Federation, addressed both this assemblage of students and the general convention. Other speakers were nearly all Episcopals,—many of them bishops. There was much insistence on the value of the eucharist as an aid to keeping the two rules of the fraternity,—the rule of prayer and the rule of service. The Brotherhood of St. Andrew, recovering from the depression of a few years since, is now increasing slowly. There are now 753 active chapters in the country, a gain for the year of twenty-one. But 600 charters are outstanding for chapters that have lapsed into inactivity. Earnest effort is being made to revive these. The brotherhood now exists in the Anglican communion in Canada, the United States, England, Scotland, the West Indies, Australia and Japan, and these seven national councils are planning an international convention in 1907.

In a comparatively few years the epithet "Dark continent" will no longer be applicable to Africa, so vigorously are missionary operations being carried on and so rapidly are the people being Christianized. If David Livingstone could be able in the flesh to visit the scenes of his arduous labors in that country, what a wonderful change for the better he would witness. It looks very much as if the epithet "Dark continent" will have to go to South America, already known as the "Neglected continent."

It is not generally known—at least, not in this part of Canada—that the first Sabbath school in this country, so far as is known, was established at Lyons Brook, about three miles from where the town of Pictou, N.S., now stands, some six or seven years before Robert Raikes started his Sabbath school in England. The Robert Raikes of Canada was James Davidson, a native of Edinburgh, Scotland, who settled at Lyons Brook about 1772 or 1773. He was a schoolmaster and being a pious man felt called upon to care, as far as he could, for the spiritual interests of the settlers. He collected the children on the Sabbath day for religious instruction and continued the work until he removed to Truro in 1776. A paper published in Pictou in 1825-1829, refers to his work in the following terms: "This worthy man taught school seven days of the week, and, to our shame be it spoken, the Sabbath was more sanctified then, when there was no place of worship except the school-house where James Davidson taught and prayed, than it is now when churches are in abundance even at our doors." The memory of the just is blessed.

## THE SPIRIT IN CONCRETE LIFE.

St. John's Doctrine of the Holy Spirit is the title of a lecture by the Rev. E. Thomas, of Lechute, Que., recently delivered before the Theological Union of the Montreal conference. It is a solid piece of work, and shows that Mr. Thomas is possessed of strong intellectual powers and has given much thought to the central problems of theology. The following paragraph will give the reader a taste of its quality:

"The Spirit in Concrete Life." This metaphysical abstraction of spirit from action has, however, led to a most mischievous religious abstraction, whose practical importance demands a moment's passing notice. The Spirit of Jesus cannot be known or understood while sought as a thing in itself, but only as found determining life and history. Thus the quest for the Spirit must be carried on in that activity which seeks in some way to fulfil, redeem, or inspire life. Consequently, it was only to those men who had accepted a mission to which, however, they felt inadequate, that the Spirit became manifest. It was well and good that disciples who were also missionaries in will should await the more adequate development as part of the programme. But it is a totally different thing for men who feel no burden of souls, no passion for national regeneration, who have accepted no self-straining mission, to seek to realize in advance of this the Holy Spirit. It is not without significance, for instance, that the Welsh people have for two years past been organizing for a gigantic conflict with an irresponsible government for civil and religious quality and for educational efficiency, and that now, as the critical hour of the struggle draws near they realize the power of the Spirit in the midst, working the ethical transformation of the nation. To a people thus deliberately devoted to a noble and arduous enterprise it is inevitable that revival comes. Perhaps if there were some parallel devotion of our Canadian churches to some non-ecclesiastical service, in the regeneration of our national, industrial and social life, revival might ensue here, too. Some of us have no doubt but that it would. But when we hear the cry for a revival and often find it on examination to demand little more than resuscitation of a religious life which, with all its achievements has yet proved inadequate, one must suggest that ecclesiastically, as well as individually, life lies in the will to die. When we realize as inevitably ours, and as not allowing postponement, the reinterpretation of Christianity so as to spiritualize all our national forces, we shall discover that the task requires more manifold and completely developed men than we now are. But in the realization that the task is ours, that we live for it, we shall also find the Spirit, by whom we become more adequate.

The Scottish correspondent of an English religious weekly states that it is persistently reported that Mr. Carnegie is about to make good to the United Free Church all their recent financial losses. Mr. Carnegie has not, up to the present, given much to the direct work of the churches in Scotland. Many are disposed to think that the money spent on organs would have produced more effect for good on the national life if it had been used to strengthen the churches for their aggressive Home Mission work. But Mr. Carnegie has held aloof from these things. If the Scottish correspondent of the Christian Commonwealth has got any good basis for his statement it indicates a very surprising turn in the current of Mr. Carnegie's generosity.

## QUARTERLY CONTRIBUTION

The General Assembly has instructed congregations in which there are missionary associations, to forward their money quarterly to the treasurer of the church. In nearly all the larger city and town congregations, as well as in many of the country charges, there are missionary associations for raising funds on behalf of the schemes. In some congregations this is done by means of a congregational contribution either by envelope or by collector. There should, however, be no obstacle in the way of contributions being forwarded quarterly, to the treasurer of the church. During the first week or two in October we required to pay out in the neighborhood of \$135,000. This goes towards the payment of annuities to widows, annuities to Aged and Infirm Ministers, salaries of the Home missionaries, ministers in augmented charges, French missionaries, Foreign missionaries, etc., etc. In order to meet these payments it is required to draw on our working balances from the different funds to the extent of about \$70,000. Notwithstanding this we still require immediately about \$80,000 more to carry us through without borrowing from outside sources.

Fully two-thirds of the entire contributions for the schemes of the church are received within the month of February, when our church year ends. If instead of this the money were forwarded quarterly there would be sufficient, together with the working balances, to render unnecessary borrowing money with which to carry on our work. For money thus borrowed interest has to be paid ranging from five to six per cent. In many cases missionary associations have money on hand not bearing interest at all and in others bearing only two and one-half or three per cent. We believe it is only necessary for ministers to bring these facts before the notice of their missionary treasurers to insure the instruction of the Assembly being carried out. The Assembly also instructed that where no missionary association exists contributions for the schemes be taken on the dates appointed by the assembly for the purpose. Circulars are sent out reminding ministers of the days thus set apart, but the responses clearly indicate that, in a merely nominal number of congregations is the instruction attended to and the collection made, and it is feared that in an increasing number of congregations, the only opportunity given the people to contribute for the missionary and benevolent work of the church is within the closing weeks of the year, when a special effort is made for all the schemes. It is scarcely necessary to say that this is a most unsatisfactory state of matters. Generally speaking givings are greatly increased when, instead of the amount being collected once a year, an opportunity is given every month. Many will give \$1 or \$5 a month who will hesitate before giving \$12 or \$60 in one sum at the close of the year. Not only so, but various causes may interfere with the special effort during the closing weeks of the year. This was the case last winter, when the exceptional weather and blocked roads in the country districts reduced the attendance in church in many cases, and rendered services impracticable in other churches, and in this way large sums of money were lost to the schemes.

Success cannot be expected in connection with any effort unless there is system, and if ministers and sessions would only adopt systematic methods for raising funds, the additional revenue which would accrue for congregational work and also for the general work of the church would greatly surprise them.

Missionary moneys should be forwarded at once to the Presbyterian Church Offices, Confederation Life Building, Toronto.

## THE MARTYR ISLE

The meeting in August last, on Erromanga, of the Synod of the New Hebrides Islands, serves to recall the tragedies that occurred on that island in the early days of missions. It was long spoken of as the "blood-stained isle of Erromanga." In the early days of the last century, Dillon's Bay was the happy hunting ground of the sandal-wood traders. Their abuses of the natives led, in 1839, to the murders of the first two martyrs, Rev. John Williams and James Harris. Twenty-two years later—in 1862—Rev. Geo. N. Gordon and his wife were murdered near the present mission station. When the news reached Nova Scotia, James Gordon, brother of the martyred missionary, then a city missionary in Halifax, offered himself as a missionary to take up the work laid down by his brother. It was a fine display of Christian heroism. His offer was accepted and he went to the "blood-stained isle," but after eleven years' work he, too, was murdered at his post on the opposite side of the island. He was succeeded by Rev. H. A. Robertson, who arrived a few weeks after the tragedy, and whose splendid services entitle him to the appellation "Apostle of Erromanga." It is now practically a Christianized island. From 1848, when Geddie landed in Anenitum, to 1905, is only a little over half a century, and yet in that period the New Hebrides have ceased to be heathen—Christianity is the dominant force among the people. The results are a wonderful testimony to the faithfulness and efficiency of missionary effort—an earnest of what it is possible to accomplish in other fields. The Lord's people, if they will, can furnish the men and the money necessary to accomplish even greater results among the benighted peoples of the world.

## WINE AT THE LORD'S SUPPER

The editor of the London "Methodist Times" lately witnessed the celebration of the Jewish Passover in that city, and at the close of the services said to the rabbi:

"May I ask with what kind of wine you have celebrated the Passover this evening?" The answer promptly given was: "With a non-intoxicating wine. Jews never use fermented wine in their synagogue services and must not use it on the Passover, either for synagogue or home purposes.

"Fermented liquor of any kind comes under the category of leaven, which is prescribed in so many places in the Old Testament. The wine which is used by the Jews during the week of Passover is supplied to the community by those licensed by the chief rabbi's board, and by those only. Each bottle is sealed in the presence of a representative of the ecclesiastical authorities. The bottle standing over on the sideboard, from which the wine used tonight was taken, was thus sealed. I may also mention that the poor Jews who cannot afford to buy this wine, make an unfermented wine of their own, which is nothing but an infusion of Valencia or Muscatel raisins. I have recently read that passage in Matthew in which the Paschal Supper is described. There can be no doubt whatever that the wine used upon that occasion was unfermented. Jesus as an observant Jew would not only not have drunk fermented wine on the Passover, but would not have celebrated the Passover in any house from which everything fermented had not been removed. I may mention that the wine I use in the synagogue is an infusion of raisins.

"You will allow me, perhaps, to express my surprise that Christians who profess to be followers of Jesus of Nazareth, can take what he could not have possibly as a Jew—intoxicating wine—at so sacred a service as the Sacrament of the Lord's Supper.

## LITERARY NOTES.

A new introduction to the study of Old Testament Literature is announced by Hodder and Stoughton and will appear very soon, the author being Prof. McFadyen, of Knox College, Toronto. This book will be smaller than Dr. Driver's well known book, and more suitable for those just beginning a study of Biblical Criticism. A further notice will be given when the book reaches us.

Referring to the Rev. Robert Knowles' new book the Galt Daily Reporter says: The Fleming H. Revell Co., of New York report that St. Cuthbert's has now gone into its third edition. That is to say, the book has gone into its third edition in the United States within three weeks of the date of publication. This is a wonderful record with a first book, remarkable with any book, and most significant of the future that awaits it.

The International Journal of Ethics (Philadelphia) for October contains a number of interesting articles and reviews. Among the former we may mention an able essay on Sin and Sacrifice, by J. Lineham, Streatham, S. W., England; and among the latter the notice of Frederick Harrison's Herbert Spencer lecture. A. C. Bradley's new book on Shakespearean Tragedy is highly spoken of by Dr. H. Jones of Glasgow. The ladies are represented by Helen Bosanquet who contributes an article on The Intellectual Influence of Women.

The Nineteenth Century and After for October (Leonard Scott Publication Co., New York) begins with foreign affairs, "The New Alliance," "The German Danger to South Africa," "The Rupture between Norway and Sweden"; it passes to politics, considering the position of the Liberal Unionist Party; from this the transition to social affairs is easy, "A Municipal Concert Hall for London," "The True Foundations of Empire," "The Home and the Worship." Then we come into the realm of history, "The Study of History in Public Schools," "The Truth of Jesus." We are only half through the list, and the other half is quite as varied and interesting. A striking picture of rural life in England, in the form of a half dramatic sketch, is contributed by Lieut.-Colonel D. C. Pedder; it is short but suggestive and should be compared with the other articles on social topics.

The World To-day (Chicago and New York, \$1.00 per annum) for October keeps up its character as a well conducted, splendidly illustrated high class magazine. Among other notable articles there is one on Red-Letter Hunting Days by Carter Harrison, ex-Mayor of Chicago. In another article we read of William Jennings Bryan as a Chautauqua lecturer. "He has done an enormous amount of work this season; he flies from place to place with astonishing rapidity and tireless energy. His lecture, 'The Prince of Peace,' is truly a sermon. Its political ideas are high; its moral inspirations are Christian. Mr. Bryan has a great following. He is a superb speaker, and his character gives his words power. In recent years he has broadened, widened, deepened. He is now sober, thoughtful, rational. Many of his reckless extravagances have been relegated to various limbo. He has larger remuneration than any other lecturer." But the writer asserts that his ability matches his notoriety.

A telegram has been received by the Rev. J. W. Macmillan, pastor of St. Andrew's church, Winnipeg, from Rev. P. F. Sinclair, of Sonya, Ont., stating that he will accept the call extended by the board of management of St. Andrew's to become assistant pastor. He will leave for Winnipeg in a few weeks.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## ONE TOUCH OF NATURE.

"Reason thus with life, if I do lose thee I do lose a thing that only fools would keep." So wrote the poet, and he never wrote truer lines."

Thus soliloquized Richard Mallock as he leaned against the parapet of the Thames Embankment and looked down upon the black gut of waters here and there wrinkled with light.

His thoughts were wandering over the past of a brief, wasted life; fortune squandered, opportunities lost; and at eight-and-twenty, ruin, beggary, hopeless ineffectuality, from which there was scarcely no escape except by a plunge into the river. He thought he would wait and hear big Ben sound midnight and then—for the leap in the dark.

Presently out of the deep silence there rose a low sob, quite close to him; Mallock turned his eyes in the direction of the sound, and saw a shadowy form move through the darkness and then climb up on to the parapet a little below the place where he was standing. Divining its purpose, and forgetting all his pessimistic philosophy, he ran forward and clutched it just in time, and drew it down upon the roadway.

It was a young girl, little more than a child, thinly raggedly clad, with a white, worn, hunger-pinched face begrimed by tears and dirt, and half-hidden by a mass of tangled dark hair.

"Child, child," he said in a shocked voice, as he placed her on a seat beside him, "what were you going to do?"

"Drown meself," was the sobbed answer.

"Drown yourself! Why do you want to drown yourself—at your age?"

"Because I don't want to live—I'm so mis'ble—I want to die, and then I shan't be 'ungry no more, and shan't have to beg and be beat."

"Four little wretch!" muttered Mallock "And who is it ill-uses you?"

"Bill Hughes and mother, both on 'em; Bill told me if I didn't bring 'ome two bob to-night, he'd skin me alive, and wouldn't give me a bit to eat for a week. I 'ate beggin', I'm sick of it all."

Then, turning spitefully upon her deliverer, she cried: "Why couldn't you let me alone; only for you I should be dead now at the bottom of the river, and never want vittals no more."

The words struck home to Mallock, bringing with them a flavor of mortification.

"But, my poor child," he said soothingly, "you are not obliged to put up with ill usage; the magistrates will protect you from that."

"I s'pose you mean the beaks—yes, they'd send me to prison; 'tain't good enough," said the girl, with monkey-like cynicism.

"No, they would send you to some institution, where you would be fed and clothed, and properly treated."

"Never 'eard of them places, and they sort of beaks ain't our way," she broke in.

It would have been curiously interesting to a psychologist to have studied these two pessimists, seated side by side; the ragged wail of the gutters and the beggared gentleman of the Temple chorusing together—Life is not worth living. The one had exhausted all its pleasures, the other had never known ought but misery, yet each was equally weary of the sun. Mallock was uneasily conscious of the irony of the situation.

"Don't your mother send you to school?" he asked.

"Not much; they're always havin' her up about it, but Bill won't let me go—

he won't work, he only drinks and smokes mother and me, and when she's mops and brooms she's as bad as him. I tell you I'm bloomin' sick of it all."

Then, looking up at him with a queer look upon her weakened face, she said: "Do you like stum' out 'ere in the cold? I don't. But I s'pose it 'ud be a blessed sight colder under the water. But when you're dead you don't feel nothin', wish I was dead. I s'pose you've got a bed and as much toke as you can tuck in and plenty of clothes? I wish I was you, I wouldn't want to drown meself then, not me."

And she chuckled at the thought. "Perhaps in my way I've as much to use to be tired of living as you have, he said, smiling.

She stared at him for a moment then uttered a contemptuous "g'orn, I ain't such a green 'un as you thinks me. Why, if you was hungry," she went on, passing her hand over his coat, "you could put your clothes up the spout for enough to keep you in meat and puddin' for ever so long. My, don't I wish I was you? but some people ain't never satisfied with what they've got."

"What are you going to do now?" he asked, after a pause.

"I dunno; stop here till the crusher moves me on, I s'pose. I dusn't go home."

"How much have you got towards your 'two bob'?"

"Oh, I got a bob in oranges." "You have got an' that money and yet you thought of drowning yourself. Why it would have been better to have spent it upon toke," said Mallock.

"Blessed if I ever thought of that," said the girl, "and all the shops is shut now."

Mallock bethought him that he had a few stray coins about him, and turning out his pockets, found two sixpences and some halfpence.

The small fingers greedily closed upon the coins, then opened again to gloat over them.

"Is all this for me?" she grasped. "Yes, and if you've got anything over the two bob, keep it for yourself to get something to eat with."

"Well, you are a bloomin' good sort," she said, "you are. There ain't many o' you about our way."

"Where do you live?" he asked.

"White Horse Court, Drury Lane."

"What is your name?"

"Peggy."

"What else?"

"Nothing else as I knows on."

"Well then, Peggy, I shall try and do something for you to get you out of your wretchedness, put you somewhere where you will be properly looked after. But you musn't say anything about this to your people at home."

"I'm fly," she said with a grin, laying a tiny finger against her nose.

During this conversation the strange companions, linked for a few moments by such a strange bond of sympathy, had walked from the Embankment up Arundel St. Mallock stopped beneath a gas-lamp, and, looking down kindly upon the little wail, held out his hand, and said, "Good-night, Peggy, I shall not forget you."

The child gazed at the white, ungloved hand, and then rubbed her own dirty palm against her frock before she put it in his.

"You are a good sort and no error," she said, with a little shake in her voice.

"Poor little wretch," muttered Mallock to himself, as he watched her shuffle up Wych Street, "I'll set the Child-

ren's Protection Society on to Mr. Bill Hughes and get you out of his clutches."

St. Clement Dames chimed the quarter past twelve.

"By jove, I thought that by this time I should be lying quietly in Father 'names' bed."

He burst into a cynical laugh. "What poor, irresolute fools we all are," he muttered; "mere straws blown hither and thither by the wind of circumstance. What have I saved that wretched child for?"

Nevertheless, Richard Mallock went home to his chambers in the Temple and slept soundly. And next morning the postman brought him a letter from a lawyer, announcing that he had inherited a considerable sum of money from an aunt who had died intestate.

Mallock sat for some time holding the letter in his hand. For a while it was a shock to him rather than a joy. How narrowly he had escaped being the victim of one of Fate's little ironies.

You need scarcely be told that he was not ungrateful to Peggy for the strange part she had played in his destiny. He had her taken away from her vile surroundings, respectfully educated and trained, and she is now the wife of a well-to-do tradesman. While Mallock himself, having renounced his old mode of life, is a barrister of repute and large practice.—H. Baron Boker, in Good Words.

THE AVERAGE JURYMAN.

The Anglo-Saxon on the average is, says Adrian Ross in the "Tatler," too ready to despise learning and art alike. The attitude of the middle-class towards knowledge that it does not possess and cannot acquire, towards beauty that it cannot appreciate, is one of uneasy contempt, of hostility haunted by fear. The average juryman, for instance, not only distrusts expert opinion (in which, unfortunately he is somewhat too fully justified) but considers the very existence of persons claiming to be experts as an insult to his own intelligence. Twelve good tradesmen will cheerfully decide questions of patents involving intricate scientific details and questions of copyright bringing in some of the most difficult problems known to literary criticism. I feel convinced that a common jury, or at any rate a special jury, would proceed, without a doubt of its entire competence, to decide the question whether or no Bacon wrote Shakespeare's play on the evidence of parallel passages from "Hamlet" and the "Essays." Probably the verdict would go against Bacon, for there can be no reasonable doubt that he behaved rather shabby to the Earl of Essex and he was found guilty of taking bribes, from which it would follow the jury-box mind that he did not write "King Lear."

THE SOUL'S HABITS.

The soul grows into lovely habits as easily as into ugly ones, and the moment a life begins to blossom into beautiful words and deeds, that moment a new standard of conduct is established, and your eager neighbors look to you for a continuous manifestation of the good cheer, the sympathy, the ready wit, the comradeship, or the inspiration, you once showed yourself capable of. Bear figs for a season or two, and the world outside the orchard is very unwilling you should bear thistles.—Kate Douglas Wiggin.

"Was her wedding a success?"

"Oh, yes! She received seventy-eight presents."



HOUSEKEEPERS' TROUBLES

"I have eaten much shame. It is a matter of great sorrow to me that your honor should think I would steal. How can I make the bread go further? If you would not eat so much it would last longer."

Butler Sahib has been returning bread bills that would frighten any housekeepers in Canada and representing the family as disposing of more than a ploughmans would require. Mid remonstration was in vain, and at last, as the leakage was becoming more serious, the charge of theft was made.

The fact is the said butler has a large family of small children that all live near the kitchen. For these milk, bread, biscuits, cake, pudding, etc., are all very helpful. He is between two fires. His heart strings tug one way and his conscience the other. Europeans have all princely means compared with his, and the loss to them is small compared with the benefit to his children. It matters not to him that it is only one of the thousand and one leaks that mean so much before the end of the month.

Milk was wanted. The jug was fairly full when put away, but when called for nearly empty. The cat gets the blame.

A friend found his sweeper, or scavenger, in some trouble, and so dismissed him. He differed from his master as to the seriousness of the crime, and felt he had been too severely punished. A few days after a fine cow that was apparently all right in the morning was dead by noon.

Another dismissed his sweeper for what he considered good and sufficient reasons, and then found he could not get another for love or money. This man took it to the Caste Panchayab, or Counsel, and they decreed none should take service there till they brought the sahib to his knees, and they did it. The sweeper or scavenger of the house is of the lowest caste, but one of the most necessary servants about the home. His character is too often in keeping with his caste. He keeps hens, and supplies these and eggs to the memsahib for a consideration. The eggs, and often the chickens, tell too distinctly the kind of refuse on which they have been feeding, and so memsahib thought she would keep her own hens. The hens were got and put in a nice house, but no eggs were laid—so the sweeper said. After some expostulation he at last induced them to lay just one egg a day, but after some more remonstration he, after a time, induced them to increase by just another one. It was beyond his powers of coaxing to get more. All this time he was supplying what eggs were needed, and it was found they were an improvement on his former supply.

An attempt was next made to raise some chickens. Three hens were disposed before one brood was ready. One hen died and two others were carried off by what were called "cats." Then the dead chickens, one by one, were day after day solemnly and sadly brought in by the same sweeper. The food was not good, the place was too close, and generally it was an unhealthy time for the chickens. The sweeper is very sympathetic, and suggests remedies that he will try it memsahib will give him money. He will, however, soon get relief from these funeral operations, and will then be able to make more out of his own chickens that seem to have escaped the disease that so seriously affected those belonging to memsahib.—Journal of the Gwalior Presbyterian Mission.

A towel dipped in boiling water, wrung out rapidly, folded to proper size, and applied to the abdomen, with a dry flannel over the hot towel, acts like magic in infantile colic.

THE GOLDEN CALVES.

The story is told that in 1883 former President Kruger of the Transvaal found his government very much embarrassed for money. It looked as if a famine was going to overtake the land. But just then gold was found in the Barberton district. A messenger from the new gold field took a little bag of gold containing twenty ounces to the president, presenting it to him as the first yield of gold from the Transvaal. Kruger was astonished when he saw the gold. He asked where it came from, and was informed that it was from the Barberton district. "Is there any more left?" asked Kruger. He was told that the country was rich in gold ore, and that millions of pounds could be secured where that came from. "Thank God! my country is saved!" was his reply. Years after, when those very gold mines had led up to the war against the Boers, he no doubt lamented the day when the gold was discovered. The golden calf is often as fatal to the individual as to the nation.—Sunday School Times.

SAFE AT HOME.

Gently close the baby's eyes  
From the light of morning skies  
Dawns for him a fairer day  
Where no evening shadows stray.  
Cloud and storm and stress and strife,  
All that darkens earthly life—  
Weary toil and anxious care,  
Blighted hopes or dull despair,  
Grief and pain and stain of sin,  
Evils that lurk without, within,  
None, to him, shall even come,  
Safe within that happy home.

Then, O breaking mother-heart,  
Let him to thy Lord depart!  
Tho the home be strange and still  
God will help thee bear his will;  
Tho the blinding tears must flow  
Thou shalt his own comfort know.  
Heaven, henceforth, will be more near,  
Earthly joys and charms less dear.  
Where thy treasure waits for thee,  
There thy longing love will be.  
So, in trust, lean on the breast,  
Where thy little one's at rest.

Advanced.

DON'T YOU SEE.

The day was hotter than words can tell,  
So hot the jelly-fish wouldn't jell.  
The halibut went all to butter,  
And the catfish had only force to utter  
A faint sea-mew, ay, though some have  
doubled,  
The carp he carped and the horn-pout  
pouted.

The sardonic sardine had his sly heart's wish  
When the angel fish fought with the  
paradise fish.  
'Twas a sight gave the blue fish the  
blues to see,  
But the seal concealed a wicked glee—

The day it went from bad to worse,  
Till the pickerel picked the purse-crab's  
purse.  
And that crab felt crabbeder yet, no  
doubt,  
Because the oyster wouldn't shell out.  
The sculpin would sculp, but hadn't  
a model,  
And the cod-fish begged for something  
to coddle.  
But to both the dolphin refused its doll,  
Till the whale was obliged to whale them  
all.  
Katharine Lee Bates, in The Churchman.

Cocaine poisoning is antidoted well by for a few times.

Carbolic acid poisoning can be quickly cured by giving cider vinegar diluted with equal parts of water in half a tumblerful doses every five or ten minutes

PRUDENT MOTHERS.

The prudent mother will never give her child a sleeping draught, soothing medicine or opiate of any kind except by order of a competent doctor who has seen the child. All soothing medicines and sleeping draughts contain deadly poison, an overdose will kill a child, and they never do good, as they only stupefy and do no cure. Sleeplessness in little ones usually comes from teething troubles or derangements of the stomach or bowels, that can be speedily cured by Baby's Own Tablets. And the mother should remember that this is the only medicine for children that gives a solemn guarantee that there is not a particle of opiate or harmful drug in its composition. Mrs. A. Scott, Bradwardine, Man., says: "I have used Baby's Own Tablets for diarrhoea, teething troubles and constipation, and find them just the thing to make little ones well and keep them well." Sold by all druggists or by mail at 25 cents by writing the Dr. Williams' Medicine Co., Brockville, Ont.

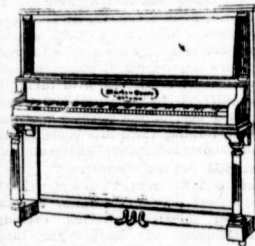
A correspondent of the London Standard speaks of a coincidence which is vouched for by history. The postponement of the Coronation of an English King has seldom occurred, and yet it is an extraordinary coincidence that it should have occurred alike when Edward I, Edward III, Edward V, and Edward VII came to the throne. Here is another coincidence from the same quarter: King Edward VII was crowned at the second minute of the second hour of the second day, in the second week of the second month of the second half of the second year of the twentieth century.

Convulsions may be frequently cut short like magic by turning the patient on his left side. The nausea as an after effect of chloroform or other narcosis may be generally controlled in the same manner.

A FAVORITE STYLE OF THE

Orme Piano

MADE IN OTTAWA



Why shouldn't every Ottawian purchase from the home factory when we can give a choice of four dainty styles and definitely guarantee each instrument for five years?

The prices range from \$325 on our three-year payment plan. A liberal discount for cash. Catalogue free.

SEE WINDOW FOR  
NEW STYLE 21.

J. L. Orme & Son

189 Sparks Street.

"Canada's Great Music House."

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Rev. Dr. Armstrong, of St. Paul's, exchanged pulpits with Rev. A. D. McIntyre, of Cumberland, last Sabbath.

The annual meeting of the Ottawa Presbyterian Women's Foreign Missionary society will be held in St. Andrew's church, Tuesday, Nov. 7th, and Wednesday, Nov. 8th.

The new pipe organ of Mackay street church will be installed and used for the first time next Sunday. A special musical service will be held on that day, and an appropriate programme of sacred song is being prepared for the occasion.

It was something of a "surprise party" when a deputation of the Ladies Aid Society of Stewarton Church, a few days ago waited upon Mrs. A. W. McIlroy at St. Luke's hospital and presented her with a purse containing a handsome sum of money, for which the deputation received a grateful expression of thanks.

Referring to education in the course of his discourse in St. Andrew's church on Thanksgiving Day, Rev. Dr. Herdridge said that the salaries paid to the majority of school teachers were a national disgrace. "Our national greatness relies on our schools and unless we have qualified teachers who receive full recompense for their efforts the future citizens will not reap the full benefit."

Quite a success was the social tendered by the Ladies' Aid Society of Stewarton church to the members of the congregation. A large number were present and enjoyed the evening to the full. The idea of the gathering was to bring together the members of the congregation, and the ladies' efforts proved very successful, as those who were new members and unacquainted, were soon at home with the older members.

The Men's Association of Erskine Church have organized for the season's work with the following officers:—President, Mr. Geo. H. Wilson; vice-president, Mr. J. Leyden; treasurer, Mr. Geo. Burns; secretary, Mr. T. H. Martin; executive committee, Messrs. K. Thompson, J. S. McAdam, J. Dixon, J. B. Manson, James Montgomery. A committee has been appointed to wait upon the Men's Association of other churches in the district to discuss with them the advisability of undertaking some means of getting hold of the boys of the west end and forming them into some society of an undenominational character for moral and physical benefit.

The "socials" of St. Paul's church are always most enjoyable affairs, but the one given on Thanksgiving evening, when members of session and their wives were "at home" to the large congregation was especially so. Rev. Dr. Armstrong presided, and announced the numbers of a pleasant programme, consisting of a quartette by Misses Bourne and M. Whillans, and Messrs. W. J. Irvine and Jas. Sorley; songs, Mr. W. H. Whillans, Mr. Jas. Sorley and Mr. Miller, and recitations by Miss Ruby de la Ronde and Miss Annie Chalmers. At the close of the musical portion of the entertainment, Dr. Armstrong took occasion to announce that through the generosity of Mrs. Alex. Lumsden, the mortgage of \$1,000 against the church had been discharged. Dr. Thorburn, seconded by Mr. Whillans, moved that a vote of thanks be tendered Mrs. Lumsden for her generous donation, which was unanimously carried. Refreshments were then served by the ladies.

## WESTERN ONTARIO

Rev. Henry Dickie, of Windsor, Nova Scotia, has been preaching in St. Andrew's church, Guelph.

Rev. Walter Moffatt, of Chalmers Church, London, has commenced a series of addresses on the "Life of King David."

Rev. Mr. Nicol of Wallaceburg conducted services at St. Andrew's Church, Sarnia, on Sunday and preached morning and evening.

Preparatory service in the Bethlehem church last Friday was well attended by the members. There were two christened and four received into membership.

Rev. John Kay of Norwich, and for twenty years pastor of Burns church, Milverton, has been invited to assume the pastorate of Fort Austin church, Michigan.

Reopening services were held in St. Paul's Church, corner of Alexander and Wharncliffe roads, West London. The pastor, Rev. Thomas Nixon, Ph.D., preached on "The Elements of a Prosperous Congregation."

Rev. Dr. Armstrong of Baden, former pastor of the Linwood Church occupied the pulpit last Sunday, while Rev. Carter preached in Baden. Rev. Mr. McKinnon of Milverton will be the preacher on Sunday, November 6th.

The Ladies' Aid of Knox church, Ayr, held their annual social on Friday evening and had a very pleasant time. Rev. Mr. Thomson occupied the chair and a good programme of vocal and instrumental music was given by local talent.

The next meeting of the Chatham presbytery will be held in the First church Chatham, on the second Tuesday in December. The moderator for the present term is Rev. J. G. Little of Bothwell.

The Rev. Mr. McVicar, of Atwood, occupied the pulpit of Westminster Church, Mount Forest, last Sabbath. Rev. W. G. Hanna holding services at Atwood in the interests of the Bible Society.

The London Advertiser of Saturday contains the following: Rev. Dr. McKay of Woodstock, who has been seriously ill for some weeks in this city, is much improved, and his condition is very satisfactory at present. There is a marked improvement every day.

The anniversary services in connection with the Carlingford church was held on Sunday, Oct. 15th and conducted by the Rev. J. W. Cameron of North Mornington, who delivered two very able and instructive sermons.

Rev. Dr. Lyle preached against Christian Science in Central Hamilton Church last Sunday evening. He asserted that it was not Christian, was not a science, neither was it a philosophy. He said Mrs. Eddy was not consistent in claiming all science was untrue yet calling her religion a science. Dr. Lyle made ironical references to as a thing that never existed, and to her Mrs. Eddy's brushing aside philosophy characterization of Christ as a principle. He said that she was dogmatic and egotistical.

The Stratford Beacon makes complimentary references to the pulpit efforts of Rev. Mr. McFarlane, a young Scotch Minister received by last general assembly, when preaching in Knox Church in that city. Mr. McFarlane has just been settled as the pastor of the charge at Banks and Gibraltar.

The induction of Rev. Alfred McFarlane as pastor of Banks and Gibraltar took place on Tuesday 31st. Oct. Rev. J. A. Cranston presided; Rev. J. Tough

of Duntroon preached the sermon; Rev. Dr. McLeod of Barrie, and Rev. J. Ashdown, of Angus, addressed the minister and people respectively. The settlement is a very harmonious one, and Mr. McFarlane enters on his work under happy auspices.

Rev. Dr. Mackay, who recently resigned the pastorate of Chalmers' Church, Woodstock, owing to ill-health, has been in London for the past two months, undergoing treatment. Dr. Mackay is suffering from nervous prostration, brought on by overwork, and it was reported that he was in a very serious condition. Later however, he has improved considerably and his physician hopes for his recovery, which nevertheless, will not be very rapid.

At the meeting of the Guelph presbytery in Fergus the translation of Rev. Mr. Scott from Knox Church, Oranville, and Metz, to the Presbytery of Orangeville, with a view to his induction at Hillsburg and Bethel Church, Garafraxa, was granted. A highly complimentary resolution to Mr. Scott was adopted. Mr. Strachan was appointed to declare the charge vacant on the 5th November, and Mr. Muhan was appointed interim Moderator. Mr. MacVicar was appointed to represent the Presbytery at the annual meeting of the Presbyterian Women's Foreign Mission Society, which meets in Melville Church, about the middle of November.

The First church, Chatham, was reopened by Rev. Principal MacLaren, D.D., of Knox College, Toronto. The Planet gives this pen-picture of the well-known preacher and teacher: "Standing in the pulpit, a tall and massive figure, crowned with waves of snow-like hair—so emblematic of the white flower of a blameless life—with voice at times sinking low, in tribute to the potency of Father Time; at others tingling with electrifying emotion, in response to the inspiration of its message; the keen strong logic of a marvelous mind, the polish, perfect diction, the sudden bursts of rapt and fiery eloquence—such are memorable impressions which will live with the recollection of the visit of that strong, earnest and consecrated septuagenarian, the Grand Old Man of the Presbyterian Church in Canada. He preached two magnificent sermons."

It is with devout gratitude and thanksgiving that, after an absence for four months, we return again today to our church home," said the earnest young pastor, Rev. Angus H. McGillivray, in addressing the large congregation at the reopening of the First church, Chatham, on the morning of the 15th Oct. "Very gladly and heartily we welcome you all. The increased accommodation and advantages bring greater possibilities for consecrated service; and as we today, with deep and reverent appreciation, raise our Ebenezer, let us likewise prayerfully determine to press onward and upward in the high calling of God through Christ Jesus." The reconstructed edifice presents a most handsome appearance. The interior is almost wholly changed and improved, and the organ is practically a new one. The church and congregation are to be congratulated on the enterprise and prosperity evidenced.

Annette street Presbyterian Church, Toronto Junction, has now a young men's club, known as the Brotherhood of St. Philip.

Rev. R. Douglas Fraser, editor of The Presbyterian Sunday School Publications, has returned from a month's holidays spent in New York, Asbury Park and other places along the New Jersey coast, and in Massachusetts.

## MONTREAL

The Rev. Milton Jack, who recently sailed for Fornosa, as a missionary of the Presbyterian Church in Canada, will be supported by the American Presbyterian Church of this city. This congregation, although ecclesiastically outside the Canadian Church, has for years most liberally helmed its various mission schemes, especially those for the purpose of Gospel ordinances in the Northwest.

On Monday evening the Rev. P. A. Walker pastor of the Maisonneuve Church gave a lecture to the Young Men's Association of that church on "The Life of John Knox." This was the first lecture of the season, and was greatly appreciated. One object of the Association is to provide entertainment, recreation and intellectual advantages for the men of the East End C. P. K. shons. Several of the prominent members of the Association are employed in the shops.

Special services in connection with the eleventh anniversary of St. Giles Church were held on Sunday. There were large congregations, especially in the evening, and the church was tastefully decorated with flowers and palms. The choir furnished special music suitable for the occasion. Rev. J. C. Clark, of Melville Church, Westmont, was the preacher in the morning; Rev. E. H. Tinnett, of Calgary Church, taking the evening service. During the day generous contributions were made to the debt fund, and the pastor, the Rev. J. R. Dobson, and his church officials hope in a few weeks, to be able to announce that the indebtedness of the church has been entirely wiped out.

A very interesting and instructive lecture on "The Making of a Man," was delivered by Dr. James Reid, before the Taylor Church Literary and Debating Society, a few evenings ago. In the course of his remarks the lecturer pointed out that it did not necessarily mean a person was a success in life because he had made a fortune, this being a secondary matter. It depended on whether a man, in going through life, had built up his character, strengthened his will, so that he could not be frightened or bribed, and when called on to do his duty, it did not matter how adverse the conditions, knowing he was doing the right thing. The Rev. W. D. Reid, who was chairman of the meeting, followed with a few remarks, and a number of members of the society also took part in the discussion. They were all of one accord, that it was one of the best lectures they had ever listened to, and congratulated the doctor on the very able manner in which he had delivered it.

A farewell reception was tendered Miss Margaret B. Tait, one of the teachers in Knox Church Sunday school, on the occasion of her severing her connection with the school to go to Qu'Appelle, Assa., to reside. After tea was served Mr. Walter Paul, the superintendent, on behalf of the officers, teachers, and scholars of the Sunday school presented Miss Tait with a beautifully engrossed address, and a handsome travelling bag. Mr. W. Robertson, superintendent of the Chinese school, requested Miss Tait to accept a valuable inlaid clock as a token of appreciation from the office-bearers and teachers of that department. The climax was reached when Leung Gong, a Chinese scholar, presented Miss Tait with a skillfully worked Chinese silk table cover, a set of vases and two Chinese flower panels on behalf of his fellow-pupils. On her request, the Rev. Dr. Fleck responded for Miss Tait, thanking the various donors for their suitable and handsome presents. He also referred to the great loss the church would sustain by the removal of Miss Tait, and he felt that the people of Qu'Appelle were extremely fortunate, and especially Mr. A. C. Garner, of that place, whose wife she will shortly become.

## EASTERN ONTARIO.

Rev. A. Mackenzie, of Douglas, has been visiting at Balaclava.

Rev. Mr. Kannawin, of Woodville, exchanged pulpits with Rev. Mr. Terril of Cambay on a recent Sunday.

Mr. Alexander S. Kerr has accepted a call to Melville church, Scarborough, and will be ordained and inducted on 2nd November.

Rev. F. C. Harper has accepted a call to Pickering and Brougham, and will be inducted into his new charge on 9th November.

The congregation of Fosboro and Sydney Presbyterian churches have extended a call to the Rev. David Smith, B.A., Toronto, to become their pastor.

Rev. Mr. Currie, of Almonte, occupied the pulpit in St. Andrew's church, Carleton Place, on a recent Sunday in exchange with Mr. Woodside.

Union services were held in the Presbyterian church, Woodville, on Thanksgiving Day: The collection was in aid of the Lord's Day Alliance.

On a recent Sunday evening Rev. Mr. Martin, of Cannington, preached to a large congregation an instructive sermon on "Temperance."

The anniversary services of our church at Athens were conducted by Rev. D. Currie, B.D., of Perth, last Sabbath, Rev. I. N. Beckstedt filling the pulpit of Knox church, Perth.

Mr. F. L. Rickman, recently from England, has been engaged as organist of Knox church, Perth. He is a skilled musician, sings as well as plays, and has had experience in the old land.

Rev. W. G. Wilson, M.A., of St. Paul's church, Smith's Falls, delivered an illustrated lecture in Knox church, Perth, last Monday evening, on "Two Ways Across the Continent." The lecture was listened to by a large audience and was a great treat.

Rev. J. A. Petrie, B.A., who was inducted to the charge of the congregations of Marmora, Beaver Creek and Cordova, is a son of ex-Alderman Allan T. Petrie of Belleville, in which place he was born and of which city his father—now in his 86th year—is the oldest living native.

The Kenyon Auxiliary of the W.F.M.S. held its thankoffering meeting last week in the church at Dunvegan, when a large and representative audience heard from the Rev. Dr. Harkness of Cornwall an excellent, stimulating and helpful address. The subject dealt with was, "Our Duty in regard to Missions," with illustrations from our church's mission in Korea, and closing with a striking comparison between Korean Christianity and our own.

The re-opening services of St. Mark's church, Wales, which took place on Sunday last, were very largely attended, both morning and evening. The Rev. N. A. McLeod, of Brockville, preached at both services. The church, which has been thoroughly changed about and repainted, was decorated with potted plants and cut flowers, and looked very beautiful. The members of the congregation of St. Mark's are to be congratulated on the improvements. The social held on Monday evening was a great success. The proceeds amounted to \$40.05.

The attendance at the social in Knox church lecture room, Perth, under the auspices of the W.F.M.S. was very encouraging to the promoters and entertaining to the audience. A good programme and dainty refreshments were two of the evening's delights. Mrs. E. G. Malloch gave a Scotch reading; Mr. W. J. Patterson, a reading; Miss Lucy Dolan, a recitation; Misses Bower and Stephenson and Mr. J. V. Watson, solos; Miss Ethel Armour, instrumental solo, and Miss Lyon and Miss Patterson, a duet; Miss K. Philp, a reading. Proceeds large.

The social entertainment given by the Mission Band of St. Andrew's church, Perth, notwithstanding the very disagreeable weather, was quite a success. The

evening was pleasantly and profitably spent. Perhaps the attraction of most interest was a collection of oriental curios under the direction of Mrs. T. A. Code, Mrs. James Gemmill-Allan and Miss Lizzie Waddell. This exhibit was interesting for the number, kind, and quality of the articles gathered together and the taste used in displaying them. Tea was served. The proceeds were quite large.

Rev. Andrew S. Grant, M.D., with Mrs. Grant, nurse, and four children, from Dawson, Y.T., have reached Toronto on six months' leave of absence from his work in the far north. Mr. Grant is a graduate of McGill University and Montreal College, and also took a post graduate course at Edinburgh University. His first charge was at Almonte, Ont., and he then went to the Yukon, being the first ordained minister in Dawson. He was the principal mover in founding, and has since been chiefly concerned in maintaining, the General Hospital at Dawson, and is held in the highest esteem by men of all classes in the Yukon country. During his absence his work in charge of the Presbyterian missions is being taken care of by Rev. Dr. John Pringle.

Preaching from the text Naaman . . . was a leper. Rev. R. B. Nelles, of Mill Street church, Port Hope, said: "Naaman belongs to a class of men who never fail to attract attention, who though physically unwell had great strength of purpose, and nobility of character that they took rank with the leaders of mankind. It demands exceptional moral quality who is handicapped by physical or mental infirmity to rise in the world, and yet many men have done it. William III., Alfred the Great, Milton, Robert the Bruce and Henry Faucett, were all in Naaman's class. Our commonest fault is to imagine God has wronged us. When religion loses authority over the will and fails to move the heart, men fall inevitably. Every man is fighting some disadvantage, and only God knows why we are so situated."

## TORONTO.

Work has commenced on the new Doverscourt Presbyterian Church, which, when completed, will cost \$35,000, and have a seating capacity of one thousand. It is being erected at the corner of Hephourne street and Doverscourt road. During the pastorate of Rev. James Wilson, formerly of Glencoe, the church has made great progress, the membership having increased about one hundred.

On Tuesday evening a reception was given to Rev. Robert Heribson and his bride by the congregation of St. Giles' Church. Addresses were made by Rev. Dr. Parsons, Rev. Dr. Abraham and Rev. Dr. Chambers. There was a large and enthusiastic gathering and all heartily wished prosperity and happiness for Mr. and Mrs. Heribson. A purse of money was presented by Mr. James Buchanan on behalf of the congregation, and the ladies presented Mrs. Heribson with a dining-room suite.

Professor H. A. A. Kennedy, of Knox College, made his first public appearance since coming to Toronto at Bloor Street Presbyterian Church on the evening of the 22nd Oct., when he preached a profoundly suggestive sermon on "Glorifying in Christ." He dwelt specially on the matchless beauty of Christ's character and the preciousness of His benefits to humanity. The great and familiar truths, the almost too familiar truths, of redemption and forgiveness and mercy and grace "constitute our debt to Christ," and glorying in Him will save life from fretfulness and waste and disheartenment, and give it the exultance that overcomes. Dr. Kennedy's mind has the philosophical bent, his literary style is beautiful and strong, and his speech is marked by earnestness and intensity.



## HEALTH AND HOME HINTS

To keep meat fresh, as soon as you get it, cover it with a clean cloth wrung tightly through vinegar, and set in a cool place.

Hobbies help one to forget sorrow and give us pleasure in the present. They are among the best things in life—promoters of health, peace and happiness.

Oyster Omelets—Oyster omelets are excellent for luncheon. Blanch one dozen oyster in their own liquor, remove the tough part, and chop coarsely. Beat six eggs, with one tablespoonful of milk, one of the oyster liquor, pepper and salt. Stir the oyster and cook like an omelet.

Potato Custards—Boil and mash potatoes; add two well beaten eggs, butter, salt, and one cup of hot milk; beat until very smooth and light; add a little sugar and a dash of nutmeg. Lightly fill greased custard cups and bake a delicate brown. Very nice with fish.

Coffee Cream Cake—For any good layer cake make a filling as follows: Three tablespoonfuls of coffee and a cup and a half of cold water; strain and add thickened cream to taste. Milk may be added to the coffee before thickening in place of the cream. It tastes like coffee ice-cream soda.

Butter Scotch—Moisten a pound of brown sugar with a cup of water and a great tablespoonful of vinegar and put into a porcelain-lined saucepan. Cook for about ten minutes add four tablespoonfuls of butter and boil until a drop hardens in cold water. Put into buttered tins. If you do not wish it very brittle remove before it is really hard when put in cold water.

Stew one-half of a can of tomatoes, one clove, a slice of parsley, a slice of onion, one-half of a cupful of water and salt and pepper to taste for twenty minutes then press through a sieve. Return to the fire, thicken with one scant tablespoonful of corn starch or one tablespoonful of flour dissolved in a little cold water and simmer for five minutes. Have ready a number of slices of toasted bread. Spread on a platter, pour the tomato over them, cover for a moment or set in a cool oven that the toast may soak and swell and serve. Nice for lunch or a hot supper.

Croquettes—Oysters and macaroni croquettes are vouchered for by the New England School of Cookery, Boston. Parboil a pint of oysters and chop them finely. Allow them to stand in a colander to drain. Boil one-third of a cupful of broken macaroni in boiling salted water and put aside to cool. Make a white sauce with two and a half tablespoonfuls of butter, the same quantity of flour and one cupful of milk and oyster liquor. Beat this with a whisk until smooth and thick, add the oysters and the macaroni, a dash of cayenne and powdered mace, half a teaspoonful of lemon juice and three tablespoonfuls of grated cheese. Spread on a plate to cool, shape into oblong croquettes, dip in crumbs, egg, and again crumbs, and fry in deep fat. The croquette mixture should be moist.

The oldest working clock in Great Britain is that of the Peterborough Cathedral, which dates from 1320, and is conceded to have been made by a monastic clock-maker. It is the only clock now known that is wound up over an old wooden wheel, which is some 12 feet in circumference, carrying a cable about 300 feet in length, with a leaden weight of three hundred-weight attached. The cable has to be wound up daily. The gong is the great tenor bell of the cathedral, which weighs 32 hundred-weight, and is struck hourly by an 80-pound hammer. The clock is not fitted with a dial, but the time is indicated on the main wheel of the escapement, which goes round once in two hours.

## SPARKLES.

Puzzled Scot (to irate housewife)—A wee laddie asked me t' ring yer bell for him; noo he's run awa'. I doobt it's the wrang hoose.—London Sketch.

"Papa, please, please buy me a pony. "Johnnie, you're too old to be teasin' for ponies."

"Then, papa, please buy me a horse."

"You see, boys," said a scientific lecturer, 'that two and two always make four, and nothing else."

"Oh, yes, they do," cried one youngster; "they sometimes make twenty-two."

Thackeray expresses the feeling of discontent, which is the bane of life, in this way: "When I was a boy I wanted some taffy; it was a shilling; I hadn't one. When I was a man I had a shilling, but I didn't want any taffy."

"Mamma," said the four-year-old Harry, "please let me stay up till 12 o'clock tonight."

"Why do you wish to stay up so late, my dear?" asked his mother.

"I want to see what the end of the day looks like."

There is a hotel clerk possessed of great tact and extraordinary resource at a well known hotel much frequented by summer visitors. A lady came to him the other day and demanded indignantly—"What do you mean by giving me a small bedroom away up near the roof?" The clerk turned to his register. "It is No. 25. I think, isn't it, madam?" "Yes, I believe it is," snorted the lady. "Aw well," said the clerk, "it's an idea we have here. We always try to give ladies a bedroom with a number corresponding as near as possible to their age." The lady, who was distinctly middle-aged, smiled sweetly and withdrew, quite satisfied.

In a certain Presbyterian congregation in the North of Ireland there was an elder famous for his persistent grumbling. No church meeting in which he took part was ever known to be unanimous on any point, and in his home the same spirit kept all in constant turmoil. One Sunday morning when he was on his way to "meeting" he was overtaken by a neighbor, who said—"Man, Jamie, I had a grand dream about you an' me last night. I dreamt we were both in heaven, an' going about to see the sights. An' when I met ye once I said, 'Well, Jamie, everything will please ye here, surely. All's right at last!' An' ye never said one word, but just snapped off yer crown and said, 'Do ye call that a fit?'"

## FEVERISH FAULT-FINDING.

A great deal of harsh and hurtful fault-finding would be avoided if people would get the facts before passing judgment. A mother sent her child six years old, to a neighbor's for some baking powder. She was in a hurry and she told the child not to talk to any children by the way. The little fellow hurried off, and meeting a company of children, said, as he walked past, "My mother says I must not speak to you." The mother was severely criticised on the ground that she thought her children too good to speak to her neighbors' children—a thing farthest from her thought.

Many make their lives miserable and mar the happiness of those about them by hot and hasty judgment. We generally find what we are looking for, and if we are searching for the faults in others, we will at least think that we have found them; but the result will be the darkening of our own lives. If we will but calmly wait, and lovingly in-

## A WOMAN'S HEALTH.

## Depends Upon the Richness and Regularity of her Blood.

A woman needs a blood medicine regularly just because she is a woman. From maturity to middle life the health and happiness of every woman depends upon their blood, its richness and its regularity. If her blood is poor and watery, she is weak and languid, pale and nervous. If her blood is irregular she suffers untold torture from headaches, backaches and sideaches and other unspeakable distress which only women know. Some women have grown to expect this suffering at regular intervals, and bear it in hopeless silence. But they would escape the greater part of it if they took a box or two of Dr. Williams' Pink Pills each time to help them over the critical period. Dr. Williams' Pink Pills actually make new blood. They help a woman just when nature makes the greatest demand upon her blood supply. They have done this for thousands of women throughout Canada—why shouldn't they do that much for you? Mrs. James Candy, 25 Edith avenue, Toronto says: "I think Dr. Williams' Pink Pills a medicine that should be taken regularly by every woman in the land. I suffered greatly from those ailments that only a woman knows. I had backaches and headaches, and a weary bearing down pain. I was very irregular, and was often forced to go to bed for two or three days at a time. I tried many medicines but got nothing to help me until I began taking Dr. Williams' Pink Pills, and they have given me new health and relief from pain, and made me regular. I cannot say how thankful I am for what the medicine has done for me, and I would urge all women who suffer as I did to try Dr. Williams' Pink Pills."

Dr. Williams' Pink Pills are the greatest cure in all the wide world for all the weakness and backaches of anaemia, all the heaviness and distress of indigestion, all the sharp stabbing pains of neuralgia, rheumatism, lumbago and sciatica, and all the other ills that come from poor, weak, watery blood. Dr. Williams' Pink Pills make new blood with every dose, and thus strike right at the root of nearly every disease that afflicts humanity. But remember that the "just as good medicines" that some druggists offer never cured anyone or anything. Insist upon the genuine pills with the full name Dr. Williams' Pink Pills for Pale People on the wrapper around every box. If in doubt send to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be sent by mail at 50 cents a box or six boxes for \$2.50.

The "lid" is on in St. Louis, or, in other words, the executive authorities have enforced and are enforcing the Sunday closing of saloons. There has been a tremendous outcry and bitter opposition, but Governor Folk has never flinched. The "lid" is on. Some of the results are thus described by a St. Louis paper: "They show that during the period that the lid has been on the Sunday behavior of the city has greatly improved. Drunkenness on Sunday has decreased 38 per cent. Disturbances 13 per cent. Assaults with intent to kill have decreased 50 per cent. That is, there have been 50 per cent. less arrests for assaults with intent to kill, 38 per cent. less arrests for drunkenness and 13 per cent. less arrests for disturbance of the peace in the time that the lid has been on than there were in these same four months of the three years previous to this, with the lid off." It is likely that St. Louis will want to keep the lid on." What would be the result if the saloons were blotted out altogether?

**PRESBYTERY MEETINGS.**

**SYNOD OF THE MARITIME PROVINCES.**

Sydney, Sydney, 29th Aug.  
 Inverness, Whycoocanagh,  
 F. B. I. Charlottetown, 1st Aug.  
 Pictou, Hopewell, 4 July, 2 p.m.  
 Wallace, Wallace, 22 June.  
 Truro, Truro, April 18.  
 Halifax, Halifax, 19 Sept.  
 Lunenburg, Lahaas.  
 St. John, St. John, 4th July.  
 Miramichi, Campbellton.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Que., St. Andrew's, 5 Sept.  
 Montreal, Knox, 27 June, 9.30.  
 Gimsworthy, Finch, 4th Sept.  
 Lanark and Renfrew, Zion Church,  
 Carleton Place, 21 Feb.  
 Ottawa, St. Paul's, 7th Mar., 10  
 a.m.  
 Brockville, Winchester, Feb. 28,  
 p.m.

**SYNOD OF TORONTO AND KINGSTON.**

Kingsville, Belleville, 4th July.  
 Peterboro', Keene, 26 Sept., 9.30  
 a.m.  
 Whitby, Rowmanville, 17th Oct., 10  
 a.m.  
 Toronto, Toronto, Knox, 2 Tuesday,  
 monthly.  
 Lindsay, Cannington.  
 Orangeville, Orangeville, 4th July.  
 Paris, at Berrie, on 26th Sept.,  
 at 10.30 a.m.  
 Owen Sound, Son E. 10 a.m.  
 Algoma, Blind River, March.  
 North Bay, North Bay, July 11.  
 Sarnia, Sarnia, 4 July.  
 Guelph, at St. Andrew's Church,  
 Guelph, 19th Sept., at 10.30 a.m.

**SYNOD OF MONTREAL AND LONDON.**

Hamilton, at St. Catharines, on  
 5th Sept., at 10 a.m.  
 Paris, Paris, 11 July.  
 London, St. Thomas, 4 Sept., 7.30  
 p.m.  
 Chatham, Chatham, 11th July.  
 Stratford, Stratford, 12 Sept., 10  
 a.m.  
 Luron, Exeter, 5 Sept.  
 Sarnia, Sarnia, 4th July.  
 Matilda, Belgrave, May 16.  
 Bruce Paisley, Sep. 12th.

**SYNOD OF MANITOBA AND NORTHWEST.**

Portage la Prairie, 10 July, 7 p.m.  
 Brandon, Brandon.  
 Superior, Kewatin, 1st week Sept  
 Winnipeg, Man., Coll., 2nd Tues.,  
 10 a.m.  
 Rock Lake, Pilot M'd., 2 Tues. Feb.  
 Glaburo, Treheam, 3 Mar.  
 Minnedosa, Minnedosa, 17 Feb.  
 Melita, Melita, 4th July.  
 Regina, Moosejaw, Sept.  
 Prince Albert, Saskatoon, 5th Sept.  
 Glenora, Red River, 7 Sept.  
 Red Deer, Olds, 19 Sept.

**SYNOD OF BRITISH COLUMBIA.**

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

**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 advan-  
 tages their superior longevity entitles  
 them to. Its security is unques-  
 tionable, its ratio of assets to lia-  
 bilities 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.

**MARRIAGE LICENSES**

ISSUED BY  
**JOHN M. M. DUFF,**  
 107 St. James Street and  
 49 Crescent Street,  
 MONTREAL, QUE.



**THE CANADIAN NORTH-WEST  
 HOMESTEAD  
 REGULATIONS.**

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

**ENTRY.**

Entry may be made personally at the local land office for the district in which the land to be taken is situate, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

**HOMESTEAD DUTIES.**

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1888.

Every homesteader who fails to comply with the requirements of the homestead 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 three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

**INFORMATION.**

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land 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 Land Agents in Manitoba or the North-West Territories.

W. CORY,

Deputy Minister of the Interior.

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

**"ST. AUGUSTINE"**

(Registered)

The Perfect Communion Wine.

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

**J. S. HAMILTON & CO.,**  
 BRANTFORD, Ont.,  
 Manufacturers and Proprietors.

**LEITCH, PRINGLE & CAMERON,**

Barristers, Solicitors, and  
 Superior Court Notaries.  
 Solicitors for Ontario Bank,  
 Cornwall, Ont.  
 James Leitch, K.C., R. A. Pringle,  
 A. G. Cameron, LL.B.

**CROWN ART**

Stained Glass Co., Limited.

Memorial Windows

(AND)

Art Stained Glass

For Churches, Public  
 Buildings and Dwellings  
 Glass Tiling a Specialty.  
 96-98 Adelaide St. E., Toronto  
 Phone Main 5006.

**John Nillock & Co.**

Manufacturers of the  
 Arctic Refrigerators  
 165 Queen St., East,  
 Tel. 478.

**CANADIAN  
 PACIFIC**

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

b 8.15 a.m.; b 6.30 p.m.  
**VIA SHORT LINE FROM CEN-  
 TRAL STATION:**  
 a 6.00 a.m.; b 8.45 a.m.; a 8.30  
 p.m.; b 4.00 p.m.; c 6.25 p.m.

**BETWEEN OTTAWA, AL-  
 MONTE, 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.

**GRAND TRUNK  
 RAILWAY SYSTEM**

**MONTREAL TRAINS**

Trains leave Ottawa for Montreal  
 8.20 a.m. daily, and 4.25 p.m., daily  
 except Sunday.

Trains leave Ottawa for New  
 York, Boston and Eastern points at  
 4.25 p.m., except Sunday. Through  
 sleepers.

Trains Leave Montreal for Ottawa:  
 8.40 a.m., daily except Sunday, and  
 4.10 p.m. daily.

All trains 3 hours only between  
 Montreal and Ottawa.

For Arnprior, Renfrew, Egan-  
 ville and Pembroke:

8.20 a.m. Express.  
 11.50 a.m. Express.  
 5.00 p.m. Express.

For Muskoka, North Bay, Geor-  
 gian Bay and Parry Sound, 11.50  
 a.m., daily except Sunday.

All trains from Ottawa leave  
 Central Depot.

The shortest and quickest route to  
 Quebec via Intercolonial Railway.

Close connections made at Mont-  
 real with Intercolonial Railway for  
 Maritime Provinces.

For all information, apply nearest  
 Agent.

**New York and Ottawa  
 Line.**

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

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

8.59 a.m.	Finch	6.41 p.m.
9.33 a.m.	Cornwall	1.16 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.29 p.m.	Tupper Lake	9.55 p.m.
6.45 p.m.	Albany	5.10 a.m.
10.21 p.m.	New York City	8.55 p.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.39 p.m.	Rochester	6.45 a.m.
9.30 p.m.	Buffalo	8.35 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.

**THE YORK COUNTY LOAN 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 FALL'S

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

Prompt delivery. Phone 935.



Sealed Tenders addressed to the undersigned, and endorsed "Tender for Conservatories, Rideau Hall, Ottawa, Ont.," will be received at this office until Wednesday, Oct. 4th, 1905, inclusively, for the construction of Conservatories, Rideau Hall, Ottawa, Ont.

Plans and specification can be seen and forms of tender obtained at this Department.

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

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent (10 p.c.) of the amount of the tender, which will be forfeited if the party tendering 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; September 29th, 1905.  
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. McMahan, Vice-President  
Rohi Fox,  
Dr. F. R. Eccles.

**N**O 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,  
Manager

London, Ont.

**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 Newsdealers throughout the Dominion, or by remitting **10c.** to **JOHN DOUGALL & SON,** Publishers, Montreal.

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

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

**THE QUEBEC BANK.**

Founded 1818 Incorp'd 1822  
Head Office, Quebec.

Capital Authorized \$3,000,000  
Capital Paid-up .. 2,500,000  
Reserve .. 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. Shawenegan 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) ... .. \$5.00  
Meals Extra.

(After first Saturday in September on Saturdays only.)

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

R. W. SHEPHERD,  
Managing Director.

**Sterling Blouse Sets**

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

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

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

Our Diamonds are unsurpassed for Quality and Value

**Richelleu & Ontario Navigation Co.**

America's Scenic Line  
New and Palatial  
Steamers

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

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

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

SAGUENAY 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