

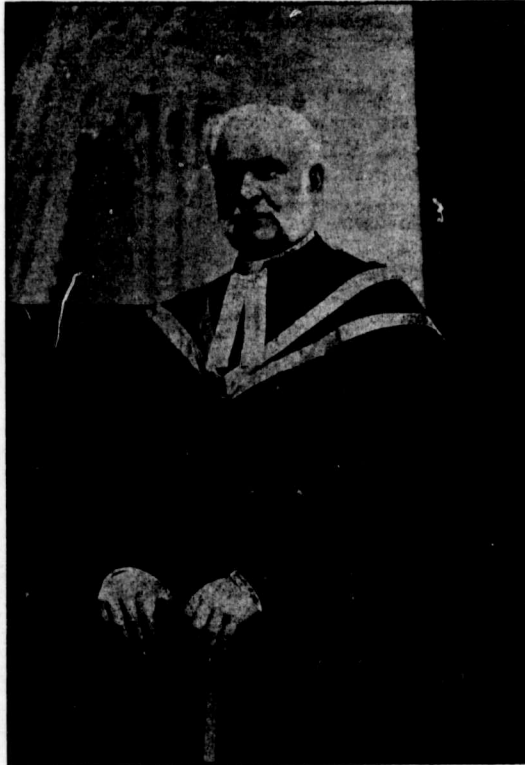
# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, WINNIPEG. SEPTEMBER 13, 1905.

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REV. WM D. ARMSTRONG, M.A., D.D.,  
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**MARRIAGES**

At Streetsville Presbyterian Church, on Wednesday, Aug. 30, 1905, by the Rev. Dr. Pidgeon, of Toronto Junction, assisted by the Rev. S. G. Martin, M.A., of Streetsville, Miss Christiana (Tena) Lucas, eldest daughter of William Lucas, Esq., of this city, to Mr. Tracie Alexander Tod, eldest son of Alex. Tod, Esq., of Melbourne, Australia.

On Sept. 1, 1905, at Knox Church, Montreal, by the Rev. James Fleck, D.D., Miss Christiana (Tena) Lucas, eldest daughter of William Lucas, Esq., of this city, to Mr. Tracie Alexander Tod, eldest son of Alex. Tod, Esq., of Melbourne, Australia.

At "Robinson Hall, Claude, Ont., the residence of the bride's father, by Rev. T. McLachlan, of Bolton, assisted by Rev. J. G. Cheyne, of Claude, Edith A., third daughter of Mr. and Mrs. George Robinson, to Rev. J. A. Wilson, B.A., pastor of St. Andrew's Presbyterian Church, Hamilton.

On Aug. 30, 1905, at the residence of the bride's father, Orms-town, by the Rev. D. W. Morison, D.D., William Oliver, M.D., to Adelaide Hatfield, daughter of Mr. Matthew Kee.

At the Presbyterian Church, Mars-boro, Que., on Aug. 30, 1905, by the Rev. M. MacLeod, John A. Smith, Winslow, to Mary Nicholson, Mars-boro.

At Clairgowrie Cottage, Bell Ewart, Ont., by the Rev. L. Mac-Lean, on Sept. 1, 1905, John Henry Milne, of Agincourt, Ont., to Mary Evelyn Hill, of Toronto.

At the home of Mr. Thos. E. Childerhose, William street, Orillia, on Wednesday, Sept. 6, 1905, by the Rev. R. N. Grant, D.D., William Nowlen to Eliza Nichols, both of Midland.

At Toronto, on Aug. 30, 1905, by the Rev. Dr. Turnbull, Walter W. Brent, youngest son of George E. Brent, G.T.R., Toronto, to Pearl Coyell, daughter of Captain John Coyell, of Brighton, Ont.

**BIRTHS**

On Sunday, Sept. 3, at "The Bungalow," Brampton, Ont., Mr. and Mrs. C. A. Irvine, a daughter.

On Aug. 13, 1905, at 467 Metcalfe street, Ottawa, to Mr. and Mrs. John A. Fraser, a son.

At Niagara-on-the-Lake, on Sept. 4, 1905, the wife of Rev. A. E. Duncan, M.A., of a daughter.

On Sept. 4, 1905, at 515 Bay street, Ottawa, to Robt. L. Sproule and wife, a son.

**DEATHS**

In Hamilton, on Sept. 2, 1905, James S. Amos, late of His Majesty's Customs, in his 94th year. Suddenly, at his late residence, 300 Somerset street, Ottawa, Sept. 7, 1905, Colin P. Dewar, M.D., in his 42nd year.

At Toronto, on Sept. 3, 1905, Agnes Murdoch Watson, beloved wife of C. W. Watson, in her 67th year.

On Sept. 4, 1905, at No. 121 Oxford street, Toronto, the Rev. Ross George Murison, Ph.D., lecturer in Oriental languages, University College, Toronto, aged 39 years.

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# Dominion Presbyterian

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## NOTE AND COMMENT.

The remarkable wave of temperance which is at present spreading all over Great Britain, is said to be due in the first place to economic conditions, and secondly, to the great change in public taste. The consumption of wine which was 16,661,000 gallons in 1899, fell to 11,900,000 gallons in 1904. In the same period the consumption of spirits declined from 44,413,000 to 40,806,000 gallons.

The Presbyterian Witness of Sept. 2nd contains obituary notices of John Henry MacKeen, of Guysboro county, and Elizabeth Metcalfe Kennedy of Picton County, both at the advanced age of 91 years. Then come obituary notices of three aged people who died—two at 75 years and one at 81 years. This is wonderful longevity.

The Lutheran Church throughout the world in four years from 1900 to 1904 has had an increase of 1,144 pastors, 6,848 churches, 4,887,736 baptized members, 6,561 parochial schools, and 1,868 deaconesses. The increase in North America during the period has been 534 pastors, 722 churches, 1,102,360 members, 1,208 parochial schools. The total for the Lutheran Church Churches, 70,158,727 members, 102,859 parochial schools, and 14,314 deaconesses.

The Michigan Presbyterian tells us that there is a mission in Detroit that for thirty years has been doing a good work down near the river in one of the poorer districts and in a settlement abounding with Roman Catholics. There are representatives of the Presbyterian, Baptist and Methodist churches at work here and all work together in perfect harmony. Why can we not have such work done in "perfect harmony" everywhere by Christian demoinations?

The London letter of the "Church Standard" tells of an interesting exhibition of antiquities unearthed by Professor Petrie and others at Sinai, held at the University College, London. Among the relics are those of Seneferu, the first Egyptian ruler who built a pyramid, along with photographs and copies of a huge tablet of Sinai, on which is what is believed to be the earliest existing inscription. There is, however, one of the time of King Senusert, six centuries earlier, also found by Professor Petrie. These curious discoveries show that the Egyptians had reached unsuspected heights of culture, evidenced by the most beautiful carvings, seals, and stamps.

A Nova Scotia paper states says that Baron Komura, the Japanese peace envoy who has had so much to do in bringing about peace between Japan and Russia, and what will be known in history as "The Treaty of Portsmouth," was a student in the Harvard Law School in 1875-1876. Other members of the class, and fellow students with Baron Komura, were S. D. McLellan, Judge of Probate, Truro, A. A. McLean, M.P., Charlottetown; W. L. Barrass, of King and Barrass, Halifax; Sir Hibbert Tupper, K.C.M.G., Vancouver; J. J. Ritchie, Halifax; A. J. Sinclair, Halifax, and the late William Curry, Windsor. Mr. McLellan has a photograph of the Harvard Law Class of that year, and Tutaro Komura, of Japan, is one of the 200 whose faces are shown.

With the spectacle of Russia's steady defeats, so largely attributed to intemperance among her military and naval officers, it is a poor time to be advocating the restoration of the canteen at our military posts, says the Free Baptist Morning Star.

A Norwegian correspondent of one of the London Church papers describes an important religious movement which is now in progress at Christiania, in Norway. A young preacher named Løndle is filling the large Church Mission-House, which holds thousands of listeners.

The London Presbyterian recently announced that Dr. Gregory, the well-known British Wesleyan leader, who has been out of health for some time, was to sail a few days for Canada. As head of the Children's Home, Dr. Gregory is naturally much interested in the emigration question.

The superstition which has sometimes regarded "Beer! glorious beer!" as a comparatively innocent beverage has lately received several very emphatic contradictions. Dr. John Madden, one of the leading physicians in Milwaukee, has drawn attention to the already patent fact that a beer drinker takes almost as much alcohol into his system as the man who indulges in spirits in consequence of the much larger quantity of the liquor imbibed. He also charges beer with producing fatty degeneration and many heart disorders. Most important of all, he says that beer-drinking is the primary school of the drunkard. Many boys are educated in this way to a taste for intoxicants, or have roused within them some sleeping hereditary appetite. He calculates that fully ninety per cent. of all drunkards are beer-drinking graduates. Dr. Madden's views as to the danger of beer-drinking are endorsed by Dr. Albert Day, superintendent of the Washington Home for Inebriates in Boston, and Mr. J. Holt Schooling in a recent article in the Fortnightly Review.

Great good is resulting from the closing of the saloons in St. Louis on Sunday. On the fourth Sunday after the enforcement of the law began five of the twelve police districts did not have an arrest, and in general the result was a decrease of fifty per cent. in arrests for drunkenness and assaults to kill. The St. Louis Christian Advocate says: "An odd but very natural result of the Sunday closing law in this city is the complaint from the surgeons of the city hospital and dispensaries that since the enforcement of the statute, their practice has diminished to such an extent they have hardly anything to do." The superintendent of the City Hospital states that the number of patients treated for alcoholism has diminished by one half, that the city drunkards now distribute their drinking over the entire week instead of concentrating it on Saturday night and Sunday. A working man in a short contribution to one of the newspapers, says that he is a regular drinker, but though he misses the saloon on Sunday and Sunday night, he is glad of the Sunday closing, for he always has some money in his pocket on Monday morning. What a magnificent reduction there would be in drunkenness and crime, and what a saving of money, if the saloons could be closed on week-days as well as on Sundays. The results achieved in St. Louis should encourage and inspire Christian and temperance men in Canadian cities.

"The starting of the trust iniquity," says an exchange, "was the commercial crime of modern times, and any education which tries to bleach the blackness out of that fact is not good education, however much light it may throw on the doings of Rameses or Sargon or Senaach'erib."

Governor Folk, of Missouri, who is with all his might enforcing the laws against illegal liquor-selling in St. Louis and particularly on Sundays, talked in the following vigorous fashion to a newspaper reporter who asked him what it all meant: "This law is going to be enforced as long as it is the law and I have the power to carry it out. It is not a spasm of morbid morality, but the idea that laws are put upon the statute book to be observed, not to be ignored. Many of the dramshop keepers of St. Louis county have defied the authorities of the state. The authorities cannot handle the situation. The dramshops will be taught they are not above the law if it takes the military power of the state to do it. They say this law is a 'blue law.' Any law seems blue to the individual who has a selfish motive in breaking it. If they continue to violate it they will find this law will assume a livelier hue. It is the great state of Missouri; that is enough. Furthermore, it is a law in the interest of good government, to prevent the enormous amount of crimes that come of the Sunday saloon. They say the law is a 'dead law.' Let them ignore it and they will receive a shock that will teach them it's very much alive. If it has been honored more in the breach than in the observance, great is the pity, but that was true of the bribery statute. That, too, was denounced as a 'blue law' and as a 'dead law,' but experience shows it to be neither. My duty is to enforce the law, and I intend to do it the best I can throughout the state. The dramshops must either respect the laws of this state or they will have to show that they are stronger than the state." A display of like vim by civic and municipal authorities in this country would result in much good.

The Church of Rome will not grant divorces, but she has no difficulty in annulling a marriage when it is to her interest to do so. The college of the Propaganda gave as its official judgment that an Italian Princess' first marriage to an American had been null and void because the divorced husband had never been baptized, and so had no religion. The Pope did reverse the finding in that special case. The reversal, however, was not a reversal of the principle announced as to what was necessary to constitute a true marriage, but distinctly announced that in this instance a proper dispensation had been granted by the church. The principle was accepted. Now a former Episcopal clergyman and his wife entered the Roman church, and as he feels it his duty to enter the priesthood, that same complacent church is to dissolve the marriage, so as to make possible his taking of orders. The wife will enter a nunnery. They were not married by a priest, there was no sacrament involved, and Rome is free to do as she will. In the one case absence of religion annuls the marriage, unless the church grants its permission. In the other case the presence of religion works the same end, with the church's gracious assent. And still Rome "admits of no divorce!"



SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## CONCERNING ANGELS

By George W. Armstrong.

Angels are the first-born Sons of Light, the highest order of created intelligences, and are spoken of in the Scriptures as being: Thrones, dominions, principalities and powers. This language we must understand figuratively—thus Thrones denotes those who sit on them. Dominions and principalities are substitute words for those who hold them and Powers for those by whom they are exercised.

Angels therefore are beings who throughout God's universe hold under His authority and power, messengers of His justice and mercy, and are superior to other finite beings in dignity and station. Even man is made a little lower than they.

This opinion may be substantiated by the fact that to denote their peculiar beauty and splendour of character they are called: The Morning Stars, and to show how immediate is their connection with the Divine Being they are designated: The Sons of God. Regenerated man has the same honor. But looking at the place in which they live and the occupation in which they are engaged we shall see more fully how significant is their greatness and importance. When Zacharias received the news of the birth of John the Baptist the messenger who brought the intelligence said: I am Gabriel who stand in the presence of God. In the apocalyptic vision of St. John we read: Before the throne is a sea of glass like unto crystal, and in the midst of the throne and round about the throne were four living ones, full of eyes before and behind, and they rest not day nor night saying—Holy, holy, holy is the Lord God Almighty, who was and who is, and who is to come; and in the same book we read: And all the angels stood round about the throne and worshipped God saying, Amen.

Looking then at the place where angels live and the relationship existing between them and their creator we must conclude they are beings possessed of pre-eminent dignity and of very exalted station. Angels also possess exceeding great power. "Bless the Lord ye His angels that excel in strength. There are many instances recorded in the scripture where they are spoken of as exercising great power. For instance we read in one place of an angel passing through the land of Egypt and slaying in one night all the first-born in every house of the Egyptians. Messengers of God's vengeance. We also read of an angel who destroyed in one night a hundred four score and five thousand men out of the army of Sennacherib; and in the revelation of St. John the Divine we read that "there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels and prevailed not; neither was their place found any more in heaven and the great dragon was cast out, that old serpent called the devil and Satan which deceiveth the whole world, he was cast out and all his angels were cast out with him. So there are two sorts of angels—good and bad—loyal and rebellious—but the good and loyal triumph and are victorious over their opposites as virtue is more potent than evil. In various other places we read of them accomplishing great purposes as "holding the four minds of heaven" and as "binding" that great and strong spirit the prince of power of the air." In many other places such terms as these are used: A strong angel, a mighty angel and a great angel. Angels also possess holiness. This we know from the fact that they are ever in the presence of God and worship Him day and night without ceasing. Their power proceeds from their holiness and their moral likeness to Jehovah. When we

contemplate the greatness of the Angelic hosts are we not ready to exclaim: What is man that angels are mindful of him and that they should be so much interested in his welfare. London, Ont.

## SUNDAY RAILWAY WORK

Editor Dominion Presbyterian,—is it a work of necessity that the Canada Atlantic railway every Sabbath morning should, for two or three hours, be engaged in the work of hauling out empty cars from the new museum grounds, and then shunting in loaded cars, creating an amount of noise and disturbance very much out of keeping with the quiet hours of the Sabbath, and to the great annoyance of people living in the vicinity of the museum grounds, who would like to have at least one day in seven undisturbed by the noise of machinery and the clanging of locomotive bells, aggravated by the deafening whirr of escaping steam. There does not seem to be any valid reason why there should not be a complete cessation of such noisy work in the vicinity of the museum grounds during the Sabbath. It is absurd to call it a work of necessity. Why should it not be left till Monday morning?

It may also be asked why there is so much shunting, with all its accompanying and disturbing noises, on the Lord's day in the C.A.R. yards, very often to the serious disturbance of those worshipping in the neighboring churches, sometimes drowning the voices of the preachers. It has literally become intolerable. It is beyond question unnecessary work, and persistence in it manifests a disregard for the sacred hours of the Lord's day which has become offensive to Christian people and indicates a large degree of contempt for the opinions and comfort of church-going people. Moreover, it deprives a number of men of their much-needed Sabbath rest and prevents them enjoying the privileges of public worship. No corporation, railway or otherwise, has any legal, moral or constitutional right to deprive its employees, Sabbath after Sabbath, of their needed Sabbath rest and the religious privileges which accompany it.

Why is it that we do not see or hear of some concerted effort being made by the Lord's Day Alliance, the Ministerial Association, or by individual pastors of city churches, to secure an abatement, if not a total cessation, of this intolerable condition of affairs? It is high time the Christian and law-abiding people of Ottawa made their voices heard with no uncertain sound on these questions. If they quietly submit, without protest, to these and other abounding forms of Sabbath desecration, they may wake up some fine morning to find the Lord's day completely secularized—the chief citadel of our Christian liberties in the grasp of the votaries of Mammon. Then it may be too late to protest. PRESBYTERIAN.

Ottawa, Sept. 8.

The worst part of the bridge craze (writes Lady Colin Campbell) is its effect on young girls. What chance is there of a girl ever developing a love of home, when she has once drunk deep of the excitement of afternoons and evenings devoted to bridge, and the winning or losing of money? Once the love of gambling takes possession of a woman, she never returns to a normal condition.

A series of "howlings" has been made recently in and around the Castle of St. Andrews, and several curious dungeons have been discovered cut in the solid rock.

## AFTER SIXTY YEARS

Following the 60th anniversary of his ordination to the ministry, last month, Rev. Dr. Wardrope, who came up from Little Metis, Quebec, a few days ago, filled the pulpit of Chalmers church on Sunday morning. Though he has upon him the burden of 86 years, physically he is apparently as well as ever and his mind is still bright and active. As he unfolded the text, and in doing so departed from his wonted course by mentioning some incidents of his life history, his words were listened to with the closest attention. The music was in keeping with the subject and closed with the well known hymn: "Blest be the tie that binds."

Rev. Mr. Glassford, by way of introduction, made appropriate reference to the recent presentation of addresses to the venerable pastor by the Guelph Presbyterian and his former church here and at Ottawa, to mark the diamond jubilee of his ordination, an event which, so far as he knew, was unique and unparalleled in the Presbyterian church in Canada.

As reported by the Guelph Mercury, we present our readers with the venerable minister's message to his former congregation:

"I will mention the loving kindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us." Isaiah, lxiii, 7. Speaking from this text, Dr. Wardrope said we might praise the Lord for what He is. It was a poor and shallow view that we need not spend our time in telling the Lord what He is. Isaiah, John, Moses and other inspired writers testified their adoration of the Lord. We may praise the Lord also for what He is to us—for His redeeming love, all His providence in the bestowal of His health and thought, food and raiment; for the better blessings of His grace and the abiding presence of the Comforter; for the Truth, with its thousand messages and for the hope of an inheritance in the place of many mansions.

In the retrospect of so many years he took up the words of the prophet and said: "I will mention the loving kindness of the Lord, according to all that the Lord bestowed on us." He had not said much at any time about his personal experiences, and naturally shrank from doing so, but surely there was a time to declare what the Lord hath done for us. He recalled how in Scotland, as in the case of many other sons of Scottish parents, he had been intended for the ministry. The removal of the family to Canada in his 15th year had stopped his education, except under the direction of his father, and for a time he had continued to live as other young men and without the ministry in view. He was living a careless life, and indulging in the amusements common to his youthful companions. He had, however, never used an oath in his life, and an impure suggestion was as revolting to him then as now. Moreover, he never missed opportunities of hearing the Gospel preached when these were within his reach. At the same time he could not regard these things as evidences of a faith in Christ. Thus he went on until about sixty-five years ago, when some things that seemed vague became real, and he heard the loving word, "My son, give Me thine heart." Just at that time it was announced that Dr. Bayne then lately settled in Galt, was coming to their new home in Puslinch to preach and advocate the establishment of a new college for the education of young men for the church. The meeting was held in the little log church where Duff's church now stands. It was an occasion never to be forgotten.



by him. The text was "Go ye into all the world and preach the Gospel." He resolved that with God's help he would be at the new college on the opening day, and he was. Following his college course, he was appointed principal of the Grammar School at Bytown. He had been there two years when Knox church was organized and he became its pastor. In that church he remained twenty-four years. He had great joy in preaching, not only there, but up and down the Ottawa Valley, where churches were then few. Bytown became the city of Ottawa and the Capital of the Dominion. Eventually he felt the duties becoming onerous, and believed that a change might be beneficial both to himself and the people. Then came the opening for transfer to Guelph.

Again he recalled his text. They would notice in it the word "us." He identified himself with the congregation with which he had been associated as pastor for a quarter of a century. Some of them could remember the day of small beginnings. The facts and experience he had given were not for the community at large; he spoke to his congregation. Looking back upon the past, there were few who could remember the congregation of 1867. The face of one after another was seen in imagination by him; the voice of one after another was in imagination heard. He could almost from memory call the roll of those who began the organization of Chalmers church. The number of those who have departed is larger than of those who remain. He rejoiced to think the interest in the work of the congregation still continues, and that it is being vigorously prosecuted by those who have taken the places of their predecessors.

Another word in the text which had its own significance was "according." We could never mention in proportion to what He had done for us the loving kindness of the Lord, but we could mention them along the line of what He had done, and express our heartfelt gratitude to Him. He had blessed them as a congregation with singular harmony; with means for the prosecution of His work abroad, with the continuance of all the public ordinances of worship. When he retired from the active ministry, nothing ever gave him greater satisfaction than the settlement of his young brother in the pastorate. The increase of the congregation and its work under Mr. Glassford was an abiding source of joy to him, and not less so was his joy to see that the services of the past were appreciated by those who have carried the work forward. His closing message was: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, and the God of Love and Peace shall be with you."

Among the "school commandments," which by direction of the government are posted up in attractive and conspicuous form in all the public schools of France, are these two: "Do you believe that he who hates and despises other peoples, or who desires to wage war upon them, is a good patriot. War is a remnant of barbarism. Only make war in defense of your country." "Work for the day when all men and all people will live fraternally together in peace and prosperity."

An aged minister who has always been diligent and happy in his chosen work, writes: "I have heard of ministers disapprove of their sons becoming ministers. That grieves me. I rejoice that my three sons, of their own accord by God's lead, chose the holy calling." The Apostle John wrote: "I have no greater joy than to know that my children are walking in the truth." The father has the joy of knowing that his children are striving to persuade others to walk in the truth.

## NOTES FROM IOWA.

By Rev. William H. Jordan.

Vacation days are now drawing to a close and the various pastors and parishioners are returning to their homes better prepared for the fall campaign. The great Bible conference at Winona Lake, Indiana, drew large numbers, while others were scattered to various resorts. At the same time the public schools and colleges are the centers for the youth who enter with the same enthusiasm as they left their work in June. Our Presbyterian colleges open with hopeful prospects. Prof. W. W. Smith, LL.D., begins the presidency at Coe College, Cedar Rapids, Iowa, the strongest Presbyterian college in the state, succeeding Chancellor McCormick, D.D., now of Western University of Pennsylvania. There are some changes in the faculty. Dr. H. H. Maynard, the field secretary is working enthusiastically on the endowment and building fund, and hopes to report some big figures in the near future.

Dr. E. E. Reed, president of Buena Vista College at Storm Lake, Iowa, has broken down with nervous prostration, and may not be able to continue his work.

Some of our pastors are restless on their fields, and now and then one resigns without knowing the next step. But we are glad to say there are few such. One must not be too thin skinned and hurry away with the first little wave of opposition. Time does wonders to heal the sores and we have known some long pastorates to result from a little patience in the hour of trial.

Our Home Mission Board has organized a Department of Labor with headquarters in Chicago, Rev. Chas. Stelzle as superintendent. Much has already been accomplished, and some good literature has been sent out. The pastors were asked to preach especially to the working men, and perhaps in the cities this was generally done. But in the smaller places Labor Day does not secure much attention.

Among the most cheering things to note is the reported conversion of 150 persons at Rolfe, Iowa, in the union tent meetings. Rev. Lowery, a congregationalist minister, being the evangelist. Brother Lowery is something of a Bible student and has a thousand verses of scripture at his tongue's end, and that seems to be what gives him a tongue of fire. He is a beautiful spirited man, and his labors were much appreciated. He is not enthusiastic over tent meetings as he has encountered rain every place this summer. May the day be hastened when the spirit of God shall be poured out upon all flesh.

While hearing other pastors during a series of union Sabbath evening meetings we have been impressed with the sin of over a policy. Why should every sermon be prefaced by an apology? Why tell the people one has a poor sermon? Why not have a good sermon? What right has the preacher to take the time of the people if he has nothing to give them but thin time worn excuses? Seeing so much of it, and some of it being actually untrue, we feel like saying Never Apologize.

We recently had the privilege of visiting our new Presbyterian Hospital at Waterloo, Iowa. It has been in operation for seventeen months, and has had as many as twenty-five patients at a time. The property is valued at \$40,000 and has a debt of \$10,000 which is a heavy drain on the life of the institution. It needs some skillful surgical work to remove it. It takes the Synod of Iowa some time to waken up to the idea that it is their hospital, that they have adopted it as their own. It was born in the mind of Dr. Croese of Waterloo, Iowa, who has crowned a splendid life vocation by arousing the community and the church to the importance of this great work. He has also given ample of money as well as time and strength. Right in line with this is the new Health Hall just opened by Rev. T.

B Turner in the Coon Rapids, Iowa, a town of 2,000 people. It contains baths and gymnasium, and will be thoroughly equipped to help both men and women. Brother Turner is himself a gymnast and has charge of the enterprise. It has cost in the neighborhood of \$800. We shall hope to report its success in a later letter.

Carroll, Iowa.

## YOUNG PEOPLES SOCIETY

The committee of the General Assembly of the Presbyterian Church on Young People's Societies met in Toronto on Tuesday of last week. There were present Rev. Dr. W. S. McTavish, Deseronto; Convenor: Rev. Hugh Matheson, Caledon East; Secretary: Rev. W. T. Prittie, Vernon; Rev. R. G. Macbeth, Paris; Rev. J. J. Hastie, Belgrave; Rev. J. W. McNamara, Tausley; Rev. W. R. McIntosh, Elora; Rev. W. B. Findlay, Niagara Falls; Rev. H. Ross, Lisle; Rev. R. Atkinson, Chesley; Rev. J. McP. Scott, Toronto; Rev. D. O. McArthur, Melross; Rev. J. J. Mondis, Glenallen; Rev. Dr. G. C. Pidgeon, Toronto Junction; Rev. P. F. Sinclair, Sonya, and Dr. Steele, Tavistock.

Sunday, November 5, was set apart as young people's day. Ministers will be asked to give special attention to young people's work on that occasion. A special service will be prepared.

The Convenor gave a report of the conference at Silver Bay under the auspices of the young people's mission movement, and intimated that a similar conference will be held in Whitby next July. The conference, though undenominational in character, was commended to the favorable consideration of Presbyterian young people. The special missionary studies for 1906 will be taken from "Reapers in Many Fields," a textbook published by the committee last year. The young people's manual will be published as in former years, but will contain some new features. Writers were appointed to treat the special missionary topics in "The Presbyterian Record." A topic card for Presbyterian guilds will be prepared. This will be quite distinct from the Christian Endeavor card. Members were appointed to visit the theological colleges and address the students on the plans of the committee.

Queen's University opens for the session 1905-6 on September 27th, and the students registration will go over the one thousand mark. Last session it was 957 and the smallest increase is fifty a year. It has been computed that over one-fifth of the students come from places in Ontario west of Toronto, there being 200 such last session. In all there were 225 students from between Toronto and the Pacific coast. Queen's claims to be, therefore, a university for western as well as eastern Ontario. On Monday Rev. Robert Laird, M.A. Queen's endowment agent, leaves on a three weeks' tour of western Ontario where he will visit the presbyteries in session.

So I saw in my dream that just as Christian came up with the cross, his burden loosed from off his shoulders and fell from off his back and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more. Then was Christian glad and lightsome, and said with a merry heart: "He hath given me rest by his sorrow and life by his death." Then he stood still awhile to look and wonder, for it was very surprising to him that the sight of the cross should thus ease him of his burden.—John Bunyan.

People are sometimes unhappy because they cannot make a mark in the world. Perhaps we ought to be content if we can succeed in rubbing out a few of the marks that have been made.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## QUARTERLY REVIEW.

For the purposes of the Review, the Lessons of the Quarter may be grouped as below; the general topic is as indicated above—God, the Keeper of His People, and the Review will be greatly enriched by an abundant use of song, even if it be but a verse or two at a time.

Two Sieges (Lessons I. and X.) Recall them briefly. In the first Sennacherib's great army is before Lachish, some thirty miles southeast of Jerusalem. Picture the threatening embassy sent to Judah's capital, the alarm caused by it in the city and the sudden destruction of the Assyrian host. The siege of Jerusalem in Zedekiah's time will be fresh in the scholars' memory, so that it need not be dwelt upon. Point out how in the first siege, Jerusalem was delivered, in the second destroyed. Why this difference? God was the same. But while Hezekiah and his people were serving Him, Zedekiah and his subjects had forsaken Him. What havoc sin works! This is the lesson to be enforced.

Three Prisons (Lessons II., V. and VI.) Write the names of the prisoners on the blackboard—Hezekiah (in his sick-room), Manasseh (in his Babylonian dungeon), Jeremiah (in the dungeon in Jerusalem). All were delivered—How? Hezekiah, through prayer; Manasseh through repentance; Jeremiah, through the kindness of a friend. But how wonderfully the heart and hand of God were in all three deliverances!

## LOVE.

Have you ever noticed the comparison by which St. Paul sets forth the superiority of love to eloquence? He says—"If I speak with the tongues of men and angels, but have not love, I am become as sounding brass or a clanging cymbal." The gift without the grace is likened to the sounding of brass, to the clashing of cymbals of bronze. A great many preachers boast themselves of their soundness, the soundness of their theology—and I am not saying anything against soundness in theology. And one is sometimes tempted to say—Sound, yes, that is what it is, but it is without a ministry and without meaning for a hungry world. A clanging cymbal—noise, confusion, but no ministry, this is never helpful for a weary, hungry world. Let us be something more than jangling voices, clanging noises. Let us have reality, genuineness of heart, genuineness of love, genuineness of religion; that is what tells. That is what the world wants. . . . Let love conquer your hearts, and the world will make way for your coming, and we shall startle the world by the originality of our unselfishness. "If I speak with the tongues of men and angels, but have not love, I am become as sounding brass or a clanging cymbal." Let us have love.—Rev. Donald D. MacLaurin, D.D.

He who plans nothing definite for himself in the Christian life will accomplish nothing definite. He will set no stakes on the outposts of Zion; no heathen will come at his call to listen to the word of life; no children will gather at his knee to learn of the love of Jesus for the little ones; he will utter no prayers by the bedside of the dying and his lips will have no comfort for those who are in trouble. He who would accomplish something must undertake something.

The sin that we are faithfully fleeing from will never overtake us.

## CONCERNING FAITH

We walked by faith, says Paul. Walking is one of the most ordinary acts of life, and all our life is carried on by faith. Knowledge plays a large part in our life and science has so glorified it that it seems to be the only guidance, but knowledge is a small factor in life compared with faith. Faith must precede knowledge at almost every point. Faith comes first in the infant's life, first in society, first in business and first even in science itself. We must trust something before we can know anything. The child grows by faith in its mother, and it grows in education by faith in the teacher. In society we must all have faith in one another or we could not live together at all. Business itself is built on faith. Men could not buy of or sell to another if they did not have mutual confidence. Stocks go up or down in the market according as confidence in the honesty and competency of the men who are managing the companies goes up or down. A collapse of such confidence precipitates a panic that sends all values tumbling into ruin. We can hardly ever catch ourselves doing anything when we are not exercising faith in the trainmen, and if we read a newspaper we are reading it by faith. Faith is often our very salvation—as when we are in the physician's or surgeon's hands. If faith is so necessary and fruitful in our relations one with another, it is not reasonable and good in our relations with God? We are to carry the same faith we exercise in one another up into our relations with him, and it will so bind us to him and to his Son that we shall share his life, and we shall live, and yet not we, but Christ will live in us.—Presbyterian Banner.

## THE HEART THAT TRUSTS

By Isaac Williams.

The child leans on its parent's breast,  
Leaves there its care and is at rest;  
The bird sits singing by his nest,  
And tells aloud  
His trust in God, and so is blessed  
'Neath every cloud.

He has no store, he sows no seed;  
Yet sings aloud, and doth not heed;  
By flowing stream or grassy mead  
He sings to shame

Men who forget, in fear of need,  
A Father's name.

The heart that trusts forever sings,  
And feels as light as it had wings;  
A well of peace within it springs:  
Come good or ill,  
What'er to-day, to-morrow brings,  
It is His will.

## A PRAYER

O God our heavenly Father, renew in us the sense of thy gracious presence, and let it be a constant impulse within us to peace, trustfulness, and courage on our pilgrimage. Let us hold thee fast with a loving and adoring heart, and let our affections be fixed on thee, that so the unbroken communion of our hearts with thee may accompany us whatsoever we do, through life and in death. Teach us to pray heartily; to listen for thy voice within, and never to stifle its warnings. Behold, we bring our poor hearts as a sacrifice unto thee; come and fill thy sanctuary, and suffer naught impure to enter there. O thou who art Love, let thy Divine Spirit flow like a river through our whole souls, and lead us in the right way till we pass by a peaceful death into the Land of Promise. Amen.—Gerhard Tersteegen.

## A WISE RETICENCE

Lazarus came back from the world unseen after he had been four days in the grave. Why did he not tell us anything of the life beyond? Christ came back from the sealed tomb after he had been three days in that kingdom when mortal eyes are not permitted to look into. Why did he not reveal to the twelve disciples something more of the wonderful glories of the many mansions of his Father's house? The son of the widow of Nain came back to live at the words of Jesus. Why was he silent as to the things he had seen and learned during that brief time while out of the body? And the lips of the little maiden, the daughter of Jairus, whose spirit the Redeemer brought back from the land beyond our vision, why was not her tongue filled with ecstasies of the beautiful life on the farther side of death? And the dead who came out of their graves at the time of Christ's resurrection, went into the holy city and appeared unto many. These, too, are silent, so far as the record goes. Why? Did God place his seal upon the lips of all those who had been with him for just this little while? Did he forbid the revelation of the indescribable glories of the skies lest the portrayal of the raptures there might make us discontented, and so unfitted for the life he designed for us on earth? We are told that the apostle was caught up into Paradise, and heard unspeakable words, which it is "not lawful" for a man to utter. Not lawful? Who made it unlawful? Is there then a law of God in the spirit world that those who have looked in on its raptures, and listened to its "unspeakable words" are to preserve silence when they return to earth? Is there then a law of the home land that we are not to know of its delights until we reach that blessed abode? The silence of those who came back from the dead in reference to the life beyond and the positive statement of the apostle, 2 Cor. 12:4, would indicate that our Heavenly Father is reserving the revelation and the splendor of our eternal home for that wonderful hour when we shall see the King in his beauty. We can bless God for what he has kept back from us.—United Presbyterian.

## FOR A FINISH

When a living thing ceases to grow, it dies; and growth is possible only through overcoming. Therefore there is no end—certainly not in this life—to the conflict with evil, and we may rejoice that there is not. There is warning in this truth to those who think they stand, and encouragement to those who fear they have lost. The fight is no more against the latter than against the former. It must be, with both, a fight to a finish, and the finish is not in this world. But there need be no uncertainty as to the outcome if the campaign is placed in the hands of the Captain of our salvation. What a glorious privilege; to fight ever, overcome ever, grow ever, with assured victory at the end, but with no let-up in the struggle!

"Giving is essential to the completeness of Christian character. It is the crowning grace because it is the manifestation of the highest excellence. It is the result of sympathy, unselfishness, of contact with Christ, of drinking in of His spirit."—Dr. Alexander MacLaren.

As we hold a candle to the flame until it is fully lighted, so we must hold ourselves to Christ and his word by meditation.—Bengel.

**A FALSE BALANCE**

False balances are an abomination. This is a text that requires no argument. Few texts do. When a preacher falls under the necessity of proving his text he had better exchange or look up an old sermon. Truth enquires the way to no brain. It knows where the Min. lives, and is an old acquaintance. Sermons unfold, but do not confirm. This existed already. Balances are common. We are all weighted and registered somewhere. Sometimes correctly but not always. It frequently happens that the balances register too much or too little. They accommodate themselves to our own purpose. Few men are capable of judging themselves justly. Some have an excess of modesty, not many perhaps, but a few. Just enough to keep the word alive. But conceit is by no means the worst of faults. Conceited men are usually satisfied, which is a great deal. The trouble is we hold our balances too high. This is especially true when about to weigh ourselves. As the bard says:

"If self the wavering balance shake,  
It's rarely right adjusted."

Self is a factor in all judgment. As one judges, so is he. We know a minister whose estimates of his own weight, and that of the public, is to him a source of constant perplexity. He cannot understand why others do not see the same figures upon the beam that he does. The last time we met him he had a theory which, by this time, has possibly crystallized into a fact. That is, the public had strabismus. It was wall-eyed. He was waiting for the 'ides to arrive and lift the churches up to the same plane as himself. We would not, for an increase of salary, disillusion that brother. He is happy, so why break the spell of his enchantment.

But the balances are not always to blame. They weigh correctly, only the standard is wrong. What is the ordinary standard of life? The catechism says it is to glorify God and enjoy him forever. That is what it should be, but, unfortunately, should be and is, do not always live on the same street. The other day we buried an old friend. His life was long and full. The question most frequently asked was as to the size of his estate. An answer in dollars and cents was expected. Accordingly as the golden beam went up or down, his life was estimated as a success or failure. The good or evil that he had done was buried in his grave, and nothing left but a roll of bills. The size of the roll determined his worth. His case is one of millions. The age is given over to accumulation. It was always so, perhaps, which only makes the situation. Our want is not so much a new set of scales as a new adjustment of the ones we have. Until one can own the earth and still be poor there will not be proper judgment of life. Those who have helped the world lived by this rule. Paul counted his own life as nothing that he might advance the welfare of his fellows. He weighed things in the balances of righteousness. There is an invisible world in which we are all living. The material will grow old and die, but the spiritual will live forever. A man's life consists not in the abundance of his possessions, but in himself.

**FOR DAILY READING.**

- M., Sept. 18. Home missions at heart. Rom. 9: 1-7.
- T., Sept. 19. Working for them. 2 Cor. 6: 1-12.
- W., Sept. 20. Giving for them. 2 Cor. 8: 1-6.
- T., Sept. 21. Village endeavors. Mark 6: 1-6.
- F., Sept. 22. Neighborhood missions. Mark 5: 15-20.
- S., Sept. 23. For our country. Matt. 4: 23-25.
- Sun., Sept. 24. Topic—The home mission work of our denomination. Matt. 9: 36-38; 10, 1-16.

**WHY A TOTAL ABSTAINER?**

Dr. Thomas Gauthrie gave these four reasons for being a total abstainer: "First my health is stronger; second my head is clearer; third my heart is lighter; fourth my purse is heavier." Let every young man who reads these lines adopt this principle and live by it and his life will be happier and his soul safer. There is here an argument for a strong boy, one that should hold a place in the ambition of every young man. There is here the argument of a clear brain, which no man, young or old, can neglect and make successful headway against the competitors of this age. A clear brain is as necessary as a strong body. There is here the argument of a light and joyous heart. While trouble will come to the abstainer as it must come to all mankind, yet none of those ill which flow from the intoxicating cup will be his, none of those sullen and melancholy hours which follow in the wake of the bacchanal. He will awake from his slumber to greet the dawn of each new day free from the humiliation of the past night and the memories of his dishonor. There is the argument of a full purse. You cannot empty your purse into the saloon-keeper's wallet and keep it in your own. If you supply his, yours must go empty. Many a magnificent fortune has been dissolved in the wine-cup, and if you are weak enough to indulge you are too weak to avoid the consequences of your indulgence.

**INSCRIPTION IN A GUEST CHAMBER**

A large upper chamber whose window opened toward the sun-rising. The name of the chamber was Peace.—John Bunyan.

Whoever you are, guest of an hour, I wish you well, peace be with you.—Pastor Wagner, in *The Simple Life*.

There is a sun-lit chamber  
Where peace and quiet dwell;  
The wearied guest finds tranquil rest  
And a faith that all is well.

Who rests within that chamber  
Gets healing in his soul;  
God gives to His beloved ones  
In sleep, and makes them whole.

Who carries in that chamber  
Goes forth with courage high:  
With new-born hope, all ill to cope  
Or hush a bairnie's cry.

May rest, too, be thy portion  
Who tarriest in this place.  
Peace without guile, and often while  
Glimpse of the Father's face.  
Mrs. C. B. Fisher in *Presbyterian Banner*.

**EARLY PIETY**

The command of God is to seek him early in life, and the promise is that he will receive and bless those who thus come to him. Youth is favorable to grace. The mind is not yet filled with worldly things, habits are not yet confirmed, associations are not yet settled. The child is more in sympathy with the finer and more spiritual things, because it is not warped and perverted by the evil that surrounds it and develops within. A life thus under the grace of God from childhood is purer and stronger in later years. It has had a solid growth, and is firm in its texture and grain. It works up into whatever it is used for with more beauty than if part was spent in sin. It is a sweeter life, for there are no memories of sinful days which left their mark on the soul. It is a life nearer to that of the Child Jesus, whose unfolding was divine.—Exchange.

In the white mansions of our God  
Are the pleasures sweet and fair;  
No soul that bows beneath the rod  
Hath ever sorrowing there.

**HOME MISSIONS**

**Some Bible Hints.**

It would have been far easier for Jesus to have stayed in some city, such as Capernaum or Jerusalem, and established a synagogue; and if even He could not draw men to Himself, but must go to them, how much more must we! (v. 35.)

Compassion (v. 36) is the basis of all home-mission work—Christ's love for suffering men.

The fact that the sheep want no shepherd, that perhaps they have gone away on purpose from all shepherdly care, makes no difference to our Lord (v. 36).

In material husbandry the harvest is plentiful where the soil is rich and the tilling easy, but in spiritual husbandry the harvest is plentiful where the soil is poor and the tilling difficult (v. 37).

**Suggestive Thoughts.**

The old Puritan State of Massachusetts illustrates the need of home missions, for one-fifth of its population is made up of recently-arrived Armenians, Finns, French, Germans, Greeks, Swedes, Norwegians, Poles, and Serbians.

In Utah there are in all only about 5,300 Christians, but there are about 220,000 Mormons.

There are about 260,000 Indians in the United States, and happily, by the allotment of their lands in severalty, these are rapidly becoming merged in the body of our citizens.

In Cuba, at the close of the fourth year's work of American missionaries, there were 100 churches and preaching stations, 150 pastors and preachers, 3,500 church members, 600 candidates for membership, and 4,000 scholars in the Sunday schools.

**A Few Illustrations.**

The Christian women among the Sioux Indians give to missions more than one dollar each every year.

In New York City not long ago, a young Chinese girl, the daughter of a Christian mother, was sold for \$300 to a Chinaman whom she had never seen, and forced to become his wife.

In New York recently they sold a fine church building in the upper part of the city, because there were too many foreigners in the neighborhood. Then they sent the money to the board of foreign missions.—Rev. Charles Stelzle.

Love of God and love of country are the two noblest passions in a human heart; and these two unite in home missions. A man without a country is an exile in the world, and a man without God is an orphan in eternity.—Henry van Dyke, D.D.

**To Think About.**

What do I definitely know about the home-mission work of my denomination?

Among what people in the United States is my denomination at work?

What is the present condition of home-mission work in my denomination?

**PULLING TOGETHER**

The heart of the interdenominational Christian Endeavor society is its union work, and every Endeavorer should contribute some thought and energy to his local union.

See that committee conferences are organized—meetings of those that are engaged in the same line of work—missionary work, for example, that they may exchange methods, and receive instruction from specialists.

Union prayer meetings may be held occasionally, when they will not interfere with local church services.

Societies may exchange leaders and may now and then send "fraternal delegates" to the meetings of other societies.

Union socials are delightful affairs, if they are well thought out and held often enough for real acquaintance.

Union study classes—the pastors approving both themes and leaders—are great inspirations to those that take part in them.



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OTTAWA, WEDNESDAY, SEPT. 13, 1905.

As we go to press the annual exhibition of the Central Canada Association is being thronged by thousands of visitors from all parts of Eastern Ontario and the Ottawa Valley. The number and quality of exhibits are said to excel those of previous years.

The Ottawa Ladies' Record reopened on Tuesday with a record attendance; and the prospect is bright for an exceedingly prosperous year. The staff of teachers is complete, and many improvements have been made within and without the college buildings.

The late Hon. W. E. Dodge, of New York, in his life time was a railway stockholder and director, and when his company proposed and finally carried out their proposal to run excursion trains on Sunday he promptly retired from the directorate of the railway and sold out his shares, at the same time making the pungent remark: "These gentlemen put a flag on every locomotive with these words inscribed on it, 'We break God's law for a dividend.'" That is precisely what is being done to-day by railway managers who persist in running excursion and other railway trains on the Lord's Day. Mr. Dodge, however, took a financial interest in and became a director of another railway which enjoyed a large degree of prosperity so long as it adhered to the policy of running no Sunday trains. With the advent of the Sunday train it struck the rocks of disaster. Referring to this incident in connection with the recent decision of a British railway to run excursion trains on Sunday, the Belfast Witness says: "It is marvellous how slow our humane railway directors are to learn that railway officials—station-masters and porters—need, like others, a day of rest to repair the waste of physical tissue; how, as an able Quarterly Reviewer told us some time ago, the very machinery and rails need a rest day in order that they may last the longer. Perhaps, if it was carefully inquired into, it would be found that many of the sad accidents which occur, entailing the loss of life and property, are traceable to the violation of God's holy command which enjoins upon man and beast, and even inanimate nature, one day in seven of complete rest." This view is worth thinking over by railway directors and managers.

### BY CONTRARIES

"Dreams go by contraries," and the following admonitions to congregations and members might as well go the same way.

Re Church Attendance: If it is a little wet, or cool, or a trifle over-warm, don't go to church. You see it would be encouraging to your minister and your fellow-members.

Re Sabbath School: Take a nap on Sabbath afternoons to sleep off uneasily the effects of your over-heavy dinner, instead of helping as a teacher. If you are a teacher, always give preference to the curling rink over the teachers' meeting.

Re Prayer Meeting: Grumble at its dullness. Don't make the mistake of personally doing something to brighten it.

Re the Choir: Remember what you owe for its display and musical guidance, not the reverent guidance of the praise service of the congregation.

### WITH THE ANGLICANS

The big Anglican parliament, recently in session at Quebec, dealt with two interesting matters among others. On the subject of liquor saloons under the wing of the Church, such as that inaugurated in New York by Bishop Potter, an outspoken condemnation was recorded. Our readers may perhaps have read in the daily newspapers that the Bishop's saloon, though well meant, and theoretically capable of some defense, proved an unsuccessful venture financially, and has been sold out to a person who has converted it into a liquor saloon of the good old sort.

Another interesting thing was the suggestion that Thanksgiving Day should be appointed for a Sunday with, if desired, the following day as a more secular kind of holiday. The suggestion is a good one. Holding "Thanksgiving Day" on a week day is in practice (however good in theory) the ghastliest kind of farce. In practice there is a good deal of bird shooting, military marching, drinking, railway-excursioning, but no general assembling of the people in churches for the united public giving of thanks. In a few churches the barest handful of people assemble. By having the Thanksgiving Day on Sunday, and arranging for bright and stirring services, a vast number of people would be reached and touched.

A valued correspondent at Chatham, Ontario, sends us the following:—Mr. E. H. Oliver, M.A., a distinguished graduate of Knox College and Toronto University, (now lecturer in history in McMaster) has, in the absence of our pastor, Rev. M. McGillivray, been preaching for us in the First Church. Without going beyond the language of "truth and soberness" we may predict a bright future for this young man. A good speaker, earnest, terse, epigrammatic, possessing a wealth of apt illustrations, he suggested Moody to me in some respects, although he is himself copying no one. To the man, regardless of the Lord's Day, who boasted that he ploughed, sowed the seed, cut and harvested his crops on Sunday as on any other day, and notwithstanding his barns were full, and he enjoyed great prosperity, Mr. Oliver replied: "God does not always settle accounts on the 1st of October, that is at threshing time; the day of settlement may be delayed for months or even years, but it is sure to come, and the Sabbath breaker receives his reward. We are proud of Mr. Oliver. He is the product of this neighborhood, which sent forth such men as the late Principal MacVicar, his brother Prof. McVicar, and the well known Dr. A. B. Simpson, formerly of Knox Church, Hamilton, now of New York City.

The Canadian Pacific Railway have notified the government that they intend placing steamers on the Atlantic next season, which will make twenty knots an hour. This means that tenders will be offered to carry the Canadian mails.

### WILLIAM JENNINGS BRYAN

The Presbyterians this summer held a splendidly successful "Bible Conference" at Winona, Ill. Dr. Chapman, Dr. Patton, Dr. Ross, the Presbyterian pastor in Cambridge, England, and William J. Bryan, ex-candidate for U.S. Presidency, were the chief speakers. According to the Chicago Interior's editorial estimate, the layman by no means cut the poorest figure, even where all did well. This is what the Interior says:

"And Mr. Bryan in his new role of lay preacher—he is also a big discovery to the people who hear him, and one suspects he must be the same to himself. To hear a man famed as the greatest political orator of his age, delivering before Bible Conference a sermon that would get him a call in an instant if he presented it as a candidate before a pastorless congregation,—this new thing gives one a feeling of something having been turned topsy turvy. But long ere the last word of the sermon-lecture is spoken, the lecturer is well convinced that if there has really been any turning over, it is the right side which has now come uppermost—an expression of the man more real than his political addresses. Mr. Bryan delivered on Friday afternoon of last week before the greatest audience of the whole conference—about four thousand—his new address on "The Prince of Peace," and it was received with enthusiasm which was not equalled in respect to any other feature of the whole programme.

"Mr. Bryan was not simply religious in his line of discussion and appeal; he was evangelical; even more, he was spiritual. His main purpose was to show that the reception of Christ into the human life brings peace to the hearts of men when no earthly successes satisfy, and that the spirit of Christ in society increases peace continually in the personal relations of humanity. Incidental to this, he made a manly, straightforward defense of the reality of miracles, the divinity of Christ, the reasonableness of atonement and the assurance of immortality. His arguments were not such as would satisfy a professor of apologetics, but they were made up of a practical, common-sense logic that would strike square in the centre of a plain man's difficulties. His eulogies of faith and self-sacrifice, and his plea to young men and young women to trust themselves fully to the friendship of Jesus Christ, were in the best manner of Mr. Bryan's superb oratory, touched and re-enforced by burning feeling. In his introduction Mr. Bryan declared that he had no apology to make for turning from politics to religion as a theme of public speech, because matters of government touch only a small segment of our lives, but religion covers the whole circle. "And, besides," he added with a smile, "I hate monopoly so much that I don't want even the preachers to have a monopoly of talking religion."

Leslie's Weekly, in a recent editorial on the subject of "Sabbath-breaking by the Rich," says with very much truth: "Escaping from God would fittingly paraphrase the notion that some people, especially young people, seem to have, if one may judge from their lack of any evident feeling of religious obligation. When, on weekend parties, they spend Sunday in the country. In a discussion of the subject Senator Dewey puts the blame on the parents. They fail, he thinks, to impress the lesson that church-going is not merely a custom, or city fashion, but is a solemn duty to self, to society, and to God." There is a great deal of force in such a view, but is Senator Dewey the man to moralize in this fashion, seeing that the New York Central Railway, in the management of which he is a somewhat important personage, gives aid to this "Sabbath-breaking by the Rich," by running excursion trains on the Sabbath. Too many people fail to practice what they preach.

## WORLD OF MISSIONS.

Dr. Miller of the Church Missionary Society has received permission to establish himself at Zaria in the old Sokoto territory about 150 miles north from the Niger at Lokoja. If he is allowed to stay, an important foothold will have been gained among the Mohammedans.

The Industrial Mission of the South American Missionary Society at Quepe in Chile works among the Mapuche Indians. But neighbors profit by its meetings. At one of these meetings two Canadians, two Irish, three English, and two Americans were present, besides Chileans and Mapuches. All joined in singing hymns from the Spanish Hymn Book published by the American Tract Society.

The school teacher of the Swiss Mission Romande at Shilowane in the Transvaal astounded the missionaries in April by saying: "Sunday afternoons we Christians have fallen into the habit of sitting still in the village. It is a waste of time and we have resolved to go out every Sunday to persuade men." Thereupon three groups of church members were organized to visit neighboring villages on Sunday. Peter would say of this: "Behold, the Holy Spirit is given to the Africans even as to us."

A missionary of the A. B. C. F. M. reports that one of the chief obstacles to his efficiency at Beira, Portuguese East Africa, is—not fever, but the liquor trade. Rum is sold to natives without conscience and without limit. A similar license exists in German Togoland, on the western coast of the continent. Imports of spirits in Togoland increased \$152,000 in 1904, raising the total liquor bill of the colony to about \$420,000 (1,750,000 marks). The nations permitting this infamy are both "Christian."

Rev. J. G. Dunlop of the Presbyterian Mission in Japan has been in Manchuria helping the Y.M.C.A. in its army work. He dined at a Japanese officers' mess, where the Christian Major in command called on one of his subordinates, also a Christian, to return thanks at the beginning of the meal. He says the Japanese Consul at Newchwang and the Japanese Assistant Commissioner of Customs are noble Christian gentlemen. They give time and money and thought to the cause of Christ among the soldiers.

King Andryea, of Bunyoro (Uganda Protectorate) recently wrote to his former missionary teacher (of the Church Missionary Society) as follows: "I am writing to tell you that I send you an offering to God for His Church, that is 100 rupees. For to-day I have come into possession of my portion of the yearly taxes. Who is it that has given me greatness and glory and riches, all to be possessed by me? Oh, my father, it is well that you should pray for me without ceasing that He may grant me wisdom to walk ever in His path of righteousness, and that I may ever fear and love Him. I praise Him much that He has given me to-day these tokens. Farewell my father."

The Fang tribe are about as headstrong, self-sufficient, hard-hearted men as one can find. A missionary of the Paris Society, stationed in the French Congo region, recently had occasion to speak to one of this tribe who is an earnest Christian worker but who some years ago, after leaving the Church committed a sin which has just now come to light. The missionary told him that his guilt was increased by concealment, and by repeatedly partaking of the Holy Communion with unconfessed sin on his soul. Then something happened which was like a miracle. This sturdy man of 30 stood still, unable to speak, while tears welled from his eyes and wet his cheeks. The missionary himself was profoundly moved, for he saw then what he had not hoped ever to see—a Fang weeping for his sins.

It is noted in England as a curious fact that most of the Jewish soldiers who died in the Boer war, and in whose memory a tablet was erected recently in a London synagogue, belonged to Scottish regiments.

## LITERARY NOTES.

Current Literature for September maintains the high standard of excellence set for this publication by its editor. The magazine is an exceedingly valuable one, including in brief form reviews of all the leading events of the month, and also a resume of the most striking work in art, literature, science, etc. Published by The Current Literature Publishing Company, New York, and the yearly subscription is \$3.00.

The opening article in the August Blackwood's (Leonard Scott Publication Company, New York), is an able and somewhat exhaustive one by G. W. Forrest, C.I.E., on The Government of India. Then follows a most readable sketch on Man Hunting by Lions, in which a woman gives a few—too few for the interested reader—instances in her experience of being chased by lions in Africa. The Morocco Crisis is ably discussed by Walter B. Harris. A Poor Man's Wealth is one of the excellent short stories so often found in Blackwood's.

Probably the most important article in the August Studio (4 Leicester Square, London, England), is that on the Crafts Schools maintained by the Austrian Government. The enormous advance in the progress of the Decorative Arts in Austria during the last decade is altogether remarkable, and this is in no small measure due to the excellent system of teaching in vogue in that country. To all interested in art teaching and in the application of art to industry this article will have more than usual interest. A description of The Toomy-Thiery Collection of Paintings and the second article on The Venice Exhibition are also most interesting.

The Fortnightly (Leonard Scott Publication Company, New York) for August, gives us its usual varied list of subjects, including among others the following: The Message of Buddhism to the Western World; The Rise and Fall of the Russian Navy; Lord Curzon and Lord Kitchener; First Love in Poetry; Marriage and Divorce in America; and A Causerie on Current Continental Literature. The translation of an Italian story, Nostalgia for Grazia Deledda, which is running serially in the Fortnightly, is a striking one, both from its subject and also from the method of handling. The picture of middle-class life in Rome is well drawn.

Dr. E. J. Dillon's review of Foreign Affairs in the August Contemporary (Leonard Scott Publication Company, New York) is excellent, as usual. Other articles of special interest in this number are: England, France, Germany and the Peace of the World; The Evolution of Religion in France; The Progress of Germany and the Greater Germany; and Canaan in the Century before the Exodus.

Prince Edward Island is becoming year by year the favorite holiday field for an ever-increasing number of pleasure-seekers from Ontario, as well as from the neighboring republic. The reason for this is not far to seek. "The Island" is easy of access; it affords numerous quiet resting spots with surf and still bathing. The people are kind to an extreme, and the cost of living is exceedingly moderate. In almost every direction are to be found hotels and boarding houses, so that the visitor is sure of getting accommodation to suit his requirements. At Charlottetown, the principal city of the province, we can cheerfully commend the "Queen" Hotel. It is a well-kept, orderly house, where ladies unattended can go with perfect safety, and the certainty of being well taken care of. Mrs. Archibald is the proprietress, and the comfort of guests has her constant personal attention; while the manager, Mr. J. P. Woodbury, is a gentleman of wide experience, who at once makes you feel at home. If any reader of the Dominion Presbyterian intends visiting the Island let him make a note of the "Queen."

## QUARTERLY REVIEWS

Continued from page 6.

The Bible (Lessons VII. and VIII.) Here are two kings—Josiah and Jehoiakim. The Bible came to both of them—how differently—sent to the one by the priest who found it in the temple, sent for by the other, who had heard of it through the princes. How differently, too, they treated it. Josiah hearing in it God's voice and listening with reverence and penitence, Jehoiakim seeking to destroy it. To what a different end the two kings came, Josiah dying honored and mourned by his subjects, Jehoiakim meeting a disgraceful end, his dead body being dragged away without any marks of respect. Is there any lesson for us? Is it not that our destiny depends on the way we treat God's word?

Two Young Men (Lesson VI. and XII.)—Josiah a king in Jerusalem, and Daniel a captive in Babylon. Recall the story of Josiah's life—what is said of him at eight, sixteen, twenty, twenty-six, how he destroyed idolatry in the land and repaired the house of God. What a contrast in Daniel's circumstances! He is a captive in a strange land. Bring out his manly resolve to follow conscience, and the results of his bold stand for right. Call attention to the point of resemblance between these two young men. They were both faithful to God, each in his own place. Are we in ours?

Three Messianic Passages (Lessons III., and XI.) In the first of these three precious passages, we have a picture of the sufferings Christ endured for us. Try by earnest, simple words to impress the thought of His wonderful sacrifice for us. The next proclaims the free salvation, with all its blessings, offered to us through Christ. Bring the blessed invitations of this great chapter home to the hearts of the scholars. The third passage tells us what we must do if we are to enjoy the blessings which Christ has purchased. We must put away from us all sin. The Jews looked forward to a coming Messiah. We know that He has already come. How much larger our privileges, and how much greater our obligations.

Point, in closing, to the heading of the Review. Does not God appear as the Keeper of His people all through the Quarter's Lesson? He protects, delivers, warns, persuades, punishes which He must, but is always eager to save or bless. And he will be our Keeper if we trust and obey. Shall we not give ourselves to Him.

The following overture will be presented to the Synod of the Maritime Provinces at its meeting at Sidney on 3rd October. The subject is an extremely important one and should interest the Church in the West as well as in the East:

Whereas, the Doctrinal and Constitutional Standards of the Presbytery Church in Canada declare:

1. That the Christian Ministry is an ordinance of Christ, with which He has endowed His Church, and that it is to be continued to the end of the world; and,

2. That ordination to the Ministry is an act of Presbytery, and that every minister of the Gospel is to be set apart by a regularly constituted court with imposition of hands and prayer;

Therefore, it is humbly overtured to the General Assembly by the Synod of the Maritime Provinces, that in future no clergyman of another denomination, applying to be received into the said Church, be admitted to the full status of an ordained minister unless he can furnish satisfactory evidence of having been ordained in the manner above set forth.

A profession should be a star and not a pit; a centre of illumination and not a place in which to bury one's talents.



- - A SOUL OF FIRE - -

BY E. J. JENKINSON.

Chapter XVIII.

"I must ken the meaning o' all that's a doing," said Hugh Lamont to his daughter, "or the strings that move the puppets will slip out of my fingers. But try as I will I can't get a blink at the mystery. There's not a body in the strath that will so much as look at me. Rory keeps a still tongue and Alaster and the lads that came back and—dead men tell no tales."

Maisie cast a half frightened look at the rigid form below the sheet.

"There's Helen Vor yet," she replied "belike she could be drawn. Shall I try? The hour's late, but I doubt not I can find her."

"Cautious, less, cautious. Where is she?"

"In the cave."

"Alone?"

"Ay, Unless—"

"Unless Dark Rory's there; you were going to say."

Hugh scanned his daughter narrowly, considering. Then he laid his hand on her arm.

"Sarno's the best road," said he, "and Fergus the best master. Go and see what you can learn, lass." He winked. "Cautious is the word; things are not going over well for us. I begin to wish we'd stayed at Hag's Ha."

She wrapped herself in cloak and hood and slipped out into the night.

Helen sat alone in the gloom, gazing into the flickering embers of a dying fire, motionless as a figure cut out of bronze. She was a shadow among the shadows.

Hour had passed hour in slow monotonous flight. The few other inmates of the stronghold had long gone to their sleeping quarters, and there was never a sound in the long galleries nor a step on the grass without.

Her dark eyes, pools for the lights and the shadows of life were half closed. She did not see the red peats for her thoughts were wandering aimlessly about the day's events. She was still, too still. If human hearts can break, surely Helen's heart was breaking there in silence alone.

Alaster had sent a message to Sarno to hurl defiance at Fergus. Rory and he had sworn that if a hair of John Vor's head was touched there should come such a day of reckoning as had never been known in the land before.

In a hasty conference with all the leading men of the clan, Helen had spoken. She had appealed to their patriotism, their reverence for their old chief, their courage. What though her father had gone of his own free will to Sarno, Was Fergus to be trusted? She told them of the dungeon, where the bones of so many of their kinsfolk lay rotting. Would they permit their chief to become that? Fergus was unpopular; There was a secret hate of him in Sarno. Let them only arm and march upon the castle and his own people would rise. All the strength and fire of her nature burst forth; and the men sprang to their feet in a body, and took the oath there and then to save Stron-Saul or avenge him.

But now that all was done which could be done that night—the clan roused, the plans laid—Helen had retired alone to the stronghold, but not to sleep. Her passion had spent it-

self; she could only sit still and think and think—of the disillusionment, the deceit, the treachery. Deeper and deeper she sank into the abysmal depths of despair. But one thing gave her satisfaction: she had discovered her power over the Vora. What her father and Roderick could not do, she had done and could not again. Yet what value was this newfound influence? Its magnetism was lost on Rory. He stood without: he had never really come within the enchanted circle of her individuality. Her idol was shattered.

Darker and darker grew the clouds that rolled over her soul.

But midnight brought a change.

There was the sound of an approaching step—light, stealthy, the step of a woman.

Helen did not move, but her eyes shifted from the fire to the entrance. She was too weary to wonder who it might be at that hour; she waited to see. When the light, however, fell upon the pale hair of Maisie, a look of ungovernable anger crossed her face. She clenched her hands and rose.

"How dare you come here, Maisie Lamont?" she demanded. "Have you come to assail my ears with your mock pity? I hate the sound of a voice, most of all yours. How dare you come to trouble me?"

"Mistress Helen, sweet Mistress—" said the girl in her most sugared tones.

"Don't sweet mistress me. I am bitter, bitter as gall. But belike you didn't come to see me. Belike you thought to find the captain here. He is not; he sits alone. We must all sit alone sometime. Did you think to entangle him still more in the meshes of your woman's wit?"

"I haven't seen him. I don't care if I never see him again," pouted Maisie.

"Ha! well for him, and well for you girl, if you'd never see him."

"Will it please you—"

"Nothing pleases me. I have drunk from all streams and found them bitter, bitter."

"Hear me, Mistress Helen."

"Well, I will, though no good will come of it. Nothing but lies were set in your throat, Maisie Lamont, pretty and white though it be. Go on."

"Something is wrong for sure," said Maisie to herself. "Can she have quarreled with Dark Rory?"

"Go on," repeated Helen.

"Nay, now Mistress Helen, if you grow angry I shall be feared to say what I have to say."

"I am not angry."

"You ken my father, Mistress, Hugh o' Hags Ha. He has a cunning brain and sharp wits has Hugh. He has heard many things during his life at the change-house; things that have served him well in after years, and which he thanks Heaven for having remembered—"

"What has that to do with me?"

"Little enough with you, but it concerns your father."

"How?"

Maisie kept her eyes fixed on Helen's face.

"Fergus swore once in his hearing that when Stron-Saul crossed the drawbrig o' Sarno it was the last time the old man would see the sunshine. You know what that means." Helen struck her breast.

"It is true," she cried "but we will save him. Fergus dares not touch a hair of his head. Oh! God that I saw the end of these troubles!"

"The end cannot be far off," said Maisie with satisfaction though she hid it well beneath a cloak of innocence. "The clansmen are roused. We hear they have orders to march. But who will lead them to Sarno? Will they follow Dark Rory now, think you?"

"Dark Rory!" replied Helen "you mean the captain, Maisie Lamont."

The girl shrugged her shoulders.

"It used to be Dark Rory in the old days," said she, "why should I change?"

Helen grasped her arms.

"What is there between you?" she demanded, "you shall tell me."

Maisie shrank away.

"Don't look at me so, Mistress Helen," she cried.

Helen shook her.

"Is there a devil in my eyes? There's one in my heart. Aye! and I hear him whispering dark things, dark things."

"Let me go," cried the other, "let me go. You hurt, Helen Vor."

"Go! why did you come? Why did you follow Roderick to Glen Lara? I will know: I was to have been his wife. Why did you come?"

"I have done nothing, Mistress Helen."

"Did you leave Hag's Ha,—you and your father to come here and hold secret meetings with Roderick for nothing? Suffered the scorn of the clan for nothing? No; I don't believe you. Oh! I am so full of wicked thoughts tonight I could—What could I not do?"

"Let me go."

"Why? So that you might fly to him now that you find he is not here. I tell you he does not love you: it is me he loves: he must. I care not what was between you before, he is mine now. And yet—oh God, I would not have his love, 'tis a broken reed. There is nothing for us but regret. I love him still, I love him still."

Maisie writhed to be free but in vain.

"I have done nothing," she faltered.

"Many a woman has taken it upon her yellow hair and called it a man. For all your little stature, Maisie, you've hung a great shadow on the clan. Ay, I could kill you. I could drag that pretty face in the dust till even the mother that bore you would sicken to look at it."

The girl started in horror.

"Do you love him?"

Two bright tears welled into Maisie's eyes and overflowed, more through the pressure of Helen's hands on her arms, however, than any rush of emotion called up by the question.

"Speak girl, I can't hate you because that do. Do you love him?"

"You have no right to ask such things, Helen Vor," she replied struggling. "Let me go."

"I have the right of a woman who has been deceived. If you don't answer I'll—kill you."

Maisie ceased to struggle; she stared at Helen blankly. It had not begun to dawn on her shallow brain how terrible was the tragedy eating into the soul of the woman opposite her.

"Speak! do you love him?"

"Ay."

"Ay! and it was dragged from you. Faith I loved him and I was not ashamed to own it to the world. Honest love can do no man wrong—yours is not honest."



She bent her head and fixed her gaze on Maisie as though she would read her through and through.

"I cannot kill you, but girl, my love outflows yours as the river, the sun. I love him so: I feel his fall as though it were my own. Yes, more, more. Yours is a poor, paltry thing pale as your own cheeks."

"Let me go," screamed the girl again endeavoring to drag herself from the strong grasp of Helen's hands.

Helen laughed: a hoarse grating laugh that rang through the empty gallery with a shrill unnatural sound.

"Shriek," she said "none will hear you: no one will come, and Rory—sits alone."

Maisie sank on her knees. Her struggles had loosened the neck of her dress: a band of ribbon round the girl's throat caught Helen's glance. It aroused a storm of jealous suspicion.

She let go one hand and pulled it off. There was a sudden sparkle of green from the jewel that rested in her palm.

"Give that to me," cried Maisie, "that is mine."

Helen was staring like one transfixed at the gem.

"You have no right with that. It is not any business of yours if I wear a ring around my neck."

"Fergus Maclon's ring!"

"It is not: it was never his: it is my own."

"Fergus Maclon's ring!"

Helen spoke slowly, curiously. She was trying to take in the significance of it all, but she had for the moment suffered a kind of mental paralysis.

"What are you doing with Fergus Maclon's ring?"

"I tell you, you are mistaken. It is my own."

"Girl, do you think I don't know it? I have seen it too often ever to be mistaken. Where did you get it?"

"It was given me."

"By whom?"

Maisie made no answer, but wrenching her hand free made a desperate effort to seize the jewel.

"Touch it if you dare, Maisie," she cried, "but if you love your life, leave me. It shall never be yours again: it never was yours. The captain shall see it at dawn."

Maisie fell back, wondering, fearing. She thought of her father. Would Hugh kill her when he found the ring gone? Dared she brave him? She dared not brave Helen.

"I'll tell you what it will benefit you to hear more than you dream of, Mistress Helen, if you give it back to me," she cried as a last resort. . . .

With a panther-like spring Helen bounded forward.

"Girl," she hissed, "you would turn traitor even to your own accomplices. No. I will not hear. I will never never give it back."

She struck her with her closed fist.

"You've seen tonight what you never should have seen: a gleam of Hell-fire in the soul of Helen Vor—"

She lifted her arm to strike again, but Maisie staggered back her hands pressed to her head. She was so small, so pale, so fairylike: she looked like a child, for the blow and robbed her face of every expression save that of pain.

Helen's wild volatile passion shrank. "Go, she whispered, "go: never come near me again. Your child-face has saved you. Go."

She pushed her out into the night.

Then Helen Vor turned back and flung herself down on the floor in a storm of tears.

She was alone till dawn.

### A PRINCE AMONG HIS RACE

Barry II, the finest dog belonging to the Saint Bernard (Switzerland) Hospice, sacrificed his life to duty. Three travelers who were climbing the pass from the Italian side would have perished but for the appearance of Barry. He conducted them safely to within two hundred yards of the hospice, when he slipped and fell sixty feet into a newly opened crevasse, and his skull was crushed. Twice he was swept away by avalanches. In all he saved thirty-four lives. Once he brought a baby in his mouth to the hospice, and then returned to aid its parents, who were saved by his agency.

No wonder that the monks sang a special Te Deum in his memory. In our first visit to Switzerland, ascending Mount Saint Bernard in October, in a snowstorm which had overtaken the party about two thousand feet below the hospice, those wonderful dogs came running down to see if we needed their aid. Their spirit is more than human, and their intelligence equal to that of many persons not popularly classed below the normal. In death Barry had the honor of having his demise cabled round the world. Thousands of travelers have seen him and will genuinely mourn his death.—Exchange.

### TOO LITTLE AND TOO BIG

Today I asked my mamma if I could whistle.

Yes, I did.

"Oh, no, my little girlie," said she, "you're too little."

So she did.

But Tom stepped so hard right on my toe.

I cried, I did.

She said, "Oh, you're too big a girl to cry out so."

That's what she did.

Why can't I cry if I am little?

Or, if I'm big, why can't I whistle? —School Record.

### THEIR HONEYMOON

As a rule, nine married people out of every ten will give a very decided no to the question, did you enjoy your honeymoon? To begin with, it is generally the woman's fault, for not decidedly expressing an opinion beforehand where it is to be spent. She is too afraid of losing his love by saying she prefers a town when he says a country hamlet is the place of all others to go to. She knows it will be horrid, but lacks courage to say so. Again, she abhors sight-seeing, and doesn't care the least bit for historic remains or old pictures, and when he plans some weeks in a city where his antiquarian tastes will have full scope, she only murmurs, "How fascinating that will be, dearest, and you can teach me so much." And when he takes her at her word she ends by openly yawning, and declaring the only use of ruins is an excuse for a picnic. As a rule, I notice that the bride looks bored, and the bridegroom happy, on their honeymoon. For him, of course, it is a delightful holiday, with the added charm of having a wife with him to look after. For her the change is very great, the wrench from her home too recent to be healed: she is tired out with all her wedding preparations, and unused to her new duties. The happiest honeymoons are those where husband and wife have been great friends before marriage, as well as lovers, and their quiet month is one of intense pleasure to both, as they can now enjoy each other's society to the utmost, where formerly they only saw each other now and then.

Love is bounded neither by latitude nor longitude. The deeper you go the brighter it seems; the higher you rise the purer it is.

### IVORY AND WOOD IN AFRICA

African ivory is everywhere esteemed for its superiority in color and hardness to the Indian variety. The large herds of elephants inhabiting the forests of the Congo State provide, at present, an enormous supply; but the government wisely takes into account the possibility of its exhaustion and has prohibited the shooting of elephants. Wise laws also regulate the cutting and export of lumber; and the folly of denuding vast regions of trees, such as we have been guilty of in America, will not be repeated on the Congo.—From "The Story of the Congo Free State," by Henry Wellington Wack.

### NO REACTION

We must impress upon parents the great responsibility which rests upon them. I occasionally meet with people who say: "When I was a boy my father and mother were very strict. They brought me up so rigidly that reaction took place in my mind, and I have turned away from religion." I have sometimes said to such persons: "Did they teach you to be honest?" "Yes." "To tell the truth?" "Yes." "Did they insist upon it?" "Yes." "Has any reaction taken place on these points?" There is a great deal of nonsense palmed off upon the community in relation to this matter. Not one man of us learns the multiplication table from sheer love of it; but I never knew any one to say his mind was in reaction against the multiplication table.—Dr. John Hall.

### TOBACCO AND LIQUOR HABIT.

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CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## EASTERN ONTARIO.

Rev. A. M. Currie, of Almonte and Rev. Dr. Ryckman, Methodist exchanged pulpits last Sunday morning.

The Mallorytown congregation are busy repairing their church. There is some talk of erecting sheds as well.

Six months' leave of absence has been granted Rev. Prof. Nicholson, assistant professor of classics at Queen's University, on account of ill-health. His work will be taken by Mr. A. Calhorn, M.A.

According to the Almonte Gazette Rev. Orr Bennett, who recently returned from a trip to Cuba, has been lecturing under the auspices of the Ladies' Aid of St. Andrew's Church on his visit to the "Queen of the Antilles." The attendance was large, and the lecturer made his theme both interesting and instructive.

Cooke's church, Kingston, has called the Rev. Dr. MacTavish, of Deseronto, and his Kingston friends cordially hope that thy with Deseronto at prospect of losing he will accept, while not without sympathy. Rev. Dr. MacTavish will be a valuable addition to the pulpit power of Kingston, and to every department of the educational and moral worth of the city.

Saves the Mail and Empire—A farewell reception in Cooke's church, Toronto, was tendered Mr. W. H. P. Anderson last week, it being the occasion of his leaving Canada to minister among the lepers in India. Many friends were present to wish him farewell, for he had lengthy business connection with Toronto. Among those who expressed their and the congregation's felicitations were: Mr. T. B. Moffat, who presided, Mr. T. Humphreys, superintendent of the Sunday school; Mr. William Henderson, and Miss Lila Nott, secretary for the Mission to Lepers in Canada and the United States, Rev. Alexander Esner, pastor of the church, made a presentation of the volume entitled "The Gospels in Art," or "The Life of Christ by Great Painters from Fra Angelico to Holman Hunt." A suitable and feeling acceptance was made by Mr. Anderson.

Rev. Ferguson Miller, of Blakeney, announced to his congregation last Sunday that with their permission he would like to spend the winter months in the Northwest mission field where there is such a great work to be done and so few to do it, when the students return to college in the fall. A congregational meeting will be held later to discuss the matter and if the people agree to let him go Mr. Miller will leave shortly for the west.

The ladies of St. Luke's Church Finch, held a successful lawn social on the manse grounds on Friday night. The lawn was tastefully decorated for the occasion and many were present. Chrysler, Berwick, Newtonton and Avonmore being well represented. The net receipts were in the neighborhood of \$70. Too much praise cannot be given the ladies who had charge of the affair, for bringing their annual social to such a successful issue.

In Burns' Church, Martintown, in the interest of the W.F.M.S., Rev. A. G. Cameron gave an interesting lecture on the Missions of Canada, to a large audience. The interest of the lecture was sustained throughout. The lecture was illustrated with lime-light views which were greatly appreciated.

Professor Jordan, D.D., and Mrs. Jordan, of Kingston, are guests at "Strathclair," the home of Mr. and Mrs. J. Ross Geddes Sarnia.

THE MINISTERS AND MISSIONARY  
TREASURERS

A Message from Dr. Warden.

During the first ten days of October we have to pay out about \$135,000 for half yearly grants to home missionaries and to augmented congregations; for French salaries, for half-yearly annuities to widows and orphans, and aged and infirm ministers; for salaries of foreign missionaries, college salaries, etc., etc.

As there will now be in the hands of missionary treasurers six months of the year's contributions for missions, I will feel greatly obliged if this is forwarded to the Church Offices, Toronto, by the end of this month. The General Assembly has over and over again recommended congregations to forward their contributions quarterly. Last Assembly instructed presbyteries to see that in every congregation within their bounds there is some organized systematic effort for the raising of money for the work of the Church; that the people have an opportunity of contributing monthly or weekly; and the contributions be forwarded quarterly to the Agent of the Church.

Will the ministers and missionary treasurers kindly see that whatever money is at present on hand is forwarded without delay?

Toronto, Sept. 4, 1905.

## LONDON NOTES

The vacancies in the Presbytery of London are rapidly filling up. Rev. Geo. Weir was recently inducted in Glencoe. On Tuesday the 5th, the Presbytery met in Knox church St. Thomas for the induction of Rev. E. L. Pidgeon. Calls were presented from Dutton in favor of Rev. Jas. Malcolm, late of Teeswater, and for Proof Line and Bryanston in favor of Rev. E. H. Sowers, of Rusefield. It is hoped that the Applin charge may soon be ready to call.

The Rev. A. J. MacGillivray was elected moderator at the St. Thomas meeting of Presbytery.

The name of the new church in Yarmouth, of which Rev. Ino. Currie is pastor, is to be St. James Church, Yarmouth. The congregation was formerly known as Kilmartin.

The name of the Rev. A. P. Ledingham of Indore, Central India, will be placed on the roll of the London Presbytery.

The induction of the Rev. James Malcolm into the pastoral charge of Knox Church, Dutton will take place on 28th Sept. The moderator of Presbytery will preside. Mr. Weir will preach the sermon, Mr. Courtney will address the minister and Mr. Scott the people.

The name of the Rev. James Steven formerly of Dutton, has been placed on the roll of the Presbytery of London.

The Presbytery at its last meeting certified Mr. Walter L. Nichol, B.A., to Knox College, as a student of the third year in Theology.

Should Rev. E. H. Sowers, of Brucefield accept the call to Proof Line and Bryanston, the date of induction will be fixed by the clerk of Presbytery. Mr. Pidgeon will preach, Mr. Stuart will address the minister and Mr. Craw the people.

The next meeting of the London Presbytery will be held in First Church, London, on the first Tuesday of Dec.

General Booth, referring to the future of the Salvation Army after his death, stated that every arrangement that ingenuity could suggest had been made.

## GLENGARRY

The Finch quartette deserves special mention in supplying most excellent and suitable music during the evening.

On Tuesday morning the Presbytery met at 9.30 o'clock for business. The items that came before the court were:

Rev. W. Shearer, agent for Pointe aux Trembles School's, reported some \$1,300 already collected in this Presbytery with hope of reaching the \$2,000 mark.

The charge of Avonmore and Gravel Hill rendered vacant by the translation of Rev. G. Weir to Glencoe are hearing candidates and hoping that in the near future a happy settlement may be made.

The report of the examining committee regarding Leslie Fetterly, who is now in a mission field in Saskatchewan, was favorable and will be reported to Dr. Carmichael.

One of the finest reports this Presbytery ever listened to was given by Rev. J. Simcenes on work among his French countrymen. The Presbytery ask the church papers to print it in full.

This Presbytery met at Finch, on Sept. 4. The chair was taken by the moderator, Rev. K. McDonald, M.D., of Williamstown. The evening was devoted to conference on subjects previously appointed.

It was decided that the next regular meeting will be held in Aultsville on the first Monday in December at 7.30 p.m. The meeting then adjourned to meet in Williamstown on Tuesday, Sept. 18.

Rev. Dr. McDonald of Williamstown, on account of advanced age laid his resignation before the court and it was agreed that the Presbytery will meet in Williamstown on Tuesday, Sept. 18, to take the resignation into consideration and also to decide upon the future of the congregation.

The Presbytery spent some time in looking over the missionary and other givings of the various congregations within its bounds and desires to carry out the wish of assembly, that every congregation make a contribution to every scheme of the church.

Rev. N. Waddell of Aultsville gave a very thoughtful and earnest address on "Inducements to Family Religion." Family religion makes a happy family, it greatly assists the church, it proves a blessing to the country and honors God. These were the points that Mr. Waddell emphasized.

The next address was given by G. N. Burnie on "The Teacher Training Course in Sunday School Work." This important topic was presented in a clear manner and is a subject that is occupying the minds of Sunday School workers everywhere. Mr. Burnie is now in this Presbytery addressing meeting on this and kindred Sunday School subjects.

The third speaker was Rev. W. A. Morrison of Dalhousie Mills on "The Soul's Awakening." The years from one to 21 were divided into three periods, viz., from one to six, from six to 12 and from 12 to 21. The various awakenings in a life during these periods were discussed with much interest and profit.

You may think in looking out upon the world, that the great difference between people is that some have many things to enjoy and others very few; when you know them better you will find that a greater difference is that some have great power to enjoy and others very little.—Rhonda Williams.

The distinction between Christianity and all other systems of religion consists largely in this, that in these other, men are found seeking after God, while Christianity is God seeking after man.—Thomas Arnold.

## OWEN SOUND

Mr. Matheson reported for the Examining Committee and recommended that Mr. Boyne be certified to the Senate of Knox College. Adopted.

This Presbytery met in Division St. Lecture Hall, on the 5th inst., and was opened with devotional exercises by Mr. Harper, Moderator. Rev. W. J. Clark, of London, was invited to sit with the Presbytery.

Mr. Aitchison resigned his charge of Latona and Burns on the ground of ill-health. The delegates from the Congregation spoke in the highest terms of Mr. Aitchison and his work. The resignation was accepted and Mr. Matheson was appointed to declare the pulpit vacant on the first Sabbath of October, and to act as Moderator of Session during the vacancy.

The question of the separation of Skipness from the Allenford charge was carefully considered, but Presbytery could not see its way to make the separation in the meantime. It was thought that development in the work of the district might call for the work of a student in the spring when the whole question could be satisfactorily dealt with.

A large delegation from Allenford, etc., was present in connection with the resignation of Mr. Mowat. The resignation was accepted to take effect at the end of September, and Presbytery expressed its appreciation of Mr. Mowat's devoted and arduous labors in a difficult field. Mr. McNabb was appointed to declare the pulpit vacant on the last Sabbath of September, and to act as Moderator during the vacancy. Messrs. Matheson, Shepherd and the Clerk were appointed a committee on the supply of vacancies, to act with the Moderators of Sessions during vacancy.

Mr. Bethune was appointed ordained missionary for a term of two years from October 1st in Dayow, etc., subject to the approval of the Home Mission Committee. Reports on Home Missions and Augmentation were presented by Mr. Acheson and Mr. McNabb, respectively, and were adopted. Mr. Shepherd was added to the Augmentation Committee in place of Mr. Mowat, and the committee was requested to devise ways and means for securing from the Congregations of the Presbytery the thousand dollars asked by the Assembly's Committee.

A resolution of sympathy with Mr. Nelson in his severe illness, and with his family in the sore bereavement occasioned by the drowning of his son Lorne, was passed. Leave of absence from his charge was given till the March meeting of Presbytery, and in the event of Mr. Nelson not being able to secure a suitable substitute, Mr. Acheson was appointed to make the best arrangements possible in the circumstances.

The accounts of the Home Mission Convener were audited and found correct with a balance of \$37.80 on hand.

Next regular meeting will be held at Owen Sound on December 5th at 10 a.m.

## WESTERN ONTARIO.

The congregation of St. Paul's Church Hamilton, Ont., has undertaken to support Rev. J. Y. Ferguson, of Renfrew, as a medical missionary in the Island of Formosa. The young man was ordained at a missionary meeting held in the church Tuesday night. Rev. Dr. Smith presided, and Rev. S. B. Russell preached. Rev. S. R. Martin and D. R. Drummond also spoke. On behalf of the congregation a handsome Bible was presented to Rev. Dr. Ferguson.

Rev. D. W. S. Urquhart preached farewell sermons at Corbetton and Riverview September 3rd, and was inducted to Kippen and Hills Green September 6th. The Rev. James Buchannan, Dundalk, is moderator during the vacancy. The next meeting of Orangeville Presbytery will be held at Orangeville on September 12th at 10:30 a.m.

In the death of Rev. Robert C. Moffat, Secretary of the Upper Canada

Tract Society, Canada loses one of its oldest and most honored Presbyterian divines. He has passed away after a long career of usefulness.

Dr. Moffat was in his 74th year, and was born in Langdale, near Glasgow, Scotland. He received his early education in Glasgow University. In 1852 he came to Canada and entered the Presbyterian College, Toronto, from which he graduated in 1856. On October 14th, 1856, he was ordained and inducted at St. John's Presbyterian Church, Walkerton, where he remained until 1885, when he became minister of the Presbyterian Church at Winchester, Ont. Rev. Dr. Moffat retired from the ministry in 1888, and a year later he was appointed Secretary of the Upper Canada Tract Society which position he had held ever since. Deceased was a charter member of the Masonic Lodge at Winchester. He is survived by a widow one daughter and one son, Mr. James W. Moffat, a mining engineer, of Nelson, B.C.

## LAUARK AND RENFREW

This Presbytery met in Zion church on Tuesday of last week, Rev. Orr Bennett, acting Moderator, Dr. Campbell, clerk, readers commissions were presented, and names entered upon the roll. The minutes of the last regular and some special meetings were sustained. James M. Miller was elected Moderator for the next six months.

A minute in reference to the death of Rev. James Wilson, of Lanark, was adopted. A letter was received from Mrs. Malloch acknowledging and expressing thanks for the Presbytery's sympathy expressed on the death of her husband. An extract minute was read from the General Assembly giving Rev. D. J. McLean the standing of Pastor Emeritus.

A committee was appointed to strike the standing committees and on their report the committees were appointed.

There was a petition from Bathurst asking that their congregation be raised to the status of an augmented charge, which was granted.

There was a call from Scotland to Mr. Greig, and after all parties had been heard, and the matter fully stated, Mr. Greig elected to remain in Bathurst, and Mr. Cram, Moderator of the Scotland Session, was empowered to moderate in another call when the people are ready.

An application was presented from F. Miller, asking leave of absence for six months to do mission work in the west; the request was granted provided his congregation is satisfied and that suitable supply is provided. Mr. Evans, of Castleford, asked leave of absence for six months, it being necessary for him to go south with his wife for the winter; leave was granted on the same condition as Mr. Miller.

The Presbytery rate was revised and arranged for one year, an addition of 20 p.c. generally being added.

A report was presented in reference to Dr. Crombie's retirement from the clerkship, and he was made honorary clerk, handing over books and papers to his successor, Rev. Dr. Campbell.

Consideration was next given to four reports bearing upon four departments of the Church work. The home missionary interests were reported upon by Rev. A. A. Scott, of Carleton Place; the augmentation fund by Rev. J. Hay, of Renfrew; the condition and prospects of the aged ministers' fund and the fund for widows and orphans were reported by Rev. A. H. Scott, of Perth, while Rev. Mr. Currie, of Perth, presented the claims of foreign missions.

After the commissioners to the last General Assembly had reported and other matters of less public importance had been attended to the Presbytery fixed its last meeting for the calendar year for the 28th of November.

## BRITISH AND FOREIGN.

Rev. W. S. Fleck, Fairlie has gone to Canada on a visit to his sons at Viridon, Manitoba.

Mr. Carnegie's house party at Skibo Castle last week included the Archbishop of Canterbury.

Lord and Lady Strathcona have arrived at Glenoe, their charming Highland residence.

At Leith, on the 15th ult., Wm. Smith, general dealer, was fined £50, or three months, for trafficking in liquor.

Apples are almost a failure in East Lothian this season. The crop is the poorest that has been seen during the past 30 years.

On the 22nd ult. Inverness Presbytery gave a hearty reception to the Rev. Dr. Norman Macleod on his return from Canada.

Principal Iverach, Aberdeen, has been conducting services in Pollokshields West Church, in the absence of Dr. Wells, who has been on a visit to South Africa.

It is stated that bread will be cheap for some time to come. The British harvest has been exceptionally good, and large wheat supplies are going there from abroad.

Dr. Hew Morrison, of the Edinburgh Public Library, and a member of the Advisory Committee of the Church, has been entrusted with the editing of a "Manual of the Church Question in Scotland."

One of the most important factors in favour of Japan is that the soldiers need no meat, and have never tasted the alcoholic drinks which are as necessary to the Russians as meat.

There is a deadlock in the affairs of Newark Parish Church, Port Glasgow, of which Mr. T. H. Graham is minister. Up to the 19th ult. 20 office-bearers had resigned owing to friction with the minister.

Nearly twenty thousand yellow fever refugees, it is estimated, are in Chicago. The estimate is made by hotel men who are caring for 2,000 of them. Of the Southerners the rest are living with friends, or at private boarding houses.

Within the last two summer seasons mixed bathing, which was formerly regarded by the British matron with horror, has become so popular that the restrictions against it have been allowed to fall into the breach of non-observance at the majority of English watering places.

Not fewer than fifty-seven British peers have to heirs to succeed them. That number of titles is likely to become extinct on the death of their present holders.

Many years have gone by since Captain Webb swam across the English Channel, and every effort to equal his record—and many attempts have been made—has been unsuccessful.

Admiral Sir Archibald Douglas, the Commander-in-Chief at Portsmouth, is Canadian born, bred, and educated, but has been all over the world since he quitted the Dominion.

In a few weeks nearly two thousand electric cabs will be plying for hire in London streets. The vehicles are on the same principle as the private electric broughams now so popular.

London is content to drink Thames water, as it has not been shown that a single case of disease has resulted from using it judiciously.

An unusual number of Presbyterian pulpits in London were occupied by American and Canadian Ministers on Sunday, Aug. 1th. These preachers included Rev. Dr. Robert Johnston, of Montreal (at Marylebone); Rev. Dr. Agnew Johnston, of New York (at Regent Square); Rev. Dr. Alex. Alison, of New York (at Clapham Road); Rev. Dr. T. Sims, of Melrose, Mass. (at Crouch Hill); Rev. Dr. Herridge, of Ottawa (at Frogna); Rev. Dr. J. Neil, of Toronto (at Highbury); and Rev. Dr. Armstrong Black, late of Toronto (at St. John's Wood).



## CHOICE PICKLES.

Pickles give zest and piquancy to many otherwise insipid dishes, and it made from good materials and used in moderation, are not unwholesome for a person in normal health. The purest spices and best cider vinegar should always be used, and care taken to accurately follow tested receipts. Brass, copper or metal of any kind could never be used in the making of these relishes, despite the fact that our grandmothers had nothing else; the action of acids on metals often produces a poison, and when porcelain-lined or granite utensils are so easily obtained, it is folly to take any chances of such a mishap. The latter wares are absolutely safe (until the enamel wears off), and are kept clean with the least possible trouble.

Pickles should be kept in glass or stone jars, which have been thoroughly sterilized, and have never contained grease, and the vinegar should always be added in sufficient abundance to keep them well covered. Keep the jars closely covered, adding a bit of horse-radish root to such as a further incentive of safe-keeping.

French Pickles.—Slice one peck of green tomatoes and six onions, and sprinkle over them one cupful of salt. Let stand until morning; then drain thoroughly, and cook them in two quarts of water and one quart of vinegar for fifteen minutes, then drain again. Return to the preserving kettle, add two quarts of vinegar, two pounds of brown sugar mixed with one tablespoonful each of cinnamon, cloves, allspice, white pepper and ground mustard, two tablespoonfuls of celery seed, and half a pound of white mustard seed. Boil gently for fifteen minutes; then bottle and seal.

Chili Sauce.—Peel and finely chop eighteen large, not over-ripe tomatoes, and put them into a preserving kettle with two large white onions finely chopped, two tablespoonfuls of salt, six chopped peppers, four cupfuls of vinegar, one cupful of brown sugar, two tablespoonfuls of ground cinnamon, and one tablespoonful each of ground cloves, ginger and allspice. Simmer for two hours or until as thick as desired; then seal in small jars.

Chowchow.—Cut into small pieces one-fourth peck of green tomatoes, twelve large cucumbers, one quart of string beans, two large heads of cauliflower, and add, uncut, three dozen small onions and two dozen small cucumbers. Wash well, place in a preserving kettle, and sprinkle with one pint of salt. Cover with a heavy weight, and let stand over night. In the morning drain, pour over the pickle sufficient weak vinegar to cover, and boil gently for half an hour. Drain on a sieve. Having boiling in a granite or porcelain-lined kettle three quarts of cider vinegar, one pound of brown sugar, one ounce of turmeric, one-fourth of a pound of white mustard seed, one ounce each of ground mustard and celery seed, and four tablespoonfuls of white pepper. Put two quarts of the pickle into this liquid, let it boil up well, then skim it out, and put in another two quarts. Repeat this process until all has been cooked. Pack tightly in glass jars, and fill them up with the boiling vinegar; seal carefully. This receipt will make twelve quarts.

Piccililli.—Chop together one peck of green tomatoes, six green peppers and four onions. Stew over them one cupful of salt, and let stand until morning. Then drain thoroughly, place in a preserving kettle with vinegar to cover, add one tablespoonful each of ground cinnamon, cloves and allspice, one cupful of grated horse radish, and one cupful of brown sugar. Simmer until tender, and seal in glass jars.

Reading is like one of those little irritating streams that trickle down through the gardens of the west. It keeps all the flower beds of the brain fresh and beautiful.

## NED'S PEACH STONE

"This is a splendid peach," said Ned: "just as sweet and juicy! I'm going to plant the seed. Come out into the orchard with me."

"Oh, what's the good?" said Will.

"Papa says that if a peach grows well it will begin to bear—just begin, you know—only a very little at first in about four years."

"Oh!" said Will again (this time in great scorn), "four years! Why, think how long a year is, think how long 'tis since last Thanksgiving, and four years to wait!"

"But the time goes by anyway. What's the what papa says. You might as well have something growing. You'd better plant your seed."

"I shan't bother to; come on."

He waited impatiently while Ned brought a spade to dig; and finally, after also bringing water, smoothed the earth over his peach stone.

"See me shy this at Rover."

Rover gave a little yell as the stone hit him; and that was Will's last thought of the kernel in which was wrapped up so much of beauty and sweetness, ready to be brought out with a little care.

Later in the day Ned spied it, and picked it up. He carried it to where he planted the other, then looked about with a thoughtfulness unusual in so small a boy, born of wise heed to what "papa says."

"I don't believe there will be quite room enough there when it's a tree. Those apple-trees 'll shade it too much. I guess it had better go over 'in that corner."

Some years later Will followed Ned into the orchard and to a special spot, where the latter gave a little exclamation of delight.

"What is it?" asked Will.

"My peach-tree," said Ned: "I've been watching out for some blossoms this year, and here they are."

"And will the peaches be all your own?"

"Why of course: I planted the seed. Don't you remember? You were here when I did it. You had a stone, too, that day, but you threw it away."

## THE SIZE OF EGGS

The compliments about the size of eggs could be made a thing of the past, and a complete revolution worked in this much-to-be-desired direction in two or three years, says "Feathered Life," if poultry-keeper would only set resolutely to work to stamp out the small eggs—that is, of course, other than pullets' eggs. The minimum commercial standard is a 2oz. egg, and to aim at something even better is desirable. The only way to achieve something better is to keep a sharp eye on the eggs set, and to taboo every egg that is under the standard, and every undersized eggs as a breeder. The laying of small eggs is not altogether the matter of breed, it is largely a matter of strain and the selection exercised by the breeder.

Asked for Browning's Works.—One of the best bookselling stories I know (says a writer) is that of a lady who asked for a volume of Robert Browning's works. "I haven't got it, madam," replied the bookseller: "I make it a rule never to stock any head or tail of Mr. Browning; can you?" Scarcely knowing whether to be amused or annoyed, but prepared to take another volume, the lady said, "Have you Præd, then?" "Yes, madam, quoth the bookseller, I've prayed, and that don't help me."

Among the many curious sights in China, none present stranger aspect to our American eyes than the bread-peddlers and their methods of disposing of their wares. They carry their stock in trade about with them, either in oval

## AGONY AFER EATING

Dr. Williams' Pink Pills Cure the Worst Cases of Indigestion.

"I suffered so much with indigestion that my life had become a burden," says Miss Nellie Archibald, of Sheet Harbor, N.S. "Every time I took even the lightest meal it caused me hours of agony. The trouble caused a choking sensation in the region of my heart, which seriously alarmed me. My inability to properly digest my food, left me so weak and run down that I could not perform even the lightest housework, and I would tire out going up a few steps slowly. I sought medical aid, and tried several medicines, but without getting the least benefit. My sister, who lived at a considerable distance, and who had been an invalid, wrote us about this time that she had been cured through using Dr. Williams' Pink Pills, and this decided me to give them a fair trial, principally as a last resort. In the course of a few weeks there was a notable change to my condition, and I began to relish my meals. From that on I began to gain new strength, and by the time I had used seven boxes, all signs of the trouble had vanished and I was once more enjoying good health, and I have not since had any return of the trouble."

Dr. Williams' Pink Pills cure indigestion, because they make the rich red blood, and when the bad blood is turned into good blood by Dr. Williams' Pink Pills, the trouble disappears. That is why these pills cure anaemia, dizziness, heart palpitation, general debility, kidney trouble, rheumatism, sciatica, lumbago, and nervous troubles, such as neuralgia, paralysis and St. Vitus dance. That is why they bring ease and comfort at all stages of womanhood and girlhood, and cure their secret ailments when the blood supply becomes weak, scanty or irregular. But you must get the genuine pills. Substitutes and imitations which some dealers offer never cure anything. When you buy the pills, see that the true name of Dr. Williams' Pink Pills for Pale People is printed on the wrapper around each box. Sold by all dealers or sent by mail at 50 cents a box, or six boxes for \$2.50, by writing the Dr. Williams Medicine Co., Brockville, Ont.

## SPARKLES

Proud Mother—Professor, what do you think of my daughter's voice?

Eminent musician (apparently with great enthusiasm)—Madam, if dot voice was mine I could not sell id for von million tollars!—The Chicago Tribune.

'Cold,' said the Christian Scientist, buttoning his warm fur-lined coat, 'is merely the absence of heat.'

'Thankee,' said the shivering beggar, 'but it ain't the kind of absence that makes the heart grow fonder.'—The Washington Star.

Teacher—"Billy, can you tell me the difference between caution and cowardice?"

Billy—"Yes, ma'am When your afraid yourself, then that's caution. But when the other fellow's afraid, that's cowardice."—Ram's Horn.

Husband—I am surprised, Emily, that you should have such a bad taste as to wear the hair of another woman on your head.

Wife—And I am surprised that you should wear the wool of another sheep on you back.—Tit-Bits.

Casey—Did ye hear about poor Flannery?

Cassidy—Sorra the word.

Casey—Shure, the big stame hammer in the foundry dropped down on his chest an' killed him.

Cassidy—Well, O'm not surprised, for he always had a wake chest.—Philadelphia Press.

**PRESBYTERY MEETINGS.**

**SYNOD OF THE MARITIME PROVINCES.**

Sydney, Sydney, 29th Aug.  
 Inverness, Whyrecomagh.  
 P. E. L. Charlottetown, 1st Aug.  
 Pictou, Hopewell, 4 July, 2 p.m.  
 Wallace, Wallace, 22 June.  
 Truro, Truro, April 18.  
 Halifax, Halifax, 19 Sept.  
 Lunenburg, Lunenburg.  
 St. John, St. John, 4th July.  
 Miramichi, Campbellton.

**SYNOD OF MONTREAL AND OTTAWA.**

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

Brookville, Winchester, Feb. 28,  
 p.m.

**SYNOD OF TORONTO AND KINGSTON.**

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

Lindsay, Cananlogh.  
 Orangeville, Orangeville, 4th July.  
 Barrie, at Barrie, on 26th Sept.,  
 at 10.30 a.m.

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

**SYNOD OF HAMILTON 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.  
 Maidan, Beigrave, May 16.  
 Bruce Paisley, Sep. 12th.

**SYNOD OF MANITOBA AND NORTHWEST.**

Portage la Prairie, 10 July, 7 p.m.  
 Brandon, Brandon.  
 Superior, Keewatin, 1st week Sept  
 Winnipeg, Man., Coll., 2nd Tues.,  
 11-10.

Rock Lake, Pilot M'd., 2 Tues. Feb.  
 Giesboro, Trehems, 3 Mar.  
 Minnedosa, Minnedosa, 17 Feb.  
 Melita, Melita, 4th July.  
 Regina, Moosejaw, Sept.  
 Prince Albert, Saskatoon, 5th Sept.  
 Greenwood, Humboldt, 5 Sept.  
 Red Deer, Quid., 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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b 8.15 a.m.; b 6.20 p.m.

**VIA SHORT LINE FROM CENTRAL STATION:**

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

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

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

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

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All trains 3 hours only between Montreal and Ottawa.

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 5.00 p.m. Express.

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

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12.58 p.m.	Kingston	1.45 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.20 p.m.	Tupper Lake	9.55 p.m.
6.45 p.m.	Albany	5.10 a.m.
10.21 p.m.	New York City	8.55 p.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.39 p.m.	Rochester	6.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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**THE CANADIAN NORTH-WEST**

**HOMESTEAD**

**REGULATIONS**

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 2 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 entry.

of \$10 is charged for a homestead

**HOMESTEAD DUTIES.**

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

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

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

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

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

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

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

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

**APPLICATION FOR PATENT.**

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

**INFORMATION.**

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

W. W. CORY,

Deputy Minister of the Interior.

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

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Plans and specifications can be seen and forms of tender obtained at this department.

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

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

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

By order,

FRED CELINAS Secretary.  
Department of Public Works,  
Ottawa, July 19, 1906.

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

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