

Dominion Presbyterian

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THANKSGIVING PRAYER

Almighty God and Ruler of all nations, we enter into thy gates with thanksgiving and into thy courts with praise. We know that the Lord he is God and that he hath made us and not we ourselves. Thou hast not dealt so with any nation. Our fields have waved with wheat and corn and our barns are full. Peace has protected our borders, and pestilence has not invaded our land. The nation stands solid in its unity, and brotherhood binds our people together. The home and school and Church are the fountains of our national life. With all our prosperity and power we are not immersed in materialism, but believe in the spirit and are still a people whose God is the Lord. For all these manifold blessings we thank thee and praise thy glorious name. Forgive us our national sins and shortcomings. Save us from the lust of power and from pride. Train us up as a chosen people to accomplish thy purpose. Pour out upon us thy Holy Spirit, and may our sons and our daughters prophesy, our young men see visions and our old men dream dreams. So may we become a nation great in righteousness and great in thy service. And this we ask in Jesus' name. Amen.

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MARRIAGES

At Colborne, on Sept. 26, by Rev. P. M. Duncan, assisted by Rev. Wm. Robertson, of Morriston, uncle of the groom, Annie (Nan), third daughter of Mr. and Mrs. James McGlennon, to W. G. Robertson, D.D.S., Colborne.

At the residence of the bride's father, Windsor, Ont., on Oct. 3, by the Rev. J. C. Tolmie, assisted by Rev. Dr. Thompson, of Turko, Ont., brother of the groom, Miss Jessie A. Dobbie to Mr. Chas. H. Thompson, bar-ster, of Kansas City.

At Newmarket, on Oct. 4, by Rev. N. A. Campbell, C. H. Allison, of Port Perry, to Emma Frances Coles of Newmarket.

At Toronto, on Oct. 3, 1905, by the Rev. Dr. Turnbull of West Beach-street Church, Mr. Gustave Wright of Toronto, to Elizabeth Olive Howard, of Penhryn, Ont. On Oct. 4, at St. Andrew's Church, Toronto, by the Rev. Dr. McTavish, assisted by Rev. Mr. Brown, Jean Emma, second daughter of Mrs. John McArthur, to Major Duncan Donald.

At the Jones House, on Oct. 4, by the Rev. Alex. Epler, of Cooke's Church, Peter McClellan, of Sutton West to Isabella Goodfellow, of Toronto.

DEATHS

In the Fourth Concession of Kenyon on Sept. 17, 1905, Margaret McFadden, wife of Duncan B. McLennan, aged 86 years.

At Vancouver, B. C., Oct. 5, David Robertson, aged 85, formerly of Montreal and Brockville.

At 17 Dorset street, on Friday, Oct. 6, 1905, Margaret Fullerton Cammerville, a native of Carlisle, Lanarkshire, Scotland, aged 75 years.

At her home, Fourth Concession of Kenyon, Glengarry County, on Sept. 20, 1905, Harriet Grant, relict of the late James Fraser, aged 88 years.

At Antwerp, Dak., on Sept. 28, 1905, Donald Ironhart, formerly of the 21st Concession, Indian Land, Glengarry, aged 60 years.

At Ionaueil, Que., on Oct. 4, 1905, William H. Thompson, uncle of C. W. Kyte, of Cornwall, in his 85th year.

At the family residence, Eglington, Charles Minchen, third son of J. J. Garthner, passed away Oct. 3.

Norma Switzer, aged nine months and three days, infant daughter of the Rev. C. E. A. and Mrs. Peacock, at Zion Church manse, Thessalon, Ont., on Wednesday, Sept. 27, 1905.

On Oct. 3, at 523 Sherbourne street, John Miller, Deputy Minister of Education, in the 64th year of his age.

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NOTE AND COMMENT.

The Scotch Presbyterian Mission in Kafaria, South Africa, has had a most eventful year. There has been a great revival, during which over 150 were admitted to the candidate classes for membership. The church building was in a bad condition, and it has been repaired at a cost of about \$1,000, the money for which was contributed by the natives.

If men rob God of His honor on the Sabbath they will be robbed on the same principle of their day of rest. The reasoning is plain as A B C. If sport is allowed on the Sabbath the sanctity of the day is destroyed, and when the sanctity of this day is destroyed, the law barrier to Sunday toll is swept away. And our workmen are doomed to 305 days of toll in the year.

Officially there were born in Manhattan in the last year 59,196 babies, of whom 29,843 were boys and 29,353 girls. No better illustration of the cosmopolitan character of New York's population can be afforded than by the fact that of this total only 11,903 had both parents American. Of the 47,674 infants of foreign extraction only 1,781 were of mixed foreign parentage, the rest 47,293, having parents of the same nationality. The race which scored heaviest was the Hebrew, with more than 14,000. Next comes the Italian with 11,298.

That the Hindoo child-marriage evil has not been over-exaggerated by missionaries is evident from the latest Indian census, which shows that in Bengal alone there are 538 widows who are less than 1 year old; there are 651 between the ages of 2 and 3 years, and 1,756 between 3 and 4, while between 4 and 5 the number is 3,861. No less than 34,705 widows are between 5 and 10 years of age, and between the ages of 10 and 15 the enormous total is 75,500 widows. In the presidency of Bengal almost every fourth girl is a child-widow.

That which is called a new cure for tuberculosis is attracting considerable attention in medical circles. The Brooklyn Eagle states that the announcement is made by the New York Post Graduate Hospital in a recent circular that this vegetable compound has been accepted as a positive cure. That it has proved effectual in many cases there it no doubt; that it will so prove in all cases the public will be slow to believe. Dr. Russell, the discoverer of the remedy, says that he is assured that it is a valuable addition to the diet, that it has been used with remarkable results, but that sufficient time has not elapsed since it came into use to justify sweeping statements as to its value in all cases.

The Catholic Record of London, Ont., is a staunch friend of the temperance movement, and in its columns are often found some of the strongest arguments for this reform. In a recent issue it says:—"But we are glad to note that the army of 'good fellows,' who begin by drinking an abnormal amount of whiskey and end ordinarily as physical and moral derelicts, is not getting many recruits. The road-house is going out of fashion. So is the saloon, we believe so far as the Catholic is concerned. This is as it should be. May we still further listen to the advice of the Church and hasten the day when the drink-dispenser will be unknown as a member of any Catholic parish."

In view of the fact that Americans are commonly inclined to regard South Europeans as inferior in civilization, mentality and morality to the Anglo-Saxons, it is matter of interest to learn, says the St. Louis Christian Advocate, that the Sunday laws of Spain are said to be more rigidly enforced than those of the United States. In many municipalities in this country there are no Sunday laws; in many others, they are practically a dead letter through the indifference or inefficiency of officials charged with their execution, but in Spain there is some evidence to show that the Sunday laws are rigidly enforced, to the letter in fact, both by the police and by the officials responsible for the execution of the statutes. More forms of labor are regarded as necessary work in Spain than in the United States. But Spain enforces her laws against unnecessary work on Sunday.

Because of the shrinkage of the Peter's pence fund, owing to the decrease in contributions from France, the Pope is still practicing measures of economy. He has withdrawn financial assistance from the clerical press in Rome and throughout Italy, with the result that several dailies will suspend publication.

During the last five years John Bull's indulgence in intoxicants has been undergoing a marked and progressive decline, which during the past twelve months was represented by a drop of nearly £5,500,000 from the total of the previous year's drink bill, and a deduction of little less than £17,000,000 from the expenditure of 1889. If this rate of diminished consumption could only be maintained for a score of years, the United Kingdom would certainly take a very high place among the most temperate nations of the world.

"It is stated 'on authority' that as an immediate result of the Czar's rescript for liberty of worship, in which he specifically abolishes the religious disabilities of Roman Catholics in Poland, in the governments of Siedlec and Lublin no less than 26,000 persons have renounced allegiance to the Holy Eastern Church and returned to their ancestral confession. It is stated that the Polish press has been forbidden to make any reference to the subject, and that the Russian Church authorities are taking stringent measures to check the exodus. The 'Moscow Gazette' anticipates that the reversions to Romanism in Poland may reach half a million. Now this may all be so. Nevertheless it is a fact, unless all reports are untrue, that M. Pobiedonosteff, alarmed at the exodus of Christian men and women from the true fold, is eager to check it, and is assiduously working to that end.

The Scottish correspondent of a London paper says—"Dundee is the latest of the big cities to succumb to the demand for a service of Sunday cars. Last week the rate-payers by a majority of over 4,000 in a plebiscite poll of somewhere under 30,000, declared themselves in favour of their inauguration, and the Lord Provost pronounced the majority a decisive one. On Sunday last, which, as it happened, was a very bright and bracing day, a limited service was provided, and was fully taken advantage of. On the same day I was greatly interested in hearing the town's band playing at the pavilion on the links at the little town of Montrose, about an hour's train journey north of Dundee. Such things are common enough in England but that this should be done in Scotland, in a town of the dimensions of Montrose notwithstanding that the local band confines its performances to sacred music, is to be taken as a sign of the times."

A prominent missionary worker in the United States was recently heard to remark: "The more I know of Cuba, the more I am impressed with the opportunity for mission work there." The Southwestern Presbyterian says: "He was right; that opportunity is just seven hundred miles long and sixty-five miles wide. It is found in every city, town, and hamlet, for everywhere the people are ready to listen and many to believe. The Cubans are naturally a religious people. Atheists and infidels are extremely rare. Spiritualism and other vagaries run riot, yet it is rather a feeling after something better than this which they have, and not an abandoning of religion. Perhaps 90 per cent. of the men are never seen within a church, yet this is rather a silent protest against existing abuses and errors than otherwise. All public men from the President down, wish to see some church established in every nook and corner of the island and give equal protection and aid to all.

An Englishman, Mr. Havelock Ellis, recently tabulated the comparative output of eminent science men by the three British kingdoms thus—"In science Scotland stands very high, Ireland extremely low. The distribution of scientific men is as follows.—English, 84; Welsh, 2; Scotch 21; Irish, 1; Scotch-English, 7; Scotch Irish, 2; English-Irish, 1. In order to realise the extraordinary preponderance of the Scotch over the Irish contingent, it must be remembered that until the present century the population of Ireland has been much larger than that of Scotland." The Belfast Witness refers to the inferior position held by Ireland in the following terms:—"Now some failures of the Irish may be unjustly set down to the Roman Catholic religion, being really due to race or other circumstances. But this failure in science is probably due to the religious factor, for the Roman Church discourages the study of modern science, and seems really afraid of it. Hence the success of Roman Catholics in other directions, such as languages and mathematics."

The following description of Fifth Avenue Presbyterian Church (appearing in the "Christian World") will interest all who remember the late pastor, Dr. Jihn Hall—"Fifth Avenue Presbyterian Church in New York, is, without exception, the most beautiful church I have ever seen. It was built regardless of expense, but everything is in the most perfect taste. It is one of the finest specimens of ecclesiastical architecture in the world. There is a striking novelty in the arrangement of seats which surprises English visitors—the side galleries slope down several feet at the pulpit end of the church, and the front rows of seats in the area are considerably lower than those in the centre, but the result is, of course, that every member of the congregation has a full view of the preacher. There are two features of the service which are unfamiliar to the British church-goer, but which always strike me as being wisely arranged and well worthy of imitation—the morning service begins with the singing of the Doxology, and a brief prayer is offered when the offertory is handed in by the deacons. In England, if we use the Doxology at all, we finish with it, but how inspiring it is to hear a great congregation begin the morning worship with 'Praise God, from whom all blessings flow!' And I verily believe that if English ministers offered a short prayer on the presentation of the offertory, thanking God for His gifts, and solemnly asking His acceptance of our offerings, small gifts would be heartily ashamed of their meanness, and collections would largely increase."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSINTERCESSORY FOREIGN MIS-
SIONARIES.

By Alfred E. Street.

"Jehovah—wondered that there was no intercessor."—Is. 59, 16.

The following is not a literary presentation. It has grown out of the writer's experience in addressing churches, and the reception that has been accorded the truths here presented has revealed the need for their more general diffusion.

Christ did not command us to pray the Lord of the harvest that he send forth missionaries, but "laborers." The difference is intentional for there are others just as necessary as missionaries. ("Missionary" is the Latin form of the Greek "Apostle," meaning "One Sent.")

Those harvest hands who directed reach the souls of men and save them can be divided generally into (1) Native Workers, and in all countries the burden of evangelization rests upon them; (2) Missionaries, who are no longer needed when the natives have learned all they can teach (some centuries ago they finished their work among the English.) (3) Intercessors, who give their time and strength to the distinct work of definite intercessory prayer.

Of these three classes, if comparison is possible among things all of which are necessary, the Intercessor is most important because he is working at the very root and foundation of all harvest success, and, in so far as man is responsible, his faithfulness determines the success of all other.

Definition.

An Intercessory Foreign Missionary is a "laborer" who cannot go in person to the foreign field, but who has set himself apart to pray for the definite details of the foreign missionary work. He only is entitled to the name who enters upon an engagement to work for definite fields; an engagement as real as an appointment by a foreign mission board. His striking peculiarities are that he is working in the realm of "the heavenlies" instead of among visible men, and that there are no restrictions as to the number who can be intercessors, to the place of their residences, or to the variety, sweep and completeness of the results accomplished.

Necessity for Intercessors.

That mission field which has the largest number of missionaries (faithful workers), whose names are not in the published lists will always be the most successfully harvested. This is so.

(a) Because of the nature of missionary activity.

Eph. 6, 10-20 reveals the facts clearly, concisely and completely, showing that we are not primarily overcoming the prejudices and superstitions of men, but "principalities, powers, world-rulers of this darkness—spiritual hosts of wickedness in the heavenlies" which are various grades of rulers organized into invisible kingdoms of darkness. In Dan. 10 some of these principalities are mentioned by name: "Prince of Greece," "Prince of Persia," "Kings of Persia," etc., while Christ calls the head of all these kingdoms the "Prince of the World." Other forces are revealed in "the horses and chariots of fire round about Elisha" and the "twelve legions of angels" mentioned by Jesus. This revelation shows missionary activity to be a spiritual war between the forces of Christ and those of Satan, not man trying to reform and civilize man. This war is waged for the possession of living men and through the medium of living men. Christ seeks men to be "members of His body" while Satan "enters" the hearts of men so that each works out his purposes through the men

who submit to him. It follows that men must go in person, as Jesus came to the world in person, to do the work made possible by prayer.

(b) Because prayer based on God's word is the only weapon man can use to touch the invisible foe.

We can reach a Chinaman by speaking face to face with him, but we can strike the spiritual Prince only by way of the place "above where Christ is" ever living to make intercession. An inspection of Eph. 6 shows that the end of putting on the armor of God is to Pray for all the saints, but especially for Paul who represents his missionary successors. This armor is not for selfish protection but to enable us to "stand" and like Moses, Aaron and Hur, by supplication give victory to those fighting Amalek. Jesus did not call upon the twelve legions of angels but upon his disciples, and that they should watch with him in prayers while he fought the invisible foe, and in this has shown the way for all who "fight the fight of faith." Even now it is by intercession that he continues the war.

(c) Because the missionary on the field cannot alone do his work.

When the intercessors' hands fall Amalek prevails on the mission field to-day. The enemy is strong. Jesus refused to bow down to Satan, but the heathen bow and worship, therefore the blackness of darkness broods over those lands, a stifling, choking power of death. There, a Christian is like a diver at the bottom of the sea.

In Christian countries prayer is continually offered for the pastor and for every detail of the work of the church, special meetings are held to pray for a revival. In open-air meetings, while one is speaking, others are praying. Exactly in the same way one or two missionaries alone along thousands or millions need other persons to pray definitely while they work or speak. Only the need is more urgent as the bottom of the sea is more dangerous than the air, just as there are more deaths "on the fringeline" than in the quiet of the home.

The body of Christ does not consist of each one of us individually, but of all together, and if a missionary is left without sufficient aid in prayer, he suffers, limps, stumbles. Some have even fallen away. He may succeed in fighting his way to the very presence of God and receive blessings unspeakable, but meanwhile the heathen periah and God tells us that their blood is to be required at the hands of those who did not do their part. (Ezek. 33, 1-6.)

What Can be Done by Intercessors

(a) A host of intercessors can be speedily enlisted for this war.

(b) Enough missionaries and money can be found really to accomplish our task.

(c) Suitable men can be sent as missionaries and the unsuitable can be prevented from making the mistake of going. Such mistakes have in the past cost many lives and thousands of dollars. They can be prevented by the Lord of the harvest only when he is asked to do so. Even Christ himself prayed all night before he chose the first twelve missionaries. (It is a significant fact that there is no distinct command for man to send forth missionaries. That work was done by Christ himself and then by his Spirit when he chose Paul and Barnabas. When they tried to choose fellow workers they quarrelled over the choice. The command is to pray.)

(d) Many urgent questions of general missionary policy can be solved only

through much prayer.

(e) Individual heathen can be prayed for by name and thus saved.

(f) A native ministry can be raised up and maintained.

(g) Revivals can continually spring up on the foreign field.

(h) Fresh fillings of the Holy Spirit can be given to over-burdened missionaries.

(i) The health and strength of missionaries can be maintained under the severe strain of their physical and social surroundings.

(k) Lonely missionaries, those without many friends, can be cheered and helped until their usefulness is many times multiplied.

Experience has repeatedly shown that the believing prayer of one humble intercessor at home can bring about a revival on the foreign field and save thousands. The experience of one missionary was that as far as man can see results he was able to do more for the heathen tiling as an intercessor in America than while he was among the heathen without intercessors pleading for him.

How to do the Work of an Intercessor.

(a) Decide deliberately that this intercession is to be a regular binding duty.

(b) Select fixed days, hours, times and make them take precedence, as far as possible of all other engagements.

(c) Begin humbly letting experience enlarge and guide.

(d) Wait on the Lord of the harvest for directions as to what part of the field you are to belong to.

(e) Learn the names of all missionaries of all connections in your field and pray for them by name.

(f) Do not pity the missionary or console with him, but give him your sympathetic help.

(g) Write to the missionaries you are praying for, asking pointedly what their difficulties and needs are. Tell them you do not want something bright and new, but something dark and discouraging, and that when they are worn out you want them to drop you a postal telling you that, so that you can pray them strong again.

(h) Pray for every need or condition that you can learn about. This article is only suggestive.

(j) Form the habit of letting God impress upon you the things to pray for. He will do it.

(k) Not many words are needed, but much time must be spent in "waiting" upon Him, the very silence calling for His will to be done. Silence enables one to draw very near to God. "We know not how to pray as we ought" and we must let "the Spirit himself make intercession."

(l) Study and practice the art of praying until you are an expert in it. The Bible furnishes its laws and examples which can be worked out by patient practice only, just like any other art.

Warnings.

Some may be tempted to cherish a subtle, hidden feeling that by doing this work they are conferring a favor on some one by helping. Not at all. It is the other way; the unspeakable favor is granted you of sharing the burden of intercession daily carried by the risen man Christ Jesus in heaven.

A newly arrived missionary cannot vote for the first year, as so much has to be learned before he can do so intelligently. In the same way, one beginning as an intercessory missionary needs to consider

himself as a beginner with much to learn. When details of mission work begin to come to your knowledge, be exceedingly careful how you judge, condemn or decide in matters that you have never met and that have puzzled the wisest men for many decades. No war is sweet or gentle, but you are now fighting Satan enthroned among men, the most unscrupulous and horrible of enemies, worse than man can imagine. When matters arise unexpected and discouraging utterly, Satan will try to turn you away in disgust; therefore remember that the worse are the troubles the greater is the need for your prayers.

Many, many times you will be tempted to give it all up as useless, for every possible form of deception will be among his "wiles" to stop your intercession; for if he can stop each one his victory is assured, and there are alarmingly few intercessors.

Be ready patiently to toil on without apparent results; time is required for them to show. Many a laborer has worked for years without seeing the results that overjoyed his successors; cannot you do the same?

Woe be to anyone who tries to become an intercessory missionary while the Lord is calling him to go in person. In Mat. 7, 23 Christ calls such "ye that work iniquity or lawlessness," for although they had been eminently successful workers in the church, what they did was not "the will" of God for them.

General Truths.

Every Christian should do some work as an intercessory missionary, but there are some at home whom the Lord calls to give their daily toil for the salvation of the nations. Many are needed who by teaching, writing and exhorting shall arouse Christians to a sense of their responsibility for the death of those who perish not because they are sinners, but because the salvation prepared for them by Christ has never been offered them by men. In the work here suggested house to house visitation among church members has been proved most effective in arousing them to their privileges in the foreign fields. A caution is here needed, for such work is only indirect, and most jealous, prayerful care is needed to prevent it from displacing the direct work of intercession. Any work that is visible so appeals to our pride that it is more attractive than is the lonely toil of intercession.

It is generally considered that God has not called one to the foreign work because age, health, family relations, rejection by a mission board or other outward circumstances prevent him from going abroad. Such circumstances have no bearing whatever on the question as to whether the Lord wants you to work directly for the salvation of the heathen. God is waiting for you to take your place in the vital, difficult and blessed work of joining Christ in interceding before Him. It is not an evidence of obedience quietly to drift along at ease, letting the far-away, unseen multitudes perish for the lack of your prayers. Some laborers must not go to the mission fields.

When a draft is made for war service only a limited number of men is called out, and a "substitute" has to be one of those not drafted in his own name. But in this spiritual war every citizen of heaven is drafted, and no substitutes are possible, because there are none left undrafted. Victory is impossible unless those at home meet and rout the invisible foe. It is unjust to send a man into the deadly blackness of heathenism without giving your life in intercession for him while he gives his life for the heathen. We must "lay down our lives for the brethren" (1 John 3, 16).

Beware of ever urging any one to go as a missionary. The Holy Spirit only can do that with safety. We should rather urge that one set his will as first that he is going to "do the will of my father in heaven," and that he then pray.

"Lord, send forth laborers," and if the Lord really wants him in foreign fields it is only a matter of time when it will be made so plain that there will be no room for doubt.

There is a peculiar supplementary reward given for all missionary work. It is in addition to the honors of faithful labor, and is determined not by what is done but by what is "left." For every comfort or friend that you leave in order to do this work you will receive one hundred fold (10,000 per cent) of the comfort, rest and satisfaction that they could afford. This is indescribably true of both missionary and intercessor, and is the kind of "joy set before him" that enabled Jesus to "endure." The missionary leaves by taking ship, the intercessor leaves by shutting the door of his closet. Attendance on church meetings and conventions becomes a selfish indulgence of religious feelings when it leads to the neglect of the hard work God wants you to do. Men are dying in agony while you are enjoying a "beautiful" service, and while God is calling you to forget your very existence in watching and praying with groans that cannot be uttered.

The unspeakable riches in Christ are discovered by the missionary, whether he is among the heathen preaching to them, or in the home-land interceding for them. These things are not mere matters of intellectual theory, but they have been proven in experience. They should become your experience also, for they are a following in the footsteps of Christ Jesus.

INTOLERANCE TO JEWS

The Jews, of whom Toronto has been receiving a large number, probably from Russia and Poland, are complaining, it seems, of being treated with intolerance. We should be sorry to believe that there was the slightest cause for such a complaint. It might be thought that if there were a shadow of intolerance anywhere it was rather on the part of those who, like the hardshell Jews, hold themselves aloof as a separate and peculiar race from the rest of the community, avoid inter-marriage, avoid eating at the same board, decline intercourse generally, and observe rules implying that what is not clean for them is clean for the Christian. It cannot be pretended that anybody nowadays shows or feels any dislike to a Jew on account of his race or religion. The bad feeling which the Jew excites is not religious, or one of race, but social, and caused by his attitude and bearing towards the citizens of the countries into which he comes, and in which, while he claims their privileges, and grows rich, sometimes by the exercise of unpopular callings, on their wealth, he clings to a nationality apart.

It is Semitism, in short, not Jewish religion, that is the object of dislike, and is unquestionably injurious as well as repugnant to the nations into which it comes. All nations are not insane. It is not likely that they would all perversely mistake a blessing for a bane. The Jew, wherever he goes, is entitled to justice, and it is hoped will receive it in full measure. That he should be welcome while he persists in his present attitude cannot be expected. Zionists see this, and propose as the cure a restoration of the Jew to his own land. Of course there are Jews and Jews. Many have been practically assimilated, and as to them the question is happily at an end. But most of those who come to us are Russian or Polish Jews, still thoroughly Semitic. There is a creeping fear of Jewish influence, and especially of Jewish command of the press, which, combined with the general and healthy hatred of anything like intolerance, sometimes prevents Christians from doing justice to themselves in this matter.—The Bystander (Prof. Goldwin Smith) in the Toronto Sun.

DR. BERNARDO ON HEREDITY

Dr. Thomas J. Barnardo, who has just died, rescued from the slums nearly 60,000 child waifs, boys and girls, and placed them in homes where they had a chance to grow up good citizens. He had been engaged in this work for forty years, and only two per cent. of the children turned out badly. A month or two before his death Dr. Barnardo wrote:

"As to our scientific method, there is not much to be said, except this: that we have demonstrated the superiority of environment to heredity. I suppose there has never been such an example in the world as our institution affords of the great fact that heredity is not so invincible a foe to human life as has been thought.

"We have proved that if a child who is a son or daughter of criminals or prostitutes, and also the grandson or granddaughter of the same, and of whom we can prove that the great-grandfather or great-grandmother were of the same class—if that child is taken early enough from its evil environment and planted down in an absolutely new, fresh and Christian environment, and kept in it long enough the power of heredity appears to be neutralized.

"I have had some cases like that who may be said to have been damned from their birth, who are now living virtuously, honored and respectable lives, upon whom no breath or shadow of evil has ever fallen. And the same thing is true as regards the degeneration of type from the physical point of view. We have been as a nation almost frightened to death with tales of our physical degeneration, and doctrinaires who have come to me to gain proof of their view have been overwhelmed with evidence to the very reverse. Puny, ill-developed, emaciated children, born in the gloom and shadow of a sunless life, surrounded by filth, vice and every incentive to badness, have come to me, haggard and emaciated, looking like little old men or little old women, while they were still under the school age. These have been taken in hand, and in some cases twelve months, and in other cases two or three years, have sufficed to wipe out all those physical impressions which appear to be ineradicable, and a healthy physical life, with a joyous childhood, developed in mind and body, has been the result of the special training, of the feeding, of the influences, moral and Christian, which have surrounded these children. I have pointed to some of the worst examples that come to me as triumphant proofs that such physical degeneration as has been deplored is not incurable."

NOW QUITE DIFFERENT

"I don't altogether like those Ontario Canadian young men," said a fine old representative of the Kildonan settler, the father of a group of handsome daughters, in the slow spoken speech of the northeastern Highlands. "I like to be friendly and hospitable to the young men far from their homes. They are fine men, but they are different to what I was when I was a young man. When we were young and went scourting a wife, we sat and cracked with the old folks about the farming, the hunting and the fishing, about the neighbors and the politics and the ways of the Company; but now when an Ontario lad comes to court a lass, it is, blow out the candle and fight for a kiss. We were different in my early days." And there was a worried look in the old gentleman's eyes.—Winnipeg Tribune.

The microphone is being utilized for the education of deaf mutes, and such persons can actually hear sounds proceeding from the micro-phonograph, and soon learn to utter them. It appears to be an efficacious method, even with persons who have passed middle life.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

POWER THROUGH GOD'S SPIRIT*

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

The angel that talked with me, v. 1. This same angel and multitudes of his glorious companions are still doing their work for men. Are they not all "ministering spirits" to the "heirs of salvation"? The messenger who announced to the watching shepherds the Saviour's birth, the strong helper who came to Jesus in the agony of the garden, the bright heralds of the resurrection, the heavenly guide of the God-fearing Cornelius, not one of these is idle, nor any of the great host that throng the courts above. At the command of their Lord they come swifter than the wind, bringing instruction and aid and comfort and cheer to every child of God. With these guides and protectors at our side, every path is safe and happy. Perils are thick about them, but they can never perish.

Wakened me, as a man that is wakened out of his sleep, v. 1. "For so He giveth unto his beloved in sleep," we should probably translate Ps. 27:2. And beautiful as the old translation is, there is even more in the new. While we sleep, physical refreshing and renewal come to us. Without our care or watching, the grain grows for the morrow's food. And more than this. God often gives to us in sleep joyful thoughts, and makes known to us how to sleep, His holy will. It was growing late one Saturday night, Mr. Spurgeon tells us, and his sermon would not come. He retired to rest, and awakened late, thinking there was now no time to prepare. But he was told that he had preached the sermon in his sleep, and the one who had listened, while he was all unconscious of his speech, reported it to him.

What seest thou? v. 2. Revelation does not dispense with man's faculties. The angel's information, valuable as it was, could only be of service to the prophet as he bestirred himself to learn it. No one can see with another's eyes. To the botanist the veriest weeds by the wayside have an interest all their own and a story to tell. But only he can read it who has opened his eyes from the sleep of self-satisfied ignorance and stopped to behold it. Nor is our case different in the study of God's word. It is full of glorious truths and sublimest images, but they are hidden from the casual and inattentive glance. Before the angel speaks to us, he asks, "What seest thou?"

A candlestick all of gold, etc., v. 2. The Christian religion is the only true and perfect light in the world. It shines both through the Bible and the life of Christian people. How needful that nothing should distort or obstruct its ray! When the machinery in the lighthouse had become deranged, the men themselves by their own strength kept the great light revolving, and even when wearied, kept toiling at their task, for they said a hundred men on the dangerous deep had their eye upon that light, and if it proved false in its revolutions, it would deceive them and a hundred lives would be the penalty. Let us see to it that the Light of the World be not dimmed by our misdeeds nor distorted by our misrepresentations of it, but shine in all its scriptural clearness and brilliancy, for by it alone can the millions tossed on the restless sea of time find the haven of peace and life.

*S. S. Lesson, Oct. 20, 1905.—Zechariah 4: 1-10. Study the chapter. Commit to memory vs. 8-10. Read chs. 1 to 8.

Golden Text.—Not by might, nor by power, but by my spirit, saith the Lord.—Zechariah 4:6.

Two olive trees by it, v. 3. These olive trees gave of their life to feed the lamps. And it is personal power that counts in spreading the gospel. The gospel started from a living Person, Jesus Christ. His words had power because He lived them before He spoke them. And when He sent men forth to preach, He imparted to them a power that changed their own lives. Men believed the gospel they preached, because they saw what it had done for them and in them. We can all do something to increase the influence of the gospel. But first we must get linked with Christ, as the machine to the dynamo. Then behind all our efforts will be a force that cannot fail.

Not by might, nor by power, but by my spirit, v. 6. One of the greatest of modern preachers had a stained glass window placed in the robing room of his church. The picture was that of Jesus and the man of Galilee "that was deaf, and had an impediment in his speech." At the left stands Jesus, His arms stretched out that His fingers may touch the lips of the man who has just been brought to Him. This was the preacher's way of reminding himself and all his successors that the power to speak wisely and strongly comes from God alone.

The day of small things, v. 10. The wide fields of golden harvest began first with a few ripened grains; the snow storm that accumulated the mighty avalanche on the mountain side began with a few fleecy flakes; a few humble fishermen first preached the gospel that is to command the listening ear of the world; Geddie arrives in Anetium alone, and in time all on that island become Christians; Mackay shows his watch to some frightened boys in Formosa, and inaugurates a mission that is destined to sweep thousands into the kingdom. Great movements have their day of small things. It is not the size of the undertaking, but the power that is behind it that is of the greatest moment. The might that moves the world is with every Christian worker.

Who art thou, O great mountain?.... thou shalt become a plain, v. 7. Within the last century how many mountains that blocked the way of missionary progress have been levelled. There is the mountain of distance. Steamships and railways have made rapid and easy the journey to heathen lands, once so long and wearisome. There is the mountain of approach. At the beginning of modern missions many lands were closed against the missionary. Now almost every country is open, so that he may enter freely and declare his message. There is the mountain of language. Instead of a few translations of the scriptures a century ago, there are now four hundred. Looking at these mountains become plains, who can doubt that every hindrance of God's work will vanish. The joy of success will be theirs who serve Him.

"O friend of little children!

Hear thou the prayer we raise,—
Deliver us from evil,

Keep us in all our ways,

And if within thy temple

The voice of sin is heard,

Oh let us listen only,

Sweet Saviour for thy word."

Christ bore the pain of Calvary without the world's blessing that the world might share the blessings of Calvary without Christ's pain.

Though we may succeed in our purpose there is comfort in thinking that we have labored for that which we believed to be right.

THANK GOD FOR EVERYTHING

Rev. W. T. Herridge, D.D.

Now, of course, it is our duty to thank God for the obvious "blessings" of life, and no one ought to find it difficult to do so sincerely. But before thanksgiving can become universal, it must rest upon the apostolic creed that all things work together for good to them that love Him. Nowhere are we taught the divine purpose ends with the attainment of our outward prosperity. That may come; and its coming depends in a large measure upon the way we live. But the Father's main care is with ourselves rather than with our surroundings. The best harvest that any land can have is the peaceable fruit of righteousness; the most permanent wealth, true and stalwart character; the noblest industry, the manufacture of men. While, therefore, we are not called to the extreme of stoicism, it would be irrational to gauge the amount of thanksgiving merely by our transient moods and impressions, running it up and down a graduated scale of pleased self-consciousness. Christianity teaches us to repeat the prayer of St. Chrysostom, dying in exile, "Thanks be to God for everything!"

THE OFFENSE OF NEGLECT

By Rev. C. H. Wetherbe.

One of the greatest offenses against both God and man is that of cold neglect. There are many people who can more easily endure a direct and angry assault upon their body by one who dislikes them than they can mentally bear the anguish which is caused by being continually neglected by those whom they had regarded as their friends. And especially is this the case when the neglected one has unselfishly and frequently befriended and worthily assisted the neglecter. Perhaps the helping one is undergoing a period of unusual trouble of some kind; he may be grieving over certain losses; he may be suffering from mental depression; hence he particularly feels the need of the kind attentions of those whom he has freely served in their times of necessity or sorrow; but they now keep away from him; they do not speak against him; they simply refrain from giving him any sort of sympathetic attention. Oh, the cruelty of such an offense!

There is a deep pathos underlying these few words which Paul wrote to Timothy while the apostle was in prison: "At my first defense no one took my part, but all forsook me." Paul's heart was inexpressibly pained by that deliberate and unfeeling neglect. It wounded him far more deeply than did the physical assaults which he received from his foes when he was out of prison. In his great generosity of soul he had done very much for the very ones who now kept away from him. Then observe what Christ says in regard to those who, at the judgment day, will be told by him to depart into eternal darkness. The great offense which he will charge him, in the will be that of neglecting him, in the persons of his people. When he was hungry, they gave him no meat; when he was thirsty, they gave him no drink; while he was sick, or in prison, they did not minister unto him. Notice that Christ will not charge them with being profane, nor having been thieves, nor guilty of any high crime, but simply with neglect of him. The lesson is impressive.

If, you want to keep young keep sweet.

The Christ spirit is not restricted by latitude or longitude.

WITH THANKSGIVING

Nearly every Bible injunction to prayer has coupled with it an injunction to the giving of thanks. "In everything give thanks." "I exhort, therefore, that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men." "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." "Continue in prayer and watch in the same with thanksgiving."

The basis of this thanksgiving is the same as that of our hope in prayer. The Lord Jesus Christ is the mediator of praise as well as of prayer. "Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." "Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." "Being anchored in everything to all bountifulness, which causeth through us thanksgiving to God."

There is great reasonableness in this connection of thanksgiving and praise with supplication. Experience teaches very plainly that a petition which comes coupled with gratitude for previous favors and expression of that gratitude is very much more apt to be heard than one which has in it no element of remembrance or acknowledgment of what has been received before. It also teaches that there is nothing which so opens the heart of a benefactor as genuine appreciation and that appreciation expressed as well as felt on the part of the beneficiary, and, on the contrary, that nothing so shuts up the source of blessing or so diverts its stream as lack of appreciation. And still further, experience shows that genuine, heartfelt gratitude and a habit of expressing it cultivate still greater and more refined sensibilities on the part of the thankful soul. God's way is conformed to some extent to man's methods, and in the study of the influences which affect us we read the divine way.

Here, doubtless, may be found a most fruitful cause for unanswered prayers. They have not been accompanied by the thanksgiving due and expected. Ourselves rather than God has been the uppermost thought in our hearts, and his past love and grace have not been made much of in our absorption in selfish thought and desire.—Southwestern Presbyterian.

A CHILD'S THANKSGIVING

Can a little child like me
Thank the Father fittingly?
Yes, O yes. Be good and true,
Patient, kind in all you do,
Love the Lord and do your part,
Learn to say with all your heart:
Father, we thank thee,
Father in heaven, we thank thee.

For the fruit upon the tree,
For the birds that sing to thee,
For the earth in beauty dressed,
Father, mother and the rest,
For thy precious loving care
For the bounty everywhere
Father we thank thee
Father in heaven we thank thee.

—Selected.

The thirsty Israelite did not stop to criticise the water that gushed cool and refreshing from the rock. When the soul of man is athirst it will come eagerly to the fountain of the water of life.

Holy men of old spake as they were moved by the Holy Ghost; but in some of our schools of criticism there are professors who do not need any such illumination. They are sufficiently wise without it.

"There is a time to pray"; but many people seem never to have found it out.

MISSIONS IN THE NEW HEBRIDES

(By Rev. Hugh Munroe, Bowanville.)

"I can conceive of no employment so dignified as that of turning men from darkness into light, from the power of Satan unto the Kingdom of God's dear Son in those lands where Satan has established his dark domain."—John Geddie.

The student of missions sees in the New Hebrides the progressive influence of Christianity upon communities comparatively small and isolated. In other mission fields as China and India, the spectacle presented is rather the slow permeation of a solid mass of heathenism. From India and China reports come of increasing attendance at the schools and services and of more individuals becoming Christian. But from those mission stations of the New Hebrides in which the Presbyterian Church in Canada has a more direct interest, the report comes for the last year, "number attending Sabbath services in the district—whole population."

Of course this must not be taken to mean that all the natives have come under the influence of Christianity. Indeed, as yet, not more than one-third of the inhabitants have been organized. But the work accomplished has been thorough in each locality where a mission station has been maintained. Such completeness of results is possible only where a heathen population is distributed in small isolated groups.

The missionaries who went to these islands had thus some advantage over those who labored where thousands, even millions were found living in populous cities or thickly inhabited districts. Over the island tribes the missionary could gain an ascendancy which, in the more highly organized communities of China and India, has ever been impossible.

This geographical advantage, however which the pioneer teachers of civilization in the South Seas enjoyed was amply off-set by the character of the inhabitants. Captain James Cook, who had been with Gen. Wolfe at the capture of Quebec, explored these islands to which he gave the name of "The New Hebrides" in 1774. He found the people hostile, treacherous and fierce and learned that cannibalism was a general practice.

The experience of the first missionaries confirmed this description. John Williams, George N. Gordon and Mrs. Gordon, J. D. Gordon all suffering martyrdom in attempting to establish a mission on the island of Erromanga. The various tribes inhabiting the islands manifested common characteristics of treachery, cruelty and licentiousness. The men went about armed with clubs, spears and poisoned arrows. A constant state of war prevailed, either from conflicts with neighbouring islands or from civil broils at home. Prisoners of war were invariably killed and eaten.

The disregard for human life fostered by this war spirit and cannibalism showed itself in other customs. Wives were strangled on the death of their husbands in order that their spirits might go together to the land of darkness. Children left without protectors were ruthlessly put to death.

The missionaries who were called to labour in these benighted fields faced difficulties and endured trials which would have appalled and discouraged any except the bravest and most consecrated souls. The isolation of the islands involved greater loneliness. There were trials from fear, from sickness, from family bereavement, besides the depressing influence of deeds of horrid cruelty which in the early days of their work the missionaries were powerless to prevent.

Gradually, however, the power of the Gospel was manifested. The natives began to understand that these white visitors wished to be their benefactors.

They became attentive. Their consciences, to all appearance dead, began to respond to the story of God's redeeming love and to the demands of His holy Will. Superstitious beliefs were given up, and as little children the converts submitted themselves to instruction in righteousness.

Reports of the rapidity and completeness of this triumph of the Gospel seem almost incredible. Sixty years have not yet passed since Dr. Geddie began his labors in Aneityum, but for thirty years now that island has been called Christian. It was reported at a meeting of the New Hebrides Mission Synod recently held, that the number of converts now in the island is 17,000. On all the islands where missions have been established the abominable practices of heathenism have been abandoned.

Robert Louis Stevenson in an address read before the General Assembly and the Woman's Missionary Association of New South Wales gave this personal testimony to the achievements of the missionaries in the New Hebrides. "I suppose I am in the position of many other persons. I had conceived a great prejudice against missions in the South Seas, and I had no sooner come there than that prejudice was at first reduced, and then at last annihilated. Those who deliberate against missions have only one thing to do, to come and see them on the spot."

Henry Drummond was equally convinced of the complete success of these missions. During one of his vacations he made a tour of the islands and what he saw strengthened his faith in the power of Christianity. In his diary such comments as these may be found—"After breakfast went off to island Fila, an out-station of Mr. McKenzie. The whole island is Christian. We found a fine church. A native read and prayed at length. Heathenism will soon be forgotten." And after many days spent on these mission fields he concludes, "No grander missionary work was ever done than by these New Hebrides Missionaries. Every man is a king."

STORY OF SIXPENCE

I am a sixpence. Just a small humble little piece of silver. All my brightness and brilliant sparkle which I once possessed have faded from me for ever. I was despairing whether I should ever be of any use in the world at all, for when one is suddenly conveyed as I was from a place called the Mint, in which all by brothers and sisters live, to a gutter full of rubbish in an evil-smelling alley, dropped by some careless being, it is certainly far from the ambitious of a sixpence who wants to be some use to the world. But the other day my chance came. A little sobbing child came and sat down on the kerbstone just by me, and as I was so close I soon discovered the cause of her woe. "Bobby, Bobby," she murmured passionately. "If I could only find just a simple bit of money, just enough to buy you some food I should be so glad." Then she knelt on the ground and asked the Friend of all children to help her in her distress. Afterwards she sat down again more hopefully, and immediately she espied me shining to my utmost for as I was unable to talk, that was the only means I could think of letting her know that I was waiting to be picked up. She gave a cry of grateful delight when she saw me shining away in my bed of rubbish, and also when she saw how speedily her prayer had been answered. Afterwards I learned from my brothers and sisters that the same little girl and Bobby had been taken to a home for orphan children by a kind gentleman.

The way to have a holy spirit is to follow the lead of the Holy Spirit.

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THANKSGIVING DAY THOUGHTS

Bless the Lord, O my soul,
and all that is within me, bless His holy name.

Bless the Lord, O my soul,
and forget not all His benefits;
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with loving kindness and tender mercies;
Who satisfied thy mouth with good things,
So that thy youth is renewed like the eagle's.

O give thanks into the Lord, call upon His name,
Make known His doings among the people.
Sing unto Him, sing praises unto Him.
Talk ye of all His marvelous works.

O give thanks unto the Lord, for He is good
For His mercy endureth forever.

We remind our readers that the collection on Thanksgiving Day is in aid of the funds of the French Evangelization scheme, and it is earnestly hoped that it may be a generous one. The work is important and the need is great.

Among the speakers announced to take part in the Canadian Temperance League Gospel Temperance meetings, in Massey Hall, Toronto, we notice the name of Rev. Dr. Herridge of this city. The gifted minister will probably speak on the first Sabbath of November.

It has been decided by the general Board of Canadian Bible Society to publish a monthly magazine to be called "Bible Work." The first number will appear in January, and the editor will be Rev. R. E. Welsh, who recently came out from Britain to look after the growing interests of the British and Foreign Bible Society in Canada.

WORTH Imitating

The congregation of James Church, New Glasgow, N.S., has determined to support a missionary in the foreign field—Miss Catherine F. Mair, B.A., who was formerly designated for work in Korea, October 2nd. This congregation comprises 132 families and 30 single persons with a communion roll of 252; pays her pastor \$1,400 a year and gives \$1,423 to the scheme of the church, the total expenditure for all purposes being \$3,648. The congregation does not comprise any millionaires or any conspicuously wealthy members. The people however, are mainly well-to-do and what is of greater importance they have been taught the value of systematic beneficence and have been trained in the art of giving. Like most of the Presbyterian congregations in Pictou county they are very much alive in the matter of loyally sustaining the schemes of the church. We do not refer to this new departure of James Church for the purpose of merely extolling its liberality, but with a view to suggesting that there are congregations even in Ottawa and vicinity, fully as able financially as the church mentioned to place each its own missionary in the foreign field—or in the home mission field if they prefer it. For instance, four of the strongest Presbyterian congregations in this city of Ottawa, comprising 802 families and 423 single persons; with communion rolls aggregating 1960 members and paying a total of \$11,800 in stipends, contribute only \$6,800 to the scheme of the church. At least three of these churches are very much stronger, numerically and financially, than the New Glasgow church mentioned; and yet this latter congregation contributes \$5.60 per communicant to the scheme of the church, while the four Ottawa churches referred to contribute only \$3.66 per communicant.

At a meeting of the General Assembly held in this city in 1901, Rev. Alfred Gaudier of St. James Church, Toronto, fresh from his campaign of six years in Halifax in the course of an address declared that in the work of giving to missions the Presbyterians of the maritime provinces were far in advance of those of Ontario. The point we wish to make is that at least the strong Presbyterian congregation of Ontario and of Canada should initiate a new departure and select and support their own representatives in the foreign or home mission fields of the church. The few congregations that have already taken this step, we are satisfied, would not for a moment think of going back on it. We hope the example set by the New Glasgow church will be "catching"—or "infectious," if people prefer that epithet all over this Canada of ours. Our country is enjoying a wonderful degree of prosperity in which Presbyterians are sharing. Their gifts to the Lord's cause should increase in proportion.

KNOX COLLEGE

Knox College, Toronto, is seriously considering the advisability of moving the college from its present site to one in Queen's Park, close to the Provincial University buildings. All the argument favors the removal. It will benefit Knox College, and, as so many Knox men are students in Arts at the University, it will benefit the University as well.

Knox College has made two notable recent additions to its teaching staff, which is now considered in some respects the equal of any staff in the world. We refer to Rev. Dr. Kilpatrick, formerly of Manitoba College, Winnipeg, who comes as professor of systematic theology, and Rev. Dr. Kennedy, of Callender, Scotland, who takes the chair of New Testament literature and exegesis. Dr. Kilpatrick's inaugural address was a masterly and magnetic effort. Though a Scotchman, he is also already a thorough Canadian.

"Knox" is putting its best foot forward.

SOULS IN THE SOUDAN

It will be remembered that the English authorities established at Khartoum after the defeat of the Madhi, refused to permit missionary work among the natives of that section for fear of some faratical outbreak of Mohammedans. But now that the purposes of the English civil authorities are somewhat better understood, Lord Cromer has given an invitation to the Church Missionary Society of London to occupy any field they may choose upon the upper Nile. With stations in both the Soudan and lower Egypt, it will not be long before schools, hospitals and churches under distinctively Christian organization will form a connected chain from Cairo to the Cape. The late report of the Church Missionary Society shows that it has at present 1,350 European missionaries located at 548 stations, assisted by 8,850 native workers. There are in its mission churches 88,880 communicants and 307,902 adherents connected therewith. Over 130,000 students are in their schools and seminaries. This society requires about \$2,000,000 a year in funds, having during the past year shown a gain were last year 6,113 adults baptisms, and in the Indian churches 2,581. Besides its distinctively evangelistic work, its missionary physicians attended 20,013 in-patients and 859,873 out-patients. It is a great record of a noble organization—the greatest missionary organization of Christendom.

THE NATIONAL ASPECT OF HOME MISSIONARY WORK.

Although not the highest of the motives that should prompt to religious effort, patriotism is unquestionably a motive to which it is reasonable to make appeal. And this appeal is not made in vain. All right thinking people recognize the vital connection between religious work and national well being. In the western portion of our Dominion we are being called upon to lay the foundations of an Empire half as large as the continent of Europe. If the rapidly expanding energies of our national life are to find outlet and expression along right lines and in the highest forms, and if our civic and national ideals are to be of the loftiest character and our civic and national institutions of the noblest type, religion and morality must be wrought, day by day, into the steadily uprising framework of our national life. Our expectations in regard to our country's future will be realized only in so far as the progress of the Church keeps pace with the material development of the country. One of the most encouraging features of the present national situation is found in the fact that the rapid growth of the sentiment of Canadian nationality is accompanied by a deepening sense of the tremendous importance of Canadian Home Missions.

It is this aspect of the Home Mission enterprise that has stirred the imagination and fired the enthusiasm of so many of the young people of the Church, and that has commended the work so largely to the hearty sympathy of those to whom other and higher considerations might, perhaps, appeal less powerfully. The importance of this aspect of the work can hardly be over-estimated.

What is there but the enlightening power of the truth of God that can guide us to the true solution of the many serious problems that confront us? What is there but the restraining power of the grace of God that can save us from the many dangerous foes that threaten us? Whether we think of the vast conglomeration of heterogeneous elements in the population of the North West—Donkohors, Gallicians, Hungarians, Poles, Rumanians, Bukowinians—many of them ignorant and narrow minded, with low conceptions of life and low

standards of conduct, and admitted for too soon to the full rights of Canadian citizenship; or of the presence in Southern Alberta of a colony of six or seven thousand Mormons, compact and aggressive, likely to receive large additions from the United States, and almost certain to constitute here, as they already constituted there, "a kingdom within a kingdom;" or of the rapidity with which the demands upon the energy and liberality of the Church are increasing and must continue to increase, because of the steadily rising tide of immigration; or of the destructive forces of sin and shame which, in some localities exhibit a brazen-faced, defiant recklessness that requires to be seen in order to be fully understood; or of the insidious materialistic spirit everywhere present, hardening hearts and deadening souls and robbing life of its richness and its glory—the situation is sufficiently grave to awaken anxious thought, to induce earnest prayer and to call for strenuous endeavor.

The only influence that can counteract these materializing, disintegrating and demoralizing forces is the influence of Christian truth. That influence must be brought to bear upon our national life while it is in its plastic, formative state. For as a nation, this is the day of gracious visitation. We are living here in the period of beginnings. We are writing now the opening chapters of our national book of Genesis. In this vast, new land we are sowing the seed that future generations will have to reap.

What shall the harvest be??

"Through the young giant's mighty limbs that stretch from sea to sea,
There runs a throb of conscious life, of walking energy.

From Nova Scotia's misty coast to far
Columbia's shore,
She wakes,—a band of scattered homes
and colonies no more.

But a young nation, with her life full
bubbling in her breast,
A noble future in her eyes—the Britain
of the West.

Hers be the noble task to fill the yet
untrodden plains.

With the rich, many sided life that
courses through her veins;

The English honor, nerve and pluck,—
the Scotsman's love of right—

The grace and courtesy of France, the
Irish fancy bright,—

The Saxon's faithful love of home, and
home's affection blest,
And, chief of all, our holy faith,—of
all our treasurers, best."

It is gratifying to learn that in the near future the Dominion government will be in a position to redeem the worn and mutilated coins in circulation. The boards of trade of the country are interested in the question and both Montreal and Toronto have petitioned the Finance Department in favor of gathering in the damaged silver. Mr. Courtney, Deputy Minister of Finance, gives the assurance now that action will not be long delayed. If the government and the banks would co-operate so that all the filthy disease-breeding bills might be withdrawn from circulation there would be further cause for satisfaction.

A Woodstock exchange contains the following extraordinary paragraph: "The congregation of Chalmers Church has decided not to grant a retiring allowance to Rev. Dr. W. A. MacKay. It is the opinion of the congregation that such a grant would unnecessarily burden the church." Do the Chalmers Church people take their pastor for a millionaire that they allow him to "step down and out" from the charge of the congregation, after more than thirty years faithful service, with nothing but the expression of a number of empty platitudes. This kind of treatment would not be expected from the "men of Zorra" or their descendants. The report is surely incorrect?

THANKS GIVEN FOR ALL THINGS

The freshness and fulness of the sense of gratitude for the blessings which make life itself a supreme blessing depend upon a constant realization of the presence of God. He who discerns the hand of God only at intervals and in special events and experiences will have occasions for thanksgiving, but will never know that deep and glorious joy of thankfulness for illimitable opportunities of spiritual growth. It is fitting that all visible propensities of field and shop and public health and private fortune should be formally and publicly accredited to the beneficence which is to human successes of all kinds what the sky is to the earth. Such general recognitions of the loving kindness of God and of our dependence upon Him are not only proper expressions of the religious feeling of the community, but they are also educative in a high degree. They accustom men to associate their blessings with an Infinite Giver.

But it is a misfortune when the emphasis on special prosperities, on abundant harvests, on spreading commerce, conveys the impression that God is in some experiences and not in others; that he is with us in prosperity, but withdrawn from us in adversity. It is natural and right to rejoice in what we call "good fortune;" to be glad when skies are clear and winds are with us; but God is in our sorrows as truly as in our joys; in our losses as truly as in our gains; in our storms as truly as in our peace. Not until we feel ourselves for ever in his presence, and know that he is in all things, and that all things come from his hand, do we enter into that conception of life which makes it, in all phases and experiences, a glorious gift of love. One needs to remember but a little of his own life or of the lives of others to recall apparent prosperities which have soon become great adversities, and apparent losses which have later turned into great gains. Many a man has found the victorious enemy of his spiritual life in the material success which has come to him, and many a man has laid in darkness and sorrow the foundations of noble spiritual achievements; for what appears to be a crushing misfortune is often the stepping-stone to an illustrious career.

At a meeting of the Upper Canada Religious Tract Society, held in Toronto last week, Rev. H. R. Horne, M.A., late minister of Chalmers Church, Elora, was appointed General Secretary of the society. The appointment is a good one, as Mr. Horne will make a worthy successor to the late Dr. Moffatt, who for many years so ably filled the position.

The Montreal Gazette is not far astray in the following: "Every now and then we hear of a training school for servants being opened. What is really wanted is a training school for mistresses, a school in which they may be taught how to systematize the household cares, so that the servants will have a chance of being treated less like a machine with inexhaustible powers of endurance. The woman who knows how and does give her servant a fair treatment is but seldom bothered with the servant problem."

The announcement was made a few days ago of the registered attendance at Queen's during the 1904-5 session, according to denominations, showing that less than half are Presbyterians, although Queen's is under the control of the church. Out of 957 registered, 474 were Presbyterian, 24 Methodist, 120 Anglican, 60 Roman Catholics, 19 Congregational, 14 Baptist and 27 others. By faculties this was divided: Arts 572, theology 38, medicine 208, science 162. There will be fourteen negro students at Queen's this year, one more than last. The majority will take the medical course.

LITERARY NOTES.

The leading article in The Living Age for October 7th is a trenchant deliverance by Professor Dicey, "The Paralysis of the Constitution," apropos of the persistence of Mr. Balfour in holding on to office despite the repeated manifestations of public discontent with the ministry.

Professor G. H. Darwin's striking inaugural address at the meeting of the British Association for the Advancement of Science, on "Evolutionary Speculation" was given in two parts, the first at Cape Town, and the second at Johannesburg. It has attracted much attention in scientific circles. The first part is given entire in The Living Age for September 23rd and the second is promised for the number for October 14th.

Current Literature for October has a varied table of contents making this periodical a busy man's friend. Some of the noticeable features are: The Conclusion of Peace and its Consequences; Lord Curzon's Resignation; Does it Pay the Modern Man to Pray?; Is the Doctrine of the Trinity a part of Original Christianity?; Darwin's Son on the Present State of Evolutionary Theory; The Man who kept France from War. These, and numerous other articles, along with well-filled departments in "Music and the Drama," "Recent Fiction and the Critics," "Science and Discovery," "Recent Poetry," all go to make up a most useful publication. Address the Current Literature Publishing Co., 34 West 26th St., New York.

Very interesting is the article in the September Literary Collector (The Literary Collector Press, Greenwich, Conn.) on Dedications. "Browsing at random among one's books, as the mood sometimes impels, one finds between the covers something that ordinarily escapes attention — something unimportant, maybe — conveying the little unimportant touch that gives the volume its value to the possessor." "For most readers the introduction is the part to remain unread and the dedication to be unnoted. And yet the dedicatory page may be more interesting than all the pages that follow. It is here that the author permits the reader a glimpse of himself — of his friendships, of his intimate thoughts." Of the dedications noted beautiful that that written by Henley for his last little volume of verses published just before his death and addressed: "To my Wife."

Take, dear, my little sheaf of songs,
For, old and new.

All that is good in them belongs

Only to you.

And singing as when always young,
They will recall

These others, lived but left unsung —
The best of all.

Maxim Gorky's short article on "Life and the Well-Balanced Man" in the November Cosmopolitan (New York) is very striking and is well worth a careful perusal. We quote the last few sentences. "If life does not contain everything that man can desire, he alone has the force that can create the things that life has not. If this force is weak today, it can become strong tomorrow. Life is beautiful, life is sublime. It is the indomitable movement toward universal happiness and joy. Even in squalor and misery, where currents of life flow sluggishly in a dark, thick stream, there sparkle precious bits of magnanimity, wisdom, heroism. And beauty is also there. Wherever man is, there is also good. It is in grains, in small seeds, that is true, but nevertheless it is there. And even the tiniest seeds do not all perish. They grow and blossom and will bring forth fruit each day after its kind. Believe me that man everywhere carries God with him, and wherever and whatever he may be he will always remain human, and for humanity there awaits a future of great brightness." Besides a number of other valuable articles this number contains the usual supply of good fiction.

-- A SOUL OF FIRE --

BY E. J. JENKINSON.

CHAPTER XXIII.

Quaking Hag.

All the way to Hag's Hall, Fergus Maclon was the victim of agony, wrath, despair. Helen Vor had dashed her flaming torch in his face with her whole force. He knew that he was scarred and blinded for life. His plan had hopelessly miscarried; he had tossed the dice for the last time, and lost beyond recovery. True, he had not fallen into the hands of the Vors. While his men were fighting Alaster, he had contrived, in spite of his blindness, to escape. True, he had so far provided for possible defeat that men and horses were waiting at the change-house, who would place him safely on his lugger, and by the dawn, he would be far beyond the pursuit of his enemies. But what good would that be now? What would life be worth to him, with his eyesight gone, and his face discoloured beyond recognition? Driven to desperation, his wouted reserve and cynicism forsook him utterly, and they had hardly escaped from the precincts of the castle before he began to pour out wild maledictions against Helen and her people.

But Maisie implored him to be quiet. Sarno was roused; men were calling to one another; lights were flitting to and fro, and at any moment they might be discovered. Her fears silenced him, and they went on stealthily, till they well nigh walked into the arms of one of Rory's scouts.

"We can't reach Hag's Ha' by the mossroad," he whispered to the girl, "it's so dangerous, we must try the moor."

"And be lost in the bogs."

"It is the moor or Sarno dungeon, Sir Fergus."

The clatter of distant horsemen compelled him to acquiesce. But when once they had reached the open country, his agony drove him to madness again. He shook Maisie in his anger. How could he tell that she had not betrayed him; that the failure of his plots was not her doing. In vain, she reminded him that success was quite as much her interest as his; he gripped her arm till she screamed, and then he cursed her in the bitterness of his wrath.

"Succeeded! Ay! if we'd succeeded," he exclaimed, "I'd not have left one stone of Hag's Ha' standing on another—you should have had better housing."

The girl shrank from him. A new fear haunted her. What might not this man, excited with pain and rage, attempt? His words haunted her. They gave her a fresh insight into his callous nature. Now, indeed, she was realizing, like her companion, now absolutely all her intrigues had failed. What had she gained? She had played ill and lost at Glen Lara. She was nothing more than a tool in the hands of her father and Fergus. Bitterly she blamed herself for engaging in this last enterprise. But Fergus had forced her to it. Why, then, had she not turned informer, and bought the good will of Rory?

She remembered, how, when the outlaw had passed her in the dark corridor by the sally-port, a sudden impulse had seized her to throw herself at his feet, disclose the plot and beg for mercy. Her infatuation for Roderick was strong; it was only out-weighted by one thing—her hate

of Helen. And Helen, and Helen, with a rustle of her dress on the floor, had walked at his side. Sight and sound brought to mind all the scornful looks she had noticed at Glen Lara: the gentle, though none the less certain, drawing aside of the skirt whenever she—the inn-keeper's daughter—had ventured near. Her resentment burnt at the recollection: her wavering resolve was rivetted anew, and she had opened the door. But she regretted it all now, bitterly. Better to have endured Helen's scorn, than to be as she was, the tool of Fergus Maclon.

"Is it still dark?" asked her companion after a time.

"Ay! dark as ditch-water," she replied.

"Ditch-water! everything, now, will be dark as ditch-water to me as long as I live," he answered. "But I'll have my revenge before I leave this country. I'll have my revenge on Helen Vor. They say revenge is sweet. By my soul! it is sweet. I'm longing for it. I'll slake my thirst in revenge; I'll drink my fill of it."

"Ah, John Vor, you shall learn what it is to fall into the power of Fergus Maclon." His hands tightened on Maisie's arm. "Hurry, lass, hurry on to the change-house. I've work to do there before the dawn."

"I can go no faster," she replied peevishly, "the darkness hides the track, and the lightning dazzles me."

"Lightning! lightning!" he muttered, "it has dazzled me: the lightning of a woman's swift vengeance. Curse you! Helen Vor, curse you! Curse you! Helen Vor, curse you! But I'll be even with you yet. I'll be outdone by no one, man or woman."

They stumbled along, Maisie leading the way as best she could. Every few moments she stopped, and peered into the night, and listened, but saw nor heard anything. They were alone on the moor.

"What work have you to do?" she asked.

"Work!" he laughed mockingly, "work! I shall settle with your father and you too. I'm deeply in your debt; I can never repay you enough; and then there's John Vor. He shall look in my face and see his daughter's handiwork there: he shall examine it well and after that—he'll see no more. Hurry, girl, I'm thirsty, my blood burns with fever; my eyes are like red-hot cinders. But I know the physic that will sooth them—I know."

Maisie shivered. What was she to do? How act? There was no mistaking Fergus. He was planning his revenge and she had heard sufficient to guess what it would be. She feared also—though his words might mean anything that he, madened by the failure of his schemes, meditated treachery on Hugh and herself.

A plan must be found to frustrate him; it must be found quickly, and carried out before they reached the inn, where he would have the assistance of his most desperate followers.

Maisie cared not a straw for the chief, Stron-Saul, but she saw clearly that to permit Fergus to work his will on him, would gain her and her father nothing. She would make a bold stroke for their own advantage. She had wits and courage enough when needed, and if she could once get Fergus out of her path, the future would be relieved of

its one great obstacle. How was she to do it? The methods of Hag's Hall only too readily suggested a way. She shook off the feeling of terror that had been creeping over her, and faced what lay before her with a coolness and indifference to its horrors, one would hardly expect in such an innocent looking girl.

The storm was passing away, leaving but a cold persistent rain. From all sides rose the sounds of running water and though the dawn could not be far off, just the merest glimmer of light straggled out of the east.

"You're lagging," said Fergus dragging her forward, "Bon Dieu! I would I could see."

"Do your eyes hurt?" she asked, for lack of something better to say, and because she must speak to dispel any growing suspicions he might have owing to her unusual silence.

"Hurt!" he cried, "I tell you, girl, they're like blazing coals burning into my brain. Were it not for what's to be done at Hag's Ha', I'd never have got so far; I'd have swooned in Sarno. And I shall live like this—all my life; have to be led like this—all my life—never see again the faces of men—never know what they mean save by their voices, and voices are treacherous. Oh! Heavens! that I had Helen Vor in my grasp."

"Calm yourself," exclaimed Maisie, "we don't know who may be before or behind us."

"Behind us! Yes! there are broken plans strewing the way. Before—darkness fer me; the life of a dog. The present stalks at my side, fearful, cold. But I'll make it burn; I'll splash it red; I'll put color into it; I'll—"

They were now drawing near to Hag's Hall. Approaching it by the moor track, Quaking Hag—that treacherous waste of water and bog—lay between them and it. Maisie glanced forward and saw it stretching away, fearful, gaunt. But she had resolved what to do.

The path to the change-house wound round to the left. There was, however, another track which led some distance into the very heart of the morass and then ended suddenly. She chose the latter.

She led Fergus along, cautiously allowing him to tread where the ground was most firm and dry, so that he might not suspect whither he was going. Into a very labyrinth of tortuous creeks and bitter, soulless tarns, she led him, till they reached a spot where the track was lost in what was neither land nor water, but black, quaking bog, which sucked down into its slimy bottomless depths every living thing that ventured upon it.

"We must be close to the inn now," he said once, lifting his head to listen to the calls of some moor fowl near.

"There's a whiff of morning in the air. Where's Hag's Hall?"

"I see it; but there are too many lights about it to please me. I fear—I believe we're discovered."

"What! What do you see?"

"There's a light at the door and torches at the back of the house. Hide here, Sir Fergus till I have a look round."

She slipped her arm unexpectedly from his and in a moment was beyond his reach.

A vague misgiving passed over him.

"Come back," he called.

"I'll come presently," she answered. "We can't go near Hag's Ha' till we know who's there."

"Swear you'll come back."

"I swear it."

She turned and picked her way with the utmost speed out of the fen.

Fergus waited impatiently. Minutes, hours seemed to pass and still Maisie had not returned.

He listened; he heard nothing. He called but there was no answer. "What has become of her?" he muttered.

Perhaps she had been captured? He took a step forward cautiously. The ground was not firm beneath his feet, still he never suspected where he was. But he could not wait for her coming. All alone, the burning pain in his eyes was beyond endurance. It maddened him, so that he could not put his thoughts together.

He groped before him. Ah! the road was spongy; his foot sank in the mire. Still he would go on. He took another step—softer yet. He hesitated, a cold sweat broke over him. Was this the road to Hag's Hall? It must be, yet a wild thought struck him—was he among the swamps? Left alone among those treacherous, gaping marsh-devils to die? Stunned by the thought, he did not notice, for a moment, that he was slowly sinking. But the slimy ooze, already sucking him down, struck a chill to his heart.

He shrieked; plunged hastily aside; and then, with a last piercing yell, stumbled over one of the inky pools, that lay silent among the bogs.

THE MAID OF HONOR

The Court lady of old days, says Lady Violet Grenville, in the "New York Tribune," was merely a superior kind of servant; the Maid of Honour of today is a charming, accomplished girl whose duty is to make herself pleasant to the guests and talk agreeably to the important personages who may be visiting at the castle. She should be a good linguist, have read the most talked of books of the day, and possess musical tastes. She is expected to take a hand at bridge, if required to make up a rubber; but she must not play for money, as the Queen disapproves of girls gambling or playing for larger stakes than they can well afford. Smoking cigarettes, too, which is such a modern craze, is discountenanced by the Queen. The life of a Maid of Honour is an interesting one; she is brought in contact with all sorts of illustrious people; she constantly meets celebrities; she hears talk on all kinds of subjects; she receives in fact a most cosmopolitan education—the education that makes a wise woman of the world. She learns tact, sense, courtesy, and becomes infinitely adaptable. Court life being so much simpler than in the past, it also becomes more human and more real. Much precious time no longer is wasted in idle etiquette or the trivial gossip and petty jangling and scandal-mongering of a superior housekeeper's room, of which we got such vivid glimpses in the d'Arblay Memoirs. A delightful story is told of Queen Alexandra, which exhibits the pleasant relations existing between her and her Maids of Honour. On one occasion one of the young women arrived at the castle minus her luggage, and quietly informed her Majesty of the fact. The Queen, instead of reproving her for carelessness, merely remarked: "My dear child, how did you manage it? I never lose mine."

In a recent authorized interview, Mrs. Mary Baker Eddy has put her book on precisely the same plane of inspiration as the Bible—that "it is the word of God, the same as the Bible," and that it "is the fulfilment of the prophecy of a latter-day revelation." She denies that there are disease germs, or that there is any such thing as material science. And still the Bible is not hurt, and the world still moves.

The world has little information for the man who asks no questions, but volumes for him who meets you with an interrogation.

A TWENTY-FOUR HOUR DAY

Calling one day upon a business man in his office, I found him, as usual, "up to his eyes" in work.

"Sit down and wait a minute," he said, handing me a chair.

"You are always working," I exclaimed. "How many hours do you put in each day?"

"Twenty-four," he replied with a smile. My face expressed my utter astonishment.

"Yes," he said, "I work ten or twelve hours here; the rest of the time I am working at the other side of the world—by proxy, of course."

"I don't understand," I said. "Let me explain," he returned, more seriously than before. "When I was at school I became deeply interested in the mission cause. I determined to go to China and work in the field. But my father died, and his business here was in such a state that no outsider could successfully carry it on. There were a mother, sisters and younger brothers dependent upon the profits of the house. I was obliged to remain here. But I determined, nevertheless, to have a representative in the field, and I took up the support of a native preacher in China."

Here my friend took down a much-thumbed map of Southern China, and pointed out a certain town.

"That is where my man is at work," he said. "We have representatives of our business in several of the principal cities of the world. I call this our missionary branch. My man there is working while I sleep. He is substitute. In that way I work twenty-four hours a day—for the Master. I work here for the money to keep my representative working over there."—Ex.

TWO MAIDENS

I know a winsome little maid,
So fair to see—

Her face is like a dainty flower.

So lovingly

She looks upon this world of ours,

And all who pass,

That sweet content makes beautiful

My little lass.

I know another maiden well,

She might be fair—

Her cheek is like a rose leaf soft,

Like gold her hair

But, ah! her face is marred by frowns.

Her eyes by tears.

For nona can please. I dread to think

Of coming years.

Would you, dear, grow to beauty rare

In thought and deed?

Then learn the lesson these two teach

To those who heed,

And in your heart, as life place,

Give this truth place;

'Tis only lovely thoughts can make

A lovely face.

REMEMBER THE POOR

Thanksgiving and charity should always go together. Gratitude for benefits received should be manifested in practical benevolence to others. This is the season of Thanksgiving to God for the blessings of the past year. Let those who have enjoyed the favor of God in His providence remember those who have met with misfortune, who are less favored than they are; who may be in poverty, privation, and distress. Relieve their distress; lend them a helping hand in their poverty. Do something to remove or alleviate their burdens and trials, and brighten their pathway in life. "Blessed is he that considereth the poor." "Pure religion and undefiled before God and the Father is this: to visit the widow and fatherless in their affliction, and keep himself unspotted—from the world."

The libraries of our yesterdays are filled with autobiographies.

BABY'S SLEEP

One of the first signs that something the wrong with an infant is disturbed sleep. Usually the trouble is with the stomach or bowels. If your little one is cross and restless do not give it an opiate or "soothing" medicine of any kind. All these things are deadly poison, and the sleep they give is unhealthy, unnatural and injurious. Your baby will sleep and let you sleep if you treat it properly. In Baby's Own Tablets there is not an atom of poisonous "sleepy stuff," and yet by their beneficial, healthy action they give refreshing sleep. They remove the cause, and the result is healthy, refreshing, life-giving sleep from which the little one awakens bright and well. Mrs. S. T. Douglas, Petatoodiac, N. B., says: "My baby was troubled with constipation, was restless and uneasy and did not sleep well at nights. I gave him Baby's Own Tablets and the change they made was wonderful. They regulated the bowels and he now sleeps well at nights." If your dealer does not keep the Tablets send 25 cents to the Dr. Williams' Medicine Co., Brockville, Ont., and a box will be sent you by mail postpaid.

SPIRITUAL IMAGINATION

Spiritual imagination can be cultivated as poetic imagination can be cultivated. The culture of the imagination is the culture of faith and the culture of prayer. If we imagine the love of God, if we pray for the mind of the Master, if in every difficulty we stop to think what He would have done and said, if we keep ever the vision of Christ before us, if we make His teaching and will and life the test and example, we will live the imaginative life not always down among the dust and sordidness of the world, but sometimes among the angels and the spirits of just men made perfect, and the dear Lord who has taken captive our hearts and imagination.—Rev. Hugh Black.

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CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Knox congregation will elect four additional Elders.

Last Sunday evening in Erskine church Rev. A. Mitchell preached to a large congregation from the subject of "Wireless Telegraphy." After explaining the basic principles of the discovery and its steady advancement he likened it to the transmission of the Holy Spirit, from God to man, the theory being that unless the person was willing to receive and the soul was mutually attuned to that of the transmitting power it was not possible for man to realize to the fullest extent the presence of God. The reverend pastor emphasized his address by a number of well chosen illustrations.

In city pulpits last Sunday Queen's University was very much in evidence. Rev. Principal Gordon preached in St. Pauls; Rev. Prof. Dyde in Knox in the morning and in the Glebe in the evening. In St. Andrew's, Rev. Robert Laird, M.A., conducted the morning services. In each case the \$500,000 endowment scheme for Queen's was brought before the people in a manner likely to cause a liberal response from the Presbyterians of Ottawa. Mr. Laird, who was appointed by last general assembly to raise the endowment, will remain in the city for two or three weeks, and in bespeak for him a hearty welcome from our readers.

EASTERN ONTARIO.

The Aronmore Presbyterians are preparing to call a minister.

Rev. John Sincennes and Mrs. Sincennes have been spending the week with friends in the Gatineau Valley.

Mr. Sincennes is the pastor of the French Presbyterian congregation at Cornwall, where he is doing excellent work.

Rev. J. Matheson, of Summerstown, conducted the services in Hephzibah Church, Williamstown, last Sunday week and preached the pulpit vacant.

Mr. Retz, Presbyterian student from Toronto, is now in charge of the Sundridge church and adjoining stations.

Much regret is being expressed at the departure of Rev. K. McDonald from Williamstown. His genial manner and wise advice will be sadly missed by every one.

The Ladies Aid of Maxville church, announce a harvest home social on the evening of Thanksgiving Day. An inviting programme is being prepared for the occasion.

Mr. Ross, of the Montreal Presbyterian College, took the services in Knox Church, Lancaeter, Sunday last.

Rev. J. W. McLeod, of Thorold, formerly pastor of Finch and Crisler, and Mrs. McLeod, have been visiting relatives at Berwick and vicinity.

Rev. D. Strachan, of St. John's church, Brockville, was at Almonte, on the 8th inst., preaching at the opening services of St. Andrew's new schoolroom.

Rev. J. U. Tanner, of Lancaeter, spent some day recently in Montreal. He preached in St. Matthew's church, Point St. Charles, on Sunday week.

Rev. J. W. Wallace, of Lindsay, conducted largely attended anniversary services in the Eldon church on a recent Sabbath.

Rev. D. W. Best, the hard working pastor of St. Andrew's, Beaverton, has gone on a four weeks' holiday which he will spend in the wilds of the Haliburton region.

Rev. J. D. MacKenzie and Mrs. MacKenzie left this week for Bute, Que.

Before returning they will visit New York City and other points in the Empire State.

St. Andrew's church, Arnprior, was recently supplied with a fine pipe organ, and now an orchestra leads the musical service in the Sunday School of the same church. The orchestra's music is much appreciated.

The Brockville Recorder says: "On the first Sabbath of November, Rev. R. E. Knowles, of Galt, is to conduct anniversary services in St. John's church. Mr. Knowles is well known as a preacher but now better known as the writer of the brightest book this year—St. Cuthberts. Mr. Knowles will lecture in St. John's church the Monday evening after on Abraham Lincoln."

In a recent issue of the Perth Courier we find the following pleasant paragraph: Mr. Howard H. Scott, son of Rev. A. H. Scott, has received promotion by the electrical and engineering firm in Montreal with whom he has been since early midsummer. Mr. Scott took his degree of B. Sc., in the science faculty of Queen's University at the close of last session. He entered as junior into the employment of this electrical and engineering company of Montreal, and filled his place there until his first promotion to the night managership in the Test Department of the works. The second promotion was to the position of day manager in the same department. A responsible place in the engineering department required to be filled last week. With this position the name of a Cincinnati expert was connected but the principals of the firm offered the position to Mr. Scott who accepted it. In the drafting branch of science Mr. Scott excelled and took honors as a university student and his recent promotion to the higher sphere in Montreal appears to run in line with particular aptitude for mathematical and designing in the spacious and inviting field of electrical engineering.

NOTES ON Y. P. SOCIETIES

Will correspondent kindly note change in address, and direct correspondence hereafter not to Deseronto, but to 103 Union St., Kingston, Ont.

"Copy" for Manuals, Booklets, etc., for 1906 is in the hands of the printer and the new literature will be ready for distribution in a few days.

Last week the programme for Young People's Day which is to be observed on Nov. 5th or on some evening of the week beginning with that date, was sent out. A supply was sent to every pastor whose name and address could be ascertained. The programme was accompanied by a number of Pence envelopes, and by a statement regarding the character and object of the celebration. The committee earnestly hopes that all pastors, whether they have societies in their congregations or not, will make the most of the occasion, and accord to the work of the young people that recognition which its importance demands.

Should the supply sent to any minister be deemed insufficient, additional envelopes or copies of the service will be sent on application. Orders should be sent without delay.—W. S. McTavish, (Convener), Kingston, Ont.

Two Mohammedans baptized at Delhi, India, by Anglican missionaries this year were both led to Christianity by reading books written by the late Rev. Dr. Imadud Din of Amritsar; himself a converted Mohammedan. The fact that the words of this dead preacher live is an illustration of the value, often forgotten, of the literary branch of the missionary work.

WESTERN ONTARIO.

Rev. Mr. Perrin, of Wroxeter, preached in Westminster church, Mount Forest on Sabbath last, the Rev. W. G. Hanna going to Wroxeter to preach anniversary sermons.

The Rev. A. W. McIntosh and family of Bellwood arrived home on Thursday. His many friends were pleased to see him, but regret that his appearance does not indicate the improvement in his condition that is desired. They leave again in a few days.

Rev. A. H. Kippen was inducted as pastor of Harrington Church on the 13th inst., in the presence of a large congregation. Rev. Mr. McWilliams of St. Mary's, moderator of Stratford Presbytery, presided. Rev. Mr. Martin, Stratford, preached the induction sermon, and Rev. Mr. Grant, of St. Mary's, addressed the minister. Rev. J. D. Ferguson, who acted as moderator during the vacancy, addressed the congregation.

A special meeting of the Quelp Presbytery was held in St. Andrew's Church today, principally to consider the resignation of Rev. H. R. Horne, pastor of Chalmers Church, Elora. No obstacle being placed in the way, the resignation was accepted, unanimously. A delegation from Chalmers Church was present, consisting of Messrs. Thomas Marshall, Alex. Davidson, from the session; Alex. Cromaf and T. Lipsey, from the congregation; and Mr. J. Jones, Presbyterial elder, all of whom expressed their deep regret at Mr. Horne's removal. Rev. Mr. MacVicar, of Melville Church, Fergus, was appointed moderator. Mr. Horne preached his farewell sermons last Sunday.

The fiftieth anniversary of the establishment of the Hespeler Presbyterian Church was celebrated last week. Fifty years ago this month the Rev. Mr. Hodgins held the first Presbyterian service in what is now the hall of the Royal Templars, but then a building devoted to religious purposes. Three of the original congregation were present and received the congratulations of the minister, the Rev. Mr. Morrow, and of the congregation. The three half-century communicants are Mrs. W. Renwick of Hespeler, and Mrs. J. Deans and Mrs. E. Dickie, of Galt. Since the establishment of the church in Hespeler there have been eight pastors, the Rev. Mr. Hodgins being the first, followed in order by the Rev. Messrs. McKenzie, Goodwillie, Haig, Strachan, Scott, Pogue and Morrow. The longest incumbent was the Rev. Mr. Haig, who died here after sixteen years of hard labor, during which he made legions of friends. Many attended the services from the surrounding towns.

On recently resigning the position of secretary-treasurer of the Elora High School Board, after a 60 years term of office, Rev. H. R. Howe was presented by his fellow-members with an appreciative address and a handsome gold-headed cane. General regret is expressed at the departure of Mr. Howe from the town.

A special meeting of the Presbytery of Sarnia was held in St. Andrew's Church, Petrolia, on Monday afternoon, Oct. 9th, to deal with the resignation of Rev. A. A. Laing, B.A., of Marthville, and St. John's, Enniskillen. The moderator, Rev. E. O. Currie, presided. Representatives from each congregation were present and were heard. All expressed sorrow that Mr. Laing was about to leave them and testified to the faithful work he had done among them as their pastor for the past five years. Mr. Laing was then heard in his own behalf, and had a good word to say for both congregations, but as he had received an appointment at Fort Qu'Appelle, he felt it his duty to go to the

needy West. Presbytery, after hearing all parties concerned, accepted the resignation. Mr. Laing will be much missed by the brethren of this Presbytery.

The death is announced of Rev. J. S. Scott, minister of St. Andrew's church, Sarnia, which took place in the London Hospital, on Wednesday of last week after an operation for appendicitis. Deceased had been pastor at Hespeler and Brantford, and succeeded the late Dr. John Thompson as pastor of St. Andrew's Church about 18 months ago. During his short pastorate he greatly endeared himself to the people, and his early demise is deeply regretted. Mr. Scott was married to a daughter of Rev. Prof. Hart, Winnipeg, who pre-deceased him.

A service of great interest was held two weeks ago in Duff's church, Puslinch, in connection with the sixtieth anniversary of the ordination of the Rev. Dr. Wardrope to the Christian ministry. The pastor, Rev. W. Robertson, after the devotional part of the service, spoke fittingly of Dr. Wardrope's relationship to the congregation, he having been a member at its organization in 1830 and having left it in 1842, to be present at the opening of Queen's College, where he prosecuted his studies for the ministry. Though the venerable doctor is now in his eighty-seventh year, he preached a sermon at the morning service of remarkable power and beauty of expression, referring especially to the early days of the congregation, when the Rev. Wm. Meldrum was pastor, and to the heroic struggles of the pioneers for educational and religious privileges. Dr. Wardrope also conducted the evening service.

It is worthy of notice, remarks the Guelph Mercury, that at the communion services on the preceding week, services were conducted by Rev. Robt. Torrance, D.D., and the Rev. D. Strachan, and with Dr. Wardrope, the ages of the three venerable divines united amount to 250 years. Notwithstanding their advanced age, they still possess apparently undiminished powers, and are able to proclaim the Gospel in the fullness and richness of matured Christian experience.

KINGSTON PRESBYTERY

Met in Cooke's Church, Kingston, on the 28th September, at 8 p.m. Fourteen members were present. The Moderator, Rev. James Binnie, presided at the special business of the meeting—the induction of Rev. W. S. McTavish, Ph.D., to the pastorate of Cooke's Church. Rev. W. J. McQuarrie preached, Dr. McGillivray addressed the minister and Rev. H. Gracey the people. The audience was large, and the interest in the proceedings well sustained. Afterwards was considered a call from the congregation of Mono Mills, etc., in the Presbytery of Orangeville, to Rev. F. Davey, Storrington congregation. It was signed by 207 communicants, and 34 adherents, with a suitable guarantee of stipend and free manse. Rev. H. Mathewson of the Presbytery of Orangeville, addressed the Presbytery in favor of the acceptance of the call. This was done, and the Presbytery resolved to loose Mr. Davey from his charge at this date, and appointed Rev. Mr. Hay to declare the pulpit vacant on the second Sabbath of October, and Rev. J. Fairlie to be Moderator of the session. The Presbytery agreed to hold a special meeting in Kingston on the 30th October in connection with the induction of Rev. Prof. McNaughton into the chair of Church History in Queen's University.

There seems to be something almost personal in the searching question "Is Any Animal Greedier than Man?" which Mr. F. G. Aflalo takes as the subject of an article reprinted in The Living Age from the Pall Mall Magazine. There should be a good deal of interest to learn the conclusion which he reaches.

NORTH BAY PRESBYTERY.

This Presbytery met in St. Andrew's Church, North Bay, September 28th. There was a good attendance, and the Presbytery had the pleasure of welcoming two new ministerial members, viz., Revs. G. B. McLennan, of Huntsville, and Thos. A. Patterson, of Halleybury. Rev. S. Childerhose, of Parry Sound, sent as a reason of his absence that a member of his congregation was very seriously ill. A minute expressive of sympathy with Mr. J. B. McDougall, North Bay, a member of the court, ill with typhoid fever, was recorded, and the clerk was authorized to send him a copy. Mr. Cochrane reported that, as authorized by Presbytery, he had ordained elders at Madawaska and Whitnev, and dispensed the Lord's Supper at Rainey Lake. A bale of goods for the needy from the Missionary Society of Bluevale was reported on hand, and Messrs. Johnston and Steele were appointed to take the oversight thereof for distribution, and the clerk was instructed to convey the thanks of the Presbytery to the donors. Dr. McLeod's circular anent systematic beneficence was read and Messrs. G. L. Johnston, J. A. Miller and G. B. McLennan, ministers, and Geo. Morrison and Dr. Paulin, elders, were appointed to take charge of the matter. On the report of a committee appointed for the purpose, the Presbytery congratulated the pastor and congregation of St. Andrew's, North Bay, in having erected and opened for a place of worship, this commodious church building magnificent in its proportions, and beautiful in its furnishings. A delightful solo was sung by Miss Caruthers for the benefit of the members of the Presbytery, which was much appreciated and elicited a hearty vote of thanks. Leave was asked for and granted to St. Andrew's congregation, Berk's Falls, to sell the old church and mortgage the new property to the amount of \$2,500. The following students, having given discourses that were approved by Presbytery, were certified to their respective colleges, viz.: Messrs. James Annesley, J. M. McGillivray, F. L. McDonald, Wm. Stott, S. S. Salisbury, H. Dickson, C. A. Mustard and J. A. G. Simpson. Mr. McKibbin was directed to write for discourses from the three students who had sent none, and in the event of approval to forward their names to the clerk for certification. The augmentation report by Mr. Johnston showed that the New Liskeard congregation promised to increase its giving \$50, and to contribute twenty-one and a half cents per member towards raising the salary in augmented charges to \$800, and manse. Other augmented congregations had been visited, but while doing well gave no prospect of increase. Application was made by the Loring congregation for aid in building a manse and the Presbytery agreed to ask the Executive of the Assembly's H. M. Committee for one hundred and fifty dollars for this purpose. Dr. Findley stated that the C. E. Society, of Paris, had a quantity of literature suitable for lumber camps and wished to know where to send it. Instructions were given to have it sent to Mr. C. Laudell, Rainy Lake (Brennan P. O.), for distribution. The ladies of St. Andrew's having provided lunch for the members of the Presbytery in the basement of the church, the invitation to partake was accepted with thanks and the good things prepared were very much relished. The H. M. report presented by Dr. Findley showed that good work was done during the past six months, but more men were needed for the winter. Appointments for visiting the O.M. fields were made as follows: Loring and Aspdin, Dr. Findley; French River, J. L. Miller; Depot Harbor and Madawaska, S. Childerhose; Magnetawan, R. McNaab; Mattawa, G. L. Johnston and Emsdale, G. B. McLennan. Having learned from

Dr. Findley that the services of Rev. T. A. Rodger would be available for evangelistic work next January it was agreed to secure Mr. Rodger and that Messrs. Childerhose, Sturgeon, Johnston, McLeod, Wiseman and Dr. Paulin, be a committee to make arrangements; that brethren of Presbytery who desire these services notify Mr. Childerhose, and that a week of prayer should precede the visit of Mr. Rodger. An interim report on Sabbath Schools was presented by Mr. Becket to the effect that several Schools had been visited during the summer and steps were being taken for visiting the rest before winter. He also gave notice that he would move the following at next meeting: Whereas a great many children of Protestant parents, who seldom or never attend any Sabbath School, are in attendance at the Public Schools, and whereas by the School Regulations of Ontario certain provisions are made for the reading of the Scriptures and the recitation of the ten commandments by the scholars, and whereas further there is reason to believe that these regulations are scarcely ever observed, the Presbytery requests sessions to direct the attention of teachers and trustees of the Public Schools in their localities to the Regulations above mentioned in order that they be observed wherever possible. It was resolved to invite the Rev. J. C. Robertson, the Sabbath School Secretary of the Church, to be present for Conference at next meeting of Presbytery in March 1906.

Speaking of the Rev. Edward A. Wicher, who was recently called from St. Stephen's church, St. John, N.B., to be professor of New Testament Exegesis in the Presbyterian Seminary at San Anselmo, Cal., the Pacific Presbyterian says: "Mr. Wicher, as a scholar, a specialist in his domain, a good teacher, a strong preacher, a gifted lecturer and writer, a young man with all the traits of a Christian gentleman, and aggressive and forceful withal, will be a great acquisition to the Faculty, and an addition of exceptional value to the working force of the Presbyterian Church in the West. Professor Wicher comes with the expectation that this will prove to be his life-work, and the desire that it may be so. Mr. Wicher is but thirty years of age and has already had a career which fully justifies his being chosen for a position of such opportunity and influence. Mr. Wicher took a brilliant classical course in the University of Toronto, winning the gold medal at graduation. His career in Knox College, Toronto, was of a similar character, and on graduating there he won the travelling fellowship, which gave him the privilege of post-graduate work in Germany. During his undergraduate days at Knox he was instructor for two years in the New Testament department, and was so appreciated by the students that they requested a continuance of his services."

Ian MacLaren, preaching recently at Liverpool, took "Worldliness" as his subject. Worldliness, he said, was a subtle spirit to be found often where least expected, and perhaps in its most arrogant form amongst ecclesiastics. Certain games were not to be sweepingly condemned as worldly. For instance, why should it be considered more worldly to play billiards than bowls? It was not more worldly to take a hand at whist than to sit exchanging gossip; for young people to dance instead of engaging in the silly games that were made to take the place of this pastime, most of them in bad taste; to take a walk in the country on the Sabbath rather than to stay at home and sleep. No, it was a morose fanaticism that had built up an artificial standard.

The key to the Christian's pocket-book lies on the altar of prayer,

HEALTH AND HOME HINTS.

To curl a feather boa that has been damped with rain or dew, rub in a handful of common salt, and shake until dry before a bright fire.

A German physician recommends soap as a cure for sleeplessness. The soap-lather must be allowed to dry on the skin before the patient goes to bed.

Fried Bananas.—Cut large, solid bananas into thick slices and flour each slice well. Fry them in butter till a delicate brown. Serve with poached eggs.

To preserve fish never lay one on the top of the other, but wrap a cloth out of clean salted water around the fish separately in this, and lay it on a dish. Keep in the coolest place possible.

The smaller the joint of meat the hotter should be the oven. Of course, the time required for roasting the joint is proportionately less than that needed for a large one.

Remember that the wholesomest meats are beef, mutton and poultry, and that beef and mutton are most easily digested and wholesomest when boiled, roasted, or stewed—not fried.

Squeezing Cheese.—When cheese is too soft to grate and no food chopper is included in the kitchen furnishings, press the cheese through a wire strainer with the back of a tablespoon.

Exercise Your Lungs.—Like every other organ in the body, the lungs become vigorous with use—disease means decay; to develop the lungs they must be exercised by deep breathing. Even five minutes of lung exercise daily will work wonders.

Cream of Peas.—Press through a colander a pint of cooked peas; put in double boiler with one quart of milk; add a bay leaf and a teaspoonful of butter and two of flour, add to the mixture, stir and cook until thick and smooth (ten minutes). Add salt, a saltspoonful white pepper. Serve immediately with croutons.

Stewed Figs with Cream.—Use the dried whole figs, not the layer figs. Wash them well and cover with cold water until plump and swollen. Then heat gradually and simmer until they tender. Skin them out and boil the syrup down until thick. Strain it over the figs. Cool and serve with whipped cream flavored with vanilla or lemon.

Delicious Swiss Roll.—Weight of three eggs in sugar and two eggs in flour, three eggs and one teaspoonful of baking powder. Beat three eggs and the sugar together until a good froth. Slowly stir in flour and bake in flat tin in hot oven. Sprinkle castor sugar on white paper and turn out cake. Spread with raspberry jam and roll quickly.

Chicken Gumbo.—Fry a young tender chicken, after salting, peppering and flouring the pieces. An old hen can be used if it is parboiled before it is fried and the liquid saved for the soup. Put the carefully browned chicken in the pot half filled with cold water. Fry two sliced large onions and one quart of sliced okra with one tablespoonful of with a pinch of red pepper, and boil three flour and pour into soup, pepper to taste hours. Serve with dry boiled rice.

Seed Cakes.—Here is a receipt for old-fashioned seed cakes, taken from a manuscript book dated 1831: One pound of flour, two cupfuls of sugar, one cupful of butter, one cupful of milk in which has been dissolved one teaspoonful of cooking soda, one tablespoonful of cinnamon, and caraway seeds to taste. Rub your butter and sugar together, add the milk, then cinnamon, then flour, and last of all, stir in a generous quantity of caraway seeds. If it is not still enough to roll out thin, a little more flour may be added after it is on the pastry-board. These will be found delicious for 5 o'clock tea.

THANKSGIVING

(By James H. Snowden.)

To thee we lift our psalm of praise,
O God, from out whose hand
Have dropped the blessings of the year,
The fulness of the land.

Our fields have waved with wheat and corn,
And budding tree and vine
Have bent beneath rich, golden fruit,
And purple globes of wine.

No war has swept with wild alarm
Across our peaceful shore;
Our people are secure in strength
And union, as of yore.

The State and Church and Home and School
Have been our deepest springs;
Our life is measured yet in thought,
Not in abundant things.

O God of nations, keep us pure,
Save us from lust and pride;
May not material fulness have
Us drowsed and satisfied.

Touch deeper springs, strike richer chords,
Wake full our powers of soul,
That we may catch all tides of life,
That on the spirit roll.

Make us a nation strong in power,
The power of truth and right;
May honor, brotherhood and love,
Our treasure be, and might.

Make us a nation strong in power,
The power of truth and right;
May honor, brotherhood and love,
Our treasure be, and might.

Make us a nation strong in power,
The power of truth and right;
May honor, brotherhood and love,
Our treasure be, and might.

SPARKLES.

There are two periods in a man's life when he is unable to understand women. One is before marriage, and the other is after.—Philadelphia Inquirer.

An old fellow was asked the difference between a Methodist and a Presbyterian. "Well," he replied after some deliberation, "a Methodist knows he's got religion, but is afraid he'll lose it; and the Presbyterian knows he can't lose it, but is scared to death for fear he hasn't got it."

Irene—Has Jack asked you to marry him yet?
Maybelle—Just as good. He asked Aunt Ann the other day if there had ever been any consumption in our family.

Teasing Friend—"What makes that new baby at you home cry so much, Tommy?" Tommy (indignantly) "it don't cry so very much; and anyway, if all your teeth were out, and your hair off, and your legs so weak you couldn't stand on them, I guess you'd feel like crying too." Selected.

An old farmer said to his sons: "Boys, don't you ever wait for summit to turn up. You might just as well go an' sit down on a stone in the middle of a meadow, with a nail atwix your legs, an' wait for a cow to back up to you to be milked."

"I suppose that old chap with the long white whiskers over there is one of your old settlers, isn't he?" said the grocery drummer.

"I reckon he's what vew might call a old resident," rejoined the village merchant, "but he ain't no old settler. He's been a-owin' me for nigh onto thirty years."—Ex.

"Now isn't— isn't a river a curious thing, don't you know?" said Reggie.

"Curious? Why it's beautiful, if that's what you mean."
"Ya-as, but it's so—impossible don't you know."
"Impossible?"
"Ya-as: its mouth is bigger than its head. Haw haw!"

Victory is for the valiant and honor among men is for him who is leal in heart.

SUFFERING WOMEN

Find Health and Strength in Dr. Williams' Pink Pills.

"I consider Dr. Williams' Pink Pills a most marvellous medicine," says Mrs. Louis Turcott, 665 Papineau street, Montreal. "They restored me to health and strength, when I was in a most hopeless condition, and almost despaired of recovery. My trouble began a few years ago, when I passed through a severe illness, from which I did not regain my accustomed health and strength, though I had the very best of care and treatment. I seemed to grow weaker every day. I was pale and emaciated, had no appetite, could hardly go about, and found my life almost a burden. It seemed as though my blood had turned to water, and my nerves seemed completely shattered. All the time I was under medical treatment, but with no apparent benefit. One day a friend who called to see me, brought me some Dr. Williams' Pink Pills, and asked me to take them. I did so, and after a couple of weeks I found my appetite improving, and took this as a sign that the pills were helping me, and I got another supply. In a few weeks more the change in my appearance and condition was marvellous, and friends who dropped in to see me, hardly thought I was the same person. It was not much longer until I was completely cured: in fact felt better than I have done for years before. I am, therefore, very happy to make known to all ailing women the fact that they can find new health through the use of Dr. Williams' Pink Pills."

Mrs. Turcott's experience with this medicine is the same as thousands of others. Dr. Williams' Pink Pills are the greatest cure for ailments due to poor blood. All the weakness of anaemia; all the distress of indigestion; all the pains and aches of neuralgia, sciatica and rheumatism, all the misery and ill-health that women suffer from time to time, come from bad blood. And Dr. Williams' Pink Pills cure these troubles, because they actually make new, rich, health-giving blood. They don't act upon the bowels, they don't bother with mere symptoms; they go right to the root of the trouble and cure it through the blood. But you must get the genuine—substitutes and imitations never cured anyone. See that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around the box. Sold by medicine dealers everywhere, or sent by mail at 50 cents a box or six boxes for \$2.50, by writing The Dr. Williams Medicine Co., Brockville, Ont.

Mark Twain on his last visit to his birthplace—Hannibal, Mo.—told to the school children a true story about a schoolboy.

"This boy," he said, "awoke one morning very ill. His groans alarmed the household. The doctor was sent for, and came post haste.

"Well," said the doctor, as he entered the sickroom, "what is the trouble?"

"A pain in my side," said the boy.

"Any pain in the head?"

"Yes, sir."

"Is the right hand stiff?"

"A little?"

"How about the right foot?"

"That's stiff, too."

"The doctor winked at the boy's mother.

"Well," he said, "you're pretty sick. But you'll be able to go to school on Monday. Let me see, today is Saturday, and—"

"Is today Saturday?" said the boy, in a vexed tone. "I thought it was Friday."

Half an hour later that boy declared himself healed, and got up. Then they packed him off to school, for it was Friday after all."

PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 29th Aug.
 Inverness, Whycocksack.
 P. S. I. Charlottetown, 1st Aug.
 Pictou, Hopedale, 4 July, 2 p.m.
 Wallace, Wallace, 22 June.
 Truro, Truro, April 14.
 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.
 Chagarray, Finch, 4th Sept.
 Lanark and Renfrew, Zion Church, Carleton Place, 21 Feb.
 Ottawa, St. Paul's, 7th Mar., 10 a.m.
 Brockville, Winchester, Feb. 28, p.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 4th July.
 Peterboro, Keene, 28 Sept., 9.30 a.m.
 Whitby, Bowmanville, 17th Oct., 10 a.m.
 Toronto, Toronto, Knox, 2 Tuesday, monthly.
 Lindsay, Cannington.
 Orangeville, Orangeville, 4th July.
 Barrie, at Barrie, on 26th Sept., at 10.30 a.m.
 Owen Sound, Sep. 5, 10 a.m.
 Alcona, Blind River, March.
 North Bay, South Bay, July 11.
 Saugeen, Harrington, 4 July.
 Godolphin, St. Andrew's Church, Godolphin, 19th Sept., at 10.30 a.m.

SYNOD OF MILTON 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.
 Lurou, Exeter, 5 Sept.
 Sarnia, Sarnia, 4th July.
 Maitland, Beira, May 16.
 Bruce Paisley, May 12th.

SYNOD OF MANITOBA AND NORTHWEST.

Portage la Prairie, 10 July, 7 p.m.
 Brandon, Brandon.
 Superior, Kewath, 1st week Sept.
 Winnipeg, Man., Coll., 2nd Tues., 11 p.m.
 Beak Lake, Pilot M'd., 2 Tues. Feb.
 Giesboro, Trehems, 3 Mar.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Melita, 4th July.
 Regina, Moosejaw, Sept.
 Prince Albert, Sarnia, 5th Sept.
 Giesboro, Kewath, 5 Sept.
 Red Deer, Olds, 19 Sept.

SYNOD OF BRITISH COLUMBIA.

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

THE Dominion Life Assurance Co.

Head Office, Waterloo, Ont.
 Full Deposit at Ottawa.
 Paid-up Capital, \$100,000.
 This Company offers insurance in a separate class to total abstainers thus giving them all the advantages their superior longevity entitles them to. Its security is unquestionable, its ratio of assets to liabilities is unsurpassed in Canada, save by one Company (much older). —It added a greater proportion to its surplus last year than any other. **AGENTS WANTED.**

MARRIAGE LICENSES

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



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 28, which has not been homesteaded, or reserved to private wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1880.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

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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.
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FRED. GELINAS,
 Secretary.

Department of Public Works,
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