

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, WINNIPEG. SEPTEMBER 6, 1905.

Single Copies, 5 Cents.

## God's Restful Presence

BY CECELIA A. GARDINER

"My presence shall go with thee and I will give thee rest."

I will be with thee when the shadows lengthen,  
When hope and joy have folded their bright wings,  
When to the tempest tossed, the sad and weary,  
No beacon light cheers and refreshment brings,  
There is no gloom My presence will not brighten,  
No road so rough but I will smooth for thee.  
Thy shoulders cannot bear a load so heavy  
But thou canst quickly roll it off on Me.  
My presence will illumine the darkest midnight,  
In all thy fitful tossings give thee rest;  
With sweetest, gentlest, tenderest ministrations,  
Will pluck the sting which rankles in thy breast.

I will be with thee when the grave is closing  
O'er the loved form which thy fond heart held dear.  
E'en when in the blackness all the heavens are frowning,  
Glimpse thou'lt gain of skies serene and clear.  
I will give ease from ills that now oppress thee;  
A calm, a sweet, a trustful hope and rest;  
A joy with which no stranger intermeddleth  
Shall have its sure abode within thy breast.  
O weary soul, forlorn and heavy laden,  
Come lay thy head upon My loving breast;  
Come seal with Me a compact, true and lasting,  
Assurance of My presence and My rest.

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**MARKINGS**

At 45 Reynolds Place, Toronto, on Aug. 22, 1905, by the Rev. Dr. F. E. ...

In Clarke, Aug. 23, by Rev. J. A. ...

At Toronto, on Aug. 16, 1905, by the Rev. Alex. Gilray, D.D., Alma ...

On Aug. 28, 1905, by the Rev. Dr. ...

At Rainy River, Aug. 28, by Rev. ...

On Aug. 17, by Rev. James D. ...

In Toronto, on Aug. 7, 1905, by the Rev. J. G. Shearer, Margaret, ...

At 67 Victoria Avenue south, Hamilton, on Aug. 19, 1905, by the Rev. Thomas Wardlaw Taylor, M. A., Ph.D., New Westminster, B.C., brother of the bride, assisted by the Rev. Charles William Gordon, F.A., Winnipeg, Mr. Joseph James Charteris Thomson, of Amisfield, Hamilton, to Margaret, youngest daughter of the Honorable Sir Thomas Wardlaw Taylor, formerly Chief Justice of Manitoba.

**DEATHS**

On Aug. 26, 1905, Anna Isabel McArthur, eldest daughter of the late Arthur McArthur, of Lancaster, formerly of Huntingdon, and wife of Alex. D. Ross, Montreal.

In Bradford, on Monday, Aug. 28, 1905, Janet Mackintosh, relict of the late Alexander Sutherland, aged 88 years.

On Aug. 26, 1905, at his late residence, 69 Grande Allee, Quebec, Duncan Laurie, in his 71st year.

In Montreal, Aug. 12, Martha Helen Blow, beloved wife of George H. Ham, aged 56 years. Interred at Whitby.

At Toronto General Hospital, Tuesday, Aug. 29, Robert McDougal, aged 58 years. Interment at Beaverton.

At his residence, 306 Sackville Street, Toronto, on Aug. 27, 1905, the Rev. Robert C. Moffat, D.D., in his 74th year.

**BIRTHS**

In Senforth, on July 27, to Mr. and Mrs. W. D. McLeod, a son.

On Aug. 10, 1905, to Mr. and Mrs. W. A. MacKinnon, Bristol, England, a daughter.

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## NOTE AND COMMENT.

At a meeting of the executive committee of the board of missions, it was decided to recommend that the Rev. Alexander Sutherland, D.D., general secretary of the board, shall proceed to China and Japan, after the annual meeting, which this year will be held in October at London, and that he shall conduct an official visit to and inspection of Methodist mission stations in Western China and throughout Japan.

This, says the Presbyterian Standard, is a good time for the Christian Scientists to give a practical test of their faith. Let them go to New Orleans and get bitten by the yellow fever mosquito. That would be a good way to prove that there is no such thing as yellow fever. However, an exchange says that one of the first refugees to leave the city was a Christian Scientist. There are some advantages about the ability to give the absent treatment.

The talk of "tainted" money has been heard in Chicago University, which owes its existence to Mr. Rockefeller, and in reply Prof. F. W. Shephardson, of that institution, points out to his Boston critics that Faneuil Hall, "The Cradle of Liberty," was built by old Peter Faneuil out of "tainted money" that he stole from the government by trafficking illegally in liquor, and that the government had survived and prospered ever since, notwithstanding that great infantile handicap.

Rev. Dr. Torrey and his singing companion, Mr. Alexander, are to visit Toronto next January and hold evangelistic services. Rev. Dr. Chapman, of New York, an eminent evangelist, who visited Ottawa some years ago, has agreed to hold services in Halifax, N.S., in October, 1906. Would it not be a wise move for the Presbyterian General Assembly of Canada to organize a corps of evangelists to be at the service of the churches throughout the Dominion. Many of our Presbyterian ministers are eminently fitted for evangelical work.

Under the caption of "organists" the "Canadian Churchman" makes the following appropriate remarks: "We much fear that our satisfaction and delight with the organ begins and ends in thought of the instrument itself. We should never forget how much we owe to the man whose mastery skill and expression, and exalted and devout spirit representing often the laborious and exacting toil of a lifetime, and the high cultivation of no ordinary gifts of intellect, taste, and judgment—informs, uplifts and adorns the voice of praise and gladness, as well as the sad and solemn outpouring of our vocal and instrumental worship in church."

The Christian Intelligencer says it is to the credit of the Russian and Japanese plenipotentiaries at Portsmouth, that they held no session on Sunday. Mr. Witte is reported as saying that Russians universally respected the Sabbath, and he could not regard with favor any serious work on that day. Better still, both the Russian and Japanese peace envoys and their staffs not only observed the Sabbath by suspending their arduous labors, but also went to church and engaged in worship. This, says our contemporary, cannot be otherwise than gratifying to all Christian people, and is an illustrious example of proper regard for the Christian Sabbath which a multitude of delinquent Americans (and Canadians) would do well to emulate.

Mr. E. W. Patchett, B.A., Cambridge, England, has been appointed assistant professor of modern languages at Queen's University in face of a petition of graduates for the appointment of a Canadian.

Booker T. Washington finds great encouragement for his people in the growth of anti-lynching sentiment in the South, the wholesome effects of which are proved by the figures which show that thus far this year there have been less than thirty lynchings in the Southern States, compared with over two hundred in the same period last year.

According to the Belfast Witness the revelation made in the British newspapers of the Kaiser's plot to close the Baltic against British warships has provoked much indignation throughout the Fatherland, and greatly perplexed His Majesty and his advisers. Indeed, in some German circles, journalistic and others, it is denied that there is any foundation for the tales of the conspiracy; but generally the belief prevails that the truth has, at any rate in part, been told. It is significant that the proposals with which the Kaiser is credited have been denounced by Russia, a fact which would suggest that the recent meeting of the Emperors, so far at least as the question of the Baltic is concerned, has not resulted according to the Kaiser's anticipations.

The London "Presbyterian" gives an interesting account of the baptism of a whole family of Jews in presence of 300 persons in Marylebone Church (Dr. Hanson), including five children. At the conclusion of the opening devotional exercises Rev. J. G. Train (convenor) spoke of the remarkable interest attaching to the confession of an entire Jewish family that they had found in Jesus their Messiah. The father of the household had been an inquirer into the truth concerning Jesus for over twenty months, and he had fully satisfied those who had come into touch with him as to the reality of his faith. His wife and his two eldest sons had been led to follow in his steps, and the three young sons were to be received on the faith of their parents. That was precisely according to the Apostles' practice as recorded in the Acts. The incident will certainly create fresh interest in Jewish missions everywhere.

The "Scottish Review" publishes an analysis of the numbers of eminent men produced in Scotland, as compared with England and Ireland. The writer states that the "Scots contributed about one-third (an abnormally large proportion) to each of the professions of literature, science, engineering, trade, art, and Press," although we are also informed that "the few eminent men who developed alcoholic habits were Scotch, and were engaged in sedentary pursuits." There were also "ten eminent men who committed suicide, of whom Ireland contributed four, but Scotland none." "It will be observed that the Scotch are, generally speaking, 'good all round'; that the English come out best in the less vigorous pursuits; and that the Irish fail to take a high place in any single profession." The Belfast Witness admits that undoubtedly Scotland has produced a greater proportion of great men than England or Ireland. But, on the other hand, that paper claims the foremost men of all have been English—Shakespeare, Bacon, Milton, Newton, Darwin—names to which there are no parallels out of England. And, pray, what about the undisputed eminence of Irishmen as great military leaders.

It has been decided by the British National Independent Temperance party to recommend independent candidates in all constituencies where no persons in favor of temperance reform are in the field.

Dr. Scott Tebb, public analyst of Southwark, Eng., has issued the results of his inquiry into the constituents of tea and the effects of tea drinking, which was undertaken by the council at the request of Sir W. Collins. He has come to the conclusion that people drink too much of the beverage, and that what they do drink should be infused for not more than five minutes, and then poured off into another vessel. Dr. Tebb says a system of analysis before the tea is placed on the market is much needed for the protection of the public.

The New York Sun recently made a proposal which is regarded by a British paper as a very "significant sign of the times." It is that a new Triple Alliance should be constituted on the part of England, France and the United States. The three countries have undoubtedly much in common, beyond doubt they stand for all that is most truly progressive, enlightened, and democratic; and equally beyond doubt if such alliance were formed the peace of the world would be secured against the machinations of any possible hostile combination. Japan would in all probability support it in Asia; Italy and other smaller States would sympathize with its influence in Europe, and so long as it continued it would render aggression on the part of half-breed military despots impossible. The isolation of Germany would then be complete.

Governor Mickey, of Nebraska, has raised a new issue concerning the qualifications of applicants for state appointments. He has, in fact, declared that he will not sanction the appointment of any man who indulges in intoxicating drinks, or uses profane language. Having been informed that some of the men whom he has already appointed to office violate the regulation he had made, he promptly intimated that he would institute an investigation and the offenders would have to submit to the consequences. The Governor's stand has created quite a stir within the circle of State employees, many of whom, if the executive decides to enforce his new rule and make it apply to those now in office, would find themselves deprived of their employment. In explaining why he took this stand, Governor Mickey said: "It is not a fad with me! although I will confess that it may seem out of the ordinary. But I am sincere in the belief that it is the right thing to do. As Governor I am doing what I can to run the affairs of the State the same as if they were my own private business. Personally, I have never knowingly employed a man, either on my farm or in my bank, whom I knew to drink or swear. I made it a rule to engage only those of good moral habits, and I don't consider that any person can claim to possess good morals if he drinks or swears. I am trying to give Nebraska a clean State administration, and it seems to me that I can come nearer accomplishing my intentions in that direction if only men of clean personal habits are employed by the State. That is the way I should run my own business, and that is the way I think the State's business should be run. I don't think I could make any pretence of good citizenship if I held contrary views." Wonder what would happen if such a wholesome regulation were applied to government officials in Canada and enforced.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## VILTORDE AND WILLIAM TYNDALE.

Under Belgium's red, black, and yellow flag—the ancient colors of "fair Brabant," oldest among all the states of the Netherlands—there is no older town than Vilvorde. It is famous for an old church noted for its pointed arches and for its mediaeval castle, now become the military penitentiary. Many a peccant soldier thinks of Vilvorde as a place of solitude and sorrow. Less so did Tynsdale, "the prisoner of Jesus Christ," amid his "books and parchments," in 1536. To my mind Vilvorde always suggests the idea of a candlestick, in which burns brightly the light whose beams are now at the end of the earth. Across the channel, over against the captive, I see a remarkably wicked king of England opening his eyes at this light.

Vilvorde lies on the railway between Brussels and Mechlin. Having traversed by rail the fertile and grassy plain, traversed also by the winding river Senne, I reached the ancient town one summer toward the end of July. I was less interested in church edifice and penitentiary than in the spot within the shadow of its walls where William Tynsdale, translator of the English Bible, ascended to heaven in a chariot of fire.

How may we thank God for his great gift to the English-speaking part of our race! He sent this man into the world, and endowed him with a spirit that no fire could burn. Tynsdale first, from the original languages, put the Word of God into the English tongue, Wycliffe having translated from a translation. So thoroughly did he do his work, so richly inspired, we may say, was he, that to this day, after all recensions and revisions, it is substantially Tynsdale's English Bible that we read. An intense Englishman himself, Tynsdale so loved his native tongue, knew it so well, was so loyal to it, and "Englished" Hebrew, Chaldee, and Greek so thoroughly, that, while others have done excellently, he excels them all.

The beauty of diction, the rhythm of the language, the consummate glory of the English Bible as a successful translation, has been most justly lauded for centuries; but it is not every English-speaking colonist outside of England, or even native Briton, who appreciates how intensely English the version either of 1537 or 1611, or even the revision of our own decade, is. Indeed, unless he is familiar with the ways and habits of the plain people, with manners and customs, with work and wages, with the prevalent ideas on all subjects common in England of the Tudor era and before, he cannot appreciate the thorough Englishness of the English Bible.

For example, when we read of the capitalist in grapes agreeing with the laborer in the vineyards for "a penny a day," it seems, from our standard of wages and values, absurdity, if not oppression. Yet when standing in the Chapter House of Southwell Cathedral, whose chisel work shames that of the whole world—for the very highest modern chisel work shows inferiority when placed beside theirs—I asked the verger, familiar with the old records, what such workmen, absolutely unione in their craft, were paid. He answered, quoting from the local records, "A penny a day and a bag of meal."

Scholars who know so well that our Bible is something more than a mere version of bald literality, will recall "Long live the king," "God forbid," and many other alien and alienating Hebrew and Greek renderings which are English, and not merely Hebraized or Graecized expressions in our tongue.

Vilvorde, by its suggestions of age and of mediaevalism, helped me to picture the England of Tudor times. Is it any exag-

geration to consider that Tynsdale, in the influence of his work, was the greatest Englishman of the sixteenth century,—that epoch of great men? His story in outline is this: Born in 1484, he was educated at Oxford, but the magnet Erasmus drew him to Cambridge. As tutor at the Manor House of Sir John Walsh, near Bristol, he became well acquainted with the Scriptures and resolved to put the languages of the Word of God, dead to English people, into his own living tongue. Going to London in 1523, to carry out his purpose, a year's experience showed him that he could never print the Bible in England, for neither the king nor the church rulers wanted it.

Printing was not free in England until long after Milton's "seraphic plea" for liberty of the types. It was a reserved monopoly of the government, like coinage, and to print without permission meant prison and death. Yet Tynsdale believed that his nation needed God's Word, and he determined, by God's help, that the boy who drove the plow should know more of the oracles of God than the ignorant ministers of religion. On the continent printing was free. So, crossing the sea, he printed in 1525, partly in Cologne and partly at Worms, his first edition of six thousand copies of the New Testament in English in two forms. The next year these were in England and widely read. For the first time our fathers saw their language in print as the vehicle of inspiration. Other editions followed. In spite of the prohibitive edicts of Tunstall, who bought up all he could find, and with them kindled a big bonfire at Cheapside in 1539. Those who gave up their Bibles to be burnt were called "traitors," from which has come our word "traitor." John Frith, who had aided Tynsdale, was in 1534 lured to London and promptly reduced to ashes. In those days, whenever the public said "The bishop hath played the cook," it was "because the bishops burn whom they lust and who-soever displeases them."

As early as 1528, at Marburg, Tynsdale published his book, small in size, but mighty in potency, on "Justification by Faith." This kindled in political churchmen a blaze of wrath. Sir Thomas Moore was asked to make answer. He did so in seven volumes. Later in the same year, that wonderful piece of superb English, entitled "The Obedience of a Christian Man," was issued. Every one who would see how nobly the English language can be used in defense of truth ought to read this book. It is one in which the mind of Tynsdale is most fully portrayed by himself. The supreme reason why Tynsdale could translate God's mind so well was that he lived the gospel in his daily life and conduct. His two days of "fastime" in every week were spent in searching out and helping the sick and poor.

The style of this book, "The Obedience of a Christian Man," is the style of the English Bible. We do not know what books Tynsdale as a student read most. If we did, we might call these the books which helped to make the English Bible. In translating Deuteronomy 6:7, he wrote: "Let these words stick in thine heart and whet them (that is, use and exercise) on thy children." He says a bishop must be "harborous,"—that is, ready to lodge strangers. He speaks of the "utterside" of the cup, and uses "neverthelater" for nevertheless. He called attention to the fact that Christ had said "Feed my sheep," not "shear thy flock." He speaks, in better English, of the "riotous" instead of the prodigal son.

We owe Tynsdale a weighty debt of gratitude because he contended for the literal sense of holy Scripture. He showed that the interpretation of proverbs, similitudes, riddles, and allegories "is ever the literal sense which thou must

seek out diligently." In this he was finding fault with a traditional "four senses of Scripture,—the literal, tropological, allegorical, and analogical"; the second sense pertaining to good manners, the third appropriate to faith, and the last to hope and things above. Yet Tynsdale saw in the "Scripture but one sense, which is the literal sense, and that literal sense is the root and ground of all." "Tropological and analogical are terms of their own feigning, and altogether unnecessary." Yet Tynsdale believed in allegories, metaphors, and lively illustrations. Doubtless, he counted dullness in the teacher, preacher or translator a sin, and this may help us to understand why Tynsdale's translation, after three centuries and a half, has never been superseded. He says, "For a similitude, or an example, doth print a thing much deeper in the wits of a man than doth a plain speaking, and leaveth behind him, as it were, a sting to prick forward and to awake him withal." Yet he was himself, and he counselled all to be, modest of allegory; for he found some preachers taking "an anti-theme of half an inch out of which some of them draw a thread of nine days long."

Tynsdale put much of the Old Testament into our dear mother tongue, and lived to leave England until 1536. Then the craft of priest and courtier was linked, as it is too often in the England of our day, to the power in the mug. Tynsdale's printers, bribed and made drunken, betrayed him. After two years in the castle prison, he was chained to the "stump-cross" and garrotted. Then the fire was kindled. It was soon "ashes to ashes." These words in a burial service meant more in those days than now.

"Lord, open the king of England's eyes," were Tynsdale's last words. The prayer was answered. The next year Tynsdale's Bible, varnished with another name, but issued by royal command, was found in every church for the use of the people.

Praise God for William Tynsdale, and for the Bible in our own tongue!

## A HANDSOME BOOKLET

A new publication entitled "Montreal and Quebec" has just been issued by the Grand Trunk Railway System for general distribution through the several channels at their command throughout the world. The booklet contains a combination of interesting facts about the two most historical and interesting cities of the Dominion, and there are forty pages of good reading matter profusely embellished with halftone illustrations from photographs of scenes recently taken of the principal sights and attractions in the two cities, and in addition short chapters are given descriptive of Montmorency Falls, the miracle-working shrine of Ste. Anne de Beaupre and the attractive features of Levis.

A copy may be obtained without cost by applying to J. Quinlan, D. P. A., G. T. R., Montreal.

## CHRISTIAN PATRIOTISM

By J. G. Whittier.

Our fathers to their graves have gone,  
Their strife is past, their triumph won;  
But sterner trials in their honored race  
Which rises in their honored place—  
A moral warfare with the crime  
And folly of an evil time.

So let it be. In God's own might  
We gird us for the coming fight,  
And strong in him whose cause is ours,  
In conflict with unholty powers,  
We grasp the weapons he has given—  
The light and truth and love of heaven.

## DELIGHTS OF MORAL ATHLETICS

A little boy expressed a common feeling when he said, in reply to a caution against eating a certain delicacy, "Oh, yes; everything nice is bad for you, and everything bad is good for you." Those who are able to do just as they please, and to devote themselves entirely to their own enjoyment, sometimes seem to have rather the best of this life. Others are sometimes foolish enough almost to envy them. To be sure, knowing the end of self-indulgence, and having respect unto the recompense of the reward of goodness, the children of God are quite decided that it is best to live the godly, righteous, and sober life. But, for all that, it sometimes seems as if it would be very pleasant to be able to follow without danger or responsibility the devices and desires of our own hearts.

For it seems irksome always to do right. A constant caution and self-restraint are implied. To be sure, it will be better for us by and by if we are righteous now, but in the meantime life seems to be narrowed, and opportunities of pleasure very much circumscribed. Why did not God make it more delightful to do good, and less alluring to do evil?

It would be idle to deny that the self-indulgent man has very real delights. And it is equally true that the earnestly virtuous and aggressively righteous Christian must make many self-denials. Yet there is a joy in the goodness which is the highest joy and the keenest delight this world knows. The psalmist was speaking a sober truth of spiritual experience when he said, "I delight to do thy will, O my God." There is a positive exhilaration in doing right, and being right, and knowing that one is right. So far from its being a repression or narrowing of activities, it may be the very freest self-expression, for one may act rightly to the fullest of his powers knowing that the outcome in every act of well-doing must be good. There is a present enjoyment and security for the future.

This truth is finely drawn in the story of Daniel. The young men who refused the rich wines and viands of the king's table were not ascetics. They were not making any painful self-denial. They had religious scruples about the food offered to idols, and really preferred their own simple diet. They were not conscious of great heroism. They did not seek admiration. They simply found their high satisfaction in doing what was right. The man who has learned the joys of goodness is ready for the test that came to Daniel in later years. He had never thought of yielding to the king's decree. His daily joy was communion with his God at the open window toward Jerusalem. He enjoyed his time of prayer, even when it was most dangerous. No need to pity such a man as Daniel. It was the poor, weak king who passed the sleepless night. There is a joy of goodness even in the lion's den.

We need never waste our pity on great souls who are in the way of righteousness. They have joys beyond our ken. When Stanley found Livingstone in Africa, he tried to prevail on him to return to England. The Queen would knight him, the people would honor him; he might spend his last days in ease. But Livingstone had something better than honors and comforts. He had a great duty that no rewards could possibly have given him.

All know something about this. Every one has had some experiences of

goodness that have brought joys that no pleasures, harmless or otherwise, ever yielded. Who has not done some acts of kindness that remain as ever-delightful memories? Of course it is more blessed to give than to receive. A very limited experience will teach us what our Lord meant in that saying. There is a rather cynical proverb that if you desire a man to be your friend, let him do you a favor. It is founded on this true principle that kindness to another associates him in the mind of the donor with the delight of doing good.

Without question the greatest physical blessedness is health. To be conscious of no organ of the body, so perfectly do all of them perform their functions; to be strong enough for anything, brain clear, eyes bright, lungs sound, heart strong, stomach easy, muscles firm,—that is the joy of living. And as Addison finely said, "A good conscience is to the soul what health is to the body." Spiritual health is the more keenly delightful as the soul is higher than the body. The man who knows that he has done right and can do it again, who can look into the eyes of his fellow-men without shame and into the face of God with thankfulness for grace to do well, has attained a positive delight of soul that no self-indulgence, no intoxications, can ever bring.

Christians might have a great deal more joy than they have, because they might have a great deal more goodness and a great deal less struggle. We are forever wishing to do wrong, wondering if it would be very bad, finally deciding that we ought not to do it, and with a lingering longing we give it up. It is victory over temptation but a poor victory. And we are forever debating over little acts of goodness, calculating how much they will cost, wishing they were not required of us, but at last doing them because it is our duty. It is a victory, but there is less blessing in it than there might be.

How significantly it is said, after the temptation of Jesus, that the Devil departed from him for a season! Jesus won so complete a victory, the temptation was so utterly vanquished, that he was left conqueror. Jesus was not tempted with the thousand little temptations that so greatly harass us. He was tempted in all points like as we are, but he met the temptations so valiantly, he made such destructive advances into the enemy's country, that it was a season before he could be molested again. We fight for every inch of goodness, because we have not come into the power and delight of constant victory.

God wants to give us the joy of goodness. He will make duty so satisfying and the right so charming to us, he will tear off the mask of every evil, that we may see it in its hideous reality, so that we too may say, "I delight to do thy will, O my God." There will be struggles still, of course, and there will be self-denials, but we shall know what Jesus meant when he spoke of his joy, and we shall walk in the path that shineth more and more unto the perfect day.

## PRAYER.

O God, by whom the meek are guided in judgment, and light riseth up in darkness for the godly; grant us, in all our doubts and uncertainties, the grace to ask what Thou wouldst have us to do; that the Spirit of wisdom may save us from all false choices, and that in Thy light we may see light, and in Thy straight path may not stumble, through Jesus Christ our Lord. Amen.—Selected.

## A PIONEER IN TIBET

It is an exciting story, that of Miss Annie R. Taylor, who accompanied General Macdonald, as a nurse, on his late expedition into the great closed country of Tibet. Not all the pioneers are men. For the greater part of eight years Miss Taylor has been living as a trader in Yatong, by her quiet work paving the way for the efforts of future missionaries.

Miss Taylor's opinion of the recent expedition into Tibet is that it has only established more securely the Chinese suzerainty in that country. This is a bitter disappointment to the Tibetans who believed that England would help hospitality with which the enemies of mis-ryoke.

It is well that Miss Taylor has a sufficient income of her own, for Tibetan shop-keeping would never fill her purse. She has many a strange story of the hospitality with which the enemies of missions have striven to banish her from the country. Before the expedition started, she was warned from India that it would be safer for her to return, and she was about to start when some of her Tibetan friends entreated her on no account to go, as a party of Bhutanese were lying in wait on the road for the purpose of killing her. It was through the kindness of General Macdonald for whom Miss Taylor has a high regard that she was permitted to carry succor to the soldiers on their toilsome march. She is an expert in the treatment of frost-bites, and does not believe in amputation, except in the most serious cases. Her skill suffices to cure all minor maladies, especially those most common in cold countries, and it was through her medical efficiency that she won the affection of the people. Those who dislike her are the Chinese officials and the Lamas in Chinese pay.

On several occasions messages were sent to Miss Taylor from the Dalai Lama, asking private counsel on questions of foreign policy. For example, he consulted her, through an official, about the advantages of Russia, and asked if it would be wise to encourage them. The messages from Lhasa were brought to Miss Taylor by military officers who read them to her. These confidences gave great offence to the Chinese officials and Miss Taylor has a document written in Tibetan and Chinese and signed by a British political officer, which contained the announcement, "Annie Taylor is only a trader. She has not the slightest influence with the Lhasa Government." Another possession which Miss Taylor has brought home is the yellow robe presented to her by the Tibetans, which is a mark of the highest honor.

While selling hardware and cloth and medicine, in her little store at Yatong, Miss Taylor has been able to distribute Gospels widely throughout the country. One of her Gospels was given to the Dalai Lama, and sent along with some goods he had ordered. Numbers of the Tibetan chiefs have gladly accepted the books. No one interfered with Miss Taylor's meetings in her own hut and in the hospital while she was a nursing sister at Chumbi. She confesses with sorrow, however, that her own servants have been the only Tibetans, so far, who have been truly converted to Christianity. Her comfort is that the pioneer work carried on by her during these long years will open the way for future missionaries. She is eager to return to the field, but for the present the way is closed. She is using her influence, and that of the numerous friends of the Tibetan Pioneer Mission, to obtain facilities from the Government. Why should not missionaries she asks, enjoy the same privileges as traders?

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## DANIEL IN BABYLON

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

Daniel purposed in his heart that he would not defile himself, v. 8. When Sir Walter Raleigh was shamefully executed in the reign of James I, the executioner asked him which way he would lay his head. He replied: "So the heart be right, it is no matter which way the head lies." Like the British Parliament, which consists of three departments, the House of Commons, where a Bill is introduced, the House of Lords, where it is reviewed, and the royal authority, by which it is sanctioned, our life has also its three departments: the heart, where desires arise, the conscience, where they are discriminated, and the will, by which they are executed. The peace and purity of one's life, then, depend upon a good heart that will originate only good desires. Not that a false intellect is a matter of indifference, but a pure heart more than anything else will best correct the errors of the understanding.

Now God had brought Daniel into favour, v. 9. "Make as many friends as you can," is a good motto for life. Friends will stand us in good stead in many a time of need. It was sound advice that old Polonius, in Shakespeare's Hamlet, gave to his son Laertes:

"Those friends thou hast, and their adoption tried,  
Grapple them to thy soul with hoops of steel."

And to make friends we need not flatter or grovel. There is no call for us to give up a manly independence. It is never required that we sacrifice our principles. We have but to meet the world with a frank, honest, cheerful face and heart, and as surely as the magnet passed through a heap of sand gathers up the particles of iron in it, will we attract to ourselves friends steadfast and true.

Then shall ye make me endanger my head, v. 10. "Go easy with the crusade against the liquor traffic, or it will endanger our business. Don't speak so strongly against gambling, or the fashionable people will be down on you." So the man of good intentions is often tempted to say, unless he believes firmly in God. But to the man of faith it can never be right to do wrong. The peril for him lies all the other way. Like a sailor who was undertaking a dangerous task, he will exclaim, "My life hangs by a single thread; but that thread is in my Father's hand."

Prove thy servants, v. 12. A man of science may be able to analyze the various kinds of food into their elements, and so discover which is the best. But there is a simpler test that the plainest man can practise. When he eats the food, and finds that it makes him healthy and strong, that is proof enough for him. And when we see the religion of Jesus Christ making people pure and unselfish and joyful, this ought to convince us that it is a good thing for us.

As thou sittest, deal with thy servants, v. 13. There is the true ring about this appeal. It is the utterance of a manly heart. Here is one, we feel, who will not depend upon "pull" or favoritism for getting on, but will make his way by merit. All he asks is a chance to work, and he is quite content to be judged by

S. S. Lesson—Daniel 1:8-20. Study the chapter. Commit to memory vs. 16, 17. Read ch. 2. Golden Text—Daniel purposed in his heart that he would not defile himself.—Daniel 1:8.

the kind of work he does. He does not want a dollar he has not earned, or a position of which he is not worthy. This is a lad of the right stamp, and the world has plenty of room for more like him.

Poise, v. 16. Plain living and high thinking, according to the old saying, go well together. Look at the men who are at the top in their profession or business. How many of them have come from homes where the fare, though wholesome, was simple, and the luxuries were few. Much of their success they owe to the frugal rearing, which sent them out into the world with a clear brain and strong muscles and a vigorous constitution—"a sound mind in a sound body."

God gave them knowledge and skill, v. 17. There is an ancient story of one who was imprisoned in the cause of a leader. When at last he regained his freedom, his leader gave him a chain of gold, link for link, as heavy as the iron one with which he had been bound. It may be that hardships, perhaps the keenest suffering, will come to us in the path of obedience to God. He does not promise that His servants will always have an easy, pleasant time. But no one ever suffered for His sake who did not receive a hundredfold reward now and the promise of eternal life hereafter.

None like Daniel, etc. . . . ten times better than all the magicians, vs. 18, 19. Many start in the race of life with a heavy handicap. It may be poverty, ignorance, or ill-health. But if one is on God's side and is doing His will, he is sure to win out. When at last he reaches the goal, he shall receive a crown that will be all the brighter because of the difficulties he has met and manfully overcome. The relish of this first triumph doubtless remained with Daniel to his latest day, and the remembrance that it was by risking all for God, that he had won.

Therefore stood they before the king, v. 19. From captive to counsellor in the royal court. A wonderful advance! And yet it was so natural and certain; for every duty well done is a rung in the ladder which we climb to the highest success. Success, indeed, is just the mountain top, the journey to which is the steady, persistent, nursing of the daily round. A prosy version of success, you say. So be it; but thus it is. The brilliant flights are few, and the heights reached by them are notoriously uncertain. And especially is it true, that success won by ill-doing, is worse than failure. It is like the flimsy balloon-like building, which at the first touch comes tumbling about one's ears.

## SUNLIGHT CHRISTIANS

Being lighted is never the end of the Christian's life—not even being lighted from above. Being lighted—that is the end. The moon is bright when it happens to be in a bright place; when the earth comes between it and the sun it turns dark. There are moonlight Christians, who are bright enough when lighted by God's manifest favor, but if the darkness of earth—a sorrow or burden—rises between them and God, they are black and dark. Christ enjoined upon His disciples that their whole body should be full of light. Their oneness with the brightness of God was to be such that they should become lights, not merely lighted. No earth-shadow then could ever come between them and their light. Christ would have us so dwell in the light that we may become children of the light, in whom there is no darkness at all.—Sunday School Times.

## CHRISTIAN EDUCATION IN JAPAN

It is not so difficult a task to impart knowledge by education, but to impart to the young man a good, strong character, character thoroughly reliable and trustworthy, is what the educator finds most difficult. In order to build up a perfect character it is most important to have the personal influence of a strong man.

Dr. Harris, who was so closely associated with the founding of this school, is remembered by our countrymen with grateful feeling and profound respect for his disinterested sympathy and love extended to our fellow-countrymen; and Mr. Honda, president of this institution, is a friend of mine of long standing. As these gentlemen are living the true Christian life, putting Christian faith into the daily practice, I can safely believe that the teachers who, approving the principle and spirit of these two gentlemen, are engaged in education here in this school are also such honorable gentlemen; and it is my firm belief that you have obtained inestimable benefit in building up your character through the living personal influence of these educators. It is quite a simple matter to learn the Bible, but the hardest thing is to practice its teachings.

I have the most sincere sympathy with any educational institutions whose purpose it is to educate the rising generation of Japan. And therefore it goes without saying that I have no little sympathy with this Methodist College, Aoyama Gakuin, and I entertain the most grateful feeling for the friendship of our honored seniors, the Americans. The Aoyama Gakuin was founded by our philanthropic neighbors to meet the demands of the time. Nobody but an ungrateful scoundrel will begrudge thanks for the noble work it has done.

On reviewing the educational work of the Aoyama Gakuin I find that such an organization best meets the demands of the twentieth century. Although I can not say that I have deeply studied religion, yet I believe that Protestantism is the most advanced form of Christianity. There is a possibility, I think, that the center of civilization will come round to the continent of the Far East, when this advanced religion has rightly been interwoven into the thoughts of the nation and the nation has progressed with the times. I believe any nation which makes an antiquated religion its state religion will in no long time cease to exist. Therefore, I hope the students as well as the teachers of the Aoyama Gakuin will endeavor to live up to the teaching of Christ.

The Constitution of Japan grants individual religious liberty, and so we can select and believe the best form of religion in the world. On this point it is just the same with the United States of America. I am sanguine enough to believe that the result of this present war will bring about a harmonious combination of Western and Eastern civilizations; and no man can more highly appreciate than I do the noble labors of the Aoyama Gakuin as one of the best instruments in bringing about this happy union. It is my earnest prayer that prosperity will crown the work of this college; and that the existing happy relations between America and Japan may grow more intimate and friendly; and that thanksgiving for preserving the people of the station from becoming higher and nobler, thus enabling them to add more luster to the civilization of the twentieth century. —Extracts from an Address by Count Okuma, in the Japan Evangelist.

To endure and suffer for righteousness' sake is his reward; but to immolate one's self on the altar of another's crankness is folly.

## TO BECOME CHRISTLIKE

God would have us ponder the punishments of sin and find in them the emphatic expressions of his judgment of our conduct and of ourselves. He re- sents our shamelessness, and desires that we consider his judgments till our cal- lousness is removed. The case stands thus: God is long-suffering, slow to an- ger; not of a fault-finding, ever-chiding nature, but most loving and most just; and this God has recorded against us the strongest possible condemnation. This God, who cannot do what is not most just, and who cannot make mistakes; this unforgiving and holy God, whose opin- ion of us represents the very truth, has pronounced us to be wicked and worth- less; and we seem scarcely at all impress- ed by the declaration. God's judgment of us is not only absolutely true, but it must also take effect; so that what he has pronounced against us will be seen written in the facts bearing upon and entering into our life. But, although we know this, we are for the most part as unmoved as if, in hearing God's judg- ment pronounced against us, we had heard but the sighing of the wind or any other inarticulate, unintelligible sound. There is a climax of ignominy in having excited in the divine mind feel- ings of displeasure against us. One might suppose a man would die of shame, and could not bear to live conscious of hav- ing merited the condemnation and pun- ishment of such a being; one might sup- pose that the breath of God's disapproval would blast every blessing to us, and that so long as we know ourselves dis- pleasing to him, his sweetest gifts must be bitter to us; but the coldness of a friend gives us more thought, and the contempt of men as contemptible as ourselves affects us with a more genuine confusion.

## LET YOUR LIGHT SHINE

"Let your light shine." This is not the text, but the sermon. It preaches itself. It has no need of amplifying.

"Let your light shine." How much, Lord? Just what is intrusted to you, whether much or little. Sometimes a light may be lent to us—lent for only a little while. And still of this the Mas- ter says: "Let your light shine." The planets all shine with borrowed light; yet when did a planet ever refuse to do its duty because the light it reflected was not its own?

"Let your light shine." Why, Lord? "That others may see." Sometimes we act as though we thought the light in- trusted us was for our own pleasure or convenience. But who ever heard of a lighthouse built for the benefit of the keeper? It is built to help those far out on the dangerous sea; built to guide those who seldom give a thought to him. Yet he never grows sensitive over the fact that he is forgotten. He bravely does his work; obeys his command, which is: "Let your light shine."

"Let your light shine." How far, Lord? "As far as your light will extend." Along the seaman's pathway are many lighthouses. One here, another there; making a safe, plain path for the ship. Not one lighthouse doing the work of another, yet not one independent of the other. Just so I must hold my light where I am standing; you, a little far- ther, will hold your light. And thus a world can be lighted, and not one way- farer need be lost.

But again I hear the command. This time it is not: "Let your light shine!" but "Let your life shine."

I recently read of an awful catastrophe where a stately ship with hundreds on board, was dashed to pieces on the rocks and all lives lost. "Why was it?" was the anxious inquiry on every hand. "Had the keeper of the lighthouse failed to light the lamps?" On investigation it

was found that the lamps had been lit, but the flies had gathered thick about them and completely obstructed the light. Little sins, little neglects, little unlovely habits may be the flies which are gather- ing about your lamp and mine, and hinder our light from shining. Some one who is watching us—perhaps some one whom we would give our life to serve or save—fails to see the needed light, and goes down to endless death.

Reader, writer, let your light shine. No matter what your life is, still it cannot be hid. The world will see its de- fects or its beauty. As in the commer- cial world, we are generally rated some- where near our real worth. It is not only by heaven's recording angel that our spiritual record is rather accurately kept. Neither is it always by the saints. The earthly representatives of Satan usu- ally know just about where to rate us.

"Let your light shine." Why, Lord? "That the world may see." See what See your theories, my objections? "No." See me? Ah, that would be pleasant. "No! That the world may see your good works and glorify your Father." The sailors see the light flashing from the lighthouse; and though they forget the lonely keeper, they bless the generous hearts that built the house and so- cied and kept the light within. You and I have just steadily to hold our light so that it cannot help but shine. It will prove a benediction to some halting feet journeying along the rugged way. They may never know that we were near, yet will they bless and praise the watching love which brought them help in the hour of need. My hand is weak, and can hold only a very little lamp. Yet the command is as much to me as to you.

"Let your light shine." Where, Lord; and when? Just now, wherever you are. In the church where it is often easy; in the office, the home, the nursery, the kit- chen, where it is often hard; and in your social world, where it is often hardest of all. Just now some one is watching, and only you can guide the way. Let your light shine!"—Anna D. Bradley.

## BE SWIFT.

Be swift, dear heart, in loving.

For time is brief,

And thou may'st soon along life's high- way

Keep step with grief.

Be swift, dear heart, in saying

The kindly word;

When ears are sealed, thy passionate pleading

Will not be heard.

Be swift, dear heart, in doing

The gracious deed,

Lest soon they whom thou holdest dearest

Be past the need.

Be swift, dear heart, in giving

The rare sweet flower,

Nor wait to heap with blooms the casket

In some sad hour.

Dear heart, be swift in loving—

Time speedeth on;

And all thy chance of blessed service

Will soon be gone.

—E. A. Lente.

## FOR DAILY READING.

M., Sept. 11. The surrender of self-will. Luke 22: 39-42.

T., Sept. 12. Of self-dependence. Prov. 3: 1-7.

W., Sept. 13. Of vengeance. Rom. 12: 16-20.

T., Sept. 14. Of ambition. Gal. 1: 19-17.

F., Sept. 15. The great refusal. Matt. 19: 16-22.

S., Sept. 16. The great example. 1 Pet. 3: 17-22.

Sun., Sept. 17. Topic—The great surren- der. Acts 9: 1-22; Rom. 6: 16-23.

It is not more brains that the world needs, but more heart; not more scholar- ship, but more sympathy and the grace of God.

## THE GREAT SURRENDER

## Some Bible Hints.

Saul's blindness (Acts 9:18) and his re- covery were as nothing compared to the spiritual blindness in which he had been, and the spiritual vision he received. The true blindness is of the soul.

There is no progress outside of Christ, but as soon as one thoroughly yields to Christ, his strength increases from day to day (Acts 9:22).

Nothing promises finer wages than sin, and though Satan cheats us time and again, how many go on working for him to the last! (Rom. 6:23).

"Heaven alone is given away." Only the greatest of blessings, eternal life, is given freely, for no price that could be paid would be adequate. (Rom. 6:23).

## Suggestive Thoughts.

Christ wishes to yield Himself entirely to us, and that is why He wishes us to yield ourselves entirely to Him.

It is not our surrender, it is our pro- motion—not our defeat, but our victory.

We cannot be led; we have only the choice of service, either of God or of the devil. Can we hesitate?

We do not surrender liberty; we sur- render slavery, and enter into the "glor- ious liberty of the children of God."

## A Few Illustrations.

If a man, in selling you a field, reserves the farther corner of it, he also has the right of way thither. So if Satan yields all your heart but one little corner, he has the right of way of that corner through your whole heart.

U. S. Grant became "Unconditional Surrender Grant," because of one sturdy message. Let us win that title for our- selves.

An army, when it surrenders, lays down its arms. When we yield to Christ, we are to yield all that we have and are.

A magnanimous victor returns the sword of his conquered foe. So Christ returns to us our surrendered powers, vastly enlarged and glorified.

## To Think About.

Have I made the great surrender?

Am I reserving any of my powers for myself?

Having surrendered to Christ, am I ac- tive in His service?

## A Cluster of Quotations.

Christians are free to do what they please, because they please to do God's will.—A. C. Dixon.

As a line is made up of a number of dots, every Christian life is made up of a number of surrenders to God.—F. B. Meyer.

God waits to give not freedom from temptation, but victory every day.—Andrew Murray.

A captured French officer walked up to Nelson, and offered to give him his hand. "No," said Nelson; "your sword first."

## For the Sailors.

Christian Endeavor societies are spring- ing up on board ships of war and mer- chant vessels, and in sailors' rests ashore. The sailors make splendid Endeavorers, sincere and earnest.

These "Floating societies" need a close connection with the land forces, since they cannot in any way get the staying influ- ences of the church. Every land society may have, and should have, some part in this work. You can correspond with some of the sailors. It is a wonderful help for a Christian sailor, amid a body of men very few of whom are Christians, to have the support of some Christian friend, though at a distance. You can greet the sailors when they come ashore, and make them at home in your society. You can send good literature to the ships. You can put yourself and your society in communication with those that are conducting the movement among the sailors, and carry out their suggestions.

## The Dominion Presbyterian

is published at

323 FRANK ST. OTTAWA  
and at

**Montreal and Winnipeg.**

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

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

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

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

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

Sample copies sent upon application.

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

Advertising Rates.—15 cents per square 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, SEPT. 6, 1905.

Through the referendum, Norway has declared most explicitly in favor of the dissolution of the union with Sweden. The next step lies with the "predominant partner," who seems to have no choice but to acquiesce in the separation. Much interest has been aroused in England at the possibility of the Norwegian crown being offered to Prince Charles of Denmark, the husband of our English Princess Maud.

It has been well said that "sympathy and free mingling with men are a closer copying of Jesus at Bethany and Cana, of the active apostles, Peter, the husband, and Paul, the welcome guest of Christian households and the founder of churches, than the solitariness of cloister and cave." We need a service of God that gets the broadest knowledge of life, its needs and its resources, its perils and foes, and then takes its stand in the thick of the fray, by example as well as by meditation and prayer, to leaven the world with the gospel, intensely in the world, but not of it."

At the present time the following from the Herald and Presbyter is particularly timely, and the suggestions are quite as applicable to Canada, as to the United States: Hundreds of young men are hesitating in regard to their future work in life. We would ask them to consider, very seriously, whether they are not called into the ministry. There is no work like this in all the world, for the opportunities afforded for doing good and for the abounding satisfaction coming to those who do it. If we had the ordering of it, we would select hundreds of Christian young men who are going into various forms of business life, and would start them to make special preparation for the ministry this fall. But we have no such ordering, and we might make many mistakes. But the Lord has the right to order our lives, and we fear greatly that young men who are being called by him into the ministry are disregarding his call and disobeying the heavenly vision, and that they will reap regret in coming days for not listening and being willing to be led.

## TRIUMPHANT JAPAN

President Roosevelt doubtless deserves much credit for his share in bringing about peace between Japan and Russia. His influence and that of the United States will naturally henceforth have great weight with both Japan and Russia. That influence will be in its main current in the direction of Christian civilization. If it takes one's breath away to review the astounding character of Japan's great victory by land and sea, not less astonishing has been Japan's magnanimity and moderation in the final terms of peace to which she gave assent. If the "Yellow Peril" never becomes yellower than this, there need be little cause for alarm! We see it suggested that Great Britain's influence though unseen, may have had to do with the statesmanlike generosity of Russia's dauntless opponent, Japan, and Britain have been united by treaty, and this treaty has now been renewed on a basis so comprehensive that it is believed it will prove a steady and pacifying factor in all international affairs.

The result of the war should promote the interests of Christianity, which include civilization and constitutional liberty. Japan will be more accessible than ever to those English-speaking ideas with which we believe the highest interests of mankind are identified. As for Russia, hard has been her discipline, but it will be her national salvation. But for the war, and but for the humbling administered by Japan, the Russian autocracy would never have granted the new constitution and an annual parliament. Not much of a constitution, and not much of a Parliament, from our point of view, you say; but it is a start; it will grow. Russia is a country of boundless resources; its peasant people have many loveable characteristics. Given time, education, a gradual evolution of self-government, and Russia will yet take a high place among the nations.

Japan truly has awakened from sleep. China bestirs also. The arts of peace will supplant those of war.

The over-ruling hand of Providence in all these things seems to stand out like a rainbow from a dark sky.

Amid the glories of our progress, says a writer in the Brooklyn Eagle, we have been losing sight of the wonderful strides the Dominion of Canada is making toward commercial independence of the United States. "In the first place, she is driving another transcontinental railway toward the Pacific coast. She is building cotton mills to spin the raw material that she expects to bring from Egypt and South Africa cheaper than she can get it from our Southern States. The seven provinces of the Dominion are about to be increased to nine. The Northwest Territory, familiar from our boyhood school days, will disappear from the map. As every reader of this column knows, the seven provinces of the Dominion, following the map westward, in our mind's eye, the Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, and, far out on the Pacific coast, British Columbia. Between Manitoba and the big Pacific province has been an ill-defined area. Its limitations were somewhat like our original Louisiana province. Everybody knew that it began on parallel 49, north, but nobody knows where it ended in the far north. This vast prairie region has been divided into the new provinces of Alberta and Saskatchewan. Manitoba is one of the wheat-raising regions of the world, and this new acreage, opened up by the Canadian Pacific Railroad and the proposed extension of the Grand Trunk, will become equally prosperous."

Satan cannot steal a march on those who keep the stronghold securely garrisoned.

The famine in Spain reached the point of actual starvation, and despair led to rioting among peasants and workmen, who were unable to obtain the necessities of life, and in consequence began a campaign of pillaging and deprecation.

Central Presbyterian: Opportunity! Not to-morrow, but to-day. Now or never. The accepted time may come only once. It will not do to look, like Felix, for a more convenient season, which we may never see.

The Springfield Republican, which is candidly tolerant of all religious faiths, remarks that "missionaries of the Mormon Church are all impostors, and have no proper harborage among us. They do not proclaim the essential facts about their political church."

The following is the resolution of the Bible Christian Conference, held at Exeter, touching the question of Methodist union in England: "That we are deeply impressed with the indications the past year has afforded that the negotiations now proceeding have received the signal blessing and guidance of the Great Head of the Church. The interpretation of the mind of the Master must be our chief concern, and govern all our decisions, and we are bound to recognise the working of the unifying Spirit of God in the enthusiastic awakening in the several Conferences, in the fact that a constitution has been framed which has received general acceptance, and in the remarkable way in which difficulties have been overcome. We are resolved to continue the negotiations in the same magnanimous spirit manifested by the other two denominations, and in the full assurance that the hoped-for consummation will prove to be the glory of God." The resolution carried unanimously, the vote being followed by the singing of the doxology and prayer, during which nearly every member of the Conference was in tears, and a wonderful overflow of joy and gratitude was manifested. The Christian Guardian says: Methodist union of the three bodies now negotiating is fully assured, and the larger union cannot, we think, be very far away.

The Scottish Anti-Tobacco Society has collected some very valuable information relative to the practice of foreign countries and British Colonies in the matter of the sale and the use of the thebaic and then they of tobacco by persons of immature age. In France, Italy, Austria, Spain, and Portugal, where the sale of tobacco is a State monopoly, there has been a general attempt to prevent juvenile smoking. In some quarters such effort has been successfully advanced. In Ontario and New Brunswick, for instance, a boy is not permitted to smoke till he is 18, while in ten states of the Union smoking is not allowed till the boy is of full age. Japan has gone about the business in a characteristically thorough spirit. There boys under 20, if caught indulging in the weed, are liable to be deprived of "the smoking instruments, as well as the tobacco," and parents permitting the practice are fined two shillings, while tobacco dealers selling tobacco or smoking instruments to youths under twenty are fined £1. The information in general shows that in most civilized countries the evils associated with juvenile smoking are recognized, and that in most efforts are being made to suppress them.

Soul-winning, not brain-nurturing, is the great end and aim of the Church.



## RELIGION IN AUSTRALIA

In the Australian Commonwealth all the religious denominations are regarded as equal, so far as the federal and state governments are concerned, Western Australia being the last to abolish the system of state aid to religion. This was in 1895, when the sum of £35,450 was distributed among the Anglican, Roman Catholic, Wesleyan and Presbyterian bodies in place of the annual grants previously received by them; these being the only religious bodies receiving state aid, the others refusing to accept it. Out of the 3,771,715 professed adherents of Christian and other denominations in the Commonwealth, according to the census returns, no less than 3,283,622 belonged to the four bodies above mentioned, the remaining 488,093 comprising Baptists, Congregationalists, Lutherans, members of the Salvation Army, Unitarians, and the like; 80,675 being individuals of no professed religious persuasion, or who objected to state their religious belief, or whose religion could not be ascertained, most of the latter being Asiatics and other colored aliens. In proportion to the number of population the hold of the various religious bodies on the Australian people may be regarded as being considerably stronger than in almost any other country.

The Anglican Church, which claims 1,497,579 members according to the census, has six archbishops, sixteen bishops, three vicars apostolic and one abbot nullius; the various cathedrals and leading churches being large, well built, handsome structures, equal in every respect to those found in Great Britain. The support afforded the Anglican Church has not been affected in the slightest by the withdrawal of state assistance, the number of its adherents having become increased between 50 and 60 per cent. during the last thirty years. The number of Anglican churches and buildings in which religious services are held is 3,412.

The Roman Catholics are the second largest religious body in the Commonwealth, numbering 855,799, the increase during the last thirty years being much in the same ratio as that in the Anglican Church. The leading dignitaries are a cardinal archbishop, coadjutor archbishop, five archbishops, twelve bishops, one coadjutor bishop and four vicars-general. There are 1,500 churches including several large and beautiful cathedrals, belonging to the denomination; also numerous convents, refuges, educational institutions and buildings devoted to religious and charitable purposes. There is also a large college, said to be the most extensive in the Commonwealth, near Sydney. The Wesleyans are stated to number 304,133, forming a united body in each state, also in New Zealand, collectively known as "the Methodist Church of Australasia." Delegates from each body attend a conference held every three years. There are 2,388 churches and 1,250 preaching places, the latter not including those in Queensland, of which no details are given.

The Presbyterians number 426,105, and possess 1,357 preaching stations, exclusive of those in Queensland. The strength of the other leading denominations is as follows: Baptist, 92,670; Congregational, 73,561; Lutheran, 75,021; Unitarian, 2,629; The strength of the Salvation Army has been roughly estimated at 34,000 in 1904. The headquarters of the Army are in Melbourne, and its head in Australasia ranks as a commissioner. He is directly responsible to General Booth, and controls the officers commanding in each of the states, who bear the rank of colonel or brigadier. Each state is divided into districts, which are placed in the charge

of superior officers; and each of these districts is subdivided into local corps under subaltern officers, assisted by secretaries, etc. These subaltern officers are responsible to the officers commanding their division, and the latter to the colonel or brigadier in charge of the army of the whole state.

The tendency in most of the denominations is in the way of maintaining a steady increase in the rolls of membership, corresponding with the increase of population, although at one time there was a marked falling off in the ranks of the Salvation Army. Everywhere the progress of religious effort is found accompanied by active exertion in the cause of social reform, and much useful work has been accomplished in this direction. It is a noticeable fact that many of the principal labor leaders are prominent members of religious bodies, taking their full share of preaching and Sabbath school work, and refraining from introducing their political views into their missionary labors. No reliable estimate has been formed of the annual cost of religious work in the Commonwealth, but it must be considerable, running into fully seven figures, every shilling being raised by voluntary effort, an encouraging illustration of the brighter and nobler side of Australian character.

## THE MODERN BOARDING HOUSE

By Rev. John B. Pyke, M.A.

I have had an experience of boarding houses dating from my boyhood, chiefly in Montreal. I wish to draw the attention of the religious community to the fact that Christians in general, and the clergy in particular have not yet grasped the significance of the boarding house system; especially as it exists in large cities.

I believe that boarding house environment largely—perhaps chiefly accounts for losses in church membership, in some localities, and also partly, for that indifference to spiritual matters, irreverence in dealing with religious observances, and non-attendance at religious worship which prevails in all classes at present.

My remarks are happily not applicable to all boarding houses or families who take one, or more boarders, but they are true of the vast majority of such places.

Not only do a large proportion, perhaps a majority of young men and women in cities board, but at least eighty per cent. of middle aged people, have passed some period of their lives as paying guests in some large or small establishment; generally too at a period of life when the mind was peculiarly subject to receive impressions for good or evil.

How are young and for that matter older persons, living in boarding houses looked after by the church authorities of their own religious persuasion? Many young persons do not bear letters of introduction when they go to a strange city—Even when they possess such testimonials they often lack the courage, or initiative, to present them. Or if presented little or no notice is sometimes taken of such epistles; especially if their bearers live in large boarding houses, where they particularly need kindly hospitality and spiritual ministrations. If not visited soon they are not visited at all and their names not appearing in the city directory they easily escape notice. Boarding house-keepers are often not identified with any church, or are Roman Catholics, in either of which cases their Protestant guests not receiving the visits of their clergy or lay visitors, soon grow lax in attendance at religious worship, or perhaps they have never formed the habit of going to church, or of attention to private prayer and Bible reading.

On the other hand the young man

or woman living at home is well looked after as a rule, by the family minister. Yet the young person who is boarding stands far more in need of attention, especially if a stranger to the city, and its life.

The arrangements, and accessories of ordinary boarding houses are not favorable to the cause of Christianity or conducive to church attendance. Grace is not said at meals, which are often served at hours incompatible with prompt appearance at the hour of service.

The table talk is seldom of an uplifting nature, especially if all the boarders are men, or the lady of the house does not preside at the repast. Even if she is present the discourse is generally of a light flippant description, and calculated to injure a mind in its plastic state. And such conversation cannot be checked or a better kind substituted, unless the hostess is a person of character and intellect above the average.

The Y.M.C.A., and Y.W.C.A., in Montreal and sometimes in other places, together with kindred institutions, do a little to provide suitable boarding accommodation. Their establishments however can receive but a minute percentage of the immense boarding population of a large city. Besides which people as a rule prefer private houses to institutions for residence.

The list of boarding houses furnished by Y.M.C.A. secretaries is sometimes helpful but it is seldom that the kindly official in charge has any personal knowledge of the boarding places on his list; and he generally accepts the statement of the boarding house-keeper without investigation. So that the place selected by the stranger may happen to be the worst one possible for a person of his tastes, and tendencies.

For myself let me state that I have lived for eighteen years in Montreal boarding houses, and of the hundreds of young Protestant men, and women I have met there I can remember but two persons who were visited by their ministers, and in both those cases their friends had asked that they be looked up. I do not suppose that in all those eighteen years I would ever myself have been visited had it not been that I came under a clergyman's notice before I left home, and since I have been ordained I occasionally am called upon by some minister on business. There are thousands of boarding houses in Montreal filled with Protestant men and women where no minister of the Gospel ever enters. Especially is this true of the French quarter, where hundreds of Protestants are to be found boarding with people of another race, and religion.

In conclusion let me add that the Roman Catholic Priests have (I am told) recognized the necessity of attending to this question of the non church attendance of the boarding population, and are I understand establishing boarding houses under their own supervision. It is said that Protestants are subscribing liberally to this project." Why cannot our clergy and laity originate some "Protestant Boarding House Institution" where strangers and those leading lonely lives may be brought under better, and more congenial influences?

I am willing to give further information on these subjects to any one who may wish to question me.

Sir William Mulock, who has just returned to Canada from the Pacific Cable Conference in London, states that he has no hope that the English Government will in the immediate future reduce the postage on papers and periodicals from the United Kingdom to the colonies. They consider that they cannot do this without at the same time equally reducing the domestic rate, and this would cause too serious a loss to the department.

## - - A SOUL OF FIRE - -

BY E. J. JENKINSON.

### CHAPTER XVI.

#### ... A LOST CHANCE.

The sun was dawdling towards its setting when John Vor met Fergus Macdon on the fallen pillar tree, alone and unarmed.

Roderick sat on a hawthorn pillar moodily digging holes in the sand at his feet with the point of his sword. His face was white as the face of a man in agony, and his brow was furrowed and damp.

"We are but straws cast hither and thither by the winds of Fate," he muttered, "cast hither and thither in the dark night. I feel almost like a lost child." Then he took a pull of brandy and traced new patterns on the sand.

The wild birds returned to their accustomed haunts, and as the hour grew later called to one another from the water or flickered across it in lonely flight.

The Vorse were sullen. They began to murmur at the long vigil; at Rory's haughty reply to Fergus, who might, after all, they said, mean nothing but fair dealing. True Morag had prophesied ill-luck, but she was mad. She was always prophesying some disaster or other. They were impressionable, too, and as the grey mists gathered over the bens and stole down the braes on all sides to lie cold and damp in the glen—to sleep as the dead sleep—they shuddered.

"This can't last," said Rory obliterating with one sweep the hieroglyphics at his feet. "Would to God I knew what my brother means! See, lads, don't let the horses stray. Curse this place! we've put ourselves in a tight hole for once."

"We've you to thank for that, Captain," replied one, Coll by name.

The outlaw shot a fierce glance at him then at the rest. He saw it all in a flash. The men were frightened, utterly frightened. Their short-lived courage had gone down with the sun, and he was alone with them, and with double their number ready to spring upon him like so many tigers when the darkness had fallen.

What of the Chief, John Vor?

Slowly, bit by bit, he had been drawn further and further away from the hawthorn and protection of his own people towards the cliffs where the Sarno men were encamped.

Fergus had glozed, had flattered, had wheedled; had built up a tremendous fabric of lies and promises. He had exerted all his pleasing, his courtesy and glamour to win the old man and he had succeeded.

Stron-Saul fell into the snare dug so warily for his feet; he clasped the Macdon's hand in hearty good-will and allowed himself to be drawn still nearer the enemy's camp.

Roderick noted the gradually widening space between himself and Stron-Saul. Vague fears that had hitherto flapped like a host of formless spirits round him became terribly real and menacing.

"Put the hearts of men in your breasts," he cried starting up and turning to his followers. "Let us fall on them hip and thigh. We can't win—I don't see much hope of that; I will not deceive you—but we can die as heroes."

The Vorse hung back.

"The chief has not yet settled with Fergus," said they doggedly, "He is in no danger."

"Lads! have you forgotten the hunters?"

"No; but you yourself, captain, warned us against believing Mad Morag. We were rash then; we will be sober now and—wait."

Rory bit his lip and was silent. Silent! with a bitter maddening pain at his heart that he could not make fools into men, could not, with all his will and determination, add one spark of strength to their shrivelled valour. And he knew that they, in their inmost being, believed there was treachery afoot.

Twilight came down and in the shadows and mist the two figures began to fade. Fergus had drawn his arm through the old man's; they were sauntering towards the cliff.

A sudden impulse came to Rory.

There was one last, desperate chance of saving the old chief.

His horse stood near, saddled and bridled. Should he spring on its back and dash to his aid? It was barely possible he would reach John Vor in time. The Macdons were certain to be watching, and a dozen of them might be on him before he was half way across. Still the mist and the gloaming would hide his movements for a time and give him the start. Should he do it? Yet he hesitated. He rose to his feet and then sat down again. A few steps more and the old man would be too far off. It was now or never. Still he sat undecided. Why should he run such fearful risk for John Vor? He had warned him; had begged him not to go. What if he should die? Perhaps it were better so. He was evidently rousing himself to a new activity, but an activity that would lead him into a very headstrong and unwise course, and his people with him. He might ruin all now. Yet—was he not bound in honor to save him?

In this tremendous crisis Rory's life seemed to come to a standstill. His nerves were strained to their highest pitch; and as the moment for action slipped by, he listened vaguely to the whispering of his followers.

"What say you, Coll?" one murmured "it seems to me the Captain is mightily put about at this meeting of our Chief and Fergus Macdon."

"Aye, aye. He kept Sir Collin in his own hands, you mind? But we're more likely to see the old home again, now his finger's out of the pie."

"Damn you!" said Rory turning around "damn you!"

John Vor and Fergus had passed out of sight; the opportunity was lost and gone forever. But he might have savor his old friend; he did not blind his eyes to that.

"Another chance gone," he thought, "to join the host already gathered against me. I shall see it always jeering at me when I cast my glance backward. My Future will be choked regrets. Ah God! what a hideous reality is life."

The mad light in his eyes told plainly enough its tale of fever and pain. The fear too, that he was losing control of himself when the utmost caution and cool-headedness was required, hung like a nightmare on him.

"Oh for a sight of my own black band!" he groaned. "John Vor, John Vor, you're a fool, and I'm another, I'd yield my soul to the devil this night, if he'd give me one jot of the cunning born and bred in the brain

of Fergus. What can I do. What think Hark! there are footsteps."

They leaned forward and listened. They had waited so long, so anxiously for some sound. A voice called to them. It was not John Vor's, but the harsh dry voice of the last messenger.

"When will Fergus stop this flatflore and shuttlecock of words?" cried Rory. What does he want now Well—"

"Stron-Saul is a prisoner!"

"A prisoner!"

"Ay! but Sir Fergus will set him free for a ransom."

"A ransom!" exclaimed the Vorse. "Curse you, foul-mouth—"

"Don't waste wind," said Rory, "don't for heaven's sake. What is the ransom, man?"

There was a curious calm in his voice now. He knew his brother feared him: that all boys since at the Vorse were meant to find in his heart a goal: that he was the one man on earth whose living power haunted and haunted Fergus from year's end to year's end. It was not only that he, Rory, had been unjustly outlawed, and might at any time gain the King's favour; but he was secretly adored by many of the clan Iona, and by right was its chief. Fergus could not feel that his feet were firmly planted in Sarno unless Rory's head was in the dust.

"Sir Fergus Macdon will return John Vor to his clan, if Dark Rory leaves the land, if he gives up all claim to Castle Sarno and the chieftainship."

The words fell: There could be no misunderstanding now: the day, the moment had come for Roderick to show what all those years of plotting and planning at Glen Lara were leading to.

He thought of the dark castle on the sea-cliffs, of the power which by right belonged to him, which he knew, given fair play, he could make his own. With his prosperity, would come the prosperity of the Vorse: when he was lord of Sarno, the key should keep the cottage, and the tank the sheep. There would be no more cattle-stealing o' nights, no more midnight raids on the unsuspecting farmers, no more dark deeds done in the dark places of the earth. And Fergus asked him to give up his dream: give it up for the sake of the people who, belike, had paid one of their number to shoot him a week ago, who, even now would not fight at his side for their own. Was it likely?

This was no chance at all. No! Justice had declared that he should not be given another, but the shadow of one. His old friend, the man who had asserted his own authority for the first time only to drag them all down with him into the vortex of ruin, was as good as dead, for all he could do to save him.

He knew the ransom was but a blind. If he once laid down his arms there was nought for him but shackles and Sarno dungeon and after that the pit or the axe.

"The world is full of darkness," he said to himself, "treachery glints in every soul. I must take my own path and my own way. Oh God for another chance!"

He stood with one foot on the great stairway and one on the barren land, gazing at the time of which he dreamed, as it opened before him in imagination, like a flower,—fragrant, gorgeous, glowing with the glory of sun and summer—his Heart's Desire. He could never give it up, least of all for such a promise as Fergus Macdon's.

Never had he felt the want of his rapiers so much at the moment.

"What was he to do? What were the enemy's tactics? Why had they not rushed the ruin and taken or killed them all?"

"Look you here, men," he said to the Vorse. "See you a way out of this?"

"None, but the one offered," they replied.

He stared at them.

"Gad!" he cried, do you believe in the man that has fooled you? Would that your trust in me was half so strong! I tell you, Fergus would wring all our throats if he could do it without straining a muscle. But his ways were never the open ways of war, when man meets man and conquers by his own skill and strength. He better loves an intrigue, and the subtleties of such transactions as these. Men with bairn's eyes are you, and chieftens' hearts!"

He turned from them.

"Away with you," he cried. "Tell Fergus I scorn him, and long as I live will seek him; I will dog his footsteps even to the edge of the grave. But I will have my revenge. Away."

The man drew a pace nearer.

"Vors," said he, "will you let your own chief die? You are five: give this outlaw up. Give up this fellow to the justice that he needs. He has long enough jeered—"

Rory sprang on him and stabbed him to the heart. The messenger flung up his arms, but fell back without a sound.

"My answer," said Rory, turning to the Vorse. "Bring the horses."

"The chief?" said the men.

He faced them with a frown.

"You would not follow me there when I would, now you can go or come as you please. Back to Glen Lara ride I to rouse the clan."

The Vorse looked across the glen and watched the fires of the enemy spluttering through the mist. How were they to cut through that cordon drawn around them? There seemed no way of escape.

"What will you do?" they asked.

"Swim the lochan."

He led his horse to the water and vaulted into the saddle. The animal took to it readily; it was not the first time Dark Rory and his black mare had crossed the water-ways at night.

The stars were coming out in the sky: a pale light in the East showed that the moon was rising. All that could be seen of Roderick now was a dark wall on the smooth surface. If the Vorse would follow they must go at once before the moon shot her beams down on them.

There was a slight struggle before all the horses were got into the lochan, but after the first fear they went steadily enough.

Still swim as they would, and ride as they would through the dark night, they could not overtake their leader, who rode as though all the dogs of death were baying at his heels.

#### CHAPTER XVII.

##### A SHATTERED IDOL.

A knot of the glen folk were gathered on the lochan. They talked in whispers for the most part, but sundry emphatic nods and pointing of fingers in the direction of a hut on the outskirts of the village betokened the subject of their conversation to be within its dank enclosure.

A flush of excitement was on their faces, and, as the crowd grew and women and children gathered round, the murmuring voices waxed louder.

"I tell you it is true," said one, "he

came riding along like a man half seas over. Look yonder at his horse and judge for yourselves: I doubt if the beast will live, and he swore—Certes! how he swore when he fell."

They cast a glance on Rory's black mare lying on the grass with outstretched neck and lank jaws, then turned again to the speaker.

"What is he doing there, in the hut, with Hugh Lamont and his lass?" they asked.

"Heaven alone knows! But Maisie, I've heard, is as good leech as Mad Morg."

"Better," sneered one, "a pretty lass aye makes a kinder nurse than an old woman."

He winked to his neighbors, and a half-hearted titter broke from them.

"That's neither here nor there" said another "the whole glen kens Maisie Lamont, but she is none of ours, so we need not care."

"Only think of Helen," replied his wife, "she'll break her heart: I know she will. Poor Helen."

They did think of her and it held them silent.

It was the gloaming, a sad, mist-clothed twilight, with a cold clammy wind and a sprinkle of rain. There was no beauty in the listless shadows that filled the glen, nothing Spring-like in the woods; for all the feel of the air it might have been a dreary October evening.

"And he has sold Stron-Saul," the angry voices commenced again, sold him for his own ambition. Oh! it is unucky that we are, we Vorse. But say, if he sold him, why has he ventured back to Glen Lara?"

The man questioned shrugged his shoulders. It was Coll the only Vorse who had returned with Rory, a mean cur of a fellow, who to gloss over his own disgrace, threw a deeper dishonour on his leader's already dishonoured.

"I can only repeat—as I've done before—Heaven alone kens!"

"And Stron-Saul—ah the kind heart that he had, ever the one to praise and to bless—is a prisoner! Sold, sold to the deadliest tyrant on earth and by him he sheltered and loved as a son. Well, there is faithfulness in none. Rory shall die."

"Die!" said the crowd that grew larger every moment, "die! Nay that were too good for him!"

"What would you have?"

"The torture."

"Let him feel the kiss of the searing iron."

"Aye! and the pincers."

"Tear him limb from limb. That is the doom for a betrayer, a traitor. Make him answer by every drop of blood in his veins for the death of Stron-Saul."

"Clansmen," said one "who knows whether this fellow speaks the truth? I have long had my doubts on him. Curb your temper; if Rory gets wind of this we shall all pay and dearly."

"Silence, man, we'll burn him slowly from the sole of his foot to the brain behind his ears. Then Stron-Saul will be avenged."

They swayed a step nearer the hut. "But the rest," asked the first speaker, "what of them? Have they come back too, with this tale of shame for our ears? our ears that had hoped to hear the songs of victory, and the lilt of joy. Where are your fellows?"

"They ride slowly."

"Better if none of you had come back. Better have died at the hands of Fergus MacIona than turn tall like frightened rabbits, and fly for your lives. And we shall never see the chief again, nor ever go back to our own, old homes, ohone!" Cursed be

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WORK

## Ministers and Churches

NEWS  
LETTERS

## EASTERN ONTARIO.

Rev. F. C. Harper of Knox Church, Svidenham, has received a call from Pickering and Broughman Churches.

The Rev. Dr. Grant, has returned from his holiday, and occupied his own pulpit last Sunday.

The Rev. J. J. Elliott of Midland, has resumed his pastoral duties, after enjoying a brief vacation.

Rev. Dr. John Gray, of Ordillia, celebrated his eighty-first birthday on September 1st.

Rev. William Tanner, late of Sawyerville, P. Q., spent a few days recently with his brother, Rev. J. U. Tanner of Lancaster.

Rev. T. C. Brown, M. A., of Richmond, Ont., a Queen's graduate, filling the pulpit of St. Andrew's, Toronto, has accepted a call to the assistant pastorate of Knox church, Winnipeg.

Rev. Dr. A. W. McKenzie, New York, formerly pastor of the First church of Brockville, arrived from Montreal, where he had been spending a few holidays.

Rev. J. Cormack, of Ottawa, conducted both services in St. Elmo Church on a recent Sunday. Passing through Maxville, where he ministered for several years, he was warmly greeted by many old friends.

Rev. James Camberland, M. A., Amherst Island, and Rev. J. R. Conn, M. A., Napanee, exchanged services on Sunday last.

Rev. J. Greig, of Calvin Church, Bathurst, has not yet accepted the call extended to him from Scotland and Micksburg, and his present congregation in Bathurst and South Sherbrooke earnestly hope he will not. Every member desires him to stay.

The Rev. A. E. Duncan who came with the intention of permanently assuming the pastorate of Knox Church, Sandridge, and associate stations, found after three weeks trial that he was not physically strong enough to continue the work and left on Monday to join his family at Niagara-on-the-Lake. Says the Echo: Mr. Duncan is a very able and earnest preacher and it was with regret that his people and others bade him goodbye.

Previous to the departure from Avonmore of Rev. George Weir and Mrs. Weir, a large party of friends called at the rectory to say farewell. Dr. Whittaker occupied the chair, and after solos by Miss Tina McIntyre and Miss Leila Nesbitt, Rev. Mr. Morrison, of Dalhousie Mills, spoke in glowing terms of the work of Rev. Mr. Weir and Mrs. Weir, during the last eight years, in Avonmore and Gravel Hill. Rev. H. D. Leitch of St. Elmo also spoke briefly. Vocal music was contributed by Miss Millie McKae, Miss Maggie McIntyre, and Rev. Mr. Weir. Mrs. Dr. Whittaker, president of the W. F. M. S., then read an address to Mrs. Weir, asking her acceptance of a beautiful cut glass fruit bowl, which was presented by Mrs. J. M. Beggs on behalf of the society. After Mrs. Weir had acknowledged this handsome gift, D. D. McIntyre, on behalf of the congregation, presented Rev. Mr. Weir with a good sized cheque, which was also properly acknowledged.

A pleasant event occurred at "The Breakers," the summer home of Mr. and Mrs. W. A. Copeland of Collingwood last week, when the members of the Women's Foreign Missionary Society of the Collingwood Church did honor to two of their valued and highly esteemed members, Mrs. W. J. Frame and Mrs. J. A. Cranston. After a short prelude of music, Mrs. Bassett

presented Mrs. Frame with a life membership certificate of the society, while Mrs. Copeland also handed a similar document to Mrs. Cranston. In making the presentations, Mrs. Bassett and Mrs. Copeland spoke briefly, expressing the pleasure it gave the members of the society to thus give testimony of their appreciation of the good and faithful work of the two ladies, who now were enrolled among those who had seen years of service. Mrs. Frame has been connected with the local branch of the society for twenty-two years, while Mrs. Cranston has not only been an arduous worker in the society before and since coming to Collingwood, but has taken an unusual interest in the advancement of the Mission Band, which is to-day one of the most flourishing organizations of the church here. After fitting replies from Mrs. Frame and Mrs. Cranston, refreshments were served, followed by an hour of pleasant social intercourse.

Just before her departure for Winnipeg last week, the women of the W. F. M. S. and girls of the Mission Band of Division St. Church, Owen Sound, tendered a reception to Miss Jessie Rodgers in the church parlors. Miss Rodgers has been for several years president of the Mission Band and a most efficient member of the Auxiliary. Sixty members were present and a pleasant social hour was spent and tea served. Before separating they all gathered in the auditorium when Mrs. Somerville, president of the Auxiliary, read an address expressive of their appreciation of Miss Rodgers' valuable assistance in the mission work of the church, and her beautiful Christian life which will long remain an example to all those who were privileged to know her. Miss Burgess, a member of the Mission Band, on behalf of the societies, presented Miss Rodgers with a handsome amethyst brooch, and E. Telford a bouquet of sweet peas. Dr. Somerville spoke feelingly of the great benefit and pleasure he had derived from his visits in the home of her parents, the late Rev. and Mrs. Rodgers, to whom she was a devoted daughter, and testified to her usefulness in the congregation, she was always ready to give of her best and considered it none too good in her Master's work. After brief addresses by Mr. K. C. McLennan and Miss Dow, Miss Rodgers made a suitable reply.

The Packet says: Last Sunday, the services in Orillia Presbyterian church were conducted by the Rev. Charles Cooke, of Smith's Falls. In the evening his discourse was on Christ's first church organization, the twelve Apostles, when the Saviour called men of the most diverse intellectual and spiritual qualities to His service. Peter, the impulsive, bold and quick to act, and prone to make mistakes. John, not naturally gentle, as was shown on the occasion when he wished to call down fire from heaven to destroy the Samaritans who would not receive his Lord, and whose name, Son of Thunder, did not indicate the characteristics generally ascribed to him, but who possessed a spiritual insight and lovable nature that gained for him a special manifestation of Jesus' love. Matthew, the radical, whose disregard for national traditions and sentiment caused him to brave public opinion and accept the position of tax collector for the hated Roman rulers. Andrew, the practical man, who when he believed immediately carried belief into action. Philip, who would undertake no work till he saw the cash

in hand. Bartholomew — or Nathanael — the spiritual, meditative man, one of those whose voice was not often heard in church courts but with a strong regard for the things that Matthew held in light esteem, and mighty in prayer. Thomas, not the doubter, but of scientific mind, who would accept no truth on hearsay evidence, yet once shown proof was ready to follow truth to the death. God had room and work in His church for every man, whatever his intellectual gifts or attainments, and every man, whatever his capacity, needed Christ. And let the man of one view beware how he reject or despise him of other qualifications. The Master had shown that His church was broad enough, and His service wide enough to provide scope for all. The sermon was listened to attentively, and was calculated to make a lasting impression upon the hearers.

## WESTERN ONTARIO.

Preparations are in progress for the installing of a new pipe organ in Knox Church, Milton.

The Rev. Mr. McCullough of Knox church, Tavistock, and Rev. Mr. Cowan of Shakespeare exchanged pulpits last Sunday.

The congregation of St. Andrew's Church, Brantford, has extended a unanimous call to Rev. J. F. Maxwell, of Ripely, to become their pastor.

Rev. F. W. Anderson, formerly of Brantford, Ont., has been inducted into the pastoral charge of St. Andrew's congregation, Sydney, Cape Breton.

Rev. Dr. Wardhope, who has been spending the summer with his daughter, Mrs. Grier, of Little Metis, Que., has returned to Guelph and is the guest of Mr. and Mrs. Wm. Macdonald.

Rev. E. A. Wicher, formerly pastor of St. Stephen's church, St. John, N. B. was in Toronto last week on his way to San Francisco, where he will take up his work as professor in the Pacific Presbyterian College.

Rev. H. Beverly Ketchen, pastor of the MacNab Street Church, Hamilton, who was to have been married last Wednesday, but who was taken to St. Joseph's Hospital a few days ago suffering with typhoid fever, is getting along nicely. It was necessary, on account of Mr. Ketchen's illness, to postpone the wedding.

Rev. Donald Mackenzie completed his holiday engagement in Westminster Church, Mount Forest, last Sabbath. His pulpit ministrations have been greatly appreciated, his sermons being clear, thoughtful and earnest presentations of great truths.

The Rev. E. D. McLaren has returned from his annual tour of inspection of the mission fields of North Ontario and the far west. A startling feature of the mission work is the scarcity of candidates for the ministry. Dr. McLaren reports that in many districts it is impossible to secure missionary workers. In the Northwest and British Columbia a score of positions are vacant with no prospect of filling them.

Rev. W. N. Giles, of Bottineau, North Dakota, occupied the Avonton pulpit on Sunday morning last. A large congregation was present. Mr. Giles being an old Dowie boy, it was quite a pleasure for his old friends and schoolmates to meet him again after an absence of several years in the Western States. After the sermon Messrs. Armstrong and Geo. H. Lamb were ordained as elders of the church by the pastor, the Rev. J. H. Graham.

## BRITISH AND FOREIGN.

The population of London increases by 70,000 annually.

Portsmouth is the largest and leading naval port in Britain.

Rev. Dr. Johnson, of Montreal, has been preaching in Harelybone Church, London.

Famine is meantime raging in the south of Spain, and many are dying daily for want of food.

The elephant seldom sleeps more than four or five hours a day, in spite of his capacity for hard work.

Within a little more than a generation Japan's population has increased from 35,000,000 to 50,000,000.

Mr. J. M. Barrie is said to be contemplating giving up play-writing in order to devote himself exclusively to novels.

Arrangements are made to proceed at once with the erection of the Hector Macdonald memorial at Dingwall.

Stoneyburn, a village near Lanthgow, has now residents of it 400 Poles, and the aliens outnumber the British residents by 20.

The resignation of Lord Curzon gives pleasure to the friends of Lord Kitchener in India, where the prestige of the latter has greatly increased.

Since the first of July Korea has had only Japanese postage stamps. A special stamp has been issued to commemorate the postal union of the two countries.

It is stated on the authority of a post office man that many of the 26 1/2 millions of undelivered letters during the year were posted without even address on the envelope.

The death is announced of Rev. Newton B. Young, rector of Tibbrook, Huntingdonshire, in his 98th year. He was probably the oldest beneficed clergyman in England.

The total number of Syrians in New York is about 10,000, one-half of whom are "Maronites," or Roman Catholics, about 3,000 Orthodox Greeks and about 2,000 Greek Catholics or Protestants.

A few days ago a poor Irishman who applied for a license to sell ardent spirits, being questioned by the Board of Excise as to his moral fitness for the trust, replied, "Ah, sure, it is not much of a character that a man needs to sell rum!"

The entire population of Aberdeen is 157,505.

Rev. George Milligan, D.D., LL.D., Moderator of the Presbyterian Church of Canada, has been staying in Troon.

There is living in Abbotsford Place a venerable couple, who are both 93 years of age, and have been married for 67 years.

On the 15th inst., the anniversary of his birth, floral emblems were placed on Sir Walter Scott's monument.

Lord Inverclyde presided at the J. P. Court on the 7th inst. It is believed to be the first time the Glasgow J. P. Court has been presided over by a Peer of the Realm.

Why should Glasgow be behind other towns in Scotland, viz., Aberdeen, Ayr, Dryburgh, Lanark, Polmont, and Stirling, in the matter of a Wallace statue? The question is put by a letter writer to the newspapers.

This has been an ideal season for pearl fishing in the south of Scotland, owing to the rivers and streams being so small.

Sefton Park Church, Liverpool, was closed for two Sundays for cleaning, and re-opened on Aug. 20th by the Rev. Dr. John Watson, who has agreed to remain in charge until the end of October. The difficulty of finding a suitable successor to "Ian Maclaren" has proved even greater than was anticipated, and is causing the office-bearers considerable anxiety.

The Salvation Army having heard that wives are greatly in demand in Canada, contemplate starting a bureau for sending out English women to the Northwest.

London papers generally favor the suggested legislative union of Canada with the West Indies.

## SPARKS FROM OTHER ANVJLS.

**Lutheran Observer:** What is needed for worldly success is needed also for worthy attainment in the Christian life. The pursuit of it must be marked by singleness of aim. We cannot serve God and mammon. One or the other must be the object of our deliberate choice. God refuses to accept a divided homage, nor can a partial devotion win any larger measure of success in religion than in business.

**Michigan Presbyterian:** A description of nature should above all things be natural, not artistic. The artistic eye sees what the uncultivated eye cannot see, but it often misses that intimate fellowship with nature which only the soul in love with nature ever experiences; but when a man can both see and feel how beautiful nature is just as it came from God's hand; and then adds to this experience the rare gift of telling in sympathetic language what he has seen and felt, we welcome him as a true seer and genial friend. Such men are scarce.

**The Standard:** A true vacation does not demand that one should go any particular distance in any direction. God's world is big and diverse and there may be as many quiet, restful places a mile away, as twenty, fifty or five hundred miles distant. It is quite probable that somewhere near our dwelling place, even in the city, or the near suburb, lie little nooks and outlooks or quiet spots of beauty, where we might find as sweet succor from weariness as though we journeyed many miles.

**Canadian Baptist:** In the work of sermon-making, in the art of making personal application of the Gospel, in the delicate matter of his personal relations with society, there is an immense field with the outlines of which at least, the minister ought to be acquainted at the outset of his ministerial career, and in the examination of some man of wide experience, sane judgment, fervent piety, blameless life and spiritual power. What the study of technique is to the pianist, the study of practical theology is to the Christian minister.

**New York Observer:** Honey comes from many different flowers and plants, such as white and red clover, sunflower, buckwheat, fruit blossoms, dandelion and golden rod. Strange to say, it is even obtained from the plossom of the plebian turnip, and from the thorny and unpromising cacti. This fact ought to teach that happiness in this life is to be obtained from a great variety of healthful pursuits and humble objects, and that the sweets of existence are sometimes to be found in connection with very prosaic environments or to be extracted from very briery, unpropitious circumstances.

**Herald and Presbyter:** Those who have been baptized in infancy should feel under great obligations to God for having graciously placed them in circumstances so spiritually favorable, and should be prompt to take upon themselves the vows which were taken for them in infancy by their Christian parents. We believe this to be a most effectual means of grace, and feel assured that the great mass of those baptized in infancy, if they are properly trained, will be led to accept for themselves the saving grace and blessed service of Jesus Christ.

## BOOK REVIEWS

In the preliminary announcement of the 1905 publications of the Fleming H. Revell Co., of New York, occurs the following reference to the work of a Galt author, in which universal and genuine interest centers, not merely locally, but throughout Canada wherever the gifted clergyman is known.

**Knowles, R. E. St. Cuthbert's.** 12mo, cloth, 1.50. A novel that does for life in a Canada parish what Ian Maclaren did for his Scotch church folk. Humor is so mingled with pathos that one feels it is all true, while hard common sense and the spirit of the poet and seer combine on the same page with indescribable effectiveness. It has all the earmarks of a book that will become a classic.

Silas K. Hocking, the novelist, says: "I am of the opinion that the gospel of life assurance should be preached much more frequently than it is. For my own part I take every opportunity of urging it, not simply as a matter of policy, but as a Christian duty. Every man, I take it, should be, as far as possible, his own providence; and it is not faith but presumption to expect the Almighty will provide for his family when he might have provided for them himself. If men would carry out the injunction, 'Be not over anxious about to-morrow,' let them assure their lives."

**The Sermon.**—Preaching in the church of a neighboring parish one Sunday was a Dumfriesshire minister, a man of decided ability, but one who did not always spend sufficient time in the preparation of his sermons. The following week the wife of the minister's man spoke of the sermon to her own minister in the following terms: "It was a good sermon in a way; there were lots o' guid things in't, but I tell ye, sir, there was nae sort o' order in't; a' things were mixed together—it was just like a pawnshop!"

The equivocalty of many of the names of places in Scotland gave occasion to a very amusing saying regarding a clergyman. "He was born in the parish of Dull, brought up at the school of Dunse, and finally settled as minister in the parish of Drone!"

"Where are ye gaun sae early this morning, Donald?" "Ye ken fine, Sandy, I'm a justice o' the peace, the King's misnomer. Weel, it's my turn the day to sit on the Bench and disturb Justice. Ay, Sandy, and I'll dae that with fear and awe to any man!"

The United Presbyterian Church is facing a new form of the ever recurring "woman question." The last General Assembly of the denomination directed the presbyteries at their fall meetings to vote on this overture: "Shall female members of the church be eligible to the office of deacon?" In 1877 the same question was disposed of by the General Assembly on its own judgment without a referendum. At that time the governing body of the denomination held that women could not be ordained as deacons, but that they might be "organized" as "assistants to the deacons"—and, presumably, might be allowed to do the work. After the lapse of a quarter of a century, one of the presbyteries raised the question anew, and mustered sufficient influence to prevent a summary reply by a resolution simply harking back to the old deliverance. Even if the overture carries in the presbyteries, however, it is not to become thereby operative. The answers pro and con are to be referred to the committee which is now engaged in the revision of the Book of Government, and that committee is to use its own judgment about incorporating the change into its report.

(Continued from 11th page.)

he that sold Stron-Saul!"

"Who sold Stron-Saul?"

The question came like a thunder-bolt. Helen Vor stood on the outskirts, eyeing them with a wide questioning gaze. She had come upon them unawares.

Who sold Stron Saul?

For a moment no one answered. Then he who had ridden hard after Rory said with a sneer, "Your lover, Helen Vor."

Her hand sought her dirk.

"It is a lie," she cried letting the blade fly at him, "you ken it is a lie, craven."

The by-standers uttered a startled, "oh!" and parted to this side and that. But the frightened cries of the children which rose babel-like from among their feet drowned for the moment other sounds. When they looked up again, the man was holding his hands to his face, while a narrow red stream trickled down through his fingers.

"It is false," Helen repeated challenging them all with a defiant glance. "Where is Dark Rory?"

They pointed silently to the hut. Such sudden retribution startled them.

She walked to the door and pushed it open. There she halted.

Roderick was seated on a low chair by the fire. His head was resting on his hands. A basin of water on a table near showed what Maisie's work had been.

A flash of jealous anger flooded Helen's face. All the bitter unreasoning fury in her Nature rushed to the surface. The scene came like a shock on the top of her vehement assertion of his honour: she felt like a dupe.

"So," she said harshly, "I have have been vouching for your nobility without while you—you were—here with—Maisie Lamont. I want to speak to you, Rory."

Maisie drew aside, and old Hugh, wise in his day and generation stepped out of the hut.

For a second longer Maisie hesitated, but Helen was in no mood for delay. She quietly laid her hands on her shoulders and quashed her out. Then she shut and bolted the door.

"Now," she said turning around and facing him, "what does all this clamour mean?"

"What clamour?" he replied doggedly.

He was surprised that she asked no questions as to why he was there. He wanted to explain to her that he was on his way to the cave, when his horse, wornout with fatigue stumbled and flung him to the ground. Old Hugh and his daughter had found him lying beneath the animal whether dead or unconscious they could not tell. They carried him into the hut, bound up his wound, that had burst open again, and brought him round. Helen, however asked no questions. She was proud; and if he cared to seek the dwelling of Hugh Lamont first it was nothing to her.

"What clamour?" she said, "do you not hear it? They are saying that you sold Stron-Saul. Where is he? Where is my father?"

"John Vor put himself willingly in Fergus' power. I could not help it."

He felt his defence was weak; but he was angry at the bitterness of her voice.

"Could not help it!" she cried, her face now white as death, "when has Dank Rory ever before owned he was beaten? Is he—is my father—dead?"

"Gad!" said he taking no notice of her last question, "if I'd had five of my brave band at my back instead of

five fools, I'd have charged the whole fourteen of them, and died or conquered."

"Is my father dead?"

"How can I tell? No one knows Fergus' mind—Sir Fergus as he styles himself now—damn him! He throws dust in everybody's eyes, the devil's too. I believe."

"Could you \* \* \* " she faltered, could you not have saved him?"

There was no answer. She drew herself up and steadied herself by the table; she must know the truth.

"They say you sold him," she cried, "is it true? Speak, Rory, for Heaven's sake! Is it true?"

"Do you believe it?" he asked.

"I answered 'no' to the glen-folk. Here you must answer me."

"Well," he said harshly, stung to the quick by her words, "it is a lie."

Then he told her all of that dark day's doings.

"And he—my father—an old, old man—made prisoner by Fergus and never an arm stretched out to save him—not even yours Rory, I'd rather have had you there dead, than here as you are."

"You are unreasonable, Helen."

She clutched the neck of her dress as though it choked her.

"Unreasonable!" she cried, "when I see my idol shattered, unreasonable to weep for it! Verily I am unreasonable then."

"God forbid I should lay the blame on your clan, Helen," he said raising himself on his arm, "they are, as they were made with clear head and eyes: I cannot say I was forced into it, and yet and yet—there seemed no other way."

"What will you do now?" she asked.

"Do! there is nothing that can be done but fight—if they can fight."

"Fight—for what?"

"Sarno."

"Oh! Sarno—I wish a great storm would raze it to the ground."

He made no answer, but rose wearily to his feet and opened the door.

The glen-folk were still gathered in groups on the loaning. The moment their eyes rested on him, a deep hush fell. He moved forward leaning on his sword. They parted a little and stood as though waiting for him to speak.

He looked at them sternly then his eyes fell on the horse. He pointed to it.

"Come, you fools," he said, look after the mare, she's the best in the glen. Hands here."

Not a man moved.

"Do you hear?" he asked.

Someone in the crowd tore up a clod of earth and flung it at him.

Rory stood up.

"What's the meaning of this?" he cried.

The answer came like a roll of distant thunder. "You have sold Stron-Saul. Down with the man who has sold Stron-Saul to Fergus Macdon Down with him, down with him, where the clods are let his head lie."

Roderick felt in that moment that reason, hope and energy were fast flying from him. What was the use of continuing the struggle? The old chief might be dead long before he could reach Sarno. Besides the men he would have to lead were cowards all. Trey believed the worst of him, even Helen's faith in his honesty was gone. He had hoped to rouse them for a final struggle to spur them on to some show of manliness in the hope of saving their chief. But they thirsted for his blood. They were only treacherous and unreasonable tigers. Well; he would at least have his revenge on the liar who had defamed

him. "Who says that I have sold Stron-Saul?" he demanded drawing his pistol.

Helen grasped his arm.

"Not that, Rory," she whispered, for God's sake, do not fire." Then aloud, "It is a lie. My father has gone to Sarno of his own free will. I, Helen Vor, daughter of your chief, tell you that it is a lie; Dark Rory has not sold him. He who stands yonder is a traitor, and has come home only to mislead you with idle tales. I know him. I saw him once at Sarno. If you will trust me you shall be back at Stron Saul in less than a month. Clanmen will you follow the daughter of your chief?"

The appeal came just at the right moment. 'Ay! ay!' shouted the crowd. "Coward," they hissed.

"Ay! coward and traitor, who in this dark, dark hour would destroy the clan. This is his need." She seized Rory's pistol and shot the man. "Away to your homes," cried she, "we shall meet at dawn." Then she turned to the outlaw.

"I'll send Alaster to waylay the others. They will swear what I say is true. They will not, for their own sakes, dare to speak as yonder craven."

"Why have you done it?" he asked. She turned away.

"Because I am, like every woman, a fool."

\* \* \* \* \*

An hour later, the glen-folk gathered again on the loaning round the four men who had just returned from their journey.

"Strange things happen in the Glen. It is true that we return to Stron-Saul?" they asked the horsemen eagerly.

"It is true."

"And the chief is safe?"

"Ay."

"Long live the chief," cried the people, "and long live Helen Vor."

#### SPARKLES

Miss Rossbud—Why did you make such a fuss when Charlie kissed you in the conservatory? Were you shrieking for help?

Miss Oldgirl—No, for witnesses.

Tommy Tucker (still smarting)—"Grandpaw, did you ever spank paw when he was a kid?"

Grandfather—"Whenver he needed it, Tommy, and that was pretty often."

Tommy (hugging himself)—"Well, ther's some comfort in that!"

Wiseman: "To look at that Englishman you'd think he was a tramp, wouldn't you?"

Jokeley: "Well, I know for a fact that he hasn't a place that he can call home."

Wiseman: "Nonsense! Why, his mansion in London is—"

Jokeley: "Sumptuous, yes, but he calls it 'ome.'"

Church: "I had to walk the floor all night with the baby. Can you think of anything worse than that?"

Gotham: "Yes; you might have married in Greenland, where the nights are six months long."

N'wrich: "How'd you get along at the dinner?"

Mrs. Newrick: "Fine. When they eat pie with a fork I done it, too, so as not to let 'em see their break."

Father (sternly)—"I am sorry you are not a girl of your word, Mabel. You promised me faithfully that your young man would say 'good-night' to you at ten o'clock, and I heard him go after eleven last night." Mabel—"So he did, father; but he started saying good-night at ten."

**PRESBYTERY MEETINGS.**

**SYNOD OF THE MARITIME PROVINCES.**

Sydney, Sydney, 23rd Aug.  
Inverness, Whytecomagh.  
P. E. I. Charlottetown, 1st Aug.  
Pictou, Hopewell, 4 July, 2 p.m.  
Wallace, Wallace, 22 June.  
Truro, Truro, April 18.  
Halifax, Halifax, 19 Sept.  
Lunenburg, Lunenburg.  
St. John, St. John, 4th July.  
Miramichi, Campbellton.

**SYNOD OF MONTREAL AND OTTAWA.**

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

**SYNOD OF TORONTO AND KINGSTON.**

Kingston, Belleville, 4th July.  
Peterboro, Keene, 26 Sept., 9.30 a.m.  
Whitby, Bowmanville, 17th Oct., 10 a.m.  
Toronto, Toronto, Knox, 2 Tuesday, monthly.  
Lindsay, Cannington.  
Orangeville, Orangeville, 4th July.  
Barrie, at Barrie, on 26th Sept., at 10.30 a.m.

Owen Sound, Sep. 5, 10 a.m.  
Algoma, Blind River, March.  
North Bay, South River, July 11.  
Saudeges, Harrison, 4 July.  
Gudph. in St. Andrew's Church,  
Gudph., 19th Sept., at 10.30 a.m.

**SYNOD OF HAMILTON AND LONDON.**

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

**SYNOD OF MANITOBA AND NORTHWEST.**

Portage la Prairie, 10 July, 7 p.m.  
Brandon, Brandon.  
Superior, Keeiwatin, 1st week Sept.  
Winnipeg, Man., Coll., 2nd Tues., 11.30.

Rock Lake, Pilot M'd., 2 Tues. Feb.  
Glenboro, Treleue, 3 Mar.  
Minnedosa, Minnedosa, 17 Feb.  
Melita, Melita, 4th July.  
Regina, Moosejaw, Sept.  
Prince Albert, Saskatoon, 5th Sept.  
Glenboro, Railway, 5 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

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**MARRIAGE LICENSES**

ISSUED BY

**JOHN M. M. DUFF,**

107 St. James Street and  
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MONTREAL, QUE.

**CANADIAN PACIFIC.**

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

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

VIA SHORT LINE FROM CENTRAL STATION:

a 6.00 a.m.; b 8.45 a.m.; a 3.30 p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, ALMONTE, ARNFRIDA 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,

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General Steamship Agency.

**CANADA ATLANTIC RY MONTREAL TRAINS**

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

Trains leave Ottawa for Montreal 8.20 a.m., 3.30 p.m. daily. 5.00 p.m. daily except Sunday, and 3.30 p.m. Sunday only, for New York, Boston and Eastern points. Through sleepers.

Trains Leave Montreal for Ottawa: 8.40 a.m. daily except Sunday, 4.10 p.m., 7.00 p.m. daily.

All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

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

For Muskoka, North Bay, Georgian Bay and Parry Sound, 11.55 a.m., daily except Sunday.

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway.

**3 TRAINS DAILY.**

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

R. & O. Navigation Co. for Lower St. Lawrence.

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 Stations Daily except Sunday.

|            |               |           |
|------------|---------------|-----------|
| 8.50 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. |
| 12.20 p.m. | Tupper Lake   | 9.55 p.m. |
| 6.45 p.m.  | Albany        | 5.10 a.m. |
| 10.21 p.m. | New York City | 8.55 p.m. |
| 5.55 p.m.  | Syracuse      | 4.45 a.m. |
| 7.30 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 Nichols 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.

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**THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS**

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 25, 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 is charged for a homestead

**HOMESTEAD DUTIES.**

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

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

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

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent counter-signed in the manner prescribed by this Act, and has obtained entry for a second homestead as to 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 township or an adjoining or connecting township.

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

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

**APPLICATION FOR PATENT.**

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

**INFORMATION.**

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

W. W. CORY,

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

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for alterations and additions to Rideau Hall, Ottawa, Ont.," will be received at this office until Wednesday, July 26, 1906, inclusively, for an addition to Rideau Hall, Ottawa.

Plans and specifications 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, July 19, 1906.

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

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