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OTTAWA, MONTREAL, WINNIPEG. OCTOBER 25, 1905.

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Were in your mother's cradle song,
And made the music of your days
When flowers were fair, and skies were blue
For love of you.

Now, has the shadow touched your face?
Are the days dark? the prospects gray?
O heart, be brave! The time of grace
Can never pass from you away.
Your Friend is tender, wise and true
For love of you.

He walked for you earth's changeful ways,
He bore for you the lonely hour,
He lived for you through toilsome days,
He met for you the tempters power,
And joy through sorrow this Friend knew
For love of you.

O child of love, be not still sad,
But change the sigh to happy song,
For you can make the Saviour glad
By loving Him who loved you long.
So fill with praise the heavens above,
For God is love.

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MARRIAGES.

On Oct. 12, by Rev. Dr. Ramsay, Josephine, daughter of W. H. Dickson, to Richard Macallister, of Boston.

On Oct. 11, 1905, at the residence of the bride's father, North Georgetown, by the Rev. D. W. Morrison, D.D., William Andrew Jack, of Chateaugay Basin, to Margaret Egan, daughter of Mr. William Black.

At Epiphany Church, Montreal, on Oct. 10, by Rev. A. J. Mowatt, D.D., Rev. Robert Hamilton, M.A., of St. John's Presbyterian Church, Toronto, to Annie Gibson, daughter of George Hunter Esq., of Glasgow, Scotland.

On Oct. 10, 1905, at the residence of the bride's parents, by the Rev. D. McCall, R.A., of Toronto, wife of the bride, Mr. Edwin Lewis, of Toronto, to Miss Annie Madoc Campbell, of Cannington, Ont.

In the Presbyterian Church, Normal, on Oct. 11, 1905 at 3.30 a.m., by Rev. Frederick McEwen, of Knox College, wife of the groom, assisted by Rev. W. D. Turner, R.A., Normal, Marion Steele, oldest daughter of Robert Noble Esq., to Rev. Albert Amundsen Taylor, B.A., a combination accountant of the late Rev. John Lutz, D.D., Dundas.

At Knox manse, Galt, Oct. 3, 1905, by Rev. P. F. Knowles, Miss Annie Selinger to Mr. Harry Young, both of Wingham, Cheshire, England.

At St. Andrew's Church, Toronto, on Oct. 18, by the Rev. Dr. Parsons, Ellen Stewart, Glass to Samuel George Curry, architect.

At Kamloops, Oct. 4, by Rev. Mr. Willie, Agnes M. Holmes, of Arkona, Ont., to Howard E. Farr, of Nicola Valley, B. C.

In Toronto, on Oct. 18, by the Rev. Dr. Milligan, Dr. Thomas R. Henry to Miss Jessie E. McCormick.

At Taylor Presbyterian Church, on Oct. 6, 1905, by the Rev. W. D. Reid, Florence Tate, step-daughter of Mr. E. Sellen, to Mr. William Shaw, both of Montreal.

DEATHS

At his home, 41 Ross avenue, Toronto, Thursday, Oct. 12, 1905, William Selly, in his 50th year.

At Port Hope, on Sunday, Oct. 15, Peter Robertson, in the 84th year of his age.

At Kirk Hill, on Oct. 2, 1905, Donald McQuig, aged 84 years.

Suddenly, at Glen Walter, on Oct. 9, 1905, Eliza Lalonde, widow of Antoine Blanchard, aged 84 years.

At Summerstown, on Oct. 10, 1905, Miss Christy Grant, daughter of the late Alex. Grant, aged 82 years.

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NOTE AND COMMENT.

Italian physicians declare that the "American bars" established in their cities in recent years are responsible, with their iced drinks, for the increased number of serious cases of apoplexy in warm weather.

There are now about three hundred persons afflicted with leprosy within the United States, and two-thirds of these contracted the disease in that country. About half of the cases are in the State of Louisiana.

The United Presbyterian deserves credit for the following bit of condensed wisdom: "A living salary is more to be desired than fulsome eulogy, and a competent support is better than a bunch of resolutions after the pastor has resigned."

The government of India has lately decided to add one company of native Christians to each of the twelve Madras regiments. This is a new departure and a recognition of the numerical importance of Christians in the Empire.

Sir William Crookes' lecture on diamonds, before the British Association, in South Africa, cost approximately £600, including the experiments, one of which, the resolving of a diamond into graphite, was rather distressing to Kimberley diamond-seekers.

A quaint incident of the British Association's train journey to Bulawayo, South Africa, was the behaviour of some ostriches at Mochuli station, which stalked with stately gait along the train, peeping in at the windows, but disdainful of the offered dainties.

A recent issue of the Chicago Post gives a lively and appreciative sketch of the First Presbyterian Church of that city, and its pastor, Dr. John Archibald Morrison, late of St. David's Church, St. John, N.B. Dr. Morrison is the 8th pastor in 72 years. The church is now enjoying a period of great prosperity.

The Presbyterians of Michigan are to have an evangelistic campaign the coming winter. Sneaking of the campaign the Michigan Presbyterian says: "No matter what other plans our churches may make, if they do not make plans for reaching unevangelized souls with the Gospel of redemption through Jesus Christ they are failures."

The Rev. F. B. Meyer, says the Pacific Presbyterian, is about to inaugurate in London a social experiment somewhat similar to that which Bishop Potter tried in New York in the Subway Tavern. But there is this important difference—no liquor will be sold. Mr. Meyer's experiment will prove a blessing, and not a bane as did Bishop Potter's.

S. H. Morgan, ex-chaplain Huntsville State Penitentiary, Willis, Texas, says: "There are 23 prohibition counties in Texas that have no convict in the penitentiary; 9 have only one; 7 have only two. These 39 counties furnish only 23 convicts." In contrast with the 39 counties referred to above, it is pointed out that four counties with a population of 180,000 and liquor saloons have 185 convicts in the penitentiary. Taking the prohibition territory throughout, there is one convict to about 1,500 population. In whisky territory there is one convict to 500 population. On this basis the open saloon is responsible for two-thirds of all crime.

The Northern (U. S.) Presbyterian Church had seventeen hundred Indian members among the Sioux Indians, and their average gift to missions last year was a dollar and a half for each member.

Robert Morrison, the first Protestant missionary to China, died strong in the faith that the country would become Christian. Yet he labored in that country for twenty-seven years fighting against hatred, opposition, and persecution, and won by his efforts but two conversions. There is a lesson of faith that many of God's workers need to learn.

The question of the use of the Bible in the public schools—or the right to use it—is gradually being settled state by state, and wherever the issue has been fairly tried the result has been the same. Kentucky is the last state to pass upon the question, and the supreme court has decided that the Bible is not a sectarian book, and that it may be read without note or comment in the public schools.

An eminent German physician is authority for the statement that the beer-drinking districts show a high cancer mortality, notably Bavaria in Germany and Salzburg in Austria. This statement, in connection with the not to be forgotten arsenic poisoning epidemic which depleted the ranks of English beer drinkers two years ago, is not calculated to further establish the claim of harmlessness for malt beverages.

The Indiana Appellate Court has held that where a saloon-keeper, by the illegal sale of liquor, causes his customer to become drunken and quarrelsome, so that he kills another, he, the saloon-keeper, is liable in damages for the death of the murdered man. The saloon-keeper's bondsmen are liable for the payment of the damages in event the saloonman is not worth the amount of the judgment secured.

Zion's Herald "hits the nail on the head" in the whole nation rises, and says that the arrogant Dives shall go to state prison for a state prison offense, exactly like the humblest poor man, we shall begin to see the end of this hideous institution of corporate robbery, that has undertaken to convert America from the best land on the face of the globe for the poor man to positively the worst and wretchedest."

The great barrier of Islam, which makes Arabia as impenetrable as Tibet, can only be pierced by the direct intervention of the Holy Spirit. Representatives of the Arabian Mission of the Reformed Church of America, of the Mission of the United Free Church of Scotland at Aden, of the Church Missionary Society at Bagdad, and of the Danish Mission in the South unite in asking special prayer for Arabia and the Arabs. Here Christians everywhere can help.

It is told of Mrs. Ingalls that when she went to Burma and began to travel about with her tent and her Bible woman, in villages where the Gospel had never been preached, to tell the story of Redemption, people found fault with her. They said: This woman is assuming too much in beginning to preach like this. When she returned, the Missionary Board asked her if she had been preaching, and questioned her right to do so when she had never been ordained. "No," she said, "I have never been ordained, but fore-ordained to preach."

The Presbyterian Witness says that the ministers of the Presbyterian Synod of the Maritime Provinces are keenly alive to evangelistic work for the coming winter. "Sowing and reaping will go forward in winter as well as in summer." Have the ministers of the synod of Montreal and Ottawa, or of Ottawa Presbytery, made any resolutions with regard to evangelistic work the coming winter?

The Montreal license commissioners have decided to put a stop to trafficking in licenses, and have refused to grant a transfer of license there, although the sale had been made for the business, including the license, for the sum of \$15,800. The Ottawa license commissioners could not do better than make a note of what the Montreal license commissioners are doing. Their action is along the line of common-sense.

A writer in the Christian Evangelist of St. Louis says of Dr. Lyman Abbott's recent lecture in Columbus, Ohio, on "Jesus Christ as the Revelation of God," that it was a very strong and thoroughly spiritual teaching on that subject. At a conference while he was in Columbus, Dr. Abbott was asked, "Are you a Unitarian?" His reply was, "I am not. I accept the belief of all evangelical Christians in regard to Jesus. I believe that Jesus Christ is the Son of God and the Redeemer of Men."

"If people would eat plenty of rice, they would not need drugs to make them sleep," said a New York drug clerk, pausing for a moment in putting up a sleeping potion for a woman. "There is much said about rice as a strengthening food, but few Americans know that it has so powerful powers. If properly cooked, it has. Rice should be washed many times, until the water no longer appears milky. It should then be soaked a few hours, salted, and boiled rapidly about thirty minutes. When cooked in this way, it can be eaten each day with relish, and the person who eats it sleeps well all dreams not at all."

The Canadian Churchman endorses the action of the corporation of the city of London, in conferring "the freedom of London" on General Booth, the Salvation Army leader. That paper says: "No one can say that the 'Salvation Army' has not proved a mighty moral force amongst the vicious and defrauded members of society. We do not here purpose discussing their peculiar views on doctrinal subjects and—that they who, like the good Samaritan, seek and raise the fallen, bind up their wounds and pay for their necessities, are worthy not only of commendation, but—as regards their good work—of imitation. London has honored herself in honouring the friend of the poor, the outcast, and the fallen."

The Jewish World remarks that it was perhaps inevitable that the lost Ten Tribes of Israel should be sought in the Japanese, for the museums of Japan contain a number of engravings of old pictures, purporting to represent a landing of the Jews in the days of long ago. There is said to be a picture showing a procession in which soldiers and priests take part, the latter wearing hats of Biblical pattern, and in which the Holy Ark is easily to be discerned. There is also a drawing that depicts Solomon in the act of receiving gifts from the Queen of Sheba, as well as models of all, the founder of Japan's dynasty of 216 Emperors in 730 B.C.E., bore the same name, "Osea," as the last King of Israel (Hoshea), who was his contemporary.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

LITTLE HALF-DONE THINGS

(By Rev. W. H. Sedgwick, M.A.)

What a long list it is! The shadow of the undone falls darkly across our life: we have omitted many things that we ought to have done. In our life, too, is the stain of things done; we have done many things that we ought not to have done. We are distressed by the remembrance both of the word spoken and the word unspoken, the letter written and the letter unwritten, the inspiration obeyed and the inspiration disobeyed. But there is something beside all this—life's half-done things. The Master of all good workmen writes across our achievements—"I have found no words of things perfected before my God."

God's work is perfect. You cannot paint the lily. Having begun a good work, God will perform it. Perfection is the hallmark of His handiwork. But the world of man is the world of things unrealized. Life is full of half-done things. How account for it?

First, there is the limitation of human power. It is given to all of us to see how our day's work ought to be done. Our visions come to us, and they beckon us on. But how different the actual achievement! Beethoven's polished symphony is but an empty echo of the heavenly music he heard in his dream. There is always a sadness at the heart of success. To have done anything in the way which men call successful, is only to see more vividly how imperfect one's work remains. Because human power is limited, the true workman's ideal always outruns his actual.

Secondly, there is the limitation of time. Sir Walter Scott's last entry in his Journal reads: "We slept reasonably, but on the next morning—" Thus death breaks off the sentence of man's career. Even those who live longest and work hardest are not able to round out all their projects. And so many are taken away while they are still attaining. For so many the sun goes down while yet it is mid-day. They live long enough to give large promise, and then their life-work was half-done, since "in short measures life may perfect be." But their passing swells the tale of earth's half-done things. Heaven's perfect round may explain, but it does not remove, earth's broken arc.

Thirdly—and it is this that we ought most seriously to lay to heart—there is the limitation of effort. It is not that our powers are limited, but we do not use to the uttermost the powers we have. It is not that our days are few, but we do not fill up with earnest effort the days we have. Because of this, our life is darkened and disfigured with half-done things. Often it is lack of will to do things well, often it is the lack of perseverance, that leaves our task only half-advanced towards perfection. If only we would do with our might what our hands find to do, do it in a way to satisfy our sense of how it ought to be done, there would be far less of the half-done in our life. It is no blame to a man that after he has done his best he is still far below the ideal which was in his mind. It is no blame to a man, that, as he bent all his energies to his day's task, his sun went down, leaving his task only half-completed. "Blessed is that servant, whom his Lord when He cometh shall find so doing." But it is to a man's shame that he has ever done less than his best. A man is to be blamed whose lack of will and lazy compliance with low standards leaves his life disfigured with things half-done.

Charlottetown, P. E. I.

A SENSITIVE CONSCIENCE

Quite recently in Halifax a Christian minister promised his brother to preach for a large and intelligent congregation. Before the time came the gentleman who promised to preach saw cause to change his mind. He accordingly sent word to his friend that he could not fulfil the engagement. On being asked the reason he stated that he had learned that the Lord's supper was to be dispensed in the church that evening and that his conscience would not permit him to take part in an evening communion. A tender conscience is to be tenderly cherished, and not by any means to be lightly spoken of. One would imagine that the time selected by the Lord Himself for His supper would be of all times the most fitting. But new times have brought in new ideas, and feelings on this point are keen and convictions strong. It has been a custom and a rule for ages with some Christians to partake of the Lord's supper in the morning, fasting. The thought in their mind is that the bread and wine are the very body and blood of Christ and that it is most becoming to eat that bread before any other food. How easily amazing changes are brought about! Conscience is trained to regard as a transgression the taking of the Lord's supper on the afternoon or evening of the Lord's day, and to eat that bread and to drink that cup at the hour they partook of them is a sin! Suppose Peter had refused it at the hand of the Lord Himself? Suppose Paul had refused it? Even we Presbyterians, and most Christians find it expedient to celebrate the supper in connection with the forenoon service. Of course our churches would have no objection to partake of the communion in the evening, or at any hour that should be found most expedient. Conscience and good sense may be trained and developed to this extent. Let everything be done decently and in order. It is a startling comment on the wisdom or unwisdom of human nature that the symbol of divine love and of Christian brotherhood should have become for many ages in many places the occasion of hatred, strife and cruel warfare—leading to assassinations and wars and burnings. And see how easily one is led to mistake the meaning and intent of the sacred ordinance!—Presbyterian Witness.

THANKSGIVING

(By Bayard Taylor.)

Thou who sendest sun and rain,
Thou who sendest bliss and pain,
Good with bounteous hand bestowing,
Evil, for Thy will allowing—
Though Thy ways we cannot see,
All is just that comes from Thee.

In the peace of hearts at rest,
In the child at mother's breast,
In the lives that now surround us,
In the deaths that sorely wound us,
Though we may not understand,
Father, we behold Thy hand.

Hear the happy hymn we raise;
Take the love which is Thy praise;
Give content in each condition;
Bend our hearts in sweet submission,
And Thy trusting children prove
Worthy of thy Father's love.

Presbyterian Banner.—The problem of the best social order, whether individualistic or socialistic, is a grave question for the economist and sociologist. But deeper than any such question is that of the right moral order. Christianity looks into the heart of things and grapples with this question.

OCCIDENTAL ORIENTALS

The recent remarkable events touching the Far East have focused the world's attention there, and Japan is claiming to be the pivot of politics at present, and the vitalizing force of the "Three Yellows"; but China has always considered herself the yellow of the egg, and latter development in her direction is attributed largely not only to the Cantonese, but chiefly to those who have been abroad, on the principle "cansee cansee abroad."

Montreal as the distributing centre for multitudes of them coming and going, is of wide influence, so impressions here received are very important. There are those earnestly seeking to lastingly influence many of these residents and transients and give them the Gospel message for others. A summary of local action at a well-attended and interesting meeting of the Montreal Chinese Mission in Stanley street church, on last Tuesday, might be instructive to other places also. Rev. F. M. Dewey presided and offered prayer and with many of the superintendents and teachers, Rev. Dr. Fleck and Rev. J. G. Clark took part. The minutes of last meeting in Westminster church being read and approved, Dr. Thomson for this initial meeting of the winter season, offered in his report a number of topics for discussion mostly arising from a recent superintendents' meeting, also matter of information, as follows: Activities—18 church Sabbath classes, general average 28 scholars and 24 teachers, last year. Mission C. E. Society largely attended, enrolment 100, activities and benefactions extending to China, whence come attractive appeals. Chinese Service in Knox Church, 30 baptized Christians in city at date, some 75 in all having been received in Knox church, chiefly on profession of their faith, with a number of candidates. Several just returning, as with a dozen from various points, and some hundreds other Chinese to whom Christian Chinese literature was freely given, on the steamer bearing, among other missionaries, Rev. Milton Jack, of Montreal to Formosa. From such previously returned come news of opportunity and service, just now of one, of conversion of whole family through his means. Week-night Classes, at St. Paul's, and the Mission. Mrs. Chin Sunday Mission-class of women and children, who also attend Dorchester street Church Sunday school. Ju Ho also teaches a mission class of men; with a number taught privately. Some eight are in Public schools, ranking high. Prayer and Conference meetings, generally bi-monthly; local schools' monthly where possible; and Saturday evening devotions' remembrance of individual scholar and school. With much of helpful visitation by a number of agents and correspondence and distribution of Gospel and tract literature widely, with manifold duties of the paid workers seeking the uplifting and general help of these Oriental strangers. Division of field. The non-arrival for nearly two years of new-comers, and a proportionate decrease in the Chinese population leads to a revival of the original divisions of the field into 20 districts distributing the laundries, shops, restaurants, etc., among the various schools, for more careful cultivation of the field by superintendents and teachers. This leads to an appeal for additional Christian teachers necessary from shortage. The requirement from teachers is not a brief hour out of 168. As to the kind of teachers, referring to an objection from a neighboring city, that ladies should not be their teachers it was de-

clared a slander on the Chinese, as well as on the earnest Christian teacher, for no S. S. class is more respectful or better behaved than Chinese; and ladies in other schools are generally the better teachers even if men were available. Moreover, even in China the tide is turning and the desire and the success of boys' schools being taught by Christian women as against Chinamen as heretofore, is noted. In this connection it was remarked that the individual or small-class method has a divine sanction, not only, but a prominent China missionary's remark was given declaring it the most useful method "there and that" more possibility of securing converts by dealing with them privately and in social conversation than otherwise." Bible-study emphasized for the more advanced, though all go "to" tuk shing—read wholly—in reader, Bible catechism, and Gospel songs, but specially in the use of the Anglo-Chinese Gospels, with concert reading of the appointed lesson verses, those accepted for the coming year being the International lessons on the Life of Christ, with the radiator magazine expositions thereof in Chinese, also other appropriate literature. (A scholarly Christian recently returning selected from a number of Chinese books of which his teacher wished to give him several, first the Life of Christ, second an exposition of the Parable, and third a Bible Catechism). In the direction of the economizing time for the individual teaching lesson it is urged teachers and scholars go at once to their own table on arrival; the superintendent assisting to that end by allowing of no interruption during teaching, and themselves teaching a number, any teacher having failed to provide a substitute, rather than any go untaught, also that the general closing exercises be brief and pertinent. Suggestively, a simple Gospel song or two, reading Bible lesson in concert or in Chinese, with brief comments in English or Chinese, and prayer concluding with the Lord's Prayer in English. The teacher may be excused if desirable before the general closing exercises. Touching the Mission week-night school though the attendance is limited by present circumstances it was agreed to ask each S. S. in alphabetical rotation to appoint several teachers for five evenings of a week to supply that need.

Co-operation—a united front by Christians in making it "hard to do wrong and easy to do right" is most important in this work as seen from the unsatisfactory results in a number of large cities. This peculiar and great advantage to work here is a matter of special remark by visiting Chinese and workers, and the Christian co-operation of the several denominations is much appreciated by the M. C. M. committee. The more our Christian responsibility that several untoward influences have lost their power, and opium, too, is out of the way, and there is not so much gambling as one is led to imagine, disapproval being common amongst our scholars. A Chinese club recently declared for no gambling. The approach of Christmas Tide brought up the matter of the usual popular entertainment, when Mr. Sinclair's provisional invitation to Taylor Church was cordially accepted; and the teachers asked to prepare some of the more advanced scholars with religious readings, recitations, or songs. Re Christmas present giving the superintendents action at a recent executive meeting was reported that holiday gifts leading, among other reasons, to diminished attendance at that season and otherwise compromising our work, be discouraged except to the extent of a simple Christmas reminder, and that the most needy and promising, and to many of them attractive object of China Missions with frequent appeals therefor, especially the Macao Mission, be urged as a substitute. Maltreatment to which

reference might begin with the Government, against whom there has been a boycott-feeling re exclusion, the danger of influx on the part of the Japanese now being nil, and the development of China's wonderful resources the proper solution of this question, now engaging the minds of the Chinese here even, and for which some of them could wish to fit themselves by special training were circumstances favorable. These comments on the boycott-forced backdown of the United States revealed the shortsightedness and humiliation there would suggest that due consideration being given this question by the Canadian Government, though the great advantage in the Far East has already been lost by the West to Japan. It might be added the value and need of them in domestic service across the country is often impressed on us. Municipally—they have also reason to complain, but console themselves against injustice with the visions of China's future. However the emphasis was laid on increase recently of popular abuse and criminal attacks upon them in our city, with considerable expense to them, and little to show in the way of adequate punishment owing to their difficulty of identification and inability to secure witnesses, while the "shortage in our police force" is no excuse for attacks over which in China there would be a great furor. A notetaking visit of our chief to Canton City or Japan would be instructive as to how they succeed in securing a culprit. What is most needed however is the displacing of the inborn and mistaken prejudice against them, by humane and fair feeling towards them as towards others. There is point to the remark of the Japanese that the only time he was maltreated was when he was mistaken for a Chinaman. We rejoice in the redeeming feature so much appreciated by them of the kindly Christian sympathy of so many teachers seeking their highest good. Treasurer Grimson reported financial features to be satisfactory and after acceptance of Secretary's Nairn's invitation to meet in December at Crescent St. Church, the meeting was closed with prayer touching above interests by Rev. Dr. Fleck.

MAGNANIMITY OF JAPAN

When we remember how often in the Bible the treatment of prisoners is made a test of a regenerated humanity, it will not be wondered at that we judge a nation's progress in moral development by its treatment of those taken captive in war. Our American missionaries resident in Japan have observed with unfeigned satisfaction the humanity shown by the Mikado's soldiers toward their enemies who have been in their hands. They have been treated rather as guests than as prisoners. Not only have they been supplied with good food and comfortable clothing, but doctors and nurses were kept among them, and regular excursions to the hot springs of Yogo, two miles out, were organized for their benefit. Of the 2,000 Russians cared for by the Japanese in the hospital at Matsuyama, only 27 died. A Japanese convert to the Greek church, under Bishop Nicolai, visited the Russians regularly and conducted religious service. A French Catholic priest took charge of the Polish prisoners; and when a Lutheran common soldier died, the prison officials sent for an American missionary to arrange funeral rites such as would have been accorded him in his own home. All of this shows the great change which has come over Japan since thirty years ago, when "Bushido" was indeed "the soul of Japan," when the victors in the Samurai war slew the wounded and mutilated the dead, though their victims were their own countrymen.

The Interchurch Conference on Federation, which is to be held in New York from November 15 to 21 inclusive, will have on its programme the names of leading clergymen and laymen of practically every Protestant religious body on the continent. So notable a gathering has never before been held in this country, perhaps not in any other, and these men will discuss the great religious and social questions which affect all churches and are of deepest interest to all Christians. But a very small number of the great body of church-goers will be able to attend the Conference in New York, and the announcement is therefore important that the complete Proceedings, with the text of the addresses, will be published as soon as possible after the close of the meeting. It is to be an octavo volume of about eight hundred pages, and it is the purpose of the Committee on Publication to provide a book that in appearance, typography, illustrations, binding and all details of book-making, will reflect credit upon the Conference and be an appropriate medium for the carrying of the message of the gathering to the Christian homes of the country. The book will cost Two dollars per volume to produce, and the Committee is now receiving advance subscriptions at that price. As the size of the edition will be limited to the number of copies certain to be placed those who wish copies of this permanent record of what is likely to rank as the most important religious gathering ever held in America, should communicate at once with the chairman of the Committee, Mr. William T. Demarest, at the Conference Headquarters, 90 Bible House, New York City.

The Biblot for October, T. B. Moser, Portland, Maine, is a specially interesting number, containing "Death's Disguises and other Sonnets" by Frank T. Marzials. The following sonnet will show the high quality of these selections:

O soul, God's artist, art thou then the slave
Of that dull workman, Time? I tell
then nay,
He is thy studio-drudge, to mould youth's clay
At they behest, and at thy will to grave
Manhood's stern marble. So guide the knave,
Then shall each touch and chisel-stroke display
In lines perchance now broken in the sway
Of effort, now harmoniously saved
The pure, high thought, which an inviolate will
Guards from the passion-strokes of pain and ill,
And slow corrosion of the mean and base;
And to life's close, not only in the ken
Of the great Master-Critic, but of men,
Beauty shall sit enthroned upon that face."

No will is rightly strong that does not help some other will to be strong. To make your will the servant of love will be to call upon it for the highest exercise of all its power, and no will has ever been known to become weak that has thus placed itself under the control of love. For love teaches us to share, and strength shared is strength multiplied. A beautiful old collect runs, "Stir up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works may by thee be plenteously rewarded." It takes a strong man to be a good man, and a good will to be a strong will. Test the strength of your will, not by its vindictiveness and coercion, but by its helplessness to some one else.—Sunday School Times.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

ESTHER PLEADING FOR HER PEOPLE.

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

Again Esther spake, v. 10. The path of duty was the path of peril, and we are not surprised that the queen should hesitate. Life had its charms and its comforts for one in so royal a position; and an action that would rashly exchange these for the grim presence of the executioner might well make one falter. Nevertheless, the true course is to do the right and leave the consequences to God. A clerk who had been requested by his employer to do something dishonest, consulted his minister. "I shall lose my place if I disobey," he argued. "Look to God first, and trust in Him," was the wise reply. "Do not think He will let you suffer, because out of regard to His commandment you have lost your place. Never!" The young man lost his situation, but maintained his character, and in doing that, laid the foundation of future prosperity. Not the fear of man, but the fear of the Lord, is the beginning of wisdom, and it always pays to serve Him.

Think not...thou shalt escape in the King's house more than all the Jews, v. 13. She belonged to the Jewish nation; that would be enough! The tempest would level the tall tree as well as its less lofty neighbor, so long as it was part of the forest. No one lives to himself. Each is part of the other, in a family, a community, a church, a nation. The individual suffers in the national calamity, even as he receives his ray of glory when the nation is honored. And, therefore, to give the thought a slightly different turn, every one is responsible for his neighbor's welfare. His goodness enriches his community, his dishonest brings shame upon it. It is a strong incentive to right living to recognize that our holiness is a contribution to the common good.

If thou altogether holdest thy peace, v. 14. There is a sinful silence. Men are still possessed of a "dumb devil." Churches are sometimes found like the fabled people who dwelt on the banks of the vanges, and who had no mouths, but fed only upon the smell of herbs and flowers. There is a fragrance of religious sentiment about their walls, but no voice to denounce fashionable vices, nor to preach righteousness and duty at any cost. Such churches are not indispensable. They stand self-condemned.

At this time, v. 14. Mr. Bart Kennedy, in his recent book, "A Tramp Through Spain," describes the average Spaniard in this fashion: "The Spaniards are the most dignified loafers in the world. Tomorrow is for them the day of days. On that day everything will come right." "Manana" (tomorrow), says the indolent Spaniard. Nor does he stand alone. How ready most of us are to put off some plain duty, to turn aside from some obvious opportunity of service, until tomorrow. But the golden moment is really the present. Is there something we ought to do? It should be done "at this time"—now.

Then shall there enlargement and deliverance arise to the Jews from another place, v. 14. God calls us to be His instruments. He honors us with opportunities in His service. He lays the responsibility of His work upon our shoulders. Nevertheless we are not the only people in the world, and the divine purpose does

*S. S. Lesson, November 5, 1905.

Esther 4: 10 to 5: 3. Study ch. 4: 1 to 5: 3. Commit to memory vs. 13, 14. Read the Book of Esther. Golden Text—The Lord preserveth all them that love him.—Psalm 145: 20.

not stand or fall with our faithfulness or the lack of it. It we will not go, another will be found who will. The reformation did not depend upon Luther alone; it would have come through another agency had he declined the task. But he would have missed forever the opportunity of his life, his name would have been thrust from history and his crown of service given to another.

Who knoweth whether thou art come to the kingdom for such a time as this? v. 14. Each cog in the machinery has its own appointed task. Even the wayside weed has its purpose, if nothing more, a drop of honey to contribute to the common good. God had placed Esther on the Persian throne to deliver His people, Mordecai at the gate to give her courage and advice. He sent to the king a sleepless night, that it might assist in the great design. All people and events have their purpose to serve. As the Lord brought Abraham from Ur of the Chaldees, as He sent Moses to deliver Israel from Egypt, so has He a task for each of us. Our task undone, the whole world lags.

Esther put on her royal apparel, ch. 5: 1. It was not enough that the queen had decided to do her duty to her countrymen at all hazards. It was not enough that for three days and nights, she should have proclaimed a fast, the most intense form of ancient prayer. She did not neglect other and more extreme aids to the accomplishment of her purpose. Nor in the great enterprises of our church, or the great schemes of moral reform, are we to think it sufficient merely to decide upon their rightness or necessity and to pray over them. We must take every pains to secure success. The organization should be perfected, and the administration prudent. There is really nothing secular when employed in a sacred cause. The object sanctifies it. Esther's royal apparel became part of a patriotic and sacred duty.

What wilt thou?...to the half of the kingdom, v. 3. Who can read these words without thinking of another Sovereign, not ruled by passion or caprice, but moved by justice and love. "The half of the kingdom"—is this the offer He makes to us? Nay, He has given us the Son who is the Ruler of the kingdom. No greater gift could even He bestow, who controls the riches and resources of heaven. And this Gift is the pledge that He will withhold nothing needful from us, when we come as petitioners to His throne.

GIVING

Give, though thy gifts be small,
Still be a giver,
Out of the little fountains
Proceeds the river,
Out of the river's gifts
Gulfs soon will be
Pouring their waters out,
Making a sea.
Out of the sea, again,
Heaven draws its showers,
And to the fount imparts
All its new powers.
Thus in a cycle borne,
Gifts roll around,
And in the blessing given
Blessing is found.

CONSECRATION

Entire consecration embraces three things,—being, doing and suffering. We must be willing to be, to do, and to suffer, all that God requires. This embraces reputation, friends, property and time. It covers body, mind and soul. These are to be used when, where and as God requires; and only as he requires.

LIGHT FROM THE EAST

(By Rev. James Ross, D.D., London, Ont.)

The King—Mentioned in this Book, is generally identified with Xerxes, emperor of Persia 485-464 B.C., although no monumental or historical confirmation of any of the incidents mentioned here has as yet been discovered, except that the feast of Purim celebrating the deliverance from Haman's plot (ch. 9: 26-28) was observed by Jews in all parts of the world in the time of Josephus.

Susania—The Susa of the Greeks was originally the capital of Elam, and subsequently one of the capitals of the Persian empire. Wherever the name occurs except here, the phrase, "the palace," is added. This, no doubt, refers to the remarkable audience room in the form of a Greek temple, with the throne in the place of the Divine Statue, where the emperor received the ambassadors from all countries of the world. The ruins cover about two and a half acres, and the porticoes and staircases opened upon a terrace forty-five acres in extent. Much of the beautiful frieze of enameled bricks, by which the walls were adorned, is now in the Louvre in Paris. The city was taken, after a desperate struggle, by Assurbanipal, its buildings destroyed, and all its treasures carried off to Assyria. Later, it was taken and plundered by Alexander the Great, who found \$60,000,000 in its treasures. After the Arab conquest of the East, its site was abandoned.

RELIGION AT HOME

I heard once of a young person who went to live in a home supposed to be a thoroughly religious home. She said afterward that from what she saw in that home she was inclined to think there was very little in religion. She saw disagreement and contention, and strife, and unkindness, which did much to lead her toward unbelief. Lovers of Christ, is there not for us a very solemn lesson in this? How closely all we do and say is watched by the world; and if they see in us exhibitions of temper, anger, passion, unkindly feeling, censoriousness, etc., how greatly it will tend to undo all the influence of our professions and our efforts for the cause of God.

One of the great wants of the age is more of Christ in the homes. Let us get so much of the religion of Jesus that we will everywhere exhibit the mind and temper of Christ. Christ said: "If I be lifted up, I will draw all men unto me." He may be lifted up in our lives, and if so, the drawing influence may be felt. It matters not how gifted the minister or leader, or Christian worker; if there be exhibitions in his life of those things not in harmony with his teachings, it neutralizes his best efforts. Nothing can take the place of a consistent life. Jesus is saying today: "Return to thine own home, and show how great things Jesus hath done unto thee." We can show by mild Christian temper what He has done, and the world will be powerfully drawn to Him.—Primitive Methodist.

MOCK HUMANITY

The lower we get the more we shine. We must get down in the dust if we are to be true followers of Christ. A man can counterfeit love, he can counterfeit faith, he can counterfeit hope, and all the other graces, but it is very difficult to counterfeit humility. You soon detect mock humility.—D. L. Moody.

DAILY USE OF THE BIBLE

Devotional use of the Bible must always take into account the presence of the teaching spirit of God. We look for help in daily needs, we also hope for growth of spiritual knowledge by which all separated parts of the soul move and more fit into a perfect and related whole. The daily portion may serve a present need, it may wait to go its office as the seed waits in the ground for the time of springing up and growth. He is a poor usque who has not stored memories and impressions gathered in days gone by which spring up into new meanings in the heat and light of fresh experiences of life. The wonderful variety of the word of God is assurance that it cannot be exhausted in the longest life. Its horizon seems to widen as we go on our way, and under the teaching of the Holy Spirit it seems to grow in scope and wisdom with our growth.

The vehicular in which God speaks to men is human experience. The unique value of the Bible is that it is the record of the experience of men who stood in peculiar relations to the unfolding of God's plan which culminated in the human experience of Christ and the building of the Church under the guidance of His Spirit. Cut the humanity out of the Bible and there will be little divinity left. Demand that humanity always remains the sense of the presence of God. The world, too, speaks to us in human tones, but in its greeting, its demands, its grief and laughter, also utters the sense of the presence of God absent or hidden out of sight. We need to read the Bible daily as a corrective for the world's forgetfulness of God, and for the training of our thought is using His presence and His will as a test and measure of proportion for the work and play of life.

That human language which God speaks finds its purest and its clearest utterance in the life and words of Christ. All the Bible is of Him. In its pages all the long preparation is depicted and the story of His life on earth is given. The personal relation to Him, and through Him to the social uses of the world, must always be the central sphere of life for the disciple. The Spirit, we are told, shall take and declare of Christ unto us. But unless we are familiar with the record of His life and words and how are we imitating the power of God's Spirit to do this work?

We need to read the pages of the Bible simply, with the childlike spirit which expects a gift; prayerfully, remembering that the teaching comes through the divine Spirit in our hearts; joyfully, as Children of the Father who has given us the word; thoughtfully, remembering that the message comes by way of the intellect to reach the heart; humbly, for our thought is seldom large enough to be a mirror of divinity to others; thankfully, because the we¹ is inexhaustible and we may draw at need. Thus delightful private associations will grow up about Scripture passages, and we shall use it as a garden where we wander at our will and find out food and refreshment because God Himself walks with us in its various ways.—The Congregationalist.

MEEKNESS

Meekness is not, as some have supposed, lifelessness, but the word "meekness," as is used in the Bible, is the same Greek word that is used in Xenophon's "Anabasis" for the training of horses; and the Scripture idea of a meek man is a tamed man. If this be true, it is not discrediting if one has a fiery temper or a miserable disposition.

A fiery temper is a good thing if controlled, instead of controlling us. It is like the steam in an engine. It really serves to send us on to greater victories.—J. Wilbur Chapman.

IMPERFECTION

Heaven does not take perfect beings and make them more perfect. It takes fallible and incomplete ones and glorifies them. It is a paradox of art that our glass-makers can only reproduce now the perfection of the ancient "stained glass" by reproducing its windows, so celebrated as works of artistic genius and skill, of the old cathedrals of England and continental Europe, show that their superiority really consists in the inferiority of the glass, in the poverty of its constituents, in its uneven thickness, in the imperfections of its surface and body, all covered, as they are, by the accumulating dust of ages, the corroding effect of time. Like the facets of a diamond or ruby, each little wave and thread and blister becomes, by interference, refraction and reflection of the light which plays upon it, a new source of the gem-like brilliancy, harmony and beauty which distinguish the painted glass of former centuries." So the inferiorities and insufficiencies of God's children become accessories of beauty when the rays of His heavenly glory play upon them. The culture of eternity must complement the trial and wear of this lifetime to bring out every charm that here lay in disguise.—Sélectes.

THE LORD'S PRAYER

Our Father, God, who art in heaven,
All hallowed be thy name;
Thy kingdom come; thy will be done
In heaven and earth the same.

Give us this day our daily bread;
—And as we those forgive
Who sin against us, so may we
Forgiving grace receive.

Into temptation lead us not;
From evil set us free;
And thine the kingdom, thine the power
And glory, ever be.

—Adoniram Judson.

PRESSED DOWN UPON CHRIST

"I do feel myself, now, to be more close to Christ than ever I was. My weight of sin helps to press me down on him. My weight of trouble, my weight of care, my weight of anxiety about the souls of my hearers, and even my weight of joy, all help me to press more on my Lord. The way to be coming to Christ, brethren, as long as ever you live, is to lean more on Christ, press more heavily on Christ, and depend more upon Christ than ever you did. In this way, you know, some stones seem, by long abiding and pressing, to cleave to one another and unite together till they appear to be no longer distinct, but one mass. Have you not often noticed in an old Roman wall that you cannot distinguish the mortar from the stone? You cannot tell where the stones were joined; they have grown to be one piece. And blessed is that Christian who, like a living stone, has continued so to come to the foundation till Christ and he have become one, as it were; yea, one in conscious fact, so that nothing can divide them.—C. H. Spurgeon.

DAILY READINGS.

- M., Oct. 20. The new covenant. Heb. 8: 1-12.
- T., Oct. 31. By a new sacrifice. Ps. 50: 1-15.
- W., Nov. 1. Everlasting. Isa. 61: 6-11.
- T., Nov. 2. By blood. Mark 14: 23-25.
- F., Nov. 3. Transgressed. Hos. 6: 4-7.
- S., Nov. 4. A covenant-keeping God. Ex. 23: 1-7.
- Sun., Nov. 5. Tenth.—Am I keeping my Christian Endeavor covenant? Mal. 2: 5, 6; Ps. 51: 6; 2 Cor. 8: 21. (Consecration meeting.)

Stand up for your rights, by all means; but please remember that others have rights as well as yourself.

MY COVENANT

Some Bible Hints.

Something that is dead, and doing nothing looks peaceful; but the only peace worth having is the "life and peace" that God gives in the way of His commandments (Mal. 2:5).

Truth is not a haphazard thing, to be played with and jested with; it is of law, fixed and certain, pledged and permanent (Mal. 2:6).

If a pledge is not kept with desire it is not kept with deeds (Ps. 51:6).

If our Christian life is not lived in the sight of men, it is not lived in the sight of God (2 Cor. 8:21).

Suggestive Thoughts.

We are not only our brother's keeper, but also his pledge-keeper. Help your comrades to keep their pledges.

We covenant with one another to keep our pledge, but only because first of all we covenant with God.

If you will keep your pledge, your pledge will keep you.

An undated covenant is binding on both parties until both give a release from it.

A Few Illustrations.

The Christian Endeavor pledge is no crutch and you are a cripple.

The pledge is like the gale-ropes of Alpine travelers; it holds us to one another, and binds us all to our Guide.

The pledge will not keep itself any more than a business partnership will accomplish its end through inaction.

Perjury is a serious offence in earthly courts; is it likely to be less serious in the courts of heaven?

To Think About.

Am I keeping my pledge in the spirit as well as in the letter?

What real help is my pledge giving me?

Am I helping others to keep their pledges?

A Cluster of Quotations.

Our promises are definite. We promise not only to be good, but to be good for something; not only to do right, but to do right in some definite direction.—Francis E. Clark.

Never allow yourself to think that the pledge repels; it draws if you keep it; it repels only as you violate it.—A. W. Spooner.

So God delights to teach this lesson ever.

That His success depends on our endeavor.

The world is so corrupt that a reputation for honesty is acquired by not doing wrong.—De Levis.

Keeping the Pledge.

When you take a pledge, see that it takes you—the whole of you.

The great need of the times is training in sincerity, in honesty. That is one reason why it is well to take pledges, and hold to them.

If you are not keeping your pledge, the best thing is—to keep it; the second best is—to leave the society; there is no third best.

Your pledge, remember, was not made to your society, but to God.

Consider, if you were to obtain release from your pledge, from how many of the duties recognized by the pledge would you dare to ask release?

First, a reasonable pledge; then, a reasonable fulfillment.

When any one objects to the pledge, you may generally silence his objections by asking him to which particular portion of the pledge he objects.

If any one is reluctant to take the pledge, he is doubtless reluctant to do the things the pledge calls upon him to do.

In every point, our pledge is simply an agreement to do, in regard to that thing what we deem to be Christ's will.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, OCT. 25, 1905.

"Times of prosperity," says the Herald and Presbytery are oftentimes of spiritual declension. Men who are rich and increased in goods are too apt to feel that they have need of nothing. Spiritual fruits, unlike natural fruits, often grow best in an inhospitable climate."

"Hold the wire." We heard somebody shout it into the telephone as we passed an open door in the office building today. That is what our Master told us to do,—"to pray and not to faint." It is not always possible to secure an instant reply. Life is complex, and there are, there must be, preferred as well as delayed requests. But we can hold the wire instead of slapping down the receiver, slamming the door of the booth and giving up the attempt to secure our purpose. If it is wise to be patient with our friends, it may be right to be persistent with our Heavenly Father, who knoweth how to give good things to them that ask him. It is just because we trust him that we will "hold the wire."

More than seventeen million church-members, belonging to twenty-six different communions, we are told, will be represented at the great gathering in New York City, beginning November 15, to discuss and plan for church federation. Co-operation in service is said to be the goal the conference will have in view, and no organic union of denominations will be attempted. Even so, the Brooklyn Eagle thinks, "a split is quite as likely to come about as a federation," but the Eagle seems to be practically alone in this opinion. The idea of federation represented by this conference, believes the Chicago Tribune, is practicable "because it makes possible union without fusion," and the Rochester Democrat and Chronicle regards the approaching conference as "the natural product of the more tolerant Christian spirit of our times," and surmises that its resulting organization "may become one of the great moral, social and religious factors of the coming age." The coming conference has been planned and promoted by the National Federation of Churches and Christian Organizations, which came into being in 1900.

LIFE INSURANCE REVELATIONS

A great sensation has been caused by the revelations in the United States in connection with several of the large life insurance companies. What is charged is that the cost of insurance is larger than it should be to the insured because of the dishonestly extravagant cost of management; the whole thought being apparently to aggrandize the higher officials, rather than take thought for the interests of the policy-holders; and yet these latter ought to be the first to be thought of, considering the sacrifices often made by those paying out good money every year for the protection of loved ones, and considering also that it is policy-holders' money which really supports any insurance company. Think of a President getting control of a big Company in New York, and voting himself \$150,000 a year as salary! This sort of thing can only be termed stealing from the policy-holders, inasmuch as it makes the protection afforded by life insurance higher than it ought legitimately to be.

It is a question whether the pulpit might not help to clarify the ideas of some people as to financial honesty. There are people, for instance, who think it a sufficient salve for conscience to say a thing is not illegal—not expressly prohibited by law. But there are many things which are "legal," yet utterly opposed to righteousness.

CHRISTIAN ENDEAVOR FLOURISHING.

It is gratifying to learn that Christian Endeavor conventions this year have been remarkable for their numbers, enthusiasm and promise of fruits. Not only was the American convention at Baltimore largely attended and of profound spiritual quality, but about the same time were held encouraging conventions in Japan and China. The latter, at Ningpo, was said to be the most notable religious gathering ever held in the Flowery Kingdom. Not only was it marked by the presence of eighty missionaries but by the co-operation of every Chinese official in the province,—a thing never before regarded as possible. The British convention was held the latter part of the summer at Birmingham, and the delegates seem to have entered into these great services as heartily as their more impulsive cousins on this side of the Atlantic. In South Africa the English societies sent delegates to a convention at Durban, while the Dutch Reformed met at Graaf Reinet. In this latter there were 240 societies represented, having a membership of 9,000—a remarkable exhibit considering how conservative these old Boer churches have always been. Another convention, from which we have only meager details as yet, was held in Brazil, but the largest of the whole series—an all-Europe rally—occurred in Berlin, where the emperor, then out of the city, was represented by his nephew. It is said that at the praise service of this gathering there were not less than 10,000 persons present. The society is winning friends among the most formal European churches.

The Census Dept. has issued a volume giving statistics as to the manufacturers in Canada in 1901. There were 14,650 establishments noted, representing 264 classes of industries. The value of the total capital employed was \$446,916,487, consisting of \$209,378,638 in lands, buildings, machinery, motive power, tools and implements, and \$237,537,849 in working capital. The number of persons employed on salaries was 30,691, with salaries of \$23,676,146, and the number on wages 344,035, and the cost of salaries and wages \$113,249,350. The value of the total products was \$481,053,375, being for goods manufactured in establishments \$469,258,551 and for custom work and repairing \$11,795,024.

OUR NATIONAL THANKSGIVING

Our national Thanksgiving day should remind us that God is the source of all good. No words can suggest, much less adequately portray, the manifold blessings of the year. But when the grateful heart is overflowing with a sense of the divine mercies, it may cease its fruitless effort of enumeration and may lose itself in admiration and praise.

"From morn till noon, till latest eve,

Thy hand, O God, we see,

And all the blessings we receive,

Proceed alone from Thee."

We are bound by every consideration of humanity and religion to distribute to the destitute around us, according to the ability God has given. This should be done wisely and done with regularity, not waiting for a single occasion, but constantly acting under an unchanging impulse of generosity. Indiscriminate giving to the poor may lead to evils that are greater than poverty, while mere spasmodic efforts often defeat the end in view. God bestows his gifts wisely and with a steady hand. We should imitate him in these respects, as in all others.

But we are invited at stated periods to special benevolence, as well as to offer thanks for overflowing blessings. There is abundant reason for this. Our benevolence may become settled or provisional, unless occasionally turned out of the ordinary channels; our gifts may be more direct and personal at times, and in consequence, our influence over those whom we relieve will be greater and more lasting.

While we recall the extraordinary mercies of the past year, let us then seek for some needy person or persons whom we may especially bless. The deeper springs of our own hearts will be touched thereby, and not only so, the King shall say unto us, "I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink."

How sublime is the vocation of a personal ministry in behalf of others. The results of it perish not with time. Each word of sympathy is recorded for eternity; each willing footstep in caring for suffering humanity makes its mark, to be fully revealed in the hereafter. Here there is no room for self-denials. It is a privilege to yield our best treasures in such a service.

We can well afford to wait, since our record is on high. Here the meed of praise is not always awarded our efforts. It may be best for us that it is so. Stoic indifference, or even censure, may wait us, may be our present reward in doing good. Be it so. The sweetness of an identification with Jesus is enough—a relationship so complete that we hear him say: "Inasmuch as ye have done in unto one of the least of these my brethren, ye have done it unto me."

Denmark, which is a Lutheran country, and one of the most prominently Protestant countries in the world, had a few years ago among all its two million inhabitants only three thousand Catholics. But nowadays it is said that the monks and nuns expelled from France are flocking there just as they are flocking into England, and even the United States, finding apparently a readier welcome there than in Catholic countries where monasticism is better known. Denmark forty years ago had only three Roman priests; she now has seventy, besides four hundred nuns. The influence of Princess Waldemar, a French Catholic of the house of Orleans, is actively exerted for propagandist purposes in high society. Hence in Denmark, as in England and the countries of Europe, Catholicism is making more converts among the aristocracy than among the common people.

WORLD WIDE MISSION NOTES

Conversions of Indian Orphans.—The Browns Orange (Presbyterian) at Modoli, North India, had a bright Sabbath not long ago when 63 of the orphans made open profession of faith in Christ.

Growth in Japan.—The increase of Christians during the year 1904 is about 10 per cent. In round numbers the Christians of Japan—Protestant, Roman Catholic and Greek—number about 154,000 Church members, with a community of about 450,000.

The Mahuting Balita.—The Presbyterian Mission (N.) in the Laguna de Bay province, Luzon, P. I., is to have a gasoline launch for coast and river work. The launch has been built in Indiana and is called the "Mahuting Balita," which means Good News, though it does not sound like anything very good.

Bibliography of Missions.—The Southern Presbyterian Com. of Publication, Richmond, Va., has rendered a signal service to students of Missions by publishing a thick little "List of Missionary Publications." The list has a unique feature in giving besides book titles a classified catalogue of the leaflet literature of a score of different Missionary Boards.

The Paris Missionary Society was burdened with a deficit of \$30,000 at the end of its fiscal year in March. At the end of June all but \$5,200 of this had been paid by special gifts. Still the Society is making the reduction in its work which it promised to do if the deficit occurred. It will reduce its appropriations by about \$20,000, allowing half of the reduction to fall on Madagascar and the Basuto Mission.

The Gospel Ship in Japan.—We all know that Japan is composed of islands. The islands are many; but there is only one Gospel Ship. This is the "Fukun Maru," Capt. Bickell, connected with the mission of the ABMU. Thanks to generous friends, the "Fukun Maru" is no longer the Gospel Ship, which had a habit of unbecoming drifting. She has received an engine that ensures her going ahead regardless of tides and calms.

The Bible as an Evangelist.—Rev. J. F. Horsley (WMS) says that more than 200 of the native agents of that Society in the Fiji Islands owe the awakening of a sense of sin as well as the peace of Jesus Christ solely to reading the New Testament. Scripture alone, without counsel, admonition or spiritual instruction from any one, does the work of conviction and conversion in many mission fields. When missionaries are lacking either at home or abroad, the Bible should be sent out the more abundantly.

A Great Man Taken from This World.—The Presbyterian West Persia Mission has suffered a heavy loss in the death, August 18th, of Dr. Joseph P. Cochran, a great man and a physician of rare ability, beloved of all classes of the Persian people, whose life was full of good works. A powerful Kourdish Chief, who controlled nearly a million of wild tribesmen, once said of Dr. Cochran that the writer of this paragraph: "Our religious books teach us to call that man an infidel and a blasphemer. But I say that in the eyes of God that kind of an infidel is better than most Mohammedans." The power of a Christian physician who is devoted to Jesus Christ, to win the affectionate regard of hostile bigots, is seldom more vividly illustrated than in Dr. Cochran's life.

NOTES OF Y. P. SOCIETIES

Sabbath, Nov. 5th—an historic date—has been set apart as Young People's Day. Never before has such a day been observed, but it is hoped that the occasion may be fittingly observed this year. May I be permitted to briefly sum up what the committee expects?

First, that all our ministers will make special reference to Young People's Societies and their work.

Second, that as a result of such preaching several new societies will be formed. Third, that the young people who belong to societies will be helped and encouraged as their work is sympathetically reviewed; they will feel that they have not labored in vain.

Fourth, that the ministers themselves, studying the subject of young people's work with a view to preaching upon it will realize more clearly than ever the possibilities of it, and will so direct their young people that greater things may be attempted.

Fifth, that some who through ignorance or prejudice have stood aloof from Y. P. Societies, may be induced to join them because of the new light they will receive on that occasion, or at least that they will regard the work of societies more sympathetically than before.

Sixth, that the young people will establish a fund which will enable the committee to carry forward its present undertakings and to engage in other work which from lack of means has been neglected hitherto. The committee has no fund of its own, and now relies upon the generosity of the young people to furnish the means necessary to meet its obligations.

A goodly number of ministers have already signified their intention of devoting one service to this subject, and the congregation will use the exercise prepared by the committee as the service for the occasion.

W. S. MacTAVISH,
Convener Assembly's Com.

Kingston.

Put this too in your scrapbook of many things that you want to teach your boy: When Elihu Root consented to give up his great law practice and re-enter the President's cabinet, an enthusiastic friend—probably with no small touch of pride in his own worldly acuteness—telegraphed the new secretary of state: "Why didn't you wait three years and have the substance rather than take the shadow now?" And Mr. Root wrote back with no attention to what was meant to be the flattering suggestion or his own eligibility to the President's chair, but saying simply this sturdy and withal most triumphantly sensible thing: "My feeling is that the things which one has an opportunity to do are substance, and the things one tries to get are the shadow."

Mr. A. McGill, acting analyst of the Department of Inland Revenue, has completed a test of numerous samples of jams, marmalades and jellies, and presents a report which shows that out of 98 samples examined only 33 were found to be genuine. It was discovered that 65 samples contained glucose, 29 contained dyes, and 15 contained preservatives. The Department is actively pushing investigations in many directions, and the result is there will be purer food for a long-suffering public.

Some of our contemporaries are printing a paragraph stating that there will not be another year with fifty-three Sundays in it for upwards of a century, and moralising on the use to which this extra Sunday should be put. As we figure it, remarks the Orillia Packet, the same thing will happen in 1911, and will continue to happen every five or six years till the end of time, or until the calendar is changed.

WORKINGMEN, WATCH.

The late Horace Greeley, founder of the New York Tribune, once visited Switzerland, and this is what he said of the Continental Sunday as he witnessed its workings in Geneva: "I could wish you might stand an hour with me on Sunday morning in the labor market in Geneva, and see the troops of dull, tired, saddened looking laborers, in ragged blouses, unwashed from the seven days, trudging off sluggishly and wearily, like dumb, driven cattle, to the work of the next week of seven days. 'Are these slaves?' you ask. Slaves! Bless you, no. These are freed men. These are voters and citizens in a land of universal suffrage, under the freest government on earth, with an advanced and liberal constitution of the latest French invention, and with the modern improvements. No blue laws here. They once had blue laws in Geneva, but they have laughed them down long ago. This, which you see, is liberty—complete, untrammelled, personal liberty. Every one of these free citizens has a right, a proud, irrevocable right, to work on Sunday, if he chooses, and that is what it ends in for him, and that is what it will end in for you if you choose to make the costly experiment. The workingman who may work on Sunday, has got to work on Sunday when work is wanted. The right to rest for each depends upon the law of rest for all. Think of it, think of it twice, think of it again, then say if you will barter away your birth-right, the American Sabbath, the universal privilege of rich and poor, for this miserable French delusion, this Continental holiday, through which half of the people have to toil that the other half may frolic." Unfortunately the "Continental Sunday" has become a saddening factor in the life of the United States, and it is becoming very much in evidence in this Canada of ours, and unless the Christian men and women, the workmen of these two countries stand firmly together in resisting its onward march, we shall soon have in our large cities ocular demonstration of the scenes which Horace Greeley witnessed in Geneva. Workingmen, don't let the votaries of mammon and pleasure deprive you of your day of rest!

Under the caption of "The Conversion of Children," the Herald and Presbyter says: "Childhood is the best age for conversion. No time in all the earthly experience is so opportune for this gracious beginning of the new life as the period occurs so early that it cannot be remembered. Those who are led to love and accept Christ in these early days gain the crowning experience of earth at the time when it will do them the most good and make them the greatest blessing to others." We commend this thought to those who shrink from admitting young children—say from twelve to sixteen years, to membership in the church, thus implying a doubt of the reality and sincerity of their conversion. The writer has more than once heard experienced ministers say that they never had cause to regret having admitted young children to membership in the church on profession of faith. We have in mind the case of some children who professed conversion during a time of revival, being deterred by their parents from becoming church members, because of their youth. The result in most of such cases has been very regrettable. These young children by degrees lost their desire to become pledged followers of the Lord Jesus and no one knows whether that desire will ever return. It is a sad thing for parents to say or do anything to check the work of the Holy Spirit in the hearts of their children, by persuading them to put off publicly confessing Christ until they are older. The blessed Master Himself said: "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

- - A SOUL OF FIRE - -

BY E. J. JENKINSON.

Chapter XXIV. After the Storm.

The gulls wheeled above the battlements uttering shrill, discordant cries and beating the air with their white wings, restless and disconsolate after a night's storm.

Although the day was only breaking, Sarno was all astir. Indeed, it would have been strange had it been otherwise with such a midnight awakening.

Alaster had come out of the struggle in the south tower nearly scathless, but weighted with responsibilities that swept the last trace of boyish heedlessness for ever from his face, and set the stamp of thoughtful determined manhood there. Without his seeking, against his wish, the headship of the clan had been thrust upon him. Henceforth he was lord over some hundreds of turbulent highlanders, many of them, at that moment in arms against him. It was not an enviable position.

Dark Rory was dead. Alaster's first care, after Fergus' followers had been either captured or cut down had been to have his body removed, and placed in one of the principal rooms of the castle. Helen, although badly stunned, soon recovered consciousness.

Now, within the chamber, where the outlaw lay, old Morag moved softly. She had insisted that she, and she only, should "streek the dead." Her face was calm. All the frenzy and bitterness had died out of it; but there was a wearied droop of the head, as though she was tired, and knew her work was done; as though the one thing she had lived for and longed for most, had come to pass.

When everything was in order, she went forward, and gazed upon Rory's face. The Dark, handsome features had lost their herd lines. Already death had brought out some suggestion of secret nobility and tenderness, which the fierce struggle of his life had too often hidden. The old woman looked long and earnestly, muttering to herself meanwhile, until the tears gathered in her eyes and overflowed. Then she turned away.

Within an adjoining room, Helen sat, silent, tearless, frozen with grief. The door opened, and Morag beckoned her.

"Come," she said, and Helen rose, and followed her into the death chamber.

"Helen Vor," said the old woman, "there is a secret I must tell you in the presence of the dead. This day sees your deepest sorrow, and mine also. But ah, me! it has a sting of joy in it! Roderick Macdon was my son. You start! You never guess it! no one ever did — save Hugh Lamont; he knows, for he helped to lay the plot which was my ruin. Yes, Helen Vor, I tell you I was his mother; and all his life I both hated and loved him. I was forced into marriage with his father, and when Rory was born, I know not why I did not kill him; for I hated him because he was his father's child. When he grew to manhood the Vor and Macdon; him were always at strife; he could never decide to be wholly one or the other; but last night—last night, the Vor conquered. He gave his life to save you, and now I can love him altogether—I shall always love him."

Morag brushed a tear from her eye lashes and glanced towards the silent majestic figure on the bed. Helen made no answer.

"But sorrow goes with the night," continued Morag speaking in a kind of drone, "joy comes with the dawn. Look Eastward, Helen, the day breaks."

The girl lifted her head mechanically.

The win odwcmfwyoD sh cm shr
The window was open and the cool breath of morning puffed on her brow.

Behind the dark mountain peaks, swathed round with wisps of vapor, a pale green flame streamed up. Even as they gazed, it broadened, and deepened, and changed, and the seabirds, still continuing their restless gyrations above the parapets, swept past, with a gleam, as of old, on their wings. Their almost human cries came in through the swinging lattice, shrill and clear.

"With the night goes the old life, Helen, with the day comes the new new hopes, new joys, new songs. We have long looked into the heart of the night, we Vors. We have wandered among the dim peaks, and the midnight valleys. We have fed on revenge and scrow. Dark were the hours that saw birth of our hate — we have all hated more than we have loved — and in those dark hours we nursed our misery and vowed our vows. We brought on ourselves tears and death. In the future let us look Eastward."

Helen clutched her head in her hands.

"I loved him so, my grief!" she cried, "what worth is life to me now Oh! Rory, Rory—"

"We were born to struggle, we Vors," replied Morag, "we are the children of strife, but no one strives in vain. You have your work to do, Helen Vor. You have your people to lead. There is Stron-Saal before you yet, and your part still to play in the world."

"My part to play, Morag! All the fire in me has gone out. I feel dead, dead. I have ceased to care."

"You must look forward, Helen." She shook her head with a cry of pain.

"That is for the eyes of happier women. For me there is nothing but the past."

Morag laid her hands on the girl's shoulders.

"Rouse yourself" she said sternly. "Rory is dead with his honour. It is better so. Turn to the new life and your duty."

Helen pushed off the old hands, not angrily, but as though they hurt. She rose to her feet and moved restlessly to and fro. Her face was full of anguish.

"It is not for him that I grieve," she cried, "but for myself. He has wiped away the stains from his name, but I have failed, when he needed me most, I withdrew, I would not forgive, I was hard. And now he will never know how I loved him! Oh! to be able to live over again the days that are gone!"

"The days that are gone, are gone" said Morag, "even the good God cannot bring them back."

"That is true! I was forgetting," Helen's lips grew firm. She flung back her head, and though her eyes

still held their shadows and grief, a new light dawned in them.

"There is duty for me," she replied, "something to live for at any rate. You did well to remind me of that, Morag. Whatever the future may hold for me—and it will not hold what I most long for—I will not live a useless life."

She walked over to the bed. "Oh, Rory," she murmured, "you were true to me after all, after all, after all. Surely my sorrow is dangerously near to joy. You were true. Still—," she flung herself down on her knees and buried her face in her hands.

Morag stole away and left her alone.

But she had not gone many minutes, before Helen heard a quick movement of feet in the corridor, and immediately after, there came a tap at the door.

"Come in," said Helen rising. One of the guards entered followed by Maisie.

Maisie had found great difficulty in getting admission to Helen at all. The moment she had appeared before the castle, she had been taken in charge, and brought to the guard room in spite of her vehement assertions, that she had come on a matter of life and death, and her protestations of innocence. The Vors had seen too much of her, and her father, and had heard too much about them lately, to give heed to what she might say. But in the guard-room, Maisie, rarely at a disadvantage, when her wits were concerned, threw out vague hints about the urgency of her mission; vowed that if they wasted another second in not taking her to their mistress, they wasted another second in not taking her to their mistress, the cause for which she had come would be lost, and they would live to regret it. She alluded to the strange disappearance of John Vor, and even went so far as to say that she had seen him since he had been taken prisoner. These varied suggestions and skilfully put references had won her present audience of Helen Vor.

"Maisie!" cried Helen, "you venture here! Do you not know that your life is one which my people seek this day?"

"Send the man off," replied Maisie. "I ken I'm in your power, but I've that to tell you which no one else must hear."

Helen waved the guard outside. "Now," she said haughtily, "what have you to say? What brings you to Sarno?"

"This Mistress Helen. I can tell you how you may save your father."

"My father!" Helen moved forward with clasped hands. "My father! do you know where he is? Where is he?"

"Not so fast, Mistress Helen, not so fast," answered Maisie, "you must first consent to my terms."

"Terms! you have terms! you who betrayed me! you, who are in our power! Girl, I'll make you speak if you will not."

"And by that time," replied Maisie, "it would be too late, Mistress Helen. But," with a sudden pallor—"whose that yonder."

She pointed to the bed.

Helen glanced from one to the other.

"Do you not know?" she answered, "it is—Roderick."

"Dead!" whispered Maisie.

"Dead," said Helen.

The two women looked into each other's faces. Helen was stern and cold; she had buried her feeling out of Maisie's sight, but the latter shivered and shrank away.

Rouderick was dead, dead. The words rang in her brain, but what difference did it make to her? Nothing. Yet Rory was dead. Awful thought! and it had been her work. Well! there was no use regretting what was past. She had known—but not realized, for then she had been swayed by a passion of resentment and hate—she had known, when she had unbolted the door of the sally-port what the end would be, should Fergus win. He had not won, but Rory was dead.

"How did it happen?" she asked scarcely above a breath.

Helen put the question aside. "Tell me of my father," she said, "your terms—as you call them. Let me hear them. The rest—you can learn any time."

Maisie recovered herself as from a blow. She turned away so that she might not see the figure on the bed.

"It is true, as you say, Helen Vor," she said, "I am in your power, but my presence here in Sarno is proof enough that I mean no treachery. I'm honest in all certainty to-day. Things have come to too desperate a pass. We have—my father and I—plotted against you; but we were forced into it, you know by whom. We were poor and unprotected; we could not help ourselves. Still, I can serve you now and will, but on one condition. Give me back Fergus Mac-Ion's ring—we are well nigh penniless, my father and I, and let us go in peace from Hag's Ha'. I promise you shall never see our faces again."

"Maisie Lamont! is there a trick in this?" asked Helen.

"Fore God! I swear it. There is no trick."

"Then come with me to Alaster."

It was broad daylight. The sun, like a red globe, had mounted up into the sky and stained all the heavy clouds with carmine and deep yellow. It turned the placid waters of the sea, where the gulls splashed and swam in happy luxury, to a vast plate of melting golds and silvers, and even the tangled sea-wreck on the shore lay in great mops of burnished copper.

Helen and Maisie, with a strong hand led by Alaster, galloped along the moss-road to Hag's Hall. Maisie was anxious. She knew what Fergus' orders were to his men, if they received no news of him in the morning. She had managed before venturing to Sarno, to get a moment's secret interview with her father; but what could he do to save either Stron-Saul or himself, did the two desperate ruffians left behind choose to thing the game up?

"I had given orders to have Hag's Ha' searched to-day," said Alaster as they rode along, "but we never dreamed of John Vor being there."

"No," replied Maisie, "Sir Fergus knew too well to place him at Stron-Saul, where everyone would know of it. There is no price on his head, you ken. But nevertheless if you had gone, you'd not have found him until you had burnt the house down and then—well I need say no more."

Helen shivered. She struck her horse with the whip and urged it forward.

"God grant we may not be too late now," she said.

Some paces away from the house, out of sight, Helen, Maisie and a guard remained to await the turn of events, while the others went on. Hugh had promised if he could, to play one of his old games, and make the two men drunk. If he had succeeded, the rest would be easy; if not—the fortunes of war might swing to either side. Alaster knew he would win in the end; he could overwhelm the place with numbers but he had heard sufficient to believe in the strength of Hag's Ha's bolts and bars, and as long as John Vor was within, more drastic measures than sword and pistol could not be used. Besides men driven to desperation neither

feared nor cared what they did. He trembled for John Vor.

Helen and Maisie waited listening with strained nerves to every sound. They heard two pistol shots, a confused murmur of voices and then a loud shout.

A horseman came clattering towards them.

"Saved," he called to Helen, "saved."

"Thank God," she cried.

But Maisie touched her arm.

"Your promise," she said.

Helen handed her the ring. It sparkled, and shot out a hundred tiny green rays in the sunlight.

Maisie's hand closed over it eagerly.

"Farewell, Helen Vor," she cried;

"farewell, I wish you joy in your future."

"I pray God," replied Helen looking at her, "that I may never see your face again."

Then she shook the reins and went to meet her father. The next moment he came round a bend in the road, his old white head bent on his breast, and his arm through Alaster's.

So peace came to the Vors at last. Helen and her father returned, with the remnant of his people to Stron-Saul, and the old halls were lighted up with an after-glow of their ancient glory. Alaster—now Sir Alaster Mac-Ion—soon proved himself a just and firm chief, and the long strife between his clan and the Vorse ceased. Castle Sarno, the dark, treacherous fortress on the cliffs—with the sea-gulls for ever calling round its towers, and the waves chafing at its base—heard no more, for many years, the hurried, ghostly footsteps of the hunted, echoing in its long corridors at midnight. But nothing could dispel the shadows that lurked in its distant corners, or take away the atmosphere of brooding secrecy that hung around. Its wild history was not over. Sarno was waiting for the next throw of the dice.

THE END.

A FINLAND BOY'S BATH

When the boys of Finland want to take a bath, this is the way they do it. In the first place, it is very, very cold in Finland—and the bath-room is not in the house at all, but is in a building quite separate. It is a round building, about the size of an ordinary room. There are no windows, so light and air only come in when the door is open. Inside benches are built all along the wall, and in the centre is a great pile of loose stones. Early on Saturday morning wood is brought in, and a great vessel standing near the stones is filled with water. Then some one cuts ever so many birch switches, and these are placed on the floor of the bath-house. Next the fire is made under the stones, and it burns all morning. In the afternoon, when the stones are very hot, the fire is put out, the place is swept clean, and all is ready. The boys undress in their homes and run to the bath-house. As it is generally thirty degrees below zero, you may be sure they do it in double quick time. As soon as they are in the bath-house they shut the door tight and begin to throw water on the hot stones. This, of course, makes the steam rise. More water is thrown on, and there is more steam, until the place is quite full of it. And now comes the part that I think you boys would not like at all. Each boy takes a birch switch and falls to whipping his companions. This is to make the blood circulate, and, though it is real hard whipping, no one objects, but all think it great fun. At last, looking like a lot of boiled lobsters, they all rush out, have a roll in the snow, and make for home.

It may be that the thing we most deprecate is the thing we most need. The obstruction that lies across our path may be of God's appointing in order that, by surmounting it, the higher good may be reached.

SMILING BABIES

The well baby is never a cross baby. When baby cries or is fretful, it is taking the only way it can to let mother know there is something wrong. That something is probably some derangement of the stomach or bowels, or perhaps the pain of teething. These troubles are speedily removed and cured by Baby's Own Tablets, and baby smiles again—in fact there's a smile in every dose. Mrs. Mary E. Adams, Lake George, N. B., says: "I have found Baby's Own Tablets so good for the ills of little ones that I would not like to be without them." That is the experience of all mothers who have tried the tablets; and they know this medicine is safe, for it is guaranteed to contain no opiate or poisonous soothing stuff. Equally good for the child just born or well advanced in years. Sold by all druggists or mailed at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

THE MISSIONARY FIRST

That surely was a most dramatic scene on the bridge over the Zambezi! The bridge itself is a link of empire connecting the Cape with Cairo, and is a triumph of British skill and enterprise.

Referring to the opening of this great continental highway, the Belfast Witness says: "Prof. Darwin and his science associates travelled thither 1,700 miles in a train luxurious and electric-lighted, when David Livingstone, the devoted self-denied missionary, pioneer and perished. First the missionary always—before the trader, before the soldier, before the civil servant—first the lonely man of God, doing and daring every hardship, even the martyr death to bring civilization and salvation to a dark and degraded people."

People do not, as often as they should, stop to think of the great services rendered to our world-wide empire by the Christian missionary.

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CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

A subscription of \$500,000 towards theowment of Queen's university, by Mr. David MacLaren, of this city was announced a few weeks ago. Now it is Mr. J. R. Booth who comes forward with another \$50,000. Rev. R. Laird, to whom the general assembly in June last entrusted the raising of the \$500,000 endowment, is meeting with an encouraging measure of success in his canvass of Ottawa, and will remain in the city for at least a couple of weeks to complete the work.

Says the Hamilton Times: Rev. J. W. H. Milne, an able and popular member of the clergy of Ottawa, was elected President of the Ministerial Association recently. Mr. Milne has many friends in this city, who will be glad to learn that he has been so highly honoured.

Rev. A. E. Mitchell commenced on Sunday evening a course of sermons on the life of Christ taking for his first subject Christ as a boy, and comparing the retirement of Jesus while obtaining wisdom and understanding with the boy of the present day, who is thrust into the world with only a meagre education in the public school and at an age when he should still be under the control of parents. The reverend gentlemen contested the idea of sending children to school at such an early age and of crowding them through school with such a low percentage at examinations, the result being that when a child reaches the age of twelve or thirteen years he has passed through the public school and it then becomes a case of either paying to attend the Collegiate Institute or of going into the world unfitted for life. He deplored the early passing of babyhood into boyhood and boyhood into manhood and trusted the day will soon come when the home will again take up its duty of caring for the young children now sent to the kindergarten, and that at a few years later it may undergo kindergarten training to be followed by a more practical public school education.

DRINK A DISEASE

The Rev. Frank Charters, in a paper, "How to Meet the Growing Evil of Intemperance" read before the Annual Association of Montreal Protestant Theological College, described the various systems adopted—Gothenberg, Laspensary, Local Option, Prohibition as efforts that had run with some measure of success but in no sense the real solution of the difficulty. Prohibition did not appeal to him as he had seen it in the State of Maine. The systems deal with the liquor itself either by limitation or extinction of the sale. The question of mind should be paid attention to. From 1900 to 1903 the number of Police Court convictions for drunkenness had increased by 4,000 but the convicted formed only a small proportion of those affected by intemperance.

Drink, as a disease ought to be met by scientific systematic treatment or should be done away with by education. Twenty-four years ago every congregation in Montreal had a strong temperance organization but now almost all have gone out of existence. Speaking of the treating habits the Rev. Mr. Charters stated that it had almost become a fetish.

The best manner in which to treat the growing evil was to strive to treat intemperance as a disease patiently and along the lines of self sacrifice.

ORANGEVILLE NOTES

Rev. F. Davey was inducted at Mono Mills on October 10th. Mr. Buchanan preached and Messrs. Rose and Robinson addressed people and pastor respectively. Corbetton and Riverview have called Rev. N. T. C. MacKay, of Toronto.

Hillsbury and Bethel have called Rev. R. S. Scott of Draco and Metz.

Horning Mills and Primrose have called Rev. R. McPhaden, of Ennisville.

Rev. H. A. McPherson, of Toronto, preached anniversary sermons at Mayfield and gave great satisfaction to the crowded congregations attending. The social was a splendid success. Neighboring ministers with Miss LaDelle and Frank Bemrose gave a very delightful and edifying program.

On Oct. 12th Mr. Buchanan addressed Mayfield Thankoffering meeting on the "Bheels"; and on Oct. 10th Rev. J. W. Stephen, who labored in the west, spoke at the Claude Thankoffering meeting on "Working among the Miners in B.C.," emphasizing the importance of Home Mission Work in the West. Needless to say that at both of these meetings the collections were large. McCheyne sees to that!

The Claude Young men have organized a "Young Men's Union" for mutual help in Church and State. The start has been good and augurs well for ultimate success.

On Sabbath 15th October, Priceville and Swanton Park churches gave largest mission offerings in their history.

The special effort for augmentation in the Presbytery has been a success, most of the money collected having been paid.

With the pulpit of every church filled, Presbytery determines to do better work for Christ and the church. We have the men to do it!

At the Harvest Home Festival by the Y.P.S. of Ventry, Rev. J. H. Edmonson, of Cheltenham, gave a spirited address on "Patriotism" speaking with great power for more than an hour.

EASTERN ONTARIO.

Rev. H. M. MacLennan, of New Linnnton, P. E. I., has been giving acceptable services to the Avonmore and Gravel Hill churches for two or three Sundays.

On Tuesday of last week Rev. Norman MacLeod, D.D., gave an interesting lecture in the lecture hall of the First Church, Brockville, on "Evolution of the Mind and Body," before a large and intelligent audience.

Dr. F. C. McGregor, of Almonte, preached in St. Andrew's Church, Pakenham, on Sunday week, morning and evening, and last Sunday Rev. K. Campbell, D.D., of Perth, took the services morning and evening, in the absence of Rev. R. Young, B.A., the pastor.

Rev. D. A. Mackenzie, late of Bishop's Mills, has been inducted pastor of the Centreville Church.

The annual Thankoffering meeting of the Woodville auxiliary of the W.F.M.S. was held on the afternoon of Thursday, October 19th. The attendance of ladies was large and the interest sustained. The president, Mrs. Kannawin, B.A., occupied the chair and a delightful address was given by Mrs. Livingstone, Superintendent of the Ewart Missionary Training Home, Toronto. Afterwards a social hour was spent, the offering having amounted to \$66.50 the largest ever received by the society."

German Missionary Statistics.—The 24 German Missionary Societies have about 1,000 missionaries in 615 stations; 2,500 schools with Christians, of whom about 20,000 were baptized in 1904. These figures are given by Pastor Paul of Lorenzkirche.

WESTERN ONTARIO.

After an absence of fourteen years Evangelists Crossley and Hunter have returned to Owen Sound to conduct an Evangelistic campaign in which the Protestant Churches of the town are united. A deep interest is awakened and the services are being largely attended. Last week they were held in Division Street Presbyterian Church and this week in Knox Church.

Local Option is a live subject in Grey County at present and many municipalities are likely to adopt it at the municipal elections in January next. At Owen Sound a largely attended temperance meeting was held a few evenings ago, when fine addresses were given by Rev. Dr. Pidgeon, of Toronto Junction, and Mr. F. S. Spence, of Toronto.

On Tuesday evening the 17th inst. Annan congregation held a reunion which was a very successful and pleasant affair. Rev. Dr. Fraser, who has been the pastor for twenty one years, gave a brief statement of the history of the congregation from October 1847, when application was made for organization, down to the present time. Rev. Dr. Terrance, of Guelph, who visited the congregation fifty-three years ago, and presided at the ordination of the first minister, Rev. R. Dewar, was present and gave an interesting address. Addresses were also given by Rev. Dr. Souville, of Owen Sound, and Mr. W. P. Telford, M.P., of Owen Sound, who was one of the boys of the congregation fifty-three years ago.

Successful anniversary services were held in St. Paul's Church, Kemuro, on Sabbath, the 16th inst., when very fine sermons were preached by Rev. D. A. McLeod, of Tara, who was formerly pastor of the congregation for twelve years. The special collections asked for by the pastor, Rev. Dr. McLeod, in place of the old-time tea meeting amounted to \$122.

At a recent special meeting of Owen Sound Presbytery a call from Pickering and Brougham was presented to Rev. F. C. Harper, of Walter's Falls which was accepted by the will of the Presbytery. The translation takes place on 20th inst., after which Rev. S. H. Eastman of Meaford, will act as interim moderator.

At a special meeting of Barrie Presbytery held at Collingwood on the 17th inst., a call from Banks and Gibraltar conventions to Rev. A. McFarlane, B.D., a young minister recently from Scotland, was accepted. The induction will take place at Banks on the 31st inst., when Rev. J. A. Cranston will preside, Rev. C. T. Tough will preach, Rev. D. McLeod address the minister and Rev. Mr. Ashdown the people.

Rev. R. C. and Mrs. Tough, who recently entered upon their labors at Nottawa, were before leaving Hornby and Boyne where they have labored for eleven years, given tangible tokens of the esteem in which they were held by their numerous friends there. Mr. Tough was presented with a handsome chair by his friends at Hornby and with a well filled purse and address by the congregation. Mr. Tough was also the recipient of a purse and an address by the congregation at Hornby.

Rev. A. Sheppard, of Markdale, exchanged pulpits with Rev. L. W. Thom on the 15th inst., and conducted successful Harvest Home services at Eugenia. On the following evening a successful fowl supper was given, when Rev. Mr. Sheppard gave an interesting lecture on his recent trip to Scotland. A varied and pleasing programme was given by local talent.

Successful anniversary services were held in Knox Church and Division St. Churches, Owen Sound on Sabbath the 8th inst. In the former the pastor Rev. R. J. McAlpine conducted both services and in the latter Rev. Dr. Armstrong of Ottawa, was the preacher for the occasion.

On Sabbath last Rev. C. F. Hurlburt (Baptist) Flesherston, exchanged pulpits with Rev. L. W. Thom, and conducted anniversary services at Proton Station preaching morning afternoon and evening. On Monday evening the usual ten and anniversary entertainments was given, Rev. Dr. Caldwell of Flesherston was the principal speaker and local talent furnished a good programme.

Rev. Prof. Eakin has removed from Guelph to Toronto, and has entered on his duties as successor to the late Prof. Morrison at University College.

Rev. J. G. Little, of Bothwell, has been elected moderator of Chatham Presbytery.

At last meeting of Chatham Presbytery a call was extended to Rev. Mr. Cowan of Shakespeare from Bircheswood congregation. The call is entirely unanimous, but it is doubtful if Mr. Cowan will accept. However, provisional arrangement was made for his induction.

In the course of his sermon at Central Church, Galt, last Sunday Rev. Mr. Shearer spoke of the effective work of the Dominion Lord's Day Alliance. He mentioned the fact, as illustrating the inroads being made on the Sabbath observance law, that at the present time in Canada 150,000 men are employed at secular work on the Lord's Day.

Chatham Presbytery is finding it difficult to furnish suitable supply for its mission stations during the coming winter.

Rev. D. Anderson, B.A., of Burlington, gave an effective address at an open meeting of the Home Missionary Society, of St. Andrew's Church, Hamilton, last week.

The death is announced of Mr. John McCrae, of Brussels, father of Rev. Dr. McCrae of Westminster. Deceased was one of the oldest, best-known and most highly-esteemed residents of the county of Huron. He removed from Guelph to Brussels over 50 years ago. At that time there were but three houses where the beautiful and prosperous town of Brussels now stand. In his earlier life, Mr. McCrae took active part in public life, being for some years a member of the local and county councils, a member of the school board, and a justice of the peace. In religion, he was a staunch Presbyterian. His funeral was attended by leading men of the county and from other parts of the Dominion. The relatives have the sympathy of many friends in their bereavement.

Last Sunday, says the St. Mary's Argus, there were anniversary services at the First Presbyterian church. The sermons were preached by the Rev. R. Martin of Knox Church, Stratford and large congregations attended. The sermons which were eloquently given, were forceful and particularly applicable to the everyday lives of people.

At the services in Chalmers Church on the mountain top, Hamilton, last Sunday evening, Rev. Dr. Fletcher preached, his theme being: "The Love of Christ." The church was crowded and forty communicants sat down to the Lord's Supper, which was dispensed by the reverend doctor. This was the first communion in the new church.

Southwestern Presbyterian—"God's book for God's work" is a capital rule to follow. As long as one is within the boundaries set by God's own word, whether it be in his life, his views, or his work, he is safe and assured of success. The moment he departs he knows not what will be the issue. There's a divine guarantee with "The Book."

C. E. CONVENTION AT NEWINGTON.

There was a large attendance at the 11th annual convention of the Glangarry Christian Endeavor Union on Tuesday and Wednesday of last week.

The president, Rev. D. N. Coburn, B.A., R.D., Lunenburg, welcomed the delegates and outlined the purposes of the convention.

Rev. Dr. Harkness of Cornwall gave a very instructive address on "The Worker's Outfit." He divided his subject into three parts: 1. What does God mean by being saved? 2. Witness of our hearts in lives and conduct. 3. Some of the things God has provided. This address was brimful of good advice for old and young.

TUESDAY EVENING, Rev. J. E. Lidstone of Newington conducted the opening service at the evening session.

Rev. Dr. McKay of Maxville, being called upon, delivered a splendid address on "What the Bible Teaches About Christian Growth."

Rev. A. Fitzpatrick, B.A., spoke at some length on "Life in Lumbering, Mining and Railway Construction Camps of Canada." He told of what had been done for these men, who were debarred from the comforts and uplifting they once enjoyed. They were helped by the establishment of reading rooms, and supplied them with suitable literature. He pointed out that much still remained to be done and closed with an appeal for help to further this very important work.

The following were appointed a nominating committee: Rev. W. Gollan convenor; Miss Cassie McDermid, Miss H. Baker, A. Macdonnell and A. H. Scott.

WEDNESDAY MORNING—After a quiet hour led by Rev. D. MacVicar of Fish, Mrs. (Rev.) Harkness of Cornwall reported for the Junior Societies. There were at present 13 Mission Bands and one Junior Endeavor Union, the latter being at Maxville. There were nine congregations without either a Mission Band or Junior Endeavor Society.

J. McL. Sutherland of Lancaster gave a report of the state of the Senior Endeavor Societies. In 1904 there were 20 societies, with 387 active members and 229 associate members. In 1905 there were 21 societies with 392 active and 646 associate members. During the year two societies had disbanded and three were organized, giving a net of one society and 37 active members.

Then followed five minute papers on committee work. D. Robertson of Maxville dealt with Prayer Meeting Committee work; Miss Kirkpatrick of Cornwall with Lookout Committee work; Miss Meek of Northfield, Missionary Committee work and Robert MacDougall of Maxville, with Musical Committee work.

WEDNESDAY AFTERNOON—At the afternoon session Rev. K. Gollan of Dunvegan answered numerous questions from the question drawer.

The Christian Endeavor banner was presented to the Bloomington Society, which also won it last year, having contributed the largest amount per member to Missions, \$4.35.

The Consecration service, led by Rev. Mr. Coburn, was responded to by the majority of societies.

WEDNESDAY EVENING—At the evening session a report of Baltimore session was given by Jos Corbett of Montreal and Mr. Auld of Montreal gave the closing address, and spoke of Growth.

Rev. George Edwards of Cornwall, gave the closing address, and spoke eloquently and pointedly on the necessity of faith, the powerful thing in human life.

This inspiring address was a crowning feature of one of the most successful conventions of the Glangarry Union.

WOMAN'S HOME MISSIONS

On Thursday of last week, in Zion Church, Brantford, the third semi-annual meeting of the Women's Home Missionary Society of the Presbyterian Church in Canada opened with many delegates in attendance, coming from Kingston, Attandale, Port Hope, Guelph, Galt, Drumbo and Toronto. The commodious church was comfortably filled with those interested in the great and growing work. The president, Mrs. Cochrane, supported by Mrs. H. M. Parsons, occupied the chair. The reports were all very interesting and encouraging. The Pioneer, the society's paper, had largely increased in subscribers and many flattering tributes were paid to its usefulness. The secretary, Mrs. Kipp, reported a large increase in the number of auxiliaries and mission bands, and in membership. The speakers all emphasized the phase of patriotism to the home land and loyalty to the Church, and demanded that more missionaries be sent into the newly opened country, that the inflowing population may early receive the impress of religious surroundings and influences. On account of the vastness of the field, and because of its great needs, it was absolutely necessary that the people more generously aid the cause. Many openings wait to be filled, but extension entails financial obligations at present beyond the income. The society have hospitals at Atlin, B.C., and at Teulon, Man., but an urgent call came from Rosthern, to which the society responded. Besides these hospitals, the ladies have eight missionaries upon the field. The travelling secretary, Miss Robinson, told of her work from Vancouver to Toronto, and of the hearty reception and kindly welcome she almost invariably received. Miss Croker rendered a beautiful solo. Greetings were received from the Anglican, Baptist, Congregational, Methodist and W. F. M. S. of the Presbyterian Church.

The ladies of Brantford had the Sunday school room prettily decorated with bright flowers, where luncheon and dinner were served. In the evening Rev. Dr. McLaren, Carmichael, R. G. McBeth and W. A. J. Martin addressed the gathering. The enthusiasm and interest were most marked.

GOOD WORK IN ABERDEEN

The splendid Manchester Mission, opened about a year ago by English Methodists, has already "provoked" the Scotch Presbyterians "to love and good works." A few days since, the good people of Aberdeen belonging to the United Free Church dedicated a noble suite of buildings in the very center of the poorest district of that city. In the main auditorium there are seats for 1,200 worshippers, all of which are free. There is a platform but no pulpit; space for a large choir and for an ample orchestra. At the opening services Dr. Robertson Nicoll, editor of The British Weekly, preached in the morning, and Rev. S. F. Collier, of the Manchester Mission, in the afternoon. At the morning service the town officers officially attended, and at the evening service the hall was full to the roof of the classes it is hoped to benefit. The work promises to be one of the most notable in the history of faith and philanthropy in that university city.

Canadian Baptist—A good many things have been changed in this old world since the centuries have passed since the days of Christ; but this need remains, that of the proclamation of saving grace by men who have been called of God to preach the Gospel, to the end that, hearing the story of redeeming love, men may in fellowship with Christ and the Holy Spirit serve the Lord in righteousness of life.

PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 29th Aug.
Inverness, Whyecomagh.
P. E. I. Charlottetown, 1st Aug.
Pictou, Honevell, 4 July, 2 p.m.
Wallace, Wallace, 25 June.
Truro, Truro, April 18.
Halifax, Halifax, 19 Sept.
Lunenburg, Lunenburg.
St. John, St. John, 4th July.
Miramichi, Campbellton.

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 4th July.
Potoharo, Keene, 26 Sept., 9.30 a.m.
Whitby, Bowmanville, 17th Oct., 10 a.m.
Toronto, Toronto, Knox, 2 Tuesday, monthly.
Lindsay, Cannington.

Orangeville, Orangeville, 4th July.
Perth, at Perth, on 26th Sept., at 10.30 a.m.
Owen Sound, Owen Sound, 5 10 a.m.
Algoma, Blind River, March.
North Bay, South River, July 11.
Sawson, Hamilton, 4 Feb.
Truro, in St. Andrew's Church, Guelph, 19th Sept., at 10.30 a.m.

SYNOD OF MONTREAL AND LONDON.

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

SYNOD OF MANITOBA AND NORTHWEST.

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

SYNOD OF BRITISH COLUMBIA.

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

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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 5 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 situate, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

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

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

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

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VIA SHORT LINE FROM CENTRAL STATION:
a 5.00 a.m.; b 8.45 a.m.; a 3.80 p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW AND PEMBRROKE FROM UNION STATION:
a 1.40 a.m.; b 8.40 a.m.; a 1.18 p.m.; b 5.00 p.m.;

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

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9.23 a.m.	Cornwall	6.18 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.59 p.m.	Tupper Lake	9.55 p.m.
4.45 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.
9.30 p.m.	Buffalo	8.35 a.m.

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

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

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

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

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

FRED. GELINAS,
 Secretary.

Department of Public Works,
 Ottawa, September 29th, 1905.
 Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

Directors:
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NO SAFER
 place to
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 cessary. In the meantime it is earning interest.

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

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

The Standard Loan Co.,
 24 Adelaide Street, East,
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1904 Caricatured
 "World Wide" Cartoon Edition
 Now Ready.

TEN CENTS A COPY

For sale by all Booksellers and News-
 dealers throughout the Dominion, or by remit-
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If You are **RENTING**
 or Working for some-one else Why not get a farm
 of your own in
NEW ONTARIO.
 For particulars write to
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Founded 1818 Incorp'd 1822

Head Office, Quebec.

Capital Authorized \$3,000,000
 Capital Paid-up .. 2,500,000
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**From Ottawa
 Delightful Day Trip**

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

Day Excursion Fares per Str. "Empress."
 Ottawa to Grenville and back (except Tuesday, Thursday and Saturday) .. \$1.00
 Meals Extra.

Tuesday, Thursday and Saturday Excursions (Orchestra) .. .50
 Meals Extra.
 (After first Saturday in September, on Saturdays only).

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 tawa Despatch and Agency Co., 25
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**Sterling
 Blouse
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We have a very large and well
 assorted stock of new and stylish
 Blouse Sets, in the gray finish, just
 such as are required by ladies for
 summer wear.

In Sets of Three Pins—60c. up
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Our Diamonds are unsurpassed for
 Quality and Value

**Richelleu & Ontario
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America's Scenic Line
 New and Partial
 Steamers

MONTREAL-ROCHESTER-TOR-
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 N. Y. Daily (except Sundays) at
 2:15 p.m.

MONTREAL-TORONTO-HAMIL-
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 route), Mondays, Wednesdays and
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QUEBEC LINE—Daily at 7 p.m.
 New "Montreal" leaves on even
 dates in June and July.

SAGUENAY Line—From Quebec, at
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TICKET OFFICE.
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**Harrington's
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