

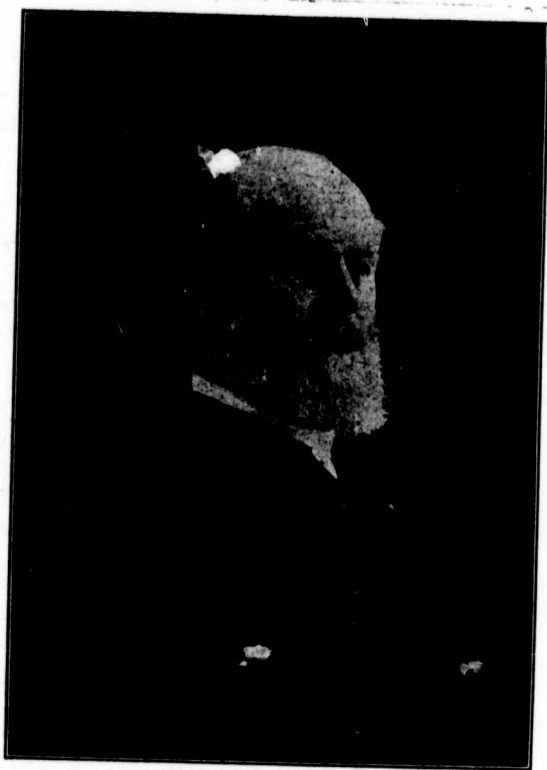
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DEATHS

At Quebec, on May 30, 1905, Mr. Robert Brodie, in the 71st year of his age.

At West Lorne, Elgin Co., Ont., on May 26, 1905, Duncan MacColl, a native of Argyllshire, Scotland, aged 75 years.

On May 27, 1905, at his son's residence, Chicago, Ill., Captain Robert Stearns, late of Exbridge, Ont., aged 58 years.

At the family residence, Penetanguishene, on Wednesday, June 14, 1905, John Jamieson, aged 67 years.

At L'Orignal, on Saturday, June 17, 1905, Mr. Andrew Buchan, an old and esteemed resident, aged 78 years. He leaves a widow and family.

In Bradford, on Monday, June 19, 1905, Mrs. Eureka McLean, mother of Mr. John McLean, in her 83rd year.

MARRIAGES

At the residence of the bride's sister, Mrs. A. Leslie Foster, 443 McLeven street, Ottawa, on June 15, 1905, by the Rev. A. E. Mitchell, Annie D. Graham to Edward S. Johnston.

At 102 Durocher street, on June 17, 1905, by the Rev. James Plock, D.D., John A. Mackerrow to Annie B., daughter of Mr. Wm. Murdoch.

At the residence of the bride's mother, LaChute, Que., on June 14, 1905, by the Rev. D. Paterson, D. D., George Harold Moles, of Arranville, Ont., to Agnes Mand, second daughter of the late Rev. John Mackle, of LaChute.

At the residence of the bride's mother, on June 24, 1905, by the Rev. J. E. Duclos, B.A., Mr. William McDonald, of Valleyfield, to Edith May, only daughter of the late James Wright, of Valleyfield, Que.

At Burnside, Woodstock, on Wednesday, June 14, by the Rev. W. T. McMillen, D.D., Kate Adele, third daughter of G. R. Pattullo, Esq., to James William Percival Foster, of Toronto.

On Wednesday, June 14, by Rev. John Davidson, father of the bride, assisted by Rev. W. G. Wallace, D.D., Isabel, to John Payson Oliver, New York, at 247 Brunswick avenue, Toronto.

On Thursday, June 15, 1905, at the residence of the bride's mother, 50 Salisbury avenue, by the Rev. Robert Herdison, Jessie Keller Cullross to William Nelson Elliott, both of Toronto.

On June 14, 1905, at the First Presbyterian Church, Santa Barbara, California, George R. Low, formerly of Kingston, to Isabel L. McKay, daughter of the late Mr. Thos. McKay, of Ottawa.

At the Mause, Collingwood, on June 14, William Blair to Jennie McArthur, from Collingwood Twp., by Rev. J. A. Cranston, M.A.

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NOTE AND COMMENT.

President Patton, of Princeton Theological seminary, says that he "hates to see a cold blooded rascal who has \$40,000,000 teach a Sunday school class and drive the hardest bargain within the range of the law on week days." And Dr. Patton is good authority on question of ethics.

Another Nova Scotia Presbyterian, Rev. James McGregor McKay, will be given a jubilee celebration in New Glasgow, June 27th. Rev. Principal Forest of Dalhousie University is to sketch the history of the Presbyterian church in Canada during the past fifty years, and Rev. Anderson Rogers will note the chief points in Mr. McKay's fifty years, in the ministry.

In Manitoba the total area under crops is: Wheat, 2,643,588; oats, 1,031,239; barley, 432,298; total, 4,107,125. Flax, rye, peas, corn and pasture 110,464; grand total 4,217,589. Increase in grain crops is 384,298 acres, other crops 48,879 acres; total 433,177. For the harvest about 30,000 men will be required.

By invitation of the committee of the British and Foreign Bible Society, the Rev. R. E. Welsh, M.A., Presbyterian minister at Hove, Brighton, has been appointed the society's chief secretary for the Dominion of Canada. Among other aims it is intended to devote special attention to the providing of Scriptures for the enterants of many nationalities, who are daily pouring into this country.

The New York "Evening Post" tells a story of a publisher in Maine who issued 20,000 copies of a volume entitled "Natural History." His travellers returned with the report that it would not sell at any price. He stripped the book of its original covers and re-issued it with the title "God's Wonders in the Animal Creation." The change resulted in the sale of the whole of the first edition and a demand for a reprint.

Mr. Justice Anglin declared the Dominion alien labor act ultra vires, and ordered the release of the two Pere Marquette Railway officials who were held for deportation.

Sir Frederick Treves, of London, G.B., Sergeant-Surgeon of Ordinary to King Edward, has placed himself on record by denouncing alcohol as a deadly poison. It had, he said, certain uses, like other poisons, but the limitations on its use should be as strict as on arsenic, opium, and strychnine. It was a curiously insidious poison producing effects which seemed to be only relieved by taking more of it—a remark which applied to another insidious poison, morphia, or opium. It had a certain position as medicine, but in the last twenty-five years its use by the medical profession had steadily and emphatically diminished.

It is one of the most encouraging signs of the times that in a gathering convened by Hindus and Mohammedans, a Christian should be asked to open the proceedings with a prayer. A few days after the earthquake of the 4th of April some prominent Hindus of Dehra convened a meeting of thanksgiving for preserving the people of the station from the danger of the earthquake. The real movers and organizers of this gathering were non-Christians. It was open to the public. Hindus and Mohammedans and Christians filled the spacious hall of the local Mission School. At the request of the organizers of the meeting the chair was taken by the Rev. Grant Jones, Presbyterian missionary, and the Rev. B. M. Rose offered the opening prayer.

A Catholic priest in St. Louis, Rev. Fr. Coffey, says these true words about the relations of the church to the liquor traffic: "The church that is not up in arms against the liquor traffic is not true to the interests of the Saviour of mankind. There can be no compromise here."

Thirteen ministers of other denominations applied for admission in our church at the General Assembly last week. Two of them were Congregationalists, and two were Baptists, the others were from other Presbyterian bodies in the United States and Scotland. One application was withdrawn; all the others were accepted.

In these days when so much is made of unfermented wine for Communion purposes, it is interesting to find that in 1745 the "elements" used on one memorable occasion were whisky and oatcake. Mr. John Maitland, who was attached to Lord Ogilvie's regiment in the service of Prince Charles, administered the Holy Eucharist to Lord Strathcona on Colinton Hill, where that nobleman received his death. It is said that oatcake and whisky were used, the ordinary elements not being obtainable. It is related that in one of the remote Hebridean isles, wine not being obtainable, rum was diluted with water, and used instead of port wine.

Doctor J. Everist Cathell, a clergyman of Des Moines, Iowa, was spending a few days in Montreal while out on a holiday. He visited the different churches and in one of them noticed an odd arrangement of the prayer-desks. Wishing to understand the reason, he looked around for the sexton. No one was about except a workman in the rear of the church. Approaching him, Dr. Cathell said:

"My man, I am an American clergyman and have found much of interest in these Canadian churches. But there is something here that I do not understand. Can you tell me if this is 'High Church' or not?"

The workman considered the question seriously for a moment, and then replied: "I never heard that question asked before, sir, but I believe it is thirty-five feet to the ridge-pole."

Lord Avertoun was the principal speaker at the annual breakfast (which Dr. Hovie presided) of the Home Missions Committee at the General Assembly in Edinburgh. His lordship spoke in scathing terms of the legal Free Church, who were, he said, putting into churches people who never belonged to the Free Church, and some of them to no Church. They were getting in lay figures to bolster up what was a dying and a failing cause, whatever the Law Courts had said. Referring to the wholesale evictions carried out at the instance of the Free Church, he mentioned the case of his own church at Dumharton, which had been seized by a few people—a dozen members of the church—highlanders, some of whom the congregation had helped to feed and clothe for the past five years—some malcontents from the Established Church, the Baptist Church, and the Wesleyan Methodist Church. When such things were going on all over Scotland they were face to face with a scandal at which Christendom stood aghast. Though they were pleased with the Government's action and the Royal Commission, it seemed strange that a Government representing law, order, and justice should stand aside and allow evictions to take place. It was a scandal to Scotland.

Dr. Wilbur Chapman, speaking on evangelistic work, said that more people had been converted during the last two years than had been converted during any other two years in the history of the world.

"I hereby agree, with the help of God, to abstain from travelling on Sunday, except under most urgent necessity, and to discourage all such travelling." Such is the pledge the Union Against Sunday Travelling circulates in Britain. Is there not need of a similar effort in Canada?

A blue book issued in England contains a report of the War Office Committee concerning a number of officers alleged to have worked in collusion with contractors. The latter bought discarded army stores at absurdly low prices and resold them to the military authorities at enormous profits. The value of the stores involved in these transactions is between \$30,000,000 and \$35,000,000. The officers involved all belong to the army service corps and pay department.

Deputy Attorney-General Cartwright has sent out this advice to magistrates in regard to the tramp nuisance. "It is once more necessary to call your attention to the law with regard to tramps and vagrants. Men of this class are believed to be responsible for a large number of burglaries and other crimes of violence and it has been found that the best results are obtained by imposing the full term of imprisonment in the Central Prison allowed by law. The practice of giving them the option of a fine or leaving the municipality has been found most unsatisfactory, and I am directed to say that when any men of this class are brought before you, you should administer the law strictly and vigorously as in this way alone can serious crime be prevented. Instructions of this nature have been sent out previously but have not been carried out as they should have been and it is expected that attention will be paid to the directions herein contained. As the railway authorities are co-operating with this department I have to ask you at all times to assist the railway constables who may be acting in this class of cases."

Dr. James Iverach, who has been appointed principal of Aberdeen Free College, in succession to the late Dr. Salmon, is a native of Halkirk, Caithness-shire, where he was born in 1839. He was educated at the University and New College, Edinburgh, and was ordained to the ministry of the Free Church in 1869. His first charge was at West Calder, and in 1875 he became pastor of Ferryhill Church, Aberdeen. Twelve years later he was appointed to succeed the late Dr. David Brown in the Chair of Apologetics and Exegesis in the Free College, Aberdeen, and his election now to the principalship will be popular not only in the Granite City but throughout the Church. Dr. Iverach has contributed largely to reviews and other periodicals, but he is best known as the author of such works as "Is God Knowable?" "Christianity and Evolution," and "St. Paul: His Life and Times." In 1891 the University of Aberdeen conferred on him the honorary degree of Doctor of Divinity. Dr. Iverach was chosen by the University of New York in 1888 as the first of the Deems' Lecturers, and his lectures on "Theism in the light of Present Science and Philosophy" were subsequently re-delivered in Manitoba College, Winnipeg, and afterwards published in book form.

Men's lives should be like the day—more beautiful in the evening; or like the summer—adown with promise; and like the autumn—rich with golden sheaves, where good deeds have ripened in the field.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

GOD'S ETERNAL PURPOSE.*

By Rev. A. C. Wishart, M.A.

Eph. 1:3-6. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us with the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace."

These words form part of what has been called Paul's psalm of thanksgiving to God for the spiritual blessings we enjoy through faith in Christ. The "psalm" includes v.v. 3-14, or, more particularly 4-14; verse 3 forming the prelude to the "psalm" and giving us the key-note of the whole. In this "psalm" the apostle surveys the whole course of God's redeeming grace. First, he views it as it was conceived in the mind of God "before the foundation of the world"; then he sees that thought developed, having become a reality in the experience and lives of men on earth, and then he looks forward to final redemption when we become "partakers of the inheritance of the saints in light." Thus the "psalm" is divided into three parts, each of which closes with the words "To the praise of his glory," as a sort of refrain. The words of the text comprise the first division and suggest three main thoughts:

I.—The prelude, v. 3. The one thought that we wish to emphasize is the title that is here given to God. In the Old Testament, words such as these could never be ascribed to Him. We find many glorious titles, titles which have at once filled men with reverence and awe and humility. But not until we step across into the New Testament dispensation do we read "the God and Father of our Lord Jesus Christ."

Ascribing blessing and honor and glory to God has been ever of old. "When the morning stars sang together" at creation's dawn, this song is first heard upon earth and until the present day it has never ceased amidst all the tumults and noises of earth. All nature renders glory to God, consciously or unconsciously, voluntarily or involuntarily:

"All Thy works shall praise Thy name
In earth and sky and sea."

"The heavens declare the glory of God
and the firmament showeth his handiwork,"
all declaring that "the hand that made us is divine."

II.—The great doctrine propounded—the doctrine of the election of grace. Perhaps no doctrine has met with such bitter opposition as the doctrine of election. It has been fearfully misunderstood for some reason or other—probably prejudice more than anything else. Many oppose and disbelieve a doctrine which they cannot by any means refute. If we were perfectly candid it should not be a point with us whether a doctrine is liked or disliked, whether it is believed or unbelieved, but whether it is taught by the word of God. That this doctrine is taught by the word of God no candid person will deny. Our text declares it, without the shadow of a doubt; and while we do not hold that a belief in this doctrine is essential to salvation—does not determine the future or even the present state of any man—still we think it to be so important that in maintaining our view we advance with all courage and fer-

*Synopsis of sermon preached in Knox Church, Beaverton, on Sunday morning, 10th June, 1906.

veny of spirit because it is a part of God's holy word. We firmly believe that the doctrine of election to salvation in Jesus Christ is a doctrine set forth in the Scriptures. Paul declares that the community of the redeemed was chosen in Christ before the foundation of the world, v.v. 4, 5. In Revelations we read that our names were "written in the book of life before the foundation of the world" 17:8, and very many other passages could be quoted that declare the same doctrine. Not that we are able to explain this mystery of salvation, a mystery as far as the possibility of explanation is concerned, but not as to the fact. Paul himself did not attempt to explain it. He simply "sooke as he was moved by the Holy Ghost" He did not try to harmonize the doctrine of election with man's free agency. His reply to all questions touching the justice of God's administration in the election of grace is found in verse 5, "according to the good pleasure of His will." To Paul's mind that was satisfactory and conclusive. And Jesus Himself used the same expression. "Even so Father, for so it seemed good in Thy sight."

Salvation, then, is by mere grace, in the fullest sense and most comprehensive meaning of the term. When the apostle declares in the next chapter that salvation is by grace, through faith, he adds: "And that not of yourselves; it is the gift of God"; thus prohibiting the Christian believer from robbing God of any portion, however small, of His grace and glory and arrogating it to himself. We were all children of wrath by nature, "but God, who is rich in mercy, for His great love wherewith He loved us, hath quickened us together with Christ; by grace ye are saved." All that the Father hath given to Christ shall come to Christ, the Father will lead them to Christ, so that Christ's death may not be in vain, so that Christ shall see of the travail of His soul and be satisfied. Christ's sheep will be taught to know His voice and will follow Him. "No man cometh unto me, except it were given him of my Father." Such are some of the passages of scripture that declare this doctrine.

We believe in sovereign love—that long before the foundation of the world, God in His love and mercy hath elected some to everlasting life. We believe in salvation by the grace of God without works, but not in condemnation without sin. We believe in election to salvation by faith in the Lord Jesus Christ, but we do not believe in the wretched doctrine of reprobation without sin.

Many are anxious to know if they belong to the elect. Many would like to get a glimpse into the book of life to see if their names are written there, but that book is a closed book to us. We cannot peer into its pages. As regards this matter, the things only which are revealed belong to us; and these are, "repentance towards God and faith towards our Lord Jesus Christ, and holiness of heart and life through the spirit." These are the things to which the gospel of the grace of God calls men, and the elect of God are known by their repenting and by their believing and by their prizing to God day and night. Most vain and ignorant is he who rests his hope of salvation upon any fancy or groundless presumption that he is one of the elect; and if possible he is yet more vain and ignorant who resigns himself to despair, on supposition of not being one of the elect.

This glorious doctrine has this excellency that it produces the holiest and staunchest of men. Most of the long line of martyrs believed in this doctrine firmly and believed that "All things worked to-

gether for good to those that love God, to those who are the called according to his purpose." None more holy, more devoted, more loving and more generous can be found anywhere than among the believers in this doctrine.

III. The purpose of this loving foreordination.

It is two-fold. We were chosen.

1. That we should be holy and blameless before Him in love.

2. That we might be adopted into His family.

For this end we were elected of God in the beginning. This was the object God had in view, and all "to the praise of his glory."

So then believers are called upon to be holy, saints, consecrated to the service of God, set apart, not conforming to the world, but being transformed by the renewing of their minds, being separate and not touching the unclean thing, etc.

"Without Blame."—Not that we can be "blameless" here, but we are always "press on towards the mark," onward and upward, perfecting existing holiness, "cleansing themselves from all defilements of the flesh and spirit." This was one purpose God had in view when He chose us from before the foundation of the world. We were called to holiness and salvation. Then those who were called were called unto adoption of children to God. What a glorious privilege! Sons of God! Adopted into His family, partakers of all the privileges of the sons of God "wherewith we cry Abba Father."

Oh, let us "give diligence to make our calling and election sure." It is to a life of faith and of holiness we are called. "Without holiness no man can see the Lord." It is only by a practical life of consistency with faith in Christ Jesus that we have evidence of our interest in election. We are chosen not because we are holy, but because we might be holy; we are chosen not because we are good, but that by the principles of the everlasting gospel, we might become so. When we close with Christ by faith we begin to enter into the purpose of our being, and we live henceforth "to the praise of the glory of His grace."

In the Crimea the British left 60,000 corpses, which are interred in 130 cemeteries on ground occupied by the troops during that long and disastrous war.

One result of the Torrey-Alexander mission in London is that a "revival" has taken place amongst a number of clerks at the War Office, where a class for Bible study has been established.

The Assembly buildings for the Irish Presbyterian Church, erected in Belfast at a cost of £100,000, were formally opened on the 5th inst. by the Duke of Argyll, who made reference in his speech to the Scottish Church ease.

Stavner is to enjoy an experiment in church union this summer. The Presbyterians and the Baptists have decided to hold union services during July and part of August. The Rev. Mr. Alliston will leave town next week on his annual vacation, and on the last Sunday in June and the first three Sundays in July the Rev. Mr. Reid, of the Baptist church, will be the pastor and preacher to both Presbyterians and Baptists. During the ensuing four weeks Mr. Reid will be away and Mr. Allison will take charge of the union services. The morning services will be held in the Baptist church and the evening services in the Presbyterian church. This order of things will last from June 25th to August 13th.

WORK OF MISSIONS.

In no country is the life of women more pathetic than in Korea, where it might be termed imprisonment with hard labor from the age of seven until death. Little girls are secluded from the time of their betrothal. At an age varying from ten to sixteen years they are married to men they have never seen and go away to take their places as menials.

Missionaries of the Basel Society in Kamerun, West Africa, write of urgent calls upon them for teachers. "I can hardly believe," says one of the missionaries, "that this is truly the man-killing, blood-drinking, darkest Africa of other days." The same thing is reported from the Congo, from the outlying regions near Uganda, and from Portuguese East Africa. The great black continent is certainly waking up.

What we should describe as a Mothers' Meeting is held weekly in one of the stations of the Church of England Zenana Missionary Society in India. From sixty to seventy Hindu women of different castes attend the meetings, the Sweepers sitting far apart from the others. The women bring their babies with them, and no sewing is attempted, as few of these mothers have ever held a needle. Hymns with native tunes are sung and a Bible story told. On leaving, each woman receives about an ounce of mustard oil, which is much prized in a hot country. Fever and cough mixtures and some of the simplest medicines are also distributed.

Paulu, one of the Moravian native preachers on the western border of Tibet, has recently returned from a daring raid into the forbidden territory. He crossed the border from Spiti to Kyung, where all the villagers came together to hear him preach. Then he went on to Tsurub, where a Governor appeared in his path. "What do you want?" was the question. "Nothing," said Paulu, "but to proclaim God's word." "We are forbidden on pain of death to allow Englishmen and suspicious persons to cross the frontier. Outwardly you seem like a real Tibetan, but inwardly you are evidently filled with the English religion. You must wait until I talk over the matter in the village." Still, he let Paulu pass the night in the village and preach there. The next morning he was quite friendly, but immovable in forcing Paulu to recross the frontier. Tibet is not yet opened, but Christians are actively using all the cracks in the wall.

The Paris Missionary Society faces a time of great stringency. In this year the churches of France must begin to provide the salaries of their own pastors, hitherto paid by government, but no longer to be paid after the separation of Church and State is voted. The problem of supplying the foreign missions when the churches are struggling to meet home expenses looms great on the horizon. There is grandeur, then, in the attitude of the Paris Society under this stress. One expects to see in its Journal of Missions frantic appeals for funds, arguments from the success of the missions, pleas to those who have put their hand to the plough, not to look back. The emphasis in the February number, however, is not laid on the question of finance, but on an appeal to the people, first to extend their sphere of vision beyond their own mission fields to take in the majestic advance of the Kingdom in all the world, and second, to pray, with hearts thus kindled, for a new baptism in the Holy Spirit. The basis of the stability of missions is touched in this appeal. The true need of missions is not satisfied by money. The need everywhere is outpouring of the Holy Spirit. This is great significance in the unanimity with which missionary societies in England and America also are now urging continual and systematic prayer for missions.

SPARKS FROM OTHER ANVILS.

Herald and Presbyter: In spite of protests against special committees they continue to multiply. One or two have been discharged. As many or more new ones have been created. Some have been enlarged. Some, like Tennyson's book, go on forever. It is easier to start a special committee than to stop it.

N. Y. Observer: "Religion in politics" is a suggestion that frequently causes a smile that is audible, and yet a gospel that bids us whether we eat or drink or whatever we do, do all to the glory of God, must intend that we should carry our religion with us and act upon its principles when we go to the primary or to the ballot box.

Southwestern Presbyterian: It is not so much the day or the month as it is the pastor that determines the collections for any of the causes. When an earnest effort is made to stir the people's interest and to inform them of the needs, they seldom fail to respond to the call, no matter when it comes. Besides, every church should have a system that will carry it over bad Sundays, inauspicious months and the like.

Presbyterian Standard: Pope Pius X. has a recent pessimistic encyclical on religious decadence. He quotes Hosea as applicable to the present time: "There is no knowledge of God in the land. Cussing and lying and killing and theft have overruled. The rope must leave Protestant lands out of his reckoning. Or perhaps he is a remissionist and thinks that things will never get better till they get much worse."

Manchester Westminster: The world is growing better; not so rapidly as we might wish, perhaps, still great progress is being made. We recently saw three maps illustrating the spread of Christianity since the first century. Then all was dark save one little white spot in the far east. Now the dark places have disappeared while that little white spot covers a large portion of the earth. Much of this is only nominal, but the spiritual will yet be developed from it.

N. Y. Independent: It is as much more important that a man take pleasure in his vocation than in his vacation, because he spends more of his life at it. Indeed, it is not too much to say that unless a man enjoys his daily work he will not enjoy his vacation, however much he may expect to. The only happy man is the man who feels that he is accomplishing something worth while; who feels himself an indispensable cog-wheel in the great machine of the universe; who believes that nobody can quite take his place when he goes on a vacation. Without his faith in himself and the importance of his work, a man is lost. No pay, however large; no prospective vacation, however enticing, can compensate the man who does not feel delight in the job he has completed, because he realizes that he is of use in the world, that he is enlisted in the social service.

To neglect soul-culture is to waste divinely given possibility. It is to leave the tree unpruned, the field untilled, the tower unfinished, the monument in the rough and the portrait in crudest outline. It is to face eternity a prodigal and a spendthrift, fresh from the swine fields, begging at the door of the Father's house.

We cannot by searching find out God and there is no exploration by human affection that can map the mysteries of his measureless love. We can stand only on the shores of this continent and look, wonder and admire. We can pick up only a few flowers that blossom along the coast and inhale the breath of Paradise that is wafted from the undiscovered country.—United Presbyterian.

ABYSSINIA OPENED.

The fast-closed and long-closed gates of Abyssinia seem about to open to the world of God. The Swedish missionaries, who have made many unsuccessful attempts to reach the interior from the north through the valley of the Blue Nile, and from the east by the way of Zeila on the Red Sea, have at last penetrated to the capital of the Gallas, the successful entrance being a converted Galla whom they had educated at Stockholm. Before going to a field of labor among his own kinsmen, this Galla missionary presented himself at Addis Ababa, the Abyssinian capital, and his mission was explained to the Emperor Menelik by the Coptic archbishop. The emperor took an unexpectedly favorable view of the matter and bade the missionary God-speed upon his errand of enlightenment. Carrying with him the Bible, printed in the tongue of the Gallas, Onesimus, the convert, has reached his distant goal, and he reports his reception as cordial in the extreme. The Swedish mission is now preparing a whole series of simple evangelical works in the language of this long-sought people, and hopes to establish a permanent centre of Christian activity in the heart of a region hitherto inaccessible.

ONLY FIFTEEN MORE.

Can Join the Special Train Party to the Pacific Coast.

About a month ago the Grand Trunk Railway System announced a low rate excursion to the Pacific Coast, with special train equipment from start to finish. The price for the round trip, including all expenses being the lowest ever named to the Pacific Coast, it naturally appealed to the people and bookings began at once. The itinerary stated that the number would be limited to 125 people. This seemed a large number to get in a month, but the desirable route which all agree is the very best which could be selected between the Atlantic and the Pacific Coast, together with the very low price, did the business and to-day but 15 vacancies remain and these will doubtless be taken within the next few days. Any who have been considering the July 5th tour should attend to the matter at once.

Everything to the minutest details looking to the convenience of this party has been attended to. The party will enjoy a special train each way. Several copies of all the leading magazines will be carried, also the daily papers from all the cities enroute. An official of the various roads will accompany the party, also a photographer to furnish views of the things which please. In fact everything will be done which can be done to make this the trip of a lifetime. Another party will start Aug. 28. This is filling fast and any desiring to take this tour should register soon.

Information concerning either of these tours may be obtained from E. C. Bowler, Bonaventure Depot, Montreal. Mr. Bowler will personally conduct each party.

A study in white—The Gospel of Jesus Christ.

The every-day cares and duties, which men call drudgery, are the weights and counterpoises of time, giving its pendulum a true vibration, and its hands a regular motion.—Longfellow.

TOBACCO AND LIQUOR HABIT.

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

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

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

*HEZIKIAH'S PRAYER.

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

Thou shalt die, v. 1. In the old morality play called "Everyman," the hero, Everyman, young and merry, comes singing across the stage of life. Suddenly Death meets him, and warns him that his time is short, and that soon he must go on a long journey into the unknown world, "there to give a reckoning." Everyman begs for a respite, but in vain, and he is assured that he will never return. Who will go with him? Fellowship or Kindred? These both refuse. Goods? He, too, turns away. At last Everyman finds that he can depend on good-deeds alone to support him in the dread hour. Now, we are not supposed that our good works can earn heaven for us. Only through simple trust in Christ can we enter the pearly gates. But if we have faith, we shall have good works, as surely as the tree bears fruit. And this faith, proving itself by its works, drives away all fear of the unknown future, and fills our hearts with a sure and joyful hope.

Then Hezekiah turned his face toward the wall, and prayed, v. 2. How frequently have we seen the father, the bread-winner, stricken down when least he could be spared, or the great reformer checked suddenly in the midst of his noble career, or the general shot when leading his soldiers to victory; and we have been made to feel the pathos of our human helplessness. But, though every earthly source of strength and comfort be cut off we need not despair. God still lives, and there is no limit to His resources, or bounds to His love. There is a rope in the belly, and when we pull it, the bell rings in heaven; and that rope is prayer, and He that answers it is God. His ear is ever attentive to the summons of His children's need, and His hand ever ready to bring timely and sufficient help.

Remember now, O Lord, v. 3. It was an Old Testament prayer, pleading the King's own merits. We would plead in our prayers only the merits of our blessed Lord Jesus Christ. Nevertheless, Hezekiah's prayer held that comfort, common alike to Israelite and Christian, the consciousness of a life-long friendship with God, and of an endeavor to do His will; and how much better on a death-bed is this than the hideous record of a lie misspent in defiance of Him, to trouble one's memory and to haunt one's dreams. "No, the river at that time overflowed its banks in some places; but Mr. Hnest in his life-time had spoken to one Good-conscience, to meet him there; the which also he did, and lent him his hand, and so helped him over."

And Hezekiah wept sore, v. 3.—But Stephen said, "Lord Jesus, receive my spirit"; and Paul declared "I am now ready to be offered"; and Samuel Ruth and David exclaimed from his dying bed, "O for a well-tuned harp!" What had transformed the Old Testament death-bed from a couch of tears into a gate of heaven? Christ had come and brought "life and immortality to light." Now, "to live is Christ, and to die is gain." There is a window for us opening into the joys of heaven.

I have heard thy prayer, I have seen thy tears, v. 5. Many prayers are like arrows drawn but a little way on the bow and that will carry only a short distance. Draw the arrow to the head and it will

* S. S. Lesson—Isaiah 38: 18. Study vs. 1:22. Commit to memory vs. 4:6. Golden Text—God is our refuge and strength, a very present help in trouble. Psalm 46:1.

reach the mark. Demosthenes gave a listless ear to his client's story while he told it without spirit. His client, observing this, exclaimed hotly, "But the tale is true." "Now," said Demosthenes, "I believe you." When we mean what we ask, God hears us.

And, v. 6.—This is God's addition. He ever gives full measure and running over. We hold out our hand for a single gift, and He fills our lap. We cry out to Him in one sorrow, and He crowns our lives with loving kindness and tender mercies, and thus proves Himself both willing and "able to do exceeding abundantly above all that we ask or think."

And this shall be a sign, v. 7. Human faith oftentimes feels the need of a crutch. It looks about for some marvel that forcibly demonstrates the working of the divine power. God does not always give a natural miracle like that of the turning back of the shadow on the dial. But the "signs of the times" are never lacking. God ever works His miracles of grace. What greater proof of His presence could we ask than the revival in Wales, or the numerous other revivals on a smaller scale so often seen? What greater "miracle" than a life once plunged in the degradation of sin, and now washed and clothed and in its right mind?

INFLUENCE.

By John Elliot Bowman.

Is hidden by a pathless hedge,
And lies remote from men;
But unseen fingers bear afar,
Beyond the thicket's outer edge,
The poison of the fen.

Its rugged shores it may not break,
Or scorn their cold restraint;
Yet, borne by unseen hands abroad,
The waters of the highland lake
Give life to hearts that faint.

IF YOU HAD A HUNDRED.

One man asked another: "If you had a hundred sheep, would you give fifty of them for God's work?"

"Yes, I would."

"Would you do the same if you had a hundred cows?"

"Yes, I would."

"Would you do the same if you had a hundred horses?"

"Yes, I would."

"If you had two pigs, would you give one of them to God's cause?"

"No, I wouldn't; and you have no right to ask me when you know I have two pigs."

It is a great deal easier to say you would give fifty horses to the Lord when you haven't any, than to say you'll give one pig when it is half your present possessions. Yet it is the giving of one's property that counts more than the prospective giving out of one's abundance.

It is easy to be willing to give what we have not got. Probably if that man had owned a hundred sheep, he would have said, "If I had a thousand, I would give half of them; but I can not spare any of the hundred." Liberality does not always grow in proportion to prosperity.

When men feel that every child has a right to be educated, and when every child's right becomes every man's duty, when education comes to be the first and chiefest concern of a people, then the door of the general public welfare is thrown wide open. We will not forget, of course, that better than heaping up gold is the making of men that are finer than gold.—E. C. Branson.

THE SHEPHERD PSALM.

"Mother, I don't see why you would have me learn a Psalm every month," said Eva Preston; "none of the other girls do, and you can always read them."

The next day was Sabbath. A stranger talked to the Sabbath school. He said: "I worked among the poor children in a big city. I have many friends among the newsboys. One day one of them—Dave Herbert—was run over by a horse and wagon. He was carried to a drug store near by to wait for the ambulance to carry him to the hospital. The doctor and I were with him, and a crowd was in the store. The boy was a brave little fellow, but he suffered terribly. All at once he said, 'If I could hear about the shepherd, I could bear it better.' I knew what he meant. I had told them about King David's beautiful psalm at the mission school. I said it now over and over. I wish you could have seen the look on his face, children, as he listened. That little rough newsboy could understand that. He said after me, 'And I will dwell in the house of the Lord forever.' Before the wagon came, Dave had gone to the Lord's house above. I tell you this, dear children, because nowadays so few of us learn the Scriptures by heart. We don't think it necessary. But I know it is. I wonder, now, if any child here can repeat the twenty-third Psalm for me?"

There was a long pause, but no one stirred. Then Eva Preston stood up and with folded hands, very clearly she repeated it.

As she finished, the children—and even the children—forgetting the place, softly clapped their hands.

The minister lifted his hand to check it. "Thank you, my dear," he said to Eva; "you have a gift no one can take from you."—Selected.

PRAYER.

Almighty God, Maker of heaven and earth, we children pray to thee. Thou art He who taketh up the isles as a very little thing; Thou art He who holdeth the waters in the hollow of His hand. Behold us as we struggle here. Life is our ocean; it is in thy hand; let the waters be calm, we pray. Thou art he who doth bring the storm-tossed to their desired haven. Bring us to our haven, we pray. Let not our whole voyage be in storm. Let not our hopes and purposes be wrecked and broken and beated to pieces on the rocks of time. Speak into our tumult peace; stand by us in the night of our distress, and promise as aid. So ours shall be the joy and Thine be the glory through Jesus Christ our Lord. Amen.

BRINGING MEN TO CHRIST.

"The first step toward bringing men to Christ is to make sure that you know the way to Christ. The next step is to find the way to other men."

"No one ever found the Saviour without a sense of sin."

"There is only one carriage that will take men to Christ, and that is the Bible."

"There is only one magnet that will draw men to you, so that you can bring them to Christ, and that is love."

"Have you failed in trying to bring some soul to Christ? That failure may yet prove God's success."

Christianity wants nothing so much in the world as sunny people.

There is no high destiny without honest perseverance, no greatness without self-denial.

Some Bible Hints.

After all these centuries of study, man is as far as ever from making the humblest weed; and shall be except to comprehend and measure God (Matt. 6:29.)

God does all for the lily that can be done for a lily, but He can do as much more for man as man is more than the lily (Matt. 6:30).

Everything grows worn and faded with age except the soul, and that grows ever more lovely. This is one token of immortality (Jas. 1:11).

Why has God made the beautiful things of earth so perishable? Because He would turn our thoughts to the more beautiful things of heaven (Jas. 1:11).

Suggestive Thoughts.

It is a flower-like soul that loves the flowers. "Whatever things are lovely, think on these things."

How much more beautiful in our eyes are the flowers we have tended, the Christian graces we have had to cultivate!

"The heavens declare the glory of God" and the ground beneath our feet declares His beauty; and the Bible is the key to both of these revelations of God.

The flower is as lovely today, though it must perish tomorrow; but a soul is not, for it is not made to perish tomorrow.

A Few Illustrations.

How great is the difference between the garden of a beginner and the garden of a skilled gardener! We may all have for ourselves the experience of the great Over-gardener of the universe.

Mary, after the resurrection, "supposed him to be the gardener." She was right; He is the Gardener.

Flowers are kept longest in water if the ends of their stems are clipped every day. So to freshen our lives there is nothing like daily, new contact with the Water of Life.

If a gardener would have large and fine blossoms, he prunes the plants. That is the purpose of whatever difficult pruning God gives His creatures.

To Think About.

Am I learning the beautiful lessons of nature around me?

Am I making myself worthy of a part in God's beautiful world?

Is my life taking on the beauty that God designs for it?

A Cluster of Quotations.

Sweet flowers are sown, but weeds make haste.—Shakespeare

There is not the least flower but seems to hold up its head and to look pleasantly in the secret sense of the goodness of its heavenly Maker.—South.

The plants look up to heaven, from whence they have their nourishment.—Shakespeare.

Roster the beautiful, and every hour thou callest new flowers to bloom.—Schiller.

Floral Ministries.

Every member of the society should have some share in the work of the flower committee. Then it would be easier for the committee and happier for the society.

Every member may be made responsible for at least one Sunday in the year to adorn the church with flowers, getting what help he can, and aided, of course, by the committee.

House plants for winter; the woods, fields, and home gardens for the rest of the year; you need never go to the florists.

The best of the work of the flower committee is to interest the society in outdoor life.

In sending your flowers to the sick, always accompany them with a personal note. Get the members of the society in turn to write these notes.

Introduce a little rivalry by allowing the society to vote at the end of three months upon the question as to which Sunday saw the pulpit most prettily decorated—a different Endeavorer, of course, doing the work each time.

DAILY READINGS.

M., July 10. Flowers short-lived. Ps. 103: 14-18.
T., July 11. Ushering spring. Song of Sol. 2: 10-13.
W., July 12. Like heavenly blessings. Isa. 35: 1, 2.
T., July 13. Human in frailty. Job 14: 1-10.
F., July 14. A contrast. Isa. 40: 6-8.
S., July 15. Adorning God's temple. 1 Kings 6: 29-32.
Sun., July 16. Topic—The message of the flowers, Matt. 6: 28-34; Jas. 1: 9-11.

THE GOSPEL REJECTED.

By DAVID JAMES BURRELL, D.D., LL.D.

There was a revival of religion among the Jews about 100 B.C., which in its fervor and thoroughness was far more wonderful than any that has occurred in recent times.

It followed, like a sunrise, close upon the thick darkness of the bloody reign of Ahab, who with his own hands had ordered incense in the valley of Hinnom and forced his children to pass through the Assyrian fires. Every grove and hill-top had been defiled, and the altars of Moloch, piled with human victims, had cast their lurid glare upon the very pillars of God's temple. The schools of the prophets were filled with wizards and necromancers, and the people with one consent bowed down and worshipped the winged horses of the sun.

But there was one man there who would not bend his knee to Baal or Astaroth. His prayer went up night and day that God would redeem Israel; in the streets, in the palace gates and in the porch of the temple, his voice was heard calling to the people, "Repent! Repent!" His soul was filled with a single passionate desire; his life was as a voice crying in the wilderness.

At length the reward of his long vigils came in such a turning and overturning as Israel had never seen. The fires of Baal were quenched; the altars that had streamed with blood were broken down; and the whole land was refreshed with the latter rains of heaven.

Those were Isaiah's brightest years, full of joy and peace and thankfulness. How the very gladness of heaven was in his songs! "Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted, sing unto the Lord thou inhabitant of Zion, for He hath done excellent things in the midst of thee!"

But Isaiah's life was destined to be ended in grief and despondency; for what had seemed to be the dawning of a better day was only as the flashing of northern lights. It soon gave way to a deeper darkness, the people returning to their abominable practices; and as the prophet vanished in the gathering gloom of an Egyptian night, his voice was heard in accents of despair lamenting: "Who hath believed our report and to whom is the arm of the Lord revealed?"

His labor of love seemed all in vain; he had preached eloquently of the coming Christ; of One who was to bear their griefs and carry their sorrows and be led as a lamb to the slaughter; of One who would comfort His people and lay the foundation of His throne with sapphires. "Awake, awake! Loose thyself from the bands of thy neck, O captive daughter of Zion!"—All in vain; a film as of moral blindness had gathered over the eyes of God's people so that they could not see.

Seven hundred years afterwards Christ stood in the same temple-porch where Isaiah, watching for His advent with troubled gaze, had mourned for the hardness of Israel's heart. In the meantime had human nature changed at all? Or was the world prepared to welcome Him whose feet were shod with sandals of salvation? How it is written? "He came unto His own, and His own received him not." They hid as it were their faces from Him.

He stood, like Wisdom, entreating at the corners of the street; He spared not

himself; He bare the people's sins in His own body on the tree; and with what result? "They esteemed Him stricken, smitten of God and afflicted." His words, His holy life, the sublime eloquence of His atoning death, were all unheeded by a world whose senses sin had dulled and deadened. He wrought many wonderful works among the people, says the evangelist, yet they believed Him not, "that the saying of Esaias might be fulfilled, 'Who hath believed our report, and to whom is the arm of the Lord revealed?'"

And now that nineteen hundred years have passed the gates of the natural heart are still locked and barred against Him. The old story of the Gospel has no more meaning to the worldly wisemen of this latter age than it had in the day when the prophet mourned "Ah, Lord, the people say 'Doth he not speak in parables!'" And so it will always be until the reproach of the Cross is removed, and the glory of Christ revealed in the glory of the Golden Age.

THE JAPANESE PLAN.

The Japanese method discussed by Mrs. Tracey is described in the following extract from a recent issue of the London (Eng.) Times:—"In Japan itself opium-smoking is an offence against the law, and is severely punished, but it was found existing as an habitual practice in Formosa, and the question arose how it could be checked and ultimately extinguished. In this, as in other matters, the principles of avoiding direct conflict with established customs, was adhered to. The sale of opium was rendered a government monopoly, and smokers were compelled to register themselves and to obtain license in order to practice. No license whatever is given to any Japanese, or none to any native who cannot show that he is addicted to the practice before the Japanese occupation, while doctors and school-masters are instructed to teach the harmful nature of the drug. In 1900, among a population of 3,000,000, there were 164,944 opium-smokers, and this number in eighteen months had fallen to 150,944. There was, of course, a corresponding reduction in the opium revenue, but the Japanese financial authorities are content to seek for compensation in directions not injurious to the people."

No artist's work is so high, so noble, so grand, so enduring, so important for all time, as the making of character in a child.—Charlotte Cushman.

When celebrating lately the forty sixth anniversary of his induction to the pastorate of Lafayette Avenue Church, Dr. Cuyler said to one of his visitors: "In fifty-nine years of church labor I have not missed a single Sabbath by illness. How is that for a teetotaler's record. Send me a man who uses intoxicants and can equal it and I shall be more than surprised." Although somewhat infirm Dr. Cuyler moves about the house with the aid of a cane and does much work in the study from which many a Christian has received strength and joy.

There is a difference between possession and ownership. We may possess what we do not own, and we may own what we do not possess. A thief comes into my house and steals my overcoat. I still own it but he possesses it. A man lives on a rented farm; he does not own it, but is in possession. We are in possession of these immortal souls of ours, but we do not own them. They belong to Christ. "Ye are bought with a price." It is therefore a part of our life-trust to use Christ's property according to the will of the owner. We may not do with it as we would, for it is not ours. It is his, bought and paid for. "Therefore glorify God in your body, and in your spirit, which are God's."—United Presbyterian.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, JUNE 28, 1905.

A Canadian correspondent of The Outlook, London, says: The majority of Canadians never read an English paper of any kind whatever; all their literature is American. All the booksellers shops are filled with American books, American reviews, American papers. And with what result? There can be only one result: Canadians will think "Americanly." All of which is too true.

Sooner or later we get glimpses of "ourselves as others see us." Whether those glimpses hurt or encourage, we can turn them to immediate account by adopting a simple rule, which is printed on a card that hangs in a prominent place in a large manufacturing establishment: "Be what your friends think you are; avoid being what your enemies say you are." And let us have the courage to remember that the defects from which we are most positive we are free, are likely to be our very real shortcomings, evident to every one but ourselves.

Roman Catholic Belgium, following the example of France and Spain, is now legislating for the prohibition of labor on the Lord's Day. The Brussels correspondent of the "Times," writing on the 25th inst. says:—"The Government Bill, prohibiting Sunday labor, which has been under discussion in the Belgian Chamber for nearly a month, has now been recast in the form under which it will become law. The general tenor of the Bill is to forbid the employment of workmen on Sunday, excepting in those branches of trade and industry where continuous work is necessary, as, for example, in certain public Departments, such as railways, in factories where continuous motive power is required, and in shops devoted to the production of perishable goods. In respect of hotels and restaurants, shops devoted to the sale of fruit and similar articles demanding immediate disposal, the Bill provides that a half day's rest shall be optional, and though the principle is not enforced, when it is borne in mind that at present the observance of Sunday is a dead letter among four-fifths of the industrial population of Belgium, it will be seen that the Bill is quite a new departure in social legislation, and will be welcomed by a large mass of wage-earners whose only holidays now occur on the days specially set apart in the calendar."

AS TO ASSURANCE.

At one time and another a great deal has been thought, spoken and written on the subject of Assurance of Salvation. Rev. R. J. Campbell, of London, England, in his correspondence column in The British Weekly, refers to the subject as follows: "E. R. wants to know if it is possible for a man to have an assurance that he is saved. Many good people would think this question one of great importance, and would tell our correspondent of certain ways in which this assurance can be experienced. If the writer will examine the Life of John Wesley, for instance, he will see how this assurance came to the founder of Methodism, and why he thereafter had great success upon it when teaching his followers. But, speaking with all reverence, I would rather say that these questions ought not to occupy the foreground of the consciousness of the normal man. It is best not to think of salvation as deliverance from something yet to be, but as deliverance from something that now is. It is a question of the future in a secondary sense only. Man is saved when he turns his back upon sin and wills to serve God with all his powers. What God desires for you and me is that we should be good. The moment we set our faces in that direction God's will in us has so far been accomplished. Faith in Christ will carry to completeness the sanctification which begins with the act of repentance. But we ought not to be self-conscious about all these things. A sure sign that a man is saved is when he himself becomes a saviour. If he is exhibiting a Christlike solicitude for the good of others, his own soul is safe enough. The less introspection the better. A healthy-minded Christian is ever on the lookout for opportunity to extend his Master's kingdom in the hearts and lives of men."

THE ANNUAL GATHERINGS.

The annual religious gatherings this year have been not less interesting than usual. The various denominations appear to have had a good year in almost all respects; our Presbyterian Church in Canada holding its onward way as well as any. The General Assembly parted with a good Moderator, and elected another capable Moderator to succeed. Everything augurs advancement and stability during the year to come.

The tone of the recent meeting of the Dominion Alliance at Toronto was satisfactory. Mr. John Dougall, of Montreal, as President, gave the keynote in his opening address, in which he dwelt on the need of less narrowness of view and greater toleration between those whose sabbath is complete prohibition and those whose preference is for other methods and remedies. The causes of interperence are many; possibly any single remedy may not be sufficient.

The most important gathering of all was the International Sabbath school Convention at Toronto. The Sabbath School work of the Christian Church is beginning to loom up as its most important effort—more so than the ordinary pulpit services, important though all admit these to be.

One of the most encouraging features in connection with temperance work in England is the magnificent showing of the Band of Hope. The fifteenth anniversary of the United Kingdom Band of Hope Union was held in Exeter Hall recently. In all departments splendid progress was reported. The annual report showed a total of 29,063 Bands of Hope and other juvenile temperance societies, with an estimated membership of 3,480,288, an increase of 327 societies and 141,500 members on the returns of last year, representing an enormous number of young people being trained in habits of sobriety and self-control.

THE TRAGEDY OF THE MORMON WOMAN.

Under this title is commenced in the July number of The Housekeeper of Minneapolis, Minn., the first of a series of articles on the woman's side of the Mormon question, the result of personal investigations, by the associate editor in the city and rural districts of Utah. The writer claims that polygamy is rife today in Utah, notwithstanding all statements to the contrary, and will, in the course of her revelations, portray the fearful effects of the system on the women and children. In Canada we have now a large and growing colony of Mormons. Many of our people think them a valuable addition to the population; and some of our ministers speak words of commendation in their behalf. But with therecord of their dissimulation, treachery and cruelty before us it is not too much to ask our rulers that they be carefully watched. In the United States the Saints carry on their unlawful practices in defiance of the government; the time may come when in this Dominion Mormonism may prove a menace to the well-being of the country. We make a few extracts, as follows:

The Mormon woman is the victim of the mightiest and most terrible delusion of the civilized world. Her true story has not been, and cannot be told in full. The depth of the degradation which is the outcome of the Mormon system of the present day, is a very cloak of protection to the Church of Jesus Christ of Latter Day Saints. It is a story which writers and speakers, for the sake of propriety and common decency, can only suggest. In just so far, is it strength to the Mormon church. "They persecute us and say all manner of evil against us falsely. They make vile insinuations against us which they cannot prove," says the church. And therein is all this strength, as being named persecution, it gains for it the sympathy and support of a blinded and deceived country.

I, who make these statements, went to Utah regarding the Mormons as a more or less persecuted people. My viewpoint was typical of the Eastern attitude, certainly until the disclosures of the Smoot investigation: "Over there, far yonder, is Utah. What a strange country it is. The Mormons have certainly made a great state of it. Probably they are queer, but certainly they deserve praise. Of course, they used to practice polygamy, but that is over and done with since the manifesto, and it is mean and unworthy of Americans continually to be casting it before them as a taunt. Anyway, religious liberty is one of the fundamental principles of the United States government, and I say they are persecuted, and it is a shame." In a word, I believe that the East regards the Mormon people as "the under dog."

Now, having lived for months among them; having been privileged in gaining the confidence of some Mormon women; having talked to various members of the priesthood, even of "the Twelve;" having discussed plural marriage with so famous a representative as Amelia Folsom Young, the favorite wife of the world-renowned Brigham, and as well with the lowly wife of the working man in her tiny adobe house; having loved their little children, and been charmed by many of their young women and interested in many of their sincere young college men;—now I wish I could say to every man and woman in the United States so strongly that it would claim a thoughtful attention—"Let us beware lest in a few years we become the 'under dog.' Let us beware lest the perfect and powerful organization of the Mormon church does not undermine the principles of our homes, of our public schools, of our churches, and our national government."

Polygamy, which is but one phase of Mormonism, and the foulest blot upon the honor of women and the purity of a faith that ever was injected into the re-

ligion of a civilized country, is today a living issue among the Mormon people. Some of you wonder, in a half-interested way, if this is true. The highest example which can be set before the church, is that of Joseph F. Smith, prophet, seer and revelator, the president of the church and the highest priest in an infallible hierarchy, who, by his own testimony, is living in the habit and repute of marriage with five women, and has had children born to each since the manifesto in 1890.

Why, then, you say, do not the intelligent women of Utah, refuse to submit to this unspeakable degradation? Why do not the fresh young women, and the brilliant young men of the state stamp out this relic of barbarism? I will tell you.

First, because polygamy is in their blood.

Second, because polygamy is their religion.

Third, because to denounce polygamy would be to cast reflections, of the most horrible character, upon the virtue of the mothers and the honor of the fathers.

Their Saddened Lives.

Something of the submission of the sincere Mormon woman to the polygamous doctrine of her church may be illustrated by the case of one devout woman, who has passed middle age, who sold butter and eggs for her livelihood. One day she asked one of her Gentile customers if she might deliver these things on a different day than usual the next week, as she wished to spend the usual day in doing work at the Temple. She was assured that she might, and the two women became engaged in conversation about the Mormon religion. The Gentile woman, who had traded with her for years, and knew her well, asked her if polygamy was not hard. "Aye, so hard!" she answered. Asked if there were several wives in her family she answered, seeming to take the situation quite for granted: "Yes, you see my age for having children is long past."

I have in mind, also, a woman of the same age, a first wife, who has led a life of toil and has raised a large family of children, and her grief that she was deprived of the privilege of administering to her husband in his illness. The case is typical of the Utah village. The woman of whom I speak was the first of four wives, all save one married before the manifesto. The position of the second wife is little different from that of the first. The third wife had been betrothed first. The third wife had been betrothed but as her fiance died, the brother, as an act of kindness both to the girl and the man, married her as the brother's proxy in order that the girl might be the wife of her betrothed in the resurrection, and also that he might "raise up seed" to his dead brother: in plain language, to raise a family of children, who might, by a service in the Temple, be "sealed" to the dead brother and belong to his kingdom in the next world. The fourth wife, much younger than the others, had decidedly the most attractive home, and it was she to whom the husband of the four went to be taken care of in his illness.

These two cases, in turn, recall a young girl, who was confiding to another woman, her love for a young man, an earnest member of the Mormon church. "But," said she, "there is another girl who loves him as much as I." "What would you do," asked the woman, "if, after you were married to him, your husband would receive a revelation, or be told by the church that he must marry that other girl?" The young woman gave a little involuntary start, and her face which had been blushing rosily, became quite pale. Evidently she had not thought of the possibility before. Strange as it may seem, young Mormon girls in love, seldom do realize the contingency. "Well," she said, hesitatingly, "if—I was good enough, I wouldn't care."

If plural marriage is not practiced today, would the girl have given such an answer to a Gentile woman?

The Truth is Concealed.

Before I speak of some of the horrible conditions in domestic life which can and do exist under the Mormon system, it is necessary to make what seems to be a harsh and unsympathetic statement. It is this: that the Mormon people regard falsifying to Gentiles as a perfectly legitimate means of self defense. Any falsehood which will conceal the present practice of polygamy, information detrimental to the reputation of the church, from Gentile questioning, is accounted to a Mormon for righteousness' sake. Falsifying for sake of the church is regarded by them as altogether virtuous, and as of no more wrong than a feint of war, or the throwing of a mad dog off the scent. Witness Joseph F. Smith's statement at Washington that he had received no revelations, and his statement in the Mormon Tabernacle on his return, that he had received revelations; that he had made this statement at Washington because there they had been trying to set a trap for him. Witness the assertion of Apostle Charles W. Penrose to me, personally, that President Smith did not know of, for a certainty, and had never given his consent to a plural marriage since the manifesto. The dependence to be put upon this word may be gauged by the fact that Joseph F. Smith himself performed the marriage ceremony of Apostle Abram Cannon, deceased, and that since the manifesto.

Witness the firm declarations of the Mormon people on every side that no more plural marriages are being contracted, and read what will appear, in a later installment, of the plural marriages which have taken place among the postles themselves within the past ten years. It is this persistent and perfectly conscientious dissimulation on the part of the Latter Day Saints, which makes it almost impossible for persons making a cursory survey of Utah, to gain any true idea whatsoever of the conditions as they actually exist. The Mormon evasion, of which Apostle Smoot gave a masterly exhibition at Washington, is as difficult for the Gentile to cope with. Harsh as it may seem, I declare again positively, that the children are trained in falsifying and evasion to Gentiles on subjects of the church; that the growing boys and girls are adepts in it; that the men and women practice it for religion's sake in their contact with Gentiles. If a Gentile, passing through Utah, should ask fifty people in each town through which he passed, if any more polygamous marriages had been contracted since the manifesto, it is not only possible, but most probable, that every reply should be in the negative.

Friends will be delighted to learn, says the Lord's Day Advocate, that our Montreal Branch, under the strong leadership of Rev. J. Edgar Hill, D.D., has again scored a signal victory over the Sunday theatre, having succeeded, before the Provincial legislative authorities, in defeating the attempt of "Le Stadium" and the "Montreal Gymnasium" to get the right to run on Sunday a combination of the wine parlor, beer garden, amusement hall and gambling den. We offer our hearty congratulations to our Montreal friends fervently thank God that thus far the Sunday theatre has nowhere found a foothold in Canada.

The law of commissions may give the church much trouble, says the South Western Presbyterian, but the operation of the provision gives much comfort. It is an immense relief, for instance, to the Assembly that judicial cases coming before it by due process may be referred for hearing and determination to smaller bodies of chosen men who can give them all the time and attention which they deserve or to which they are entitled under the constitution.

LITERARY NOTES.

One of the most interesting articles in the June Contemporary (Leonard Scott Publication Co., New York)—to the Canadian reader anyway is that on Titled Colonials v. Titled Americans, in which the writer discusses the question of the marriage of British noblemen with American women and with women from Canada or Australia much to the advantage of the colonial. The writer concludes thus: To put it shortly, Colonial influence in England is masculine, vigorous and wholesome, American influence if feminine, frivolous and fleeting. Another very entertaining article is that on Ruskin's Views of Literature, by R. Warwick Bond.

The table of contents for the June Blackwood's (Leonard Scott Publication Co., New York) is as usual a varied one with something for every taste. An instalment of the study of the Russo-Japanese War seems to be the only mention of that subject which has for so many months succeeded in filling a large place in all our periodicals, one is rather relieved to find that the theme has become somewhat exhausted. Lovers of poetry will welcome Alfred Noyes' new poem, Orphans and Eurydice, and those who like a good short story will be glad to have another of The Vronk Grobelar's Leading Cases.

The June Fortnightly (Leonard Scott Publication Co., New York) contains several very readable articles. The Present State of Russia being the only one with direct reference to the war. Germany in the Mediterranean and The Bulgarian Army will be of interest to those who take an interest in the relative positions of the different European nations. Of a literary interest there are several good things, including a long poem by Lawrence Binyon, Paris and Oenone, and an article In Praise of Anthony Trollope's Novels. A Century of Empire, by Major-General Sir Thomas Fraser, K.C.B., gives an excellent review of the growth of the British Empire during the past hundred years.

The March and April numbers of The Literary Collector (Literary Collector Press, Greenwich, Conn.) come to hand with several good articles which will delight the book collectors. This little magazine, handsomely printed, is issued monthly at two dollars per annum, and contains in each number many items of special interest not to be found elsewhere. The following is an amusing story told in the March number: The adventures of the librarian with the gift horse are deserving of a book to themselves. Some of them would require an affidavit of veracity to make them digestible. A Brooklyn librarian, for instance, received a letter from an old lady at some distance from his library, stating that she was leaving the city suddenly, and had some old magazines and papers she could not well take with her. If the librarian would send for them at once he might have them. Mindful of the accumulated stores from which he had sometimes extracted rare pamphlets or replenished broken sets of periodicals, the librarian hurried an assistant with an express wagon to the scene. The beaming old lady met him and said, "I will bring them down." Ascending to an upper floor, she presently returned with—three current numbers of Munsey's, one of Lippincott's and the last week's file of the Brooklyn Eagle. "I always give my old magazines to libraries," she said sweetly: "I think we should remember those less fortunate than ourselves."

Rev. Mr. Leckie began his pastorate at Londeshoro' on Sunday week. The Clinton New Era says: There were good congregations out, both in Burns' and Knox Churches. He has made a favorable impression, and it is hoped his ministry may be the means of bringing many into the Christian fold. He is visiting the people at their homes this week and next as fast as he can get around.

- - A SOUL OF FIRE - -

BY E. J. JENKINSON.

A Hut in the Waste.
CHAPTER VI.

Up the lonely passes, among cloud wreaths and snow wreaths, toiled old Alan and the two girls. Glen Lara lay at the back of the mountains, whose bens rose before them grim and sheer into a grey sky. They had hoped to reach their journey's end by now, but heavy drifts and flooded burns hindered every step. The snow lay thick. Though it had vanished from the coast, it was loathe to leave the heart of the country it held in thrall. A more wild and desolate land could not be imagined than this rendezvous of the hill-robbers.

"Helen, Helen, I can go no further," whimpered Maisie, dropping down on the trunk of a fallen fir, "I'm so tired."

"God knows we are all dog-weary," replied Helen glancing up. It will be mid-day soon and we'll rest then.

"I can't. I won't move another step."

"Well! if you won't, you won't, and we shall leave you. But if you sit here long you'll die of cold—there's ice in that wind. Ah, Heavens! how it blows. Come! don't be a baby: take my hand."

She grasped the girl by the arm and dragged her to her feet.

"You're very cruel," whined Maisie with a reproachful glance out of her blue eyes—now bluer and colder than ever: "You have no mercy, I wish I'd never followed you. I wish I'd stayed in the lugger with Dark Rory."

Helen's brows knitted into a frown. "Why did you come?" she demanded.

It was a question that had perplexed her more than once, but to it Maisie would vouchsafe no direct answer. She said she was tired of Hag's Ha, and had friends among the Vora at Glen Lara. She wanted a change: she liked to see new things, and so had taken this opportunity of getting away from the mist of the bog-lands, where she had hitherto dragged out a slow and uneventful existence. She even hinted that she had in some mysterious way assisted in Helen's escape, and was glad to get beyond the reach of Fergus Maclon's vengeance; but her explanations were so vague and halting that they only left Helen in greater doubt and perplexity. Something was concealed which all her questions failed to unearth. She bitterly resented the company of this daughter of old Hugh Lamont, and feared that, though she had escaped from Castle Sarno, deception and treachery were still dogging her steps. Other suspicions which Maisie's good looks and interest in Dark Rory momentarily awakened brought a rush of colour to her face, but they were quickly and decisively suppressed.

Alan plodded on ahead. He drove his staff into the drifts before him at every step: for the higher he went the deeper they lay.

The country opened into a wide panorama of desolate glens and mountains. Rapid burns swept between ice banks, intersecting the endless sweep of white with a net work of black lines, and then losing themselves among the meshes of the hills. Here and there a clump of straggly pines stood shoulder-on to the north, from whence the wind cut with a low whistle which shook the last fall of snow from their sombre plumes. The cold was intense. It ceased to invigorate: it hung like a dead weight on the travellers. Not a living thing was in sight save a lean crow, hoarse with vain croaking, perched on the horns of a sheep's carcass:—some miserable creature that had fallen a victim to the rigour of the season.

"But what on earth is Alan about?" said Helen suddenly. The old man was

on his knees bending over the ground. "How can I tell?" retorted Maisie.

Helen sprang into quicker steps. They had reached a spot where a rocky glen debouched on the moor. It stretched away in the direction of the more civilized regions of the South, but it was so wild, narrow and dark as to look quite impassable, yet to the lip of it came the recent trail of a horse's feet.

"What does it mean?" asked Helen. "Where does the gully lead to, Alan?"

"You're Rory's back-lane to Sarno," said the old man. "I wonder who among our folk has been down-by in this weather? Sure! and he'd find it an ill push home."

"Home! Alan, the steps are going—"

He gave a short laugh, and looked questionably at Maisie.

"Well," said he at length, "as you're bound for Glen Lara you'll have to ken Lara's secrets. When a horse comes back to the glen, it aye comes with its shoes turned."

"Mad! ay. I'm Mad Morag o' Lara Glen. But man's the visit I've paid to Maclon's country when the mists were low." She looked at the horse and smiled sourly.

Helen also cast a sharp glance on the animal. It seemed familiar to her. She went up to it and stroked its glossy arched neck.

"Brownie," said she.

The mare whinnied and flung up her head.

"Why Morag!" exclaimed Helen, "it is Fergus Maclon's brown mare. The only thing in the world he loves. And her shoes turned too? What have you done, Morag?"

"Sit you down, Helen Vor and don't question the ways o' your own folk. Fergus Maclon's mare was she, and out of his stable she came, but de' if a bit will she ever go back to it."

Alan shook his head.

"You'll be the ruin o' us yet, Morag," he said.

"Not I! I love my own clan too well." She sang the cauldron off the fire and dipped a little tin skillet into the contents. "The broth's ready," said she, "fine broth and strong, but where are the lads that should sup it, I wonder. He up the burn, Hector, and see if you can spy Big Neil and the hunters. Sure I thought they would have felt the smell o' their supper lang syne and been back betimes."

She served the travellers, however, but with much grumbling at the unprobability of the rest.

"And where is Dark Rory?" she asked after a pause. "Dark Rory should not be far off from Helen Vor. Where is he and his black band?"

"We left them on Loch Rual."

"On Loch Rual, on Loch Rual! and if Dark Rory sails home to Glen Lara, whyfore should Stron-Saul's daughter walk?"

"He is laying a trap to catch the old grey wolf and take him captive to Glen Lara," replied Maisie maliciously with a sidelong glance at Helen.

"The old grey wolf! Aye, the old grey wolf. Many a lamb and a sheep has the fell beast devoured."

She moved away shaking her head mysteriously and murmuring to herself the while. Helen and Alan looked annoyed, but Maisie cared not. She had paid them out for their indifference to her earlier in the day.

Mad Morag was a strange old woman with strange ideas, which she carried out in as strange a fashion. She was known and feared throughout Glen Lara as a spy-wife and witch, cunning in the use of herbs and healing wounds. Moreover she was the oldest living woman in the clan,

and had followed it through all its broken fortunes, but beyond that none could tell aught of her or her inmost thoughts; she kept them to herself.

"Capturing Sir Colin," she murmured, squatting down before Helen and loosening the coloured kerchief which confined her hair, "bringing him to Glen Lara, humph! Did Dark Rory see his brother at Sarno?"

"Fergus Maclon?"

"The same."

"He did."

"Like aye flies to like: both of them are devils. I see a long, long line o' coffins bearing the Future."

"Whisht, Morag," said Alan, "don't frighten the lassies with your old wives' tales."

"Old wives' tales, forsooth, old wives'—I tell you this, Alan, there's a fine pot o' trouble brewing for you all. And you'll sup it, my man, sup it to the last drop. There'll be many a wry mouth in Lara Glen before Lammis or n'y name's not Morag Vor."

She drew a long hunting knife from a sheath in her belt, and held it up to the firelight. There was a single drop of blood on the point.

"Said I not so? trouble is abrewing for the Vora. The Dwarfie's whistle never lies."

"Hoots! granny, you skinned the hare with it," answered Hector. He had returned from a fruitless search up the burn.

"You reaving redshank," she screamed striking at him with the weapon. "Miscal not the Dwarfie's whistle, or I'll put a malison upon you."

Hector avoided the blow, which he knew was nothing but a threat. "You're altogether too quick with curse and knife, Morag," he said: "for us poor folk, robbers and lifters though we be. Put it by, or I'll do it for you myself."

Morag laughed harshly.

"You," she said wiping the knife on her grey hair, "you put it by for me; I'll see you kick in the death-throws first."

She shot it into the sheath and sprang up.

"Did you see aught of Big Neil?" she asked.

"Not a whit."

There was an uneasy pause. Alan thought of the hoof-prints on the snow; of the unseen hand that had crossed the moor before them that day. Who were they? from whence had they come? what was their purpose in that God-forsaken country at that time of year?

"I can't think what keeps them," said Morag again. "But they'll be back by the morning. Wrap this skin round you, Mistress Helen and go to sleep."

Once Helen woke during the night, but only to find the mare and Morag gone, and all else wrapped in profound calm.

"Hoek!" exclaimed the girl, "I ken brawly. Sure and I've seen my father shoeing the beasts for the black-riders man's time."

"I didn't know any of my people had been at Sarno lately," mused Helen. "Ay! Mistress, you ken little, very little o' the ways o' your own folk."

They pushed on over the moor following the bent on the snow. Towards evening they came upon more hoof prints, but this time it was the steady regular track of some dozen horses moving in a compact body. Alan was visibly anxious.

"What do you fear?" asked Alan.

"Would to God!" he muttered, "we'd been able to push forward quicker: we should have been in Glen Lara days ago. I fear—oh! nothing. Maybe it's the Captain and his men on their way to Glen Lara before us. Not likely; not likely though. He'd not run the risk and come this way unless some misfortune had befallen him. And where could he get the horses? Ah well! we must be cautious. Mistress Helen, well move cannily, for

only God kens who may be ahead of us." The old men paused and considered the situation for some moments, examined the trail, and then struck out in another direction.

He left the path they had hitherto been following, and led them into the bed of a burn, out of sight and sound. The banks rose on either side to some hundred feet, thickly hung with stunted trees and hazels, now bare of leaf, but so branched as to form an almost impenetrable screen above and around. The water was frozen save here and there where the falls had hollowed out a basin, or where the downward flow had been too swift even for that keen frost.

Alan now went forward with the utmost caution; and in order to leave no trail behind kept as much as possible within the bed of the burn.

"Keep up your heart, Mistress Helen," he said, "only a step more, and there'll be shelter and food for the night. Tread cannily, there's ice on that stone, broken ice, black as the devil's tongue, and as treacherous."

"This is a strange place to find food and shelter, Alan."

He pointed where two crags leetling from either side of the stream formed an arch. Underneath the ice was hard as iron, and rang below the heel.

"The gate-way," he replied, "to Stron-Saul's country. Enter."

They had to stoop to pass through, the crags hung so low, but once within a new scene lay unfolded. Before them stretched a smooth green sward, slant in by towering cliffs and overhung with trees. A rough wooden hut stood with its back to a precipice while in front curved the burn, very deep and wide, and spanned by a moveable bridge. Every trace of snow had been swept away; a man was breaking the ice on the pool with a pick but he turned sharply round at Alan's whistle.

"In truth, is it you, Alan?" he exclaimed.

"Ay! but it might have been a Macdon for all your watching," answered the old man tartly. "What means this slack-handedness?"

"Big Neil and the hunters are away."

"On horse-back?"

"No."

"Then there's a body of strangers on the moor. Seen any trace of them?"

"No."

Alan frowned. "Take your gun, Hector," said he, "and keep your watch. I misdoubt me much there's ill brewing. Maybe some of the Sarno rascals are after Helen Vor."

"Helen Vor! Our Helen!" exclaimed the man whose eyes had strayed several times already to the girls. "Is it Stron-Saul's daughter?"

"I am Stron-Saul's daughter," said she clasping the big hairy hand heartily.

"Aye, Mistress," he replied, "but this is a bonny day for the clan."

He opened the hut door and they went in.

They found themselves in a low, wide room, seemingly built half of stone and half of wood. A large fire burnt in the centre while the smoke which found some difficulty in escaping hung in clouds among the hams strung to the roof.

An old woman stood near stirring the contents of a cauldron with an iron spoon, and a beautiful horse, with startled eyes and ears laid back, was tethered to a staple in the wall.

"Did I not tell you, Hector, that you would have visitors this night," said she looking up, for a moment, from the cauldron. "I'll be better for you if you mind all my words in future."

"Hoots, Morag, old girl, I've killed you a sheep the like o' which you never saw in Glen Lara, and two hares. What more would you have?"

She was silent though not for lack of an answer: her mind was busy with other thoughts.

Helen drew a stool to the fire and

warmed her frozen hands. Maisie gazed round and round and sniffed the air like a lawn not sure of its covert.

"And so you've come back to your own folk, Mistress Helen," said the old dame at length fixing a fierce blue eye on the girl, "back to your own folk: though like enough your heart's at Sarno. Aye? Bonnie lassies have no lack o' suitors be they Vor or Macdon."

"You're wrong," answered Helen. "Wrong! Do I not ken their ways, their black, black ways better than anyone else in the clan. And what want you here, Maisie Lamont?"

"Sure, and I have as good a right to be here as you, Mistress," retorted the girl.

Morag scowled and shook her fist. "I ken you brawly," she hissed, "and you ken me. Mind you don't lie heads and throes with your father in Quaking Hag before all's ended."

"She's mad," whispered Maisie looking at Helen. "I've seen her before; she is mad."

(To be continued.)

MOTHER'S LULLABY.

Hush-a-bye, baby!

Mother will sing to thee.

Soft is the moan of the wind in the tree,

Angels are listening.

Bright stars are glistening.

Like sentinels watching my baby and me.

Hush-a-bye, baby!

What shall I sing to thee?

Sinketh the bird to her nest on the lee;

Shadows are creeping.

Moonbeams are peeping.

Twilight is deepening o'er moorland and sea.

Lullaby, dearie!

Mother is near thee.

Er'ight may the dreams of my little one be.

Angels defend thee;

God His love send thee.

And carefully guard both my baby and me.

—Chamber's Journal.

GOOD NATURED SOPHIE.

Mamma had a basket of flowers sent her to be done up for the hospital children and Sophie and Della begged to do them.

"We know how, mamma; you know you told us—a bright one, a sweet one, and a fat of green. We can do them, and you are so busy."

"But Georgie?"

"We'll take care of him, too. Do let us try."

For a time all went well. Then Georgie grew restless. He climbed up and snatched the flowers from Sophie's hand.

"Oh, Georgie, don't dear; give sister the posies."

But Georgie looked cross and held them tight.

"No! no!" he cried.

Sophie was patient and kind. She did not call her brother a naughty boy, or say she'd go and tell mamma. She just held out her hand and coaxed.

"Never mind, Sophie," said her sister; "let him have 'em; they'll amuse him."

"I didn't know as I ought to, 'cause they are not ours; but I guess no one would care. We'll play he is one of the hospital babies."

Baby was satisfied, and was very happy till they finished the work.

Mamma was pleased. "You have helped me very much," she said.

If they had not been so patient and good-natured, they might have made mamma a great deal of trouble instead of helping her.

Many are particular to lay a broad foundation for their children, but forget to see that the everlasting Rock is underneath, so that the building, no matter how beautiful, is never complete. It is like the tower of Babel—one of incompleteness and folly.

DAUGHTER'S DIARRHOEA. Prevalent in Summer Months—What a Mother Should Do.

Children are more likely to be attacked by diarrhoea during the summer months than at any other season. It is one of the most dangerous symptoms of illness in a child of any age. But it should be remembered that diarrhoea is a symptom, not a disease. Never try to stop diarrhoea, because it is an effort of nature to cleanse the bowels and get rid of the decayed food-stuffs in them. Diarrhoea is bad—but things would be worse for the child if diarrhoea didn't come. While a mother should never try to stop diarrhoea, she should stop the cause. Diarrhoea is a symptom of indigestion having set up decay in the food that is in the bowels, and the way to cure it is to cleanse the little tender bowels with Baby's Own Tablets. It would seem strange to treat diarrhoea with a laxative, if we didn't remember the cause of it. Both diarrhoea and constipation are the results of indigestion assuming different forms, and both are cured by Baby's Own Tablets. But the Tablets are more than a mere laxative. They are absolutely a specific for all the minor ills that come to infants and young children, whether a new-born babe or a boy or girl ten or twelve years. Here's a bit of proof. Mrs. Geo. McGregor, Hamilton, Ont., says:—"When my baby was teething he had diarrhoea, was very cross and did not sleep well. I gave him Baby's Own Tablets, and there was no more trouble. I no longer give him the Tablets when he has any little ailment, and he is soon better." At this season no mother should be without Baby's Own Tablets in the house. You can get them at medicine dealers or by mail at 25 cents a box by writing the Dr. Williams Medicine Co., Brockville, Ont.

The night has a thousand eyes,
And the day but one;
Yet the light of the whole world lies
With the dying sun.
The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life lies
When love is done.

SPECIAL

Very often we can save a prospective buyer \$25 to \$50 by showing a slightly used instrument instead of a new one.

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

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

"Canada's Grand Music House."

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. Principal Scrimgeour, of Montreal College, preached in St. Paul's morning and evening, last Sunday. Dr. Armstrong was conducting anniversary services at Brockville.

The corner stone of the new Erskine Church will be laid by Rev. Dr. Armstrong, moderator of the general assembly, on Thursday evening, June 29th, at 7 o'clock. No doubt there will be a large attendance.

Rev. A. A. Cameron, of the First Baptist church, and Mrs. Cameron have sailed for London, England. Mr. Cameron will attend the Baptist congress that is to be held in London, after which he and Mrs. Cameron will visit Scotland and other places of interest.

On Sunday afternoon the Sunday school of Knox church held its closing exercises for the summer months. They were conducted by the pastor, Rev. Dr. Ramsay. The Sunday school will not meet again until September 3rd.

Rev. Dr. Herridge preached at both services in St. Andrew's. He announced the names of ministers who will fill this pulpit during his two month's absence in Britain. There were given in the Dominion Presbyterian a couple of weeks ago. The Sunday school has disbanded until the first Sabbath in September. Dr. Herridge leaves immediately for Britain.

Mr. William Whillans, last week, at a congregational meeting, seconded by Mr. J. D. Anderson, placed an unanimous resolution in the hands of the chairman to be forwarded to Rev. Guthrie Kerr, who was recently appointed professor of Oriental literature in Manitoba college, Winnipeg, by the general assembly, and who was formerly a member of St. Paul's church Sunday school, congratulating him on his successful achievements.

The midsummer convention of the Christian and Missionary Alliance to Ottawa will commence Sunday morning, July 2nd, at 11 in the First Baptist church, closing Thursday, July 6th. The convention will be addressed by the following prominent Bible teachers, speakers and missionaries: Rev. A. B. Simpson, New York; Rev. Dr. John Urquhart, Scotland; Mr. W. E. Blackstone, Chicago; Mr. and Mrs. H. L. Stephens, Toronto; Rev. H. Wilson, D.D., New York; Mrs. J. Woodberry, Shanghai, North China; Miss M. Quinn, Central China; Miss E. Wells, Kaira, India; Miss C. McDougall, India; Rev. D. Buchanan, Argentine Republic; Rev. J. C. Wickware, Congo, Africa. Dr. A. E. Simpson in the early seventies was minister of Knox Church, Hamilton. Thereafter he was pastor of a Presbyterian church in Louisville, Ky. For several years he has been at the head of the missionary alliance and editor of the journal published in its interest.

The meeting of the alumnae of the Ottawa Ladies' College was held last week with the president, Mrs. T. Ahearn, in the chair. The secretary, Mrs. E. A. LeSueur, and treasurer, Mrs. G. Patterson Murphy, were also present. There was a large attendance and a great many who had not previously been members of the Alumnae joined. It was decided to affiliate the society with the National Council of Women, and a committee was appointed to frame a constitution. The committee consisted of Mrs. Scott, Mrs. Kingston and Mrs. F. Bronson. After the business meeting the society had the pleasure of listening to an address by Prof. Walton, M.A., LL.D., Dean of the Faculty of Law at McGill University. Dean Walton's address was specially appropriate, dealing with the relations in

which graduates and alumnae should stand to their alma mater. He advocated the cultivation of an ardent "esprit de corps" as an admirable thing for alumnae to possess in common with the pupils of the institution from which they graduate. The speaker further advised that everyone should, as a means of preserving youth, have some particular interest to study. After the meeting the party adjourned to the lawn where sumptuous refreshments were served in prettily decorated marquees. Mrs. Grant Needham received the guests on the lawn, the booths being waited on by some of the young ladies of the college.

The Ottawa Ladies' College has just closed a highly prosperous year. The following are the graduates for 1905:—1, Gertrude Cram, Ottawa; 2, Laura Gamble, Wakefield; 3, Tena Gates, Ottawa; 4, Fern Kerr, Farran's Point; 5, Oril Kerr, Farran's Point; 6, Bonnie Mitchell, Ottawa.

Miss Gertrude Cram has taken the matriculation diploma for Queen's University.

From I Collegiate to II Collegiate—Ethel Crombie, Isabel Garland, Estelle Mitchell, Margaret Oliver, Marion Rulick, Maysie Stewart.

EASTERN ONTARIO.

The members of Salem Church, Summerstown, are planning for an excursion and dinner on the 12th prox.

Rev. Orr Bennett, of St. Andrew's Almonte, left for Cuba last week. He will spend his vacation there.

Rev. J. A. Cranston, M.A., Collingwood, assisted in the preparatory service in St. Paul's Church, Thornbury, on Friday evening of last week.

Rev. Dr. Bayne, of Pembroke, preached in Kemptville, his native town last week. His aged parents are both alive and listened to the sermon.

Mr. Cameron, of Knox College, is taking the services at Coopers Falls for the summer, and will hold divine service in St. David's church on alternate Sundays.

The members of both local Masonic lodges attended divine service in the First Brockville church last Sunday morning. Rev. Mr. McLeod preached an appropriate sermon to the brethren.

Rev. H. J. McDermid, of St. Lambert, but formerly pastor of St. Paul's church, Kemptville, was in town and conducted the anniversary services of St. Paul's church on last Sunday.

The Rev. H. McKellar, who has had charge of the Sundridge and associate stations for six weeks, has accepted an appointment to a mission field near Calgary, and expects to leave next week for his future home in the West.

Rev. R. Young, Pakenham, is taking his holidays and on Sunday next Mr. Patterson, of Perth, will take the services, and the next two Sabbaths Rev. Mr. Conn. of Napanee, (formerly of Blakeney) will occupy the pulpit.

Rev. Dr. Campbell, of Montreal, and Mr. Donald MacNish, of Southwold, were in Cornwall last week on business in connection with the estate of the late Rev. Neil MacNish, of which they are executors.

Rev. A. M. Currie, of Almonte, has been taking in the great Sunday School convention last week in Toronto. During his absence for holidays his pulpit will be occupied by Rev. Dr. Campbell of Perth, and Rev. Henry Young, of Prince Albert, Sask.

The Presbyterian social held on A. E. Ault's lawn, Aultsville, on Friday evening was a decided success. A large crowd was present. The lawn was beautifully decorated with Chinese lanterns.

Rev. R. McLeod Ripley, a former pastor of the Dunvegan congregation, visited here: the first of the week, and preached at the two services on Sunday. Many old friends were glad to see their former pastor, as well as to hear his voice again.

At a congregational meeting in St. Andrew's church, Huntsville, the Rev. G. B. McLennan, of St. Thomas, was chosen pastor in succession to Rev. A. MacVicar. The moderator, Rev. J. Becket, of Allansville, presided.

The Presbyterians of Vankleek Hill held a series of evening services last week in Knox church, preparatory to the regular quarterly Communion, which was observed on Sabbath morning last. Rev. T. G. Thompson, pastor, was assisted by Rev. C. A. McKenzie, of Montreal, John R. McCrimmon, student, and others.

As already intimated Mr. A. D. MacKenzie, M.A., of Montreal, will address meetings with the view of deepening interest in the work of missions, as follows: July 2—Williamstown, morning; Summerstown, evening; July 9—Woodlands, morning, Pleasant Valley, afternoon; Aultsville, evening; July 16—Lancaster, St. Andrew's church, morning and afternoon, Knox church, evening; July 23—Vankleek Hill, morning; East Hawkesbury, evening.

A correspondent of the Orillia Packet, in a few notes on the Mara and Rawen Sunday School convention, says: "The Rev. Dr. Grant, of Orillia, spoke very wisely to the church members, advising them to be loyal to their own church home, and help to build up the same, and not be wandering about as sheep without a shepherd, or as religions tramps, taking a meal wherever they could get it, but never paying for the same. The Rev. Joseph Odery's address reached the hearts of all, especially his allusion to the lost child. Oh, how many lost children there are, and whose fault is it? But nothing pleased the present writer more than the Rev. J. M. White's allusion to the family pew. This almost drew forth a Methodist amen. I believe in the good old family pew. My children with me occupied the same till one by one they went out from their father's home, and my eldest son on a recent visit to his home was first found by his father on entering the church, in the family pew. Would that church have seemed the same to him if there had been no family pew? Many a lost boy would be saved were he brought up in the family pew. I know one father who enacted a rule in his home that when his children would no longer sit with him in the family pew, they would no longer sit with him at the same table. The latter penalty was never enforced, from the fact that it was never required.

WESTERN ONTARIO.

Rev. Donald Tait, B.A., of Toronto, is supplying the pulpit of the Penetanguishene church. He will officiate at the communion service on 2nd July. Rev. Dr. Campbell resigned a few weeks ago and has left Penetanguishene.

Rev. W. J. Clark, London, conducted the anniversary services of the Rodney and New Glasgow churches last Sunday, and delivered a lecture upon "Scotland and the Scotch" in New Glasgow on the Monday following. Both the services and lecture were greatly appreciated by all who heard them.

A most successful social and garden party was that held last week at Dover Centre church, of which Rev. Mr. Neilly is pastor. There was a large attendance, and a most enjoyable time was spent by all present, while the receipts amounted to over \$150.

Rev. Geo. Chrystal of Beeton, a former pastor, was a visitor in Avonton for a few days. The reverend gentleman occupied the pulpit on Sunday and was listened to with a good deal of pleasure by his old friends. He has lost very little of his old time vigor, but was almost overcome at times with the memories of other days and of the many faces of old friends that he missed in the congregation.

The Bradford Witness says: Rev. Jas. Bryant and wife of the North West, who have been attending the Presbyterian General Assembly at Kingston, are the guests of Mrs. Robt. Fraser of the Scotch Settlement, for a few days. Mr. Bryant, a former pastor in the Presbyterian Church here, is looking splendid, also Mrs. Bryant. Mr. Bryant was minister of the Richmond, Ont. congregation when he removed to the West.—Ed. D. P.

In his sermon on a recent Sunday, Rev. Dr. Dickson, of Central church, Galt, made reference to the death of Rev. Dr. James, the first minister of the church. The deceased he said, was the first pastor of this congregation and it was while he was settled over it that it had got a firm footing. He was a faithful, eloquent preacher of the Gospel. Preaching was to him a second nature. He was settled in Albany, Hamilton and Walkerton after leaving Galt, and in each and all of these places he did excellent service. Dr. James had lived retired in Paris for a number of years. His was a life of Godlike beauty and simplicity. "Count no man happy until his death," said old Solomon the Greek philosopher, said many years ago, and he was correct in his view, for it was only after a man had passed away that his fellows were in a position to view the life as a whole and speak of him with certainty. Dr. James had entered into the joy of his Lord full of honor, and enjoying the respect of the whole Presbyterian church.

The congregations of Lin and Ospringe honored their pastor by holding special services on June 11th at which Rev. J. A. Matheson of Prieveille and Moderator of Orangeville Presbytery took a leading part as the representative of the presbytery. On Monday a large gathering assembled in the Erin church, and after tea Mr. T. Young, the chairman read an historical account of the church from the time of Rev. D. McMillan, nearly sixty years ago, and dealing specially with the good work done by Mr. Fawcett in his long and helpful pastorate of twenty-five years. Mr. Matheson read a complimentary resolution from the Presbytery of Orangeville thanking both pastor and people for their faithfulness to each other and to Presbyterian ideals in harmoniously living together so long. Mr. Young read an address from the congregation and Mr. Robinson presented Mr. Farlie with a purse of gold. The resident minister and Rev. Buchanan of Dundalk; and Cheyne, of Claude, delivered congratulatory addresses and a programme was also rendered by the choir and other friends. A similar meeting was held at Ospringe on Tuesday, and at both gatherings the people evinced their goodwill to their pastor and his excellent wife.

The monthly social meeting of the Stanley Street Ladies' Aid Society, Avr, was held at the residence of Mrs. Jas. Richardson yesterday afternoon. The attendance was very large, some eighty persons being present. After routine business, including arrangements for the annual "Harvest Home," a short program was introduced. Rev. Messrs. Hunter, Card, Grant and Nixon were the speakers. A solo by Rev. Mr. Crossley and a duet by Mrs. (Rev.) Nixon and Mr. Crossley, entitled the "Glorious Song," were highly appreciated.

Have I given to missions "till I feel it?" Which do I pray for most—for missions, or for myself? Am I more afraid of offending God, or of offending some man whom God wants me to help?

W. F. M. S. GLENGARRY PRESBYTERIAL.

The 22nd annual meeting of this vigorous society was held in Alexandria on the 21st and 22nd of June. There was a large number of delegates present, and encouraging reports were read from 33 auxiliaries and 16 mission bands. The amount contributed towards Foreign Missions during the past year was \$3,118.73; the weight of clothing sent to Northwest, 1,280 lbs; number of copies of the Foreign Mission Tidings subscribed for, 434. A full report of the annual meeting in Peterborough was given by the president, Mrs. R. Harkness of Cornwall. Several Bible readings were given, and an address to the children by Miss McDougall of India, was interesting.

The public meeting on Wednesday evening was presided over by Rev. D. McLaren. Rev. A. McCallum presented greetings from the Presbytery, and addresses were given by Rev. N. H. McGillivray of Cornwall, and Miss McDougall of India. The beautiful song service was a pleasing feature of the meeting.

From the News, Alexandria: On Thursday morning after the devotional exercises and the reading of minutes, Mrs. Dr. Harkness delivered her address, which contained many helpful suggestions and criticisms. We regret that space will not permit us to give a detailed report of the same.

The reports from the several committees were most encouraging. This was particularly the case with the report of the treasurer, Mrs. J. D. McLennan. The total amount received from auxiliaries was \$2,700.77, and from Mission Bands \$228.00. All of which was forwarded to the central fund, Toronto.

Moose Creek was chosen as the place of meeting in 1906, and the election of officers resulted as follows:—

President, Mrs. R. Harkness, Cornwall; vice-presidents, Mrs. W. A. Morrison, Dalhousie Mills; Mrs. D. McVicar, Finch; Mrs. Wm. McLeod, McCrimmon; Mrs. Langill, Martintown; Mrs. Coburn, Newington; Mrs. Jas. Fraser, Lancaster; treasurer, Mrs. J. D. McLennan; corresponding secretary, Miss A. M. Cline, Cornwall; recording secretary, Miss M. McGregor, Martintown; F. M. L., secretary, Miss J. Copeland, Cornwall.

The last session of the meeting was presided over by Mrs. Jas. Fraser, who conducted "A Model Auxiliary." The interest displayed in this was keen, and many profitable suggestions were presented.

A map exercise, on Japan, by Miss S. B. McCrimmon, and a paper on "The evils of the liquor traffic," by Mrs. Wightman, were appreciated contributions to the afternoon's programme.

At this session, Mrs. Langill, of Martintown, was appointed a delegate to the annual meeting to be held in Winnipeg.

Pleasing features of the meeting were the solos "Star of the East," sung by Miss McNichol, and "Abide with me," by Miss Ada McTae.

With her usual tact and wisdom, Mrs. Gollan conducted the "Round Table Conference." The suggestions offered, the questions asked and the fruitful discussion engaged in, cannot fail to be of benefit to all who participated.

The parting words were given by Mrs. R. C. McGregor, of Sandringham, and after the usual votes of thanks, this most successful twenty second Presbyterian was brought to a close.

Before leaving, refreshments were served by the ladies of the local auxiliary.

The taste for emotion may become a dangerous taste; we should be very cautious how we attempt to squeeze out of human life more ecstasy and paroxysm than it can well afford.—Sydney Smith.

ERSKINE CHURCH, HAMILTON.

For a quarter of a century Erskine Church has been zealously prosecuting the Lord's work in the west end of the city, and its people have reason to be proud of the accomplishments of that period. They have prepared a celebration of the semi-jubilee of the church, which will begin to-morrow and continue for one week, closing on Sunday, July 2. Like some of the other Presbyterian churches of the city, Erskine owes its origin to the missionary spirit of Central Presbyterian Church. In the spring of 1874 Central purchased a lot on Pearl street between Florence and York, Pearl St. Mission was built, and the late Hugh Young as superintendent and the late Duncan Robertson as leader of the singing. Rev. John McColl, then pastor of Central, took an active part in the work of the mission. In a short time the mission grew to such numerical strength that it was deemed advisable to get a student pastor, and Mr. Reed, of Knox College, was secured. He was succeeded by Mr. Thomas Scouler.

In July, 1880, the people of the mission petitioned the Presbytery to be allowed to organize a congregation, which was granted, and organization at once took place. Mr. Scouler had, in the meantime, completed his course, was called as pastor and was ordained and inducted the following December. He was thus first pastor and first moderator of the session of Erskine Church, the other members of the session being Alexander Thompson, Robert Allen, Ex-Mayor George Murison, Samuel Crawford and John McBean. Under Mr. Scouler the present church was built in 1884, July 1 next being the 21st anniversary of the laying of the cornerstone.

Mr. Scouler's pastorate lasted until 1887, when he went to New Westminster, B. C. Rev. W. J. Dey succeeded him, and was pastor for two years, going from here to Simcoe, Ont. After a vacancy of over a year Rev. J. G. Shearer, then of Caledonia, was called, and accepted the pastorate, which he held exactly nine years, leaving to take the office of field secretary of the Lord's Day Alliance. Under him the church had great prosperity and rapid growth. Rev. R. Martin came in June, 1900, and was pastor for four and a half years, leaving to go to Knox Church, Stratford. The present pastor, Rev. S. B. Russell, entered upon his duties in May last.

Erskine now has a membership of nearly 700, a strong Sunday school, and its work is thoroughly organized in all departments.

Rev. Dr. Lyle has ever taken an active interest in the welfare of the church, and is considered one of its staunchest friends.

BRITISH AND FOREIGN.

The latest official census of Russia shows that the country has a population of 125,640,021, comprising 37 tribes and nationalities.

In nearly every street of the cities of Japan there is a public oven, where for a small fee people may have their dinners cooked.

A Swiss authority insists that 200 Russians will spend more in a month than 1,000 British men and women for the same period of time.

Britain's Envoy to Russia demanded satisfaction for the sinking of the steamer St. Kilda, and a promise that such a thing shall not happen again.

There are now few ministers in Greenock U. F. Presbytery who were ordained in the seventies or earlier, but one of the oldest is Rev. George Rae, who celebrates his semi-jubilee as minister of the Ashton U. F. Church.

Gifts recently made to Princeton University include 3,226 acres of land almost contiguous to the University property, more than doubling its present holdings, an annual income of \$100,000, and a recitation hall to cost about \$300,000.

HEALTH AND HOME HINTS.

If you have no oil handy take a lead pencil and rub on the squeaking hinge, it will stop squeaking.

Scraps are a regular savings bank for the good cook. The greatest possible variety of good things can be made out of them.

Many a case of nasal catarrh can be traced to the fact that the sufferer has formed the habit of sleeping with the mouth open.

Carrots should be cleaned by being brushed in water. They should never be scraped, which causes them to lose their flavour.

A warm bath with an ounce of sea-salt is almost as restful as a nap. Paddle in the water until it cools, and dry with a rough towel.

Ebony Cream—Stew stoned prunes, rub through a sieve, sweeten and mix with a hot syrup and soaked gelatine, using one-quarter of a box to one pint of the mixture.

Spiced Currants.—Spiced currants are delicious served with roasts. Make a syrup of three pounds of sugar, a pint of vinegar, two tablespoonfuls of cinnamon, two tablespoonfuls of cloves and half a teaspoonful of salt. Add six pounds of currants and boil half an hour. Seal in either jars or glasses.

Currant Jelly—Wash the currants clean, put them in the preserving kettle and mash them and boil them twenty minutes more, until they are thoroughly cooked. Dip them a quart or more at a time into a strainer cloth and squeeze out all the juice. Measure this and to each pint allow one pound of sugar. Put the juice over the fire, and let it boil rapidly for five minutes; then add the sugar and let it boil rapidly one minute longer. Take off the fire, skim clear and put into tumblers and seal securely.

Healing for Headache.—Too much blood in the brain is a frequent cause of headache. Pains are felt all over the head, the face becomes flushed, the temples throb, and a strong light or noise causes excruciating pain. In cases of this kind the sufferer should be careful in diet and should not eat meat often in diet and should not eat meat often than once a day. Too little blood in the brain is another cause of headache. It is recognized by dizziness, noises in the ears and pains on top of the head. The stimulant is a cup of strong tea or coffee or a bowl of soup. People who suffer with these headaches should sleep with their heads low. A neuragic headache is often the result of cold caught in a bad tooth, which affects the nerves of the face and is accompanied by pains across the forehead or on the back of the head. A mustard leaf placed on the nape of the neck will relieve it. Another remedy which is sometimes effective is a piece of brown paper soaked in vinegar and applied to the painful spot.

AN AGREEABLE ANTISEPTIC.

Some years ago M. Chambelland made experiments in the Pasteur laboratory which resulted in his expressing the belief that no living disease germ can resist for more than a few hours the antiseptic power of essence of cinnamon. He looks upon it as not less effective in destroying microbes than corrosive sublimate. Even its scent kills them, and it does no harm to human beings. A decoction of cinnamon is often good to drink in localities where typhoid fever or cholera is rife. To combat the approaches of influenza by adding ground cinnamon to puddings and tarts would certainly be a pleasant way of taking antiseptic precautions. Stick cinnamon burned in the sick room has long been known as an agreeable deodorant, but in the light of the above it may very probably be that it was originally its real antiseptic use which suggested the idea.

SPARKLES.

Jack—I hear you lost a lot of money on Wall street while you were drunk. Tom—I wasn't drunk, but the stocks I bought took a drop too much.

A witness in a Capetown court, described as a "dark woman," when asked if her husband was a white man, replied, "No, he's a Scotchman."

Peter—Could you forgive a fellow who managed to take an unfair advantage of you? Bauldy—"I might forgive him, but I couldn't be ready for forgiein' myself."

Diggs—"My wife is a wonderful vocalist. Why, I have known her to hold her audience for hours." Biggs—"Get out." Diggs—"After which she would lay it in the cradle and rock it to sleep."

The class was told to write an essay on honesty. This was Jimmy Green's essay: "Some boys is honeste than others; and there's no way to tell them apart unless you can you've left your knife some way and watch them jump for it. The one that jumps last is the honestest one."

Before marriage a man is generally credited by his sweetheart with, "My darling, is it you?" But after marriage she generally rushes to the door and shouts, "John Henry, wire your boots!"

"You cannot keep me down," shouted the great orator at a public meeting; "because I may be pressed below the waves I rise again; you will find that I come to the surface, gentlemen."

"Voe," said an old whaler in the audience, "you come to the surface to blow."

Member of the firm—"James!" Office boy—"Yes, sir." Member of the firm—"James, I am very glad to learn, upon investigation, that your grandmother is really dead, and that you are therefore not lying to me in order to go to the match this afternoon."

An Aberdeen gentleman, who sojourned at a summer resort in the Highlands for the benefit of his health, called on the doctor for consultation, and in course of a day or two called again to settle his fee. When the doctor inquired regarding the progress of his health the Aberdeenian asked how much was to pay. "Your first consultation," replied the doctor, is 5s., and today's 2s. 6d." "Do you think," replied the Aberdeenian, sharply, "I'm going to pay you half a crown for coming in to pay you 5s.?"

WORK-WORN MEN.

Can Obtain New Health and Strength Through Dr. Williams' Pink Pills.

Mr. Edgard Martel, 98 St. Peter street, Quebec, is one of the thousands of work- ingmen throughout Canada who cheerfully admit that they are kept in health and strength through the use of Dr. Williams' Pink Pills. To a reporter who interviewed him, Mr. Martel said: "The present condition of my health contrasts strikingly with what it was nine months ago. Then I felt that I was almost at death's door, while now I am strong and well. This happy change is entirely due to Dr. Williams' Pink Pills. I am a work- ingman, and it is little wonder that after years of diligent toil my system was gradually run down. My blood got as thin as water, and I grew so poorly that the least exertion would leave me weak and trembling. I consulted a doctor, who said that I was run down through hard work, but his medicine did not help me any. A few weeks later I was forced to quit work, and shortly after that had to remain in bed most of the time. One day a fellow workman called to see me, and induced me to try Dr. Williams' Pink Pills. Before the second box was finished I had a better appetite and relished my meals, and with this came new strength. In a few weeks I was able to go out again, and in about six weeks from the time I and in about six weeks from the time I to work, my strength as vigorous as ever it had been. I attribute my complete recovery entirely to Dr. Williams' Pink Pills, and I think every hard working man would be better for using a box of these pills occasionally."

Mr. Martel's advice should be taken by every work- ingman. The only way to have health and strength is to keep the blood rich and pure, and the only way to get rich, strength producing blood is through the use of Dr. Williams' Pink Pills, because they actually make new blood. Dr. Williams' Pink Pills make tired, worn out men and women vigorous and strong. Sold by all medicine dealers, or sent by mail at 50 cents a box or six boxes for \$2.50, by writing Dr. Williams Medicine Co., Brockville, Ont.

THE SQUIRREL AND ITS YOUNG.

The squirrel's home is in the trees, like the birds; like them also it builds a nest for its young. Concealed in the fork of a tree, leaves and twigs, and inside—like little wrens—the young squirrels are born and bred. I once found a nest in a small plantation. There were four young squirrels inside. Such funny creatures—naked and skinny, and with large, long-shaped heads, like a bipopotamus, and close- goggle eyes like a young thrush! The nest was so closely woven and so firmly lodged that it would have been difficult to displace it. Squirrels economise their time by using the same nest year after year, so it may well be strongly built. The young, three or four in number, are generally born in the middle of the summer, and remain with their parents until the following spring. There are a large number of different kinds of squirrels, such as the long-eared squirrel of Borneo, the black squirrel, with its very bushy tail, five inches wide, who drinks like a horse by thrusting its muzzle below the water and taking a steady draught, afterwards sitting and washing its face by dipping its paws into the water; the ground squirrel, whose home is on the ground; the flying squirrel, who lives high up in the highest branches; all these and many more but none more interesting than the little brown squirrel of our Ca-

Prayer will cause a man to cease from sinning even as sin will cause a man to cease from praying.

How many good intentions have been swallowed up by death! Good intentions are only profitable when executed. The only sure way to execute them is by immediate action.

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PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 29th Aug.
 Inverness, Whyocoomagh.
 P. B. I., Charlottetown, 1st Aug.
 Pictou, Honeville, 4 July, 2 p.m.
 Wallace, Wallace, 22 June.
 Truro, Truro, April 18.
 Halifax, St. Croix, 4th July.
 Lunenburg, Lahase.
 St. John, St. John, 4th July.
 Miramichi, Campbellton.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Que. St. Andrew's, 8 Sept.
 Montreal, Que. St. John, 9 Sept.
 Gloucester, Alexandria, 4th July.
 Lanark and Renfrew, Zion Church, Carleton Place, 21 Feb.
 Ottawa, St. Paul's, 7th Mar., 10 a.m.
 Brockville, Winchester, Feb. 28, p.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 4th July.
 Peterboro, Port Hope, July 11.
 Whitby, Cobourg, 12 July, 10 a.m.
 Toronto, Toronto, Knox, 2 Tuesday, monthly.
 Lindsay, L'Annonette.
 Orangethorpe, Orangethorpe, 4th July.
 Passaic, Barrie, 26 Sept.
 Owen Sound, Meaford, 4th July.
 Alcona, Riled River, March.
 North Bay, South River, July 11.
 Sturgeon, Hamilton, 4 July.
 Guelph, Knox church, July 18, 2 p.m.

SYNOD OF HAMILTON AND LONDON.

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

SYNOD OF MANITOBA AND NORTHWEST.

Portage la Prairie, 10 July, 7 p.m.
 Brandon, Brandon.
 Superior, Keewatin, 1st week Sept.
 Winnipeg, Man., Coll., 2nd Tues., 11 a.m.
 Rock Lake, Plot M'd., 2 Tues. Feb.
 Glenboro, Treheune, 3 Mar.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Melita, 4th July.
 Regina, Moosejaw, Sept.
 Prince Albert, Saskatoon, 5th Sept.

SYNOD OF BRITISH COLUMBIA.

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

CANADA ATLANTIC RY. MONTREAL TRAINS

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

TRAINS LEAVE MONTREAL FOR OTTAWA.

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

All trains 3 Hours only between Montreal and Ottawa.

FOR ARNPRIOR, RENFREW, EGANVILLE AND PEMBROKE. 8.30 a.m., Express. 5.00 Express.

FOR MUSKOKA, GEORGIAN BAY AND PARRY SOUND. 8.30 a.m., Express.

All trains from Ottawa leave Central Depot.

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

For all information, apply nearest agent.

CANADIAN PACIFIC.

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

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

VIA SHORT LINE FROM CENTRAL STATION:

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

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

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

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

GEO. DUNCAN,

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

THE Dominion Life Assurance Co.

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Full Deposit at Ottawa. Paid up Capital, \$100,000.

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BINDER TWINE

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

- "Pure Manila" (600 feet to the lb.), 12 1/2c.
- "Mixed Manila" (550 feet to the lb.), 10 1/2c.
- "Pure New Zealand" (450 feet to the lb.), 9c.
- 3c. per pound less on ton lots.
- All f.o.b. Kingston.

Address all communications, with remittances, to J. M. PLATT, Warden Penitentiary, Kingston, Ont.

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

J. M. PLATT, Warden.

Kingston, May 10, 1905.

New York and Ottawa Line.

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

And Arrive at the following Stations Daily except Sunday.

8.59 a.m.	Finch	6.41 p.m.
9.23 a.m.	Cornwall	7.16 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.24 a.m.	Turvey Lake	9.25 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.
7.59 p.m.	Rochester	6.45 a.m.
9.50 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 85 Sparks St. and Central Station. Phone 18 or 1150.

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Cornwall, Ont.

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

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

of \$10 is charged for a homestead

HOMESTEAD DUTIES.

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

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

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

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

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

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

A settler who avails himself of the provisions of Clauses (2) (3) or (4) must cultivate 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.



THE CANADIAN NORTH-WEST

HOMESTEAD

REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide 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

THE YORK COUNTY LOAN AND SAVINGS CO.

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

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243 Roncesvalles Avenue
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JOSEPH PHILLIPS, President.

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The Dominion Presbyterian is seeking a reliable agent in every town and township in Canada. Persons having a little leisure will find it worth while to communicate with the Manager of The Dominion Presbyterian Subscription Department. Address: 75 Frank St., Ottawa.

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Autumn Term commences 6th September.

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

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

SAGUENAY Line—From Quebec, at 8 a.m., Tues., Wed., Fri. and Sat. TICKET OFFICE, 128 St. James Street, Opposite Post Office, Montreal.

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