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A SONG OF PEACE.

BY JOHN RUSKIN.

Put off, put off your mail, ye kings, and beat your brands to dust ;
A surer grasp your hands must know, your hearts a better trust.
Nay, bend aback the lance's point, and break the helmet bar ;
A noise is in the morning winds, but not the note of war !

Among the grassy mountain paths the glittering troops increase ;
They come ! they come ! how fair their feet—they come that publish peace ;
Yea, Victory, fair Victory ! our enemies are ours,
And all the clouds are clasped in light, and all the earth with flowers.

Ah ! still depressed and dim with dew, but wait a little while,
And radiant with the deathless rose the wilderness shall smile,
And every tender, living thing shall feed by streams of rest,
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MARRIAGES

At Hedleyville, Que. on Aug. 1, by the Rev. W. M. McQuig, of Levis, William G. Waddell, of the Department of Lands and Forests, to Fannie G. Morton, widow of the late William Adams, of Quebec.

At Fallbrook, Tuesday, August 1, by the Rev. J. S. McIlraith, Mary Ellen Scott to David Ennis, both of Fallbrook.

At the residence of the bride's parents, Balderson, Wednesday, August 2, by the Rev. J. S. McIlraith, Elizabeth E. (Bessie) Block, adopted daughter of Mr. and Mrs. Alex. Watt, to William Simpson, of Carleton Place.

On August 9, 1905, at the residence of the bride's parents, Midland, Ont., by the Rev. Dr. Campbell, Annie Douglas, daughter of John Wilkinson, M.D., to Herbert Arthur Leak, of Toronto.

On Wednesday evening at Bethesda Church, East York, by the Rev. Mr. Tibbs, Miss Rosella Lillian Muirhead, eldest daughter of Mr. John Muirhead, to Mr. Christopher Dawson, Toronto.

At Petrolia, Ont., on August 9, by the Rev. R. D. Hamilton, William J. Atchison, of Montreal, and Miss Maude Elgiva, daughter of Mr. Chas. A. Farr, Petrolia. No cards.

At St. Andrew's Church, Wellington, Ont., on August 9, 1905, by the Rev. C. R. Depeucier, Miss Lucia Helen Evans, daughter of the late Dr. Henry Evans, of Picton, and grand-daughter of the late J. N. Carter, Mayor of Picton, to Mr. Harold Pierre Field, of Regina, son of John P. Field, and grandson of the late John C. Field, M.P.P., of Cobourg.

At the residence of the bride's father, Edmonton, Alberta, on August 10, 1905, by the Rev. D. G. McQueen, D.D., Harriet, eldest daughter of the Hon. Frank Oliver, M.P., Minister of the Interior, to John Anderson Hislop, M.D., of Edmonton.

DEATHS

At her son's residence, 1411 Bloor street west, Toronto, on July 24, 1905, Janet Lochrie, widow of Daniel Lochrie, and mother of James Lochrie, in her 81st year.

On August 10, at his late residence, 237 Huron street, Toronto, Charles Durand, barrister, in his ninety-fifth year.

Suddenly, of typhoid fever, at St. Mary's Hospital, Detroit, on August 10, Thomas Arthur Elliott, M.A., of the Detroit "Free Press," eldest son of the late Rev. James Elliott, D.D.

On August 17, 1905, at his late residence, 1504 King street west, Parkdale, Wm. Galbraith, in his 73rd year.

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NOTE AND COMMENT.

Bishop Thoburn, of India, who is now in the United States, says that the time will come in the lifetime of persons now living when one million Asiatics will accept Christ every year.

The Methodist Conference which met a few weeks ago in Portland, Oregon, in which five states were represented, adopted resolutions favoring the free admission of Japanese into the United States.

A missionary hospital in China has just had a case of opium suicide by a little girl of 12. She had been sold to men as a slave twice before and on being sold the third time she was tired of it and took opium. Yet some say, Confucianism is good enough for the Chinese!

A Japanese girl said to a missionary at Tokio: "My brother-in-law used to scold me if I overslept in the mornings; now he is patient and teaches me how to be careful and prompt." Why is he patient? Because he is a Christian now. And the girl added, "Our home is so much nicer now we are all Christians."

About one thousand newspapers are published in Kansas. Nearly nine hundred of them will not publish a liquor advertisement at any price, which is a very good indication of the strength of temperance sentiment in that prohibition state. What a striking object lesson it would be if the newspapers of Canada would refuse to publish liquor advertisements.

The British government has lately issued a "Blue Book" on the condition of the native races in South Africa. The book contains the details of a study of these races in all provinces of South Africa by a commission of hard-headed laymen appointed by the government. It recommends among other things recognition of the utility of the work of the churches which have undertaken the duty of evangelizing the heathen, declaring that the weight of evidence shows improved morality among the Christian section of the native population.

The government of Holland has laid before its parliament a report on the condition of the native races in Borneo, Sumatra, Nias, and other Malayan islands. This report declares that while the government had found itself powerless to extirpate various cruel or immoral customs of the savage tribes of these islands—Cannibalism, slavery, head-hunting, debauchery, etc.—Christianity has abolished them over a wide territory, and that the tribes which have accepted Christianity are steadily improving in propriety of social habits, in character and in material prosperity.

Dennis McGowa, a saloon keeper of Philadelphia, speaks from experience and rebukes Bishop Potter as follows in the North American of August 4: "I don't think a preacher has any business giving countenance to a saloon in any way whatever. Every one knows it's wrong to sell rum, and a preacher's business is preaching against wrong things, and not helping them. I wish I had never gone into the business." There are numbers of liquor sellers, even in Ottawa, who would be glad to get out of the business, but they haven't the courage to take the decisive step.

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

The presence of yellow fever in New Orleans leads the Southwestern Presbyterian to tender the following sage advice to Christian Scientists: "We wish to recommend to all our Christian Scientist friends in New Orleans to remember just now their tenet that there is no such thing as disease. They should not think of going out of town. One of them died very precipitately the other day, she said that she had to go to take care of others of the family who were going! It was another instance of going to the circus to take the children to see the animals."

Of pastors and churches, and how they effect each other, the Canadian Baptist says that "for the most part pastors are what the churches make them. Given warm-hearted, zealous and generous churches, and there will result pastors of the same type. Let the men and women who compose the churches rise to their responsibilities and opportunities, and lead zealously and with persistence the activities that should engage them, and pastors, almost without exception, will gladly follow in their train. A loving people on fire with zeal for the kingdom will provoke a pastor unto good works."

Bishop John H. Vincent, of the Methodist Episcopal church of the United States, writing in the Christian Herald of the Sabbath question, says: "We have six evenings and Saturday afternoons for 'amusements.' True recreation—recreation—implies rest from physical activities; rest of mind by thinking and reading and hearing of the great ethical and spiritual verities; rest of heart in quiet, social fellowship with father, mother, wife, brothers, sisters, children; the recreative influence of good music in God's house, and helpful fellowship and counsel in Sunday school. Nobody need desecrate the Sabbath in order to build up the body. The old way of observing the Sabbath is the best way truly to re-create. Even the excessive rigidity of the Puritans put iron into character and made home a hundred times more blessed than the laxities of our times are likely to do. Give us the Sabbath of fifty years ago."

Many good things from time to time have been reported of President Roosevelt, but the following which we find in the United Presbyterian, is the best of all: "On the day of the funeral of Secretary Hay, the President's train left Cleveland shortly after noon. In the hurry there was no time for lunch. At Wheelock's switch the train had to lay over for a little and the President asked that the lunch be spread on a beautiful plot of grass close by the train. When all were seated around the cloth, the President rose to his knees and asked the blessing of God on the simple repast thus prepared. In this quiet, out-of-the-way place, the President of the United States, leading his cabinet ministers in asking the blessing of God upon their food as they were seated on the grass by the wayside, is a scene worthy of the painter, and brings him nearer to the hearts of the people than many of the scenes heralded and applauded the world over."

A French writer publishes facts showing that, in France, the provinces where most alcohol is drunk, have the largest number of deaths from tuberculosis. "Thus, a consumption of 12.5 litres of alcohol per person corresponds with a mortality of 3.3 per 1,000 inhabitants; when the consumption of alcohol becomes 35.4 litres per person, the death rate from tuberculosis rises to 10.3 per 1,000 inhabitants."

The most of that New England rum which for nearly a hundred years has been proverbially travelling to Africa in the holds of vessels that carried missionaries on deck, has come from a distillery in Medford. For a long time public sentiment has been rising against the business, and of late years the proportion of rum in the incongruous double export from New England shores has been declining. Finally, at the recent celebration of the two-hundred-and-seventy-fifth anniversary of Medford, the present owners of the distillery announced the entire closing up of the establishment. The Chicago Inter-Ocean suggests that the disrepute attached to the trade was more than the family could endure.

The Michigan Presbyterian has the following to say of Mr. Hector MacLean, President of the Detroit Christian Endeavor Union: "Mr. MacLean is a product of Canadian soil, having been born at Underwood, Ontario, in 1870. At about 16 years of age he made a confession of faith in Christ and united with the Presbyterian church of Underwood. Coming to Detroit about 16 years ago he transferred his membership to Bethany church Nov. 13, 1890. During these 15 years he has been an active force in the church. He was elected and ordained an elder in June, 1893, and for nearly 11 years has been the clerk of the session. For eight years he was superintendent of the Sunday school and is now the teacher of a successful young men's Bible class. His connection with C. E. work dates back to Dec. 25, 1891, when he became a charter member of Bethany C. E. Society. His interest in C. E. work has never waned and he has given to it much earnest thought and labor."

In many ways the Victoria Falls bridge, over the Zambesi gorge in Central Africa, is an interesting piece of engineering work. In the first place, the structure can claim the distinction of being the highest bridge in the world. Again, the waters of the gorge which it spans have never been fathomed, and no one knows their depth. But the feat is deserving of more than ordinary notice, not so much on account of its engineering difficulties, but rather because the work has been carried out in the very heart of the Dark Continent. It was only fifty years ago that the gorge and the famous falls at their head were discovered by David Livingstone. Now it is not only possible to reach the falls by rail, but to cross the Zambesi by the iron road, and proceed northward for another hundred miles by the same train. The completion of the bridge means that another link—and the most important, probably—has been forged in the great scheme proposed and started by Cecil Rhodes, namely, the Cape-to-Cairo railroad. The total distance by railroad from Cape Town to the Falls is 1,831 miles. Travellers from London are now carried right up to the falls in twenty-one days, whereas prior to the opening of the line their transportation was a matter of months.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSTHE WORLD'S DEBT TO ITS OLD
MEN

In one of his most terribly realistic poems, Kipling represents the old men as sitting in the chimney-corner sucking their gums and thinking well of everything they do. But there is something far different from this role for the world's elderly men. Mr. John F. Cargill thinks that the important uses of society of the period of old age have been convincingly demonstrated by Professor N. S. Shaler, of Harvard. Professor Shaler, we are assured, has shown how the presence of three or four generations in a single social edifice gives to it far more value than is afforded by one or two. While the elders may contribute little or nothing to the direct profit of the association, they serve to unite the life of the community and bridge the gap between the successive generations. We quote further from Mr. Cargill's article in *The Popular Science Monthly*:

Professor Shaler shows that the average man up to the age of perhaps fifty has little or no time for calm reflection; that the necessities of existence demand that he pursue the gainful life, which is always more or less strenuous. Whatever possible period there may be before the individual to pursue the intellectual life must come afterward. And it does come. Is it necessary to argue that the world needs the assistance of the calm reflective mind? Remove this possibility, and mankind may never be able to learn whether life has either meaning or value—in the larger sense.

"Recurring wars, he says, repetitions of political follies and the successions of commercial disasters, all show the need of adding in every possible way to the strength of the bond between generations, so that the life of society may gain a large unit of the action than is afforded by the experience of most of its active members. If the deeds of any single period could be the result of the experience of three or four generations of experienced men, rather than that of one, civilization would be an immense gainer. There would be fewer recitals of failure, fewer reversions toward savagery. This necessity is made evident, he says, because, notwithstanding the resources of our printed records, they convey only imperfectly the quality of one time to that which succeeds it. The real presence of the generations is necessary to the greatest extent that can be had.

He says that the idea of the apparent uselessness of man in advanced years is a survival from the time when a man's value in warfare was the paramount consideration; and he adds, 'The generation which has seen an aged Gladstone guide an empire; a von Moltke at the three score limit beat down France; and a Bismarck at more than three score readjust the Powers of Europe, has naturally enough given up the notion that a seat by the chimney-side is the only place for the elders.'

But it is in the indebtedness of science to men of advanced years that the truth of the whole proposition as to the value of old age is most strikingly demonstrated. One can specify no field in all the domain of science, Mr. Cargill contends, including astronomy, geology, biology, psychology, sociology, electro-magnetism, electricity, engineering, invention, mathematics or medicine, that does not owe much to men of advanced years. This statement holds good, we are told, of the fields of mechanics, philosophy, statesmanship and many others. We quote again:

"A noteworthy beginning may be made with the five great savants who, within the hundred years just passed, have given to mankind entirely new concepts, new understandings of the universe and of life; have revolutionized the greater sciences and made it necessary to build anew from the beginning. We will take them in chronological order. Immanuel Kant died in 1804 at the age of seventy-six. His *Kritik (Critique of Pure Reason)* was written or appeared after he had reached fifty-seven; a work of such vast comprehensiveness, such subtle, active and far-reaching intellectual resourcefulness that the world has produced but a handful of men since his day who could fully appreciate or appraise him. His 'Contest of the Faculties' appeared when he passed seventy. His primary formulation of the nebular hypothesis was when he was in the thirties; but much of its elaboration was concluded many years afterward. Pierre de Laplace, his conditor in the hypothesis which shook the world, died in 1827 at the age of seventy-eight. Laplace issued the earlier portion of his great 'Exposition du système du monde' at about the age of fifty; and the completion of this monumental work containing the nebular hypothesis was not published until he was past seventy years.'

The next great step forward in enlightenment, Mr. Cargill now notes, is from the field of astronomy to that of geology, and here we come to Sir Charles Lyell, who died in 1875 at the age of seventy-eight:

"The most important portions of Lyell's work were done after he had passed forty years; complete and sweeping revisions and enlargements of his earlier work were done late in life, and even down to within three days before his death, at the age of seventy-eight years, he finished a revision of his 'Principles of Geology,' a work which amazed and electrified scientists of all nations, and remains to-day the unchallenged great text-book in that field. Lyell's is the broadest and best-balanced mind which has dealt with deepening geological problems. In effect, he may be said to have created the science of geology. His work marked the second epoch in the thought of mankind, supplying the needed second link in the chain of evidence of planetary evolution. He applied in geology the principle of gradual development to the earth's crust, which Laplace and Kant had previously wrought in astronomy concerning sun systems and planets; which Darwin accomplished afterward in biology for living forms and organic life, and Spencer achieved for psychology in human consciousness and thought, and for sociology in human society and government."

The "fuller amplification" of Lyell's work, Mr. Cargill significantly notes, in addition, was achieved after the famed scientist had passed the age of sixty:

"With Lyell's work planetary evolution came to be recognized as a definite truth; and then came Charles Darwin. Darwin was born in 1809, and lived until the age of seventy-three. His lifelong habits of thought, and his methods of research are too well known to be repeated, but it may be said that up to the age of forty-nine years he devoted himself almost wholly to accumulating stores of experience and observation, and to the planning of the great work which was to come afterward. 'The Origin of Species,' written at the age of fifty, sounded the farthest depth of biological knowledge and created such a whirlwind of controversy as no other book has done. His 'Descent of Man,'

written at the age of sixty-two, was not less remarkable, and had an effect almost as widespread and profound. No man then living, either young or old, had the preparation, patience in the working out of details, breadth of mind, modesty or the honest simplicity of character, necessary to the carrying out of his tremendous task. Darwin may not have created the science of biology, but unmistakably he brought it out of a vague, confusing and conflicting state, reduced the mass of evidence and details to concrete form, and made it into an orderly and perfect system."

We now come to the "latest of this remarkable group of investigators," Herbert Spencer, who was eighty-three when he died:

"Spencer's mind did not begin its functions until he was well on into the forties. He was storing up until then—his mind was incubating, as it were. At forty he had made merely a rough outline or program of his 'Synthetic Philosophy,' which massive work he was to carry out triumphantly in his riper and broader years. 'First Principles,' the first work in the series, was finished when he was forty-two years old; 'Principles of Psychology' when he was fifty-two; 'Principles of Sociology' when he was fifty-six and one of the greatest in his ethics series, 'Justice,' came at the age of seventy-one. He was close upon eighty when his monumental 'Synthetic Philosophy' was completed, and the person had not yet appeared who has discovered and dimmed of his powers from the earlier work to the last page of the final volume."

YOUNG GIRLS TAUGHT POLY-
AMY.

Continuing her articles on "The Tragedy of the Mormon Woman" in the September Hous-keeper, Marian Bonsall writes:

I remarked to a woman, a Mormon woman, not an orthodox member of the church, it is true, but nevertheless a member, on the sweetness and freshness of her daughter, a young woman. The mother looked lovingly upon her daughter, fair, and straight and slender, who was then engaged in animated jest with a group of young Mormon college students. Great tears filled her eyes, and she turned to me and said: "And you know that she has grown up amid all this!" I knew what "this" meant, for the woman was the first wife of a man who deserted her to live entirely with a plural wife. In a later installment I am going to tell you the history of this noble woman.

It is absolutely true that even the very young girls around fourteen and fifteen years of age, are frequently addressed by their religious teachers and by prominent church women in the meetings of the Young Ladies' Mutual Improvement Association, on the righteousness and necessity of plural marriage; taught, furthermore, in the most bald and uncompromising manner.

Mrs. Susa Young Gates, a daughter of Brigham Young, who is one of the most intelligent women in the Mormon church and is well known as a lecturer in the East, said, in addressing a conference of the association only a few years ago: "Girls, do not forget polygamy; you cannot practice it now, but keep it alive in your hearts. Remember there are four girls to every boy in Utah." It is well known that the census at the time showed only a very small excess. Mrs. Young's defense of polygamy is always apt to assume an illogical turn.

The most popular author in Russia is John Milton, whose "Paradise Lost" is read in every peasant's cottage.

Y. P. MISSIONARY MOVEMENT

The Fourth annual conference of the Young People's Missionary Movement, at Silver Bay, Lake George, N. Y., closed Sunday night, July 30th, after a session of ten days. Six hundred and three delegates had been registered, as compared with four hundred and thirty-seven last year. Those who were in attendance came from the Dominion of Canada, twenty-four States, and the District of Columbia; and, in addition, China, Korea, Japan, the Philippines, Assam, India, and Africa were represented by returned missionaries.

As in former years, the conference was held under the direction of the Executive committee of the Young People's Missionary Movement, this committee consisting of fifty men, secretaries of the Young People's Departments of as many denominational boards. The Movement is thus an interdenominational organization working under direct denominational supervision. The purpose of these conferences is to bring inspiration, suggestion, and training to Young People's Society leaders, National, State, District, and Local, by way of aiding them to promote missionary interest and enthusiasm and right ideals of Christian stewardship and service among the young people of the United States and Canada.

The daily morning programme of the conference included five early Bible classes; morning prayers; an institute for the discussion of plans and methods; six Mission Study classes (one on Home Missions, one a general class on Foreign Missions, and four leaders' classes), and a platform meeting. In the afternoon various recreations were available, such as tennis and baseball, lunch rides and mountain tramps, boating and bathing, besides well-directed Nature Study. In the evening a vesper service was usually followed by group meetings, the clearing following denominational or geographical lines.

The Hon. Samuel B. Capen, Boston, President of the American Board of Commissioners for Foreign Missions, was the presiding officer of the conference. Among the platform speakers of special note were: Mr. Robert E. Speer, New York (Presbyterian); Dr. E. E. Chivers, New York (Baptist); Mrs. Lawrence Thurston, New York (Congregational); Dr. Robert P. Mackay, Toronto, Ont. (Canadian Presbyterian); Dr. Howard B. Grose, New York (Baptist); Dr. William I. Havens, New York (Methodist Episcopal); Dr. Charles L. Thompson, New York (Presbyterian); Mr. J. Campbell White, Pittsburg, Pa. (United Presbyterian); Dr. A. L. Phillips, Richmond, Va. (Presbyterian, South), and Dr. John F. Goucher, Baltimore, Md. (Methodist Episcopal). Among the platform speakers, leaders of Bible classes, Mission Study classes, and institute discussions, together with the returned missionaries, were to be found representatives of practically all the fading Protestant denominations, this fact suggesting the opportunity afforded by such a gathering for interdenominational co-operation and helpfulness afforded.

The strengthening grip of the missionary idea upon the minds and hearts of the young people of the churches was evidenced at Silver Bay by many other facts than that simple of an enlarged conference registration. A developing initiative among the leaders of a multitude of local and district leaders, a readier grasp of comprehensive educational plans, and a greater willingness to put real effort into Mission Study were all to be noted. Nor were the results of previous conferences, as brought out in discussions, other than highly encouraging. A heartier co-operation than ever before on the part of several participating denominations was especially gratifying, while the cumulative spiritual uplift of the gathering was most notable. No

small contribution to the spiritual outcome of the conference was the continual emphasis placed upon prayer throughout the ten days, together with the singing, led by the International Association Quartette.

Two of these conferences are being held each summer, the one at Silver Bay, and the other at Asheville, North Carolina. The demand for additional conferences of the same type, especially for Canada and the middle and far West, will probably result in a provision for such gatherings for the summer of 1906. Further, the demands upon the secretarial force of the Young People's Missionary Movement for aid in the conduct of missionary institutes in numerous cities, for helpful advice on local problems through an extensive correspondence, and for the production of adequate literature on mission fields and methods of promoting missionary interest have so grown that an increased number of secretaries will be enlisted for this work during the coming year.

MORMONS' BLIND OBEDIENCE

I remember a Mormon elder of intense religious enthusiasm, the proprietor of a confectioner's shop in a Utah town, who used to attempt to convert me to Mormonism, while I ate sherbets in his little ice cream parlor, says Marius Bousil in the September Housekeeper, writing of "The Tragedy of the Mormon Woman." I can fairly see him again, in his earnestness, leaning over the table and assuring me that by a personal revelation he knew that Joseph Smith was a true prophet of God, and that his successor, Joseph F. Smith, was the best man living to-day. With no idea of trying to shake his faith, but in order to gain an idea of his attitude I asked him if the manifesto which forbade polygamous living and polygamous marriages was really seriously considered as at all binding. The dear old man became quite excited in assuring me not only that it was seriously considered, but that it was a church law. "But," said I, "is Joseph F. Smith, by his own testimony, living with five wives?" "Yes," he answered, "and I admire him for telling the truth about it, too." "Then," I repeated, "is he not by asking a law of his own church?" "Well," he meditated, scratching his head, "I don't know exactly how it is, sister—I'll confess to that, for I'm more honest than some of the Saints. But I'll tell you," he continued in his characteristic, blind loyalty, "that whatever Joseph F. Smith does is right, and he does it because it is the will of God."

The intelligent ones, by the extortion of tithes, votes and implicit obedience, draw from this impassive mass, the wealth, the political power, and the perfectly organized strength which makes Mormonism the most deadly menace that ever threatened the United States. It is small wonder that these poor, ignorant people, whose prophet was mobbed and murdered, whose grandparents were cut down in cold blood, or driven from Nauvoo; who are taught from their babyhood that the United States is their natural enemy, and that the Mormon church is the only true church in the world; taught also that they are consoled by inspired prophets of God,—it is small wonder if these poor, deluded creatures are loyal to Mormonism, as a patriot is loyal to his country.

Two agents of the Japanese Government were in Montreal last week. They are reported to have purchased a herd of Canadian cattle, consisting of about forty head of Ayrshires, Shorthorns, Devons and Holsteins for shipment to Japan. This will be the first shipment of Canadian cattle to Japan. It will be the way of the C. P. R. steamer "Otto-man" from Vancouver on September 18.

SPARKS FROM OTHER ANVILS.

Michigan Presbyterian: The value of the religion of Jesus Christ to us is weighed by the use we make of it in our every day fight against sin and sorrow. But if we are having no everyday fight against sin and sorrow, then the value of religion to us is reduced to the minimum, if it has any value at all. A religion that we cannot use every day is not a religion of this age of the world.

Herald and Presbyter: There is no way to measure the power for good of the one who leads the singing in the House of God. But in his part of the service he should have as much of true consecration as if he were to preach in the pulpit instead of singing in the choir. The spirit should be the same in either place, the mode of utterance being the only difference.

Southern Presbyterian: God saves men. When he makes them "new creatures" he does not convert them into some other kind of being. They are men still. All the faculties and possibilities remain as they were before. Now, however, they are glorified, by becoming the living agents and subjects of higher things. Animated by the divine Spirit, they bring the life to which they belong into something better than ever before. It was man that lost the image of God in Eden. It will be man again that will have that image completely restored when seeing Christ as he is and face to face he shall be made like him.

Lutheran Observer: Careful, conscientious obedience to law is the foundation of character. This is the sphere of conscience and obedience to the moral dictator within is essential to development into perfect manhood. There is no exemption from law. Even to the hidden and, we may say, the obscure parts of life, the obligation extends; into the secret chambers of the soul the voice of conscience penetrates. "Do this and live." So far is such a life from being narrow and unresourceful, that it is in touch with every part of the universe of right, and from every part draws ministrations to happiness. The broadest, best and happiest man is the one who makes obedience to law—the divine as well as the human—the controlling power of his life, and the best and most prosperous community is the one where all recognize the same obligation to obey the supreme will of God.

Presbyterian-Banner: If the theory that the best prayers are wholly unprepared was a sound one, it would seem superfluous teaching on the part of Christ to set a model prayer before his disciples and to tell them not to use vain repetitions, nor to pray as heathen and as Pharisees do. Instructions like these suppose thought and care in prayer, and these mean preparation, even if but a moment before the uttering of the prayer.

Christian Observer: It is but a truism to say that the minister should keep in touch with the children and young people, and yet it is a truism which needs repetition. As ministers advance in years there is danger that all unconsciously they may drift away from the close touch with the youth of their charge. Against this the minister should protect himself by constantly keeping in sympathetic touch with the lambs of the fold, as well as with the sheep. This can be done in many ways, and we can lay down no rules for it further than to say that he should seek to keep his own heart young, and in constant touch with Jesus Christ, who kept the children near him because he kept near to them. Such a minister will not fail here.

The Free Church has lodged in the Court of Session a petition to interdict the United Free Church from occupying the Martyrs' Church, St. Andrews.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE LIFE GIVING STREAM

By Rev. Clarence MacKinnon, B.D., Winnipeg, Man.
Ezekiel 47: 1-12.

He brought me again unto the door of the house, v. 1. The temple was the great building to the Jews. It was the centre of their religious and national life. They counted as their chief glory among the peoples of the earth this outward and visible sign of God's presence amongst them. If God is really enthroned in our hearts and honored in our lives, we shall have a blessedness that we can find in no mere earthly temple, however splendid. Wherever we may dwell there will then be an open door for us into the very presence of the King. He will gladden us with His gracious favor and enrich us with His precious gifts.

Waters issued out, v. 1. Into this dead world there has flowed from God's throne a stream, bringing life of a new and wondrous kind. The stream is no less real than that which plunges down the mountain side in many a foaming cascade, or flows in solemn grandeur past stately cities. Although its waters may be invisible to worldly eyes, its effects are apparent to every observer. Wherever it has come, cruelty, superstition, rancor, passion, strife, have withered; and its banks are lined with hospitals, orphanages, institutions for the helpless and the infirm, and bright with the flowers of love and fresh with the smile of peace. This stream is just the blessed gospel of Jesus Christ, which bears to us on its bosom all that is best and sweetest in human life.

At the south side of the altar, v. 1. In the old days of the wilderness journey, it was not till the rock was smitten that the water gushed forth to slake the thirst of the people. Nor would the "best river of salvation" ever have flowed into our lives but for the sufferings and death of our blessed Lord and Saviour. His cross—oh, how cruel and shameful it was!—is the altar near which the life-giving stream takes its rise. The flows that fell upon Him—what priceless good they have brought to us! Life is too short; it will take eternity to show all the gratitude we owe to Him.

The waters were to the ancles, v. 3. The life-giving stream may flow at first in a very narrow channel. God called Abraham alone from Ur of the Chaldees; then of his sons he selected Isaac, and of Isaac's sons, Jacob. But the stream could not be restrained within such contracted limits. Its water deepened and extended. It overflowed its Jewish banks, and now has extended to almost every great nation under heaven. So in the individual's life, when this stream enters his heart, it may seem very shallow at first, little more than flattering acceptance of the Saviour, but it deepens as time reels off the cubits with his measuring rod, until at last it suffices the whole being and makes even the physical features to glow with something of angelic beauty, as was noted in Dr. Chalmers, when after years of faithful service, he lifted his aged but noble countenance to address the General Assembly.

Waters to swim in, v. 5. It was in 1782 that Robert Raikes, the founder of the modern Sunday School, began his work. At that time, only a century and

a quarter ago, this movement was a very tiny streamlet. But what a mighty river it has become! The world has now 234,628 schools, with 2,410,818 teachers and 23,227,330 scholars. What an encouragement to take part in good work when we see what splendid results may flow from very humble beginnings.

Upon the bank of the river . . . very many trees, v. 7. Those beautiful and stately trees fringing the river's banks are a symbol of what we find wherever the gospel goes. They picture the pure and happy homes, the just and well-enforced laws, the elevating customs, the care of the poor, the sick, the aged and the infirm found in Christian lands. They picture, too, the unselfishness and gentleness and gracious courtesy of the character formed by the teachings of Jesus. Set over against this beautiful picture the sad and sorrowful condition of things in heathen lands, and who of us will not be filled with thankfulness for his happy lot, and with a desire to bring to his less fortunate brothers and sisters its blessings?

Everything shall live whither the river cometh, v. 9. Nothing seems so useless as the sandy desert, a more barren waste than the surging ocean, hot to the feet, glaring to the eyes, suffocating to the breath when the wind arises, productive of nothing beautiful or edible. Yet across its monotonous surface may be seen at times a row of shady trees and a bank of verdant green, but only where the cool, refreshing stream has come. The desert has boundless capacity for life, but it is dead and barren until the water comes. Thus it is with the world; the heart, the home, the church, the very Bible itself, are like a waste and weary desert until the Holy Spirit, the life-giving stream, flows down and gives them a new meaning, a new interest, and a new power. Then the coldest nature will begin to love, and the dullest intellect to understand.

But the miry places thereof and the marshes thereof shall not be healed, v. 11. There are limits even to the working of the Holy Spirit. Unbelieving and unresponsive hearts shall not be healed by the waters of life. They shall remain a perpetual desert. No fruit shall grow upon these shores, nor any leaf flourish there. Like Lot's wife, because of her worldly heart, turned into a pillar of salt, whose judgment the apostle exhorts us to keep in remembrance, these other disobedient persons also "shall be given to salt" as a warning for generations to come.

CONSTANT THANKFULNESS

Have you ever tried the blessing of a constant thankfulness? Not occasionally, or when it suits you, but every day, and all day long? If not, begin at once, and the next time you feel disheartened or discontented, instead of getting irritable and complaining, just look long and gratefully on your blessings, and put all grievances behind your back. A French king once said: "If a civil word or two will make a man happy, he must be a churl indeed who would not give them to him. We may say of this kindly temper that it is like lighting another man's candle by one's own, which loses none of its light by what the other gains."

Those who picture the Christian life as a hard and stony road, beset with thorns and briars, entirely misconceive the representations of it in the Word of God. It is the way of the transgressor that is hard. The path of the righteous is as the shining light, that shines brighter and brighter to the perfect day. Let us not misrepresent the character of the King's Highway.

THE FALL OF JUDAH

By Alexander McLaren, D.D.

Bigness is not greatness, nor littleness smallness. Nebuchadnezzar's conquest of Judah is in his eyes, one of the least important of his many victories, but it is the only one of them which survives in the world's memory and keeps his name as a household word. The Jews were a mere handful, and their country a narrow strip of land between the desert and the sea; but little Judaea, like little Greece, has taught the world. The tragedy of its fall has importance quite disproportionate to its apparent magnitude. Our lesson brings together Judah's sin and Judah's punishment, and we shall best gather the lessons of its fall by following the order of the text.

The sin. There is nothing more remarkable than the tone in which the chronicler, like all the Old Testament writers, deals with the national sin. Patriotic historians make it a point of pride and duty to gloss over their country's faults, but these singular narrators paint them as strongly as they can. Their love of their country impels them to "make" known to Israel its transgression and to Judah its sin. There are tears in their eyes, as who can doubt? But there is no faltering in their voices as they speak. A higher feeling than misguided "patriotism" moves them. Loyalty to Israel's God forces them to deal honestly with Israel's sin. That is the highest kind of love of country, and might well be commended to loud-mouthed "patriots" on both sides of the Atlantic.

Look at the piled-up clauses of the long indictment of Judah in verses 12 to 16. Slow, passionless, unsparring, the catalogue enumerates the whole black list. It is like the long-drawn blast of the angel of judgment's trumpet. Any trace of heated emotion would have weakened the impression. The nation's sin was so crimson as to need no heightening of color. With like judicial calmness, with like completeness, omitting nothing, does "the book" which will one day be opened, set down every man's deeds, and he will be "judged according to the things that are written in this book." Some of us will find our page sad reading.

But the points brought out in this indictment are instructive. Judah's idolatry and "trespass after all the abominations of the heathen" is, of course, prominent, but the spirit which led to their idolatry, rather than the idolatry itself, is dwelt on. Zedekiah's doing "evil in the sight of the Lord" is regarded as aggravated by his not humbling himself before Jeremiah, and the head and front of his offending is that "he stiffened his neck and hardened his heart from turning unto the Lord." Similarly, the people's sin reaches its climax in their "mocking" and " scoffing" at the prophets and "despising" God's words by them. So then, an evil life has its roots in an alienated heart, and the source of all sin is an obstinate self-will. That is the sulphur spring from which nothing but unwholesome streams can flow, and the greatest of all sins is refusing to hear God's voice when he speaks to us.

Further, this indictment brings out the patient love of God, seeking in spite of all their deafness to find a way to the sinners' ears and hearts. In a bold transference to him of men's ways, he is said to have "risen early" to send the prophets. Surely that means earnest effort. The depths of God's heart are disclosed when we are bidden to think of his compassion as the motive for the prophet's messages and threatenings. What a won-

Golden text—Whoever will let him take the water of life freely.—Revelation 22:17.

derful and heart-melting revelation of God's placableness, wistful hoping against hope, and reluctance to abandon the most indured sinner, is given in that centuries-long conflict of the patient God with treacherous Israel! That divine charity suffered long and was kind, endured all things and hoped all things.

The punishment. The tragic details of the punishment are enumerated with the same completeness and suppression of emotion as those of the sin. The fact that all these were divine judgments brings the chronicler to the psalmist's attitude, "I was dumb, I opened not my mouth because thou didst it." Sorrow and pity have their place, but the awed recognition of God's hand outstretched in righteous retribution must come first. Modern sentimentalists who are so tender-hearted as to be shocked at the Christian teachings of judgment might learn a lesson here.

The first point to note is that a time arrives when even God can hope for no amendment and is driven to change his methods. His patience is not exhausted, but man's obstinacy makes another treatment inevitable. God lavished benefits and pleadings for long years in vain, till he saw that there was "no remedy." Only then did he, as if reluctantly forced, do "his work, his strange work." Behold, therefore, the "goodness and severity" of God, goodness in his long delay, severity in the final blow, and learn that his purpose is the same though his methods are opposite.

To the chronicler God is the true actor in human affairs. Nebuchadnezzar thought of his conquest as won by his own arm. Secular historians treat the fall of Zedekiah as simply the result of the political conditions of the time, and sometimes seem to think that it could not be a divine judgment because it was brought about by natural causes. But this old chronicler sees deeper, and to him, as to us, if we are wise, "the history of the world is the judgment of the world." The Nebuchadnezzars are God's axes with which He hews down fruitless trees. They are responsible for their acts, but they are His instruments, and it is His hand that wields them.

The iron band that binds sin and suffering is disclosed in Judah's fall. We cannot allege that the same close connection between godlessness and national disaster is exemplified now as it was in Israel. Nor can we contend that for individuals suffering is always the fruit of sin. But it is still true that "righteousness exalteth a nation," and that "by the soul only are the nations great," in the true sense of the word. To depart from God is always "a bitter and an evil thing" for communities and individuals, however sweet draughts of outward prosperity may for a time mask the bitterness. Not armies nor fleets, not ships, colonies and commerce, not millionaires and trusts, not politicians and diplomatists, but the fear of the Lord and the keeping of his commandments, are the true life of a nation. If Christian men lived up to the ideal set them by Jesus, "Ye are the salt of the land," and sought more earnestly and wisely to leave their nation, they would be doing more than any others to guarantee its perpetual prosperity.

The closing words of this chapter, not included in the lesson, are significant. They are the first words of the book of Ezra. Whoever put them here perhaps wished to show a far-off dawn following the stormy sunset. He opens a "door of hope" in "the valley of trouble." It is the Old Testament version of "God hath not cast away his people whom he foreknew." It throws a beam of light on the blackest part of the chronicle, and reveals that God's chastisement was in love, that it was meant for discipline, not for destruction, that it was educational, and that the rod was burned when the

lesson had been learned. It was learned, for the captivity cured the nation of banking after idolatry, and whatever defects it brought back from Babylon, it brought back a passionate abhorrence of all the gods of the nations.

Manchester, England.

FOR DAILY READING.

M., Sept. 4. Faith and patience. Rom. 2: 1-5.
T., Sept. 5. Hearing and doing. Jas. 1: 19-21.
W., Sept. 6. Bridling the tongue. Ps. 51: 1-4.
Th., Sept. 7. Godly wisdom. Jas. 3: 14-18.
F., Sept. 8. Business honesty. Jas. 5: 1-9.
S., Sept. 9. Care of the sick. Jas. 5: 13-15.
Sun., Sept. 10. Topic—What is practical Christianity? Jas. 2: 14-26.

HOPE IN LIFE

By J. A. Lough.

What could man do were hope destroyed,
How vain would life's short passage be,
What power then could be employed
To give man rest or liberty;

Hope stays the inner life of man,
When strong reverses cross his way,
It is the bridge across the span,
Unto the brighter, better day;

Hope like a beam of daylight darts,
Athwart the way we have to tread,
Strength to the weary it imparts,
It cheers the sinking heart and head;

Oh, precious anchor to the soul,
When on life's stormy billows cast,
How frail the bark, how far the goal,
The anchor holds unto the last;

Ne'er give up hope, no matter where,
Our humble lot in life may be,
It is our courage in despair,
Upon life's disappointing sea.

One spark of hope is better far
Than wealth, or station to possess,
It is life's great directing star,
To an eternal blessedness.

In life's last moments e'er we part,
With those we love and hold so dear,
It is our hope, relieves the heart,
To part, not having any fear;

Oh, jewelled sceptre, crown of life,
Let all things go but stay thou near,
In battle's crash, in death's last strife,
There's no power like hope to drive out fear.

In youthful days we hope for years,
In middle life we hope for fame,
At eve we hope perchance with tears,
That God has written down our name.

A PRAYER

O God, with whom is the well of life,
and in whose light we see light; increase in us, we beseech Thee, the brightness of Divine knowledge, whereby we may be able to reach Thy plenteous fountain; impart to our thirsting souls the draught of life, and restore to our darkened minds the light from heaven, Amen.—Selected.

FORGET YOUR TROUBLES

The worst condition of life possible is the habit of brooding over troubles. Under careful nursing the slightest difficulty may develop into a great overshadowing sorrow. We have no right to be dishonest to ourselves and others by giving a larger place to our troubles than they deserve. Turn your thoughts toward the needs of others. Be occupied with the things of Christ. Will to think of the purer, brighter things. Refuse to think of your trouble and soon it will fade away until it assumes its right proportions.

"Seest thou a man diligent in his business? he shall stand before kings; He shall not stand before mean men."

PRACTICAL CHRISTIANITY Some Bible Hints.

It is never enough merely to say—even to one's self—that one has a certain virtue. The only proof is the doing of the deeds appropriate to that virtue (v. 14).

Words of sympathy are as good as deeds, but not unless the deeds go with them as far as possible (v. 16).

Faith and works are like two human beings born so closely joined together, like the Siamese Twins, that either of them would be dead if separated from the other (p. 17).

It is easy to rest in belief, as if that were a virtue. There is no virtue in mere belief, any more than there is a house in a foundation (v. 19).

Suggestive Thoughts.

No condemnation of a man is so severe as to say, "He is a Christian, but he is not working at it."

There is nothing more practical than true religious meditation and prayer, because they always lead to deeds.

Christ did nothing whose like we may not do; but we are to do, as He said, even greater things.

We are proud of those whom we call "practical men," but often their practice is confined to the things that perish like a bubble, while the Christian labors with eternal things.

A Few Illustrations.

As the bicyclist completes his practice only when he can ride unconsciously, so the Christian must practise his work for Christ until it becomes instinctive.

Treat Christ's life as your copy. The scholar does not ask the teacher why such letters appear in the copy, but repeats them over and over till they are learned.

Holiness is electricity in the clouds. Every Christian must have a dynamo to bring the electricity down to earth.

Practical Christianity may be as beautiful as theoretical religion; the water in a mill-race is as lovely as the water in a pond.

To Think About.

What am I actually doing with my religion?

Are my attempts to work for Christ based on communion with Christ?

Am I working alone, or does my Christian labor unite itself solidly with the labor of others?

A Cluster of Quotations.

The core principle of practical Christianity is obedience—obedience to Jesus Christ.—Cuyler.

One ought to talk only as loud as he lives—a rule which would deprive some people of the privilege of shouting.—Chapman.

If we give ourselves to the Power to rule in us, the Power will give itself to us to rule through us.—Andrew Murray.

We want God to help us carry out our little plans; God wants us to help Him accomplish His great plan.—Meyer.

For the Prisoners.

More than twenty of our State prisons and a number of jails now have large and active Christian Endeavor societies. Both wardens and chaplains testify to the noble results of this work. The Prison Endeavorers, when released, do not get back again into prison, as do the large majority of other prisoners.

A prison society must have the constant guidance and encouragement of outside Endeavorers. First, with the approval and aid of the prison officers, start the society. Make the rules strict, and vigorously enforce them; however small you must make the society. Write Christian letters to the prisoners, visit them often, and join in their meetings. When they come out, help them to honest employment, and be their friends. Of course in all this work the young women of the societies should work only with the women prisoners, and the young men only with the men prisoners.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, AUG. 30, 1905.

Absence from the office for the past three weeks, on a holiday trip to the Maritime Provinces, will account for delay in replying to correspondence. We hope in a few days to catch up with arrears of work.

The New York Evening Post is authority for the statement that the rebellion in German South Africa has already cost 1,000 German lives and \$62,000,000 in money. The people of the German Empire are using these figures in attempts to arrive at the approximate cost of a really big war. This is the kind of self-questioning that makes for peace in Europe.

Mr. Robert Laidlaw, for several years connected with the Brockville Recorder, was recently appointed to a position in the Archives Department, and has removed to Ottawa. In the First Church, Brockville, he was always an active worker, and the loss sustained by the congregation will be the gain of the church with which he connects himself at the Capital. Mr. Laidlaw brings useful experience and a taste for the work to the performance of his new duties. Add Western Ontario

There has been an outbreak of fanatics. A number of them started on a pilgrimage, seeking the Messiah and acting in an insane manner. They appear to be giving the N. W. Mounted Police considerable trouble, and sixteen of them are reported to have been committed as insane at Yorkton. There is said to be some reason to believe that the government may permit individual Doukhobors to homestead on their own account. Hereafter they have been farming as communities, but now and again individual Doukhobors have expressed the desire to make their own homestead entries. This desire for individual freedom has been checked by the Doukhobor community, but it is believed that if Doukhobors are encouraged by Government to make individual homestead entries, it would result in many breaking away from the community life and becoming more rapidly Canadianized.

TEMPERANCE PROBLEMS

Germany has long taken rank as the foremost in the production of beer. But a recent report from the American Consul General at Berlin shows that their product last year was less by 132,085-230 gallons than that of the breweries in the United States.

"The falling off is accounted for by cold, wet weather, the spread of temperance principles, the practice of economy by the middle classes, and the abolition in many shops of the "beer pause," and the substitution of tea and coffee as beverages."

People differ in opinion as to whether drinking habits are increasing or diminishing. No doubt, within limited circles, there is more drinking than in former years. And it is equally true, on the other hand, that there are large circles in which drinking has been very much diminished. In many colleges, especially in the United States, the drink habit is said to be less prevalent than in former years. This is credited to the general advance of temperance sentiment; but the interest in athletic sports has been very helpful to it. Those who take part in baseball, football, rowing and the like, must be total abstainers from drink while in training, and their example and influence set the pace for the body of students. Athletics give an outlet for the exuberant spirits of the young men which formerly were given to drinking and spreeing because of their desire for some way of expending their superfluous energy.

In public life, drinking is certainly less prevalent, or at least less in evidence than in earlier times. Not so very long ago, statesmen and politicians did not deem it discreditable to be intoxicated in public places. Now, a man in public life, whatever his station may be, who was publicly under the influence of liquor, would find that he was losing the respect of the people, if he was not relegated to private life.

The drink habit is a terrible incubus upon our national life, but it is certainly much less in evidence to one who moves about quite widely than it used to be. One may travel through large cities and country places, attend the summer resorts and share in the public life of our land, and for weeks or months he might not have a sight of a drunken person obtruded upon him. Of course if he is searching for drinking people he can find them, but they do not come in his way when he is about his own business in any such number or in so gross a form as in former years. There is much to encourage friends of temperance. But they should not feel that the battle is over. There must still be earnest effort and hard fighting in order to win the victory.

A medical journal published in Berlin calls attention to the large increase in deaths from alcoholic excess among women of all lands. In 1883 only 307 women died from delirium tremens in England, but this number had increased to 740 in 1891 and 1,575 in 1900. In ten years the number of women dying from excessive drinking in Ireland increased 100 per cent, and from one-seventh to one-sixth of all women set down as "alcoholics" in Prussia, died from drink. The authority which presents these statistics ascribes this result partly to the large use of "patented" medicines by women, showing that many women become dependent upon such stimulants without knowing what it is that they take. The article goes on to say that the consumption of brandy has noticeably increased in Germany, and that "light beers" are not a preventative of excess in the use of distilled liquors, but oftentimes lead to it.

FACING THE SUN SET

No man, says an able writer in the Interior, in the thick of the fight has such consolation for his woundings as he who from the safe height of a veteran's years can look back upon the field at will and give thanks for safety and victory. Every life which is not wholly misspent, gathers as it advances experiences which become to it "a joy forever." Just in proportion to life's growth in grace do past sorrows lose their sting and past delights retain their perfume. Sin entails only remorse and vain regrets, but service remembered loses all its weight and is transmuted into song. It is a Macbeth who, as he draws near the close of his selfish career, confesses to his aid:

"I am sick at heart; my way of life
Is fallen into the sere and yellow
leaf,

And that which should accompany old
age,

As honor, love, obedience, troops of
friends,

I must not look to have."

But the man who has lived for God and his fellows bears in his breast recollections of a thousand bright hours and dear companions and faithful fellow-soldiers; and he hears, when all else is silent, gentle voices speaking loving words. His whole past becomes a treasure-house of sweets.

But among the consolations of old age which prevent it being all weakness and all shadow, the Christian possesses, besides his memory, a hope, sure and steadfast, more precious as it comes nearer to its realization. Not even the most valiant saint would wish to remain forever in the field. Into each life, however sheltered it may be, "some rain must fall." Life is dear to the slave and to the master, but to neither is it ical. The longing for immortality is bound with the instinct of a different existence. No man would care to repeat life just as he has here experienced it. He has caught glimpses, in some deep dream or solemn vision, of life as it ought to be. As his years increase this world satisfies him less and less. He has outgrown it as a child outgrows his toys. As the outer man weakens, the inner man grows stouter day by day; and when the time comes for his earthly old age to be exchanged for heavenly youth, the sunset hour finds him ready. He listens to the call with a glad heart. He puts his foot into the canoe as it sits lightly upon "the clear and luminous water," and departs, not reluctantly but rejoicingly,

"In the glory of the sunset,
In the purple mists of evening,
To the regions of the home-wind,
To the islands of the Blessed,
To the kingdom of Penmah,
To the land of the Hereafter.

The Methodist Episcopal Temperance Society, of the United States, authorized by the General Conference at Los Angeles as the official agency of the denomination for temperance agitation, is now fully organized and ready for work, with its headquarters established in Chicago. Bishop W. F. McDowell, the bishop resident at Chicago, is president; Mr. W. H. Anderson, the superintendent of the Illinois Anti-Saloon League, is secretary; Mr. Alonzo E. Wilson, the chairman of the Prohibition executive committee of Illinois, is treasurer. Plans to secure the organization of auxiliaries in every conference were set on foot. The American Anti-Saloon League was adopted as the mouthpiece of the society as regards all legislative questions arising at Washington. Total abstinence and total prohibition were declared the ideals of the organization. A persistent agitation throughout the church is promised.

UNITING WITH THE CHURCH

Uniting with the church is one of the most pronounced ways of confessing Christ, says the Herald and Presbyter. It is so distinctly understood to be the privilege and duty of all Christ's followers to be members of the church that those who neglect it have little right to expect others to regard them as Christians. Those who stand aloof from the church, whatever else they may say or do, show but little regard for Christ.

The church is a divine institution. It was devised and instituted by God himself as the home and household of his people here on earth. To them, thus organized, he has committed the sacred duty of extending his kingdom on earth. In the church are to be enrolled all who love him. To the church has been committed the holy mission of making known his will, of preaching and teaching his Gospel, of sustaining his ordinances, of administering his sacraments, and of doing all that work by means of which he reaches savingly the hearts of the people to regenerate and sanctify them, and to bring them at last into the glory and happiness of his everlasting kingdom. The church thus has a high and holy mission, and no one who loves God ought to hold aloof from its life and work.

Of course it is possible to fall into the mistake of depending upon church membership as a ground for acceptance with God, as the Pharisees did in the days of Christ, and, as we fear, multitudes have done since their time. But the formalism of some is no excuse for our disregarding and disobeying the expressed will of God, that we should be members of his Church and that we should there serve him with sincere and steadfast faithfulness. We must not avoid one evil by falling into another. We must avoid them both, and simply seek to do God's will. The Christian who loves God with all his heart and soul will be found here on earth in the church which God loved, and which he has purchased with his own blood.

There are many good and great reasons for uniting with the church. It is the general judgment of God's people that it is a divinely designated duty, and we should not set ourselves in opposition to this. There is important work to be done in saving our world, and in order to do this Christian people should be thoroughly organized, as God directs, under his banner. The work of the church is needed for the encouragement of the good and for opposition to evil, for the promotion of missions at home and abroad, for the fostering of what is sacred, for the advancement of what is highest and best, and for the comfort and encouragement of all who are trying to do God's will. United effort is needed. Let us not hold aloof. The service of Christ should enlist all our hearts and lives.

Christ has instituted his sacraments, and has told us to observe them. Only those who are professed followers of Christ have a right to come to the sacrament of the Lord's Supper. In order to have this privilege we must be members of the church. It is a great and terrible mistake for any one to go through this life without obeying Christ in his sacramental requirements, and without being a member of the church into the fold of which he invites all who are his real followers.

There are some excuses put forward for not uniting with the church, but these all arise from timidity, pride, self-sufficiency, prejudice, censoriousness, obstinacy, selfishness, or other worldly and unworthy motives. Some may be deceived into thinking them sufficient reasons for disregarding the will of Christ, but they are all as chaff before the winnowing fan and fire of the Holy Spirit. Let his divine grace be welcomed into the heart, and these excuses disappear forever, and the soul that loves is ready to obey.

We need the Church, with its holy ordinances, its helpful influences, its sacred attractions, and its beneficent restraints. It is needed by the individual, the family, the community and the world. Where it is not the world is poor, indeed. Let us identify ourselves with Christ and his Church, and let us show that we love him who loved us and gave himself for us.

The Herald and Presbyter of a recent date has a very complimentary reference to Rev. J. Millen Robinson, D.D., pastor of the Second Presbyterian Church of Dubuque, Iowa, since 1902. He is well known in the maritime provinces, being a native of New Brunswick, and having been pastor for a number of years of St. Andrew's Presbyterian church in Spring Hill, N.S., and then of St. John's church, Moncton, N. B., where he had exceedingly successful pastorates. He then became pastor of St. Andrew's church, Rossland, B.C., and went to Dubuque in 1902. The Herald and Presbyter says: "Dr. Robinson is a most genial gentleman, and has won the love of his large congregation. He is an indefatigable worker, and by constant visitation keeps himself in touch with his people. As a preacher he is thoroughly Biblical, and expounds the Gospel with earnestness and unction. His popularity is not confined to his own church, but he is in demand on special occasions to give addresses, to dedicate churches or to install pastors. His sympathy is given to every good work, and as Director of the German Theological School and Trustee of Lenox College his counsel is much esteemed. It is hoped that his eminent services may be long continued to the Presbyterianism of Dubuque."

The Presbyterian Witness of Picton, N.S., in referring to the work to be undertaken by the tariff commission, makes the following timely suggestions: "Is it not well that in dealing with the tariff, due consideration should always be given to the British system of Free Trade? One of the gloomiest chapters in British history is the period from 1820 to 1845, before the revision of the tariff when the utmost efforts were devoted to keeping the price of wheat at 80 shillings a quarter. There have been many distressful years since, but none to equal in gloom those depressed and terrible years in the thirties." The marvelous development of British trade and industry which has taken place since the repeal of the Corn Laws, is an object lesson worth being studied by the people of Canada at the present juncture, when an important class of producers are looking for tariff reform with an upward trend.

Canada, says the Pacific Presbyterian, is bothered over a Chinese exclusion act. A few years ago a movement was started in Western Canada against the Chinese laborers, which resulted in the imposing of a tax of \$500 on every Chinaman entering the Dominion. This was in response to a cry from British Columbia workmen that their welfare was endangered. The tax has protected the workmen, but it has operated greatly to the detriment of the housewife and to others. A member of Parliament from Winnipeg says that the law is having a bad effect throughout Canada; that railroad builders, large contractors and other employers have found that the law has cut off the supply of labor, and he is of opinion that it is only a matter of time when the demand for the repeal of the law will compel the government to remove it. He states that it is becoming more apparent every day that sentiment throughout Canada is unfavorable to such restriction.

The Rev. Joseph McGaw, D.D., General Secretary of the Presbyterian Church of England, died on the 8th inst., aged 60 years.

Alluding to the Rev. Jeremiah J. Crowley, a priest of the Roman Catholic Church, who has become somewhat widely known through his book entitled "The Parochial School," the "Interior" (Presbyterian) of Chicago says: "Father Crowley still keeps joyfully pushing a semi-occasional barbed spear into the anatomy of his great and good friend, Archbishop Quigley. Anybody who likes a persistent fighter can't quite help liking this intelligent priest. His latest thrust is a bill for injunction asking the courts to forbid the archbishop and other members of the hierarchy from crowding him out of the hotel where he has been living for several years. Of course, Father Crowley is not so much concerned about the privilege of staying in that particular hotel, but he seizes on every chance of forcing the archbishop into an open battle. And the way in which the sinuous archbishop avoids the issue and carefully fails to deal with the priest by regular church discipline, is the surest proof to us that the priest tells the truth when he says that the Chicago archdiocese is rotten from the top down."

Senator David Wark, of Fredericton, says a St. John exchange, passed peacefully away at Fredericton on Sunday morning last. His life had exceeded the century limit by one year and six months. Senator Wark was not a man of brilliant talents, but the long and valuable service which he rendered to his country well illustrates the fact that a life may be eminently useful and honorable without being brilliant. A man of remarkably vigorous mind, of great industry, of pure life, of unblemished reputation, firm principles, and good judgment, Senator Wark's life has counted for far more in support of all that is most valuable to a community and to a nation than that of many a man of much more showy qualities. To Senator Wark belonged the distinction of being the oldest legislator in the world. For nearly sixty years he had been in public life and this long period of service was marked by faithful devotion to the interests committed to his hands. His death was a fitting close to a long life. His physical powers failed, but the intellect remained clear, and conscientiousness continued till the last. Less than an hour before he died he said to his physician, "I have no ailment and suffer no pain. I am just waiting to be gathered in."

The new plans to promote teacher-training, which has been made a department of the International Sunday School Association's active program within the last three years, was luminously reported to the Toronto convention by Mr. Wm. C. Pearce, the secretary who is specially charged with this line of work. Forty-one state associations are now operating on uniform plans to develop better teaching power in their Sunday-schools. Diplomas are offered for two successive courses. The elementary course requires an outline study of the Old Testament, an outline study of the New Testament, a general study of Sunday-school organization and management, and a study of the essential principles and methods of teaching. The advanced course covers biblical introduction, geography, history and fundamental doctrine, church history, pedagogy and child-study, and more specific Sunday-school history, organization and management. So far only Illinois, Nova Scotia and New Brunswick offer this advanced course. Examinations are as rigid as college examinations, and seventy per cent. is the passing grade. Mr. Pearce can be addressed for advice or information at 132 LaSalle street, Chicago.

- - A SOUL OF FIRE - -

BY E. J. JENKINSON.

CHAPTER XV.—Seven Horses and Seven Men.

The band of horsemen were nearing the end of their journey. The sun was in its mid-day glory, pouring down a flood of golden light on the rusty hillsides and winning a thousand sparkles from the lochan that lay, gem-like, a few miles beyond in the glen below.

The ruins of the Convent of Saint Bride rose on its banks, solitary, unvisited save by the vagrant flocks of plover that flew round with a whirl of their wings and a wail of sorrow. All the life of the place had gone—gone through a visit from the Northernmen ages before. Now it was fated to be again the scene of desperate deeds.

The cavalcade moved down the braes in silence; they had hastily scanned the valley but neither horse nor man was in sight. Fergus and the MacIons were behind their time.

"There's more in this than we dream of," muttered Roderick. He lurched in the saddle and ground his teeth.

"You'd better dismount, Rory," said Stron-Saul, spurring his rough little hillpony to the outlaw's side, "you can't ride down here with that shattered shoulder."

"'Twill be a shattered head presently, old friend," replied he.

"You should not have come, you know, Roderick. It's as much as your life is worth."

"Fergus shall never say Dark Rory bided at home because of a scratch. But by Heavens! I'll match my wits against his, and if I go under he shall keep me company. Curse the brute! is she going to kill me?"

His horse stumbled, and almost flung him to the ground, but he recovered himself in a moment.

"Halt!" he said, turning to those that rode behind him, "wait here for me."

They reined up and shading their eyes from the sun, gazed intently down the strath towards Sarno. But still not a living thing was in sight.

Rory dug spurs into the reeking flanks of his horse and galloped forward, along the brow of the cliffs which there shelved precipitously down. A fang-shaped rock jutted out over the glen and guiding the animal to its furthest point, he commanded an extensive view of the surrounding hills and gullies.

Behind him lay the dim blue bens that guarded the seclusion of Glen Lara, before was the open country, the MacIons' country, a rich land, laughing with crystal springs and green pastures, and with the Sarno track winding through it—a silver cord to the Gates of Desire.

Suddenly the watching horsemen saw him bend forward, and stare down over the cliffs. Something had attracted his attention in the glen. They waited expecting every moment to see him fall from his saddle. A day's hard riding had inflamed the wound in his shoulder, and filled him with fever and maddening pain, which at times almost robbed him of his power of endurance.

But he wheeled round his charger, and came reeling towards them.

"Vors," he cried before he had reached them, "seven horses and seven men only are we, but they—they double us. They are riding two abreast."

There was a second's pause.

John Vor grew pale.

"God in heaven have mercy," he said lifting his frail old hands to the sky, "he alone can aid us."

"No, old friend," replied Rory with a sneer, "it's arms we want not prayers. Our only hope lies in ourselves."

He cast an anxious glance on the Vors. Not one of them had turned his back on Sarno and his face to Glen Lara. They sat their horses with the self-assured air of men determined to fight, and Roderick thanked his stars that he had done well in choosing them out of the whole clan. His own band of rieviers he could not bring, they were not Vors.

"We'll stand by you, an' you stand by us, Captain," said one, boldly, "if we lick the dust they shall swallow it. So say I, so say we all."

"Ay," was the emphatic reply.

"I'll stand by you," said Roderick. "Victory or Death."

Then he pointed to the ruins of the convent lying so peacefully on the banks of the lochan below.

"There we'll meet them," he exclaimed, "true to the word, but with a crack of pistols."

He unstrapped some baggage he had carried all day behind his saddle and served out to each man a dirk and brace of pistols.

"We were not so blind after all, you see," he said, with a short laugh. "Now, lads, spur your horses. This is no place to take our stand."

They dashed down the hill-side.

The MacIons were stealing stealthily round the base of the cliffs, hoping to take their enemies unawares. But for once Fergus struck and missed.

They no sooner saw the Vors, however, in full gallop and guessed their purpose, than they dug their heels into the flanks of their wearied animals and made for the convent.

It was a wild but a hopeless race.

The men from Sarno were too heavy for their horses, already exhausted by the rough hill-thacks, and they were forced to draw rein and see the Vors take possession.

Fergus bit his lip in baffled rage, but he smiled to his men.

"We've our amch in him," he said, waving his hand in the direction of the convent. I had thought to have had only Stron-Saul to deal with, but seemingly not. Dark Rory is as wary as ever." And then he muttered beneath his breath, "Curse old Hugh Lamonts, he has deceived me, or he has failed."

"By my soul!" one answered him, "if it we don't win the ruin by sundown, may I hang by the heels."

"A pious prayer, my lad, one I echo from the depths of my heart."

Now the Vors had taken their stand in the Chapel, and arranged themselves in battle-order; they expected nothing less than immediate attack.

The wall on their right had fallen, but they were protected by the lochan which rippled up almost to their feet; behind rose the remains of a tower and on their left flank a high moss-grown wall. The open space was comparatively free from debris and the floor being raised higher than the ground without made it a tolerable place of defence.

Still it was not one Rory would have chosen had he had time to think or understood better his brother's tactics; but it was the best offered at the moment. They were only seven against fourteen and their leader was wounded.

"If ever we go back to Glen Lara," said a Vor with a grim smile, "it will be with our feet up, comrades."

The only answer he received was a growl. They were all to anxiously watching the MacIons to frame a reply. But the enemy had dismounted, and were holding a council of war under the shadow of the cliffs. After a while, one of their number advanced towards the ruin, and, with his hands up, called to

them that he came on errands of peace.

"Their trust in us as men of honor is mighty strong," said Rory with a sneer. "Fergus MacIon hardly deserves it, but there are more thoughts in his brain than ever came there by fair thinking, so we'll stay the bullet and search for the snakes in the meal-bin. But mind you, lads, don't chew them in the bannocks while you're gazing elsewhere."

"We'll find them, Captain, or chew them till they're dead although we die ourselves," replied one, "we are Gaels."

They watched the man approach with baleful eyes, and never one of them but kept his hand on his dirk or his pistol with deadly intent to use it should the enemy show fight.

"Sir Fergus MacIon, Chief of Clan Ion, sends greetings to the Vor and Roderick, his brother!" cried the messenger halting some yards from the ferocious looking man had glared at him from the ruin. "He is ready to meet with them according to the terms of the agreement."

"Bid him come hither," replied Rory, "if he would consult with us; bid him come and hear the pistol speak. Tell him we will meet him readily, but with naked dirks."

The man bowed his head at the outlaw's arrogant words. His eyes twinkled and he scanned the enemy from head to foot.

"Fergus, the chief, wishes to be reconciled with his brother and the Vor," said he coming a step closer, so as to gain a better view of the ruin. "He wishes to forgive the past and ratify the bond."

Rory cocked a pistol. "Go to your master, Sir Fergus as you call him, tell him the Vor and Dark Rory will meet him, but with a slogan for welcome, and a knife for handclasp."

"Dark Rory will break the bonds of brotherhood!" replied the messenger, withdrawing before the loaded weapon.

"Sir Fergus has come with nothing but peace and goodwill in his heart. He wishes to carry out the terms of the bond which Sir Colin, our lamented chief, signed at Glen Lara."

"Tell Fergus there are no bonds either of brotherhood or clanish between us. I denounce him as a traitor, a liar and a breaker of faith; whatever else I leave to his own soul. Be gone, or I'll send your head without your body to answer for you."

So the man turned away, and went back to his own folk under the cliffs with Rory's haughty reply.

Then the Vors prepared for what they knew must come. The die had been cast and there was no drawing back. They watched the messenger as he plodded through the heather, they watched him mingle with the horsemen, they waited for the rush which they felt would follow.

But it did not suit the purposes of Fergus to attempt to take the ruin still then, when the Vors were swayed with the madness of baffled rage. He knew if all else failed it must fall in the end, but he could wait until some of their ardor had cooled. He knew the benefit of waiting as a sedative for fighting men.

But he sent another messenger to the garrison in the Chapel; the first had refused to return and brave the anger of Rory a second time.

Roderick raised his pistol when he saw him, but John Vor hid his hand on his arm.

"Honor in me, if not honor in you, Rory, prevents it. He comes in peace."

"By my soul," growled the outlaw, knitting his black brows, "there's small need of ceremony betwixt Fergus and us. Another net, my friend, for headless feet. Fergus excels in trapping Be-ware, lest you fall into it."

"There's good in all men," replied Stron-Saul with a winter-sad smile. "You cannot say he has not pleaded for your life. He is your brother—can he forget it?"

But the messenger brought a different proposition.

"I hear no words to Dark Rory," he cried, "between him and the chief there must now be an endless feud. I come to Stron-Saul. Fergus would meet him half way between here and the cliffs, alone, unarmed, within sight of all, and speak with him concerning the return of the Vora to their old home."

"I will meet him," answered the old man, a sudden gleam of determination dawning in his eyes. "Tell your chief I'll meet him yonder where the hawthorn grows."

"No," cried Rory, barring his way with his naked blade. "Not if you listen to me, Ned."

"Why?"

"If the intents were fair and square, seven horses would not have carried fourteen men."

"Pardon," said the messenger, "if the intents were fair and square you would not have borne pistols and dirks."

"Catiff, we had good reason to carry them."

"Also we."

"Stand aside, Rory," said the old man. "I will meet the Macdon; you forget I am chief."

"Men," cried Roderick, "will you let him go?"

"It is well," they replied sullenly, "and you are—a Macdon."

Rory turned away.

"There's a foul meaning in it," he muttered, "but his blood be on his own head."

THE ROAD TO YESTERDAY

Will some wise man who has journeyed

Over land and over sea,
To the countries where the rainbow

And the glorious sunsets be,

Kindly tell a little stranger,

Who has oddly lost her way,

Where's the road that she must travel

To return to Yesterday?

For, you see, she's unfamiliar

With To-day, and cannot read

What its strange, mysterious sign-posts

Tell of ways and where they lead,

And her heart upbraids her sorely,

Though she did not mean to stay

When she fell asleep last evening

And abandoned Yesterday.

For she left a deal neglected

That she really should have done;

And she fears she's lost some favors

That she fairly might have won.

So she'd like to turn her backward,

To retrieve them if she may,

Will not some one kindly tell

Where's the road to Yesterday?

—St. Nicholas.

FISHING

According to advertisements all summer resorts are alike. They are the best ever—but if fishing is better anywhere else than it is in "Georgian Bay" we do not know where it is. There is a greater variety of fish in this water than anywhere else, and they are always hungry. No one ever counted the fish in the Georgian Bay, but those that have been caught there have been counted and eaten and if you read the Government reports on fisheries, you know that Georgian Bay supplies more fish than any other equal body of water in the world. Georgian Bay has a monopoly on fish. The only place you can afford to fish is where the fish are numerous, big and delicious in flavor, and that place is Georgian Bay—so the fishermen say. Suppose you send for booklet, issued by Grand Trunk Railway System, telling about the home of the bass, pickerel, pike, and the noble trout family. Address J. Quinlan, D. P. A. G. T. Ry., Montreal.

A HERO

There was no more doubt about it. Betsy was lost. Ned had looked in the cow-yard, in the shed, and the stable, but not a sign of her did he find. He missed her from the pasture behind the house when he came home to dinner. After satisfying his hunger, he had made a thorough search of the premises. She was not there, that was certain. Where she was Ned knew it was his duty to find out. This duty was the very thing he least wished to do.

Ned's father was a soldier. It was now a year since his regiment had gone to the Philippines. Just before he left home he said to Ned, in a private talk:

"You're almost eleven years old, and you're big and strong enough to help mother a great deal. I want you to do everything you can for her while I am gone. You'll be the only man about the house, and I want you to be a real man."

Ned's ideas about what made a "real man" were rather hazy. But he knew quite well what to do to help his mother, and he lived up to his knowledge so well that Mrs. Long had written, only the day before: "Ned is a real man; you would be delighted with him. He has grown so thoughtful and helpful."

Today Ned was to have the sharpest trial that had yet come to him. His mother had gone out to do some dressmaking, and Ned had permission to do what he pleased all day. He had had a jolly morning with some of the boys, and right after dinner they were to go fishing—six of them—to Miller's pond, which was two miles from Ned's home. And now the cow was missing. That was a situation for a boy with a fishing excursion before him! Ned sat on the fence and thought. His hands were plunged deep in his trousers pockets; his face was all puckered up into a frown, and he did not whistle—a sure sign that something was wrong. Just now he was thinking, and thinking hard, something like this:

"We can't get home from fishin' till five o'clock anyhow, and mother'll want Bets by half-past; maybe it'll take me two or three hours to find her; maybe I wouldn't find her at all to-night. Then mother'll be worried. I just can't go nshin' if I wait to find the cow now. Oh! I've got to find her anyhow; there's no use talkin' 'bout that. 'Twouldn't be much like a man to go off playin' when your cow is lost. What I don't know about's whether to go and tell the boys I can't go with them, or let them wait a while, and then go off without knowin' why I don't come. I hate to tell them! I know well enough what Dick'll say: 'Let the cow go to Ballyhack, and come fishin'.' You can find her all right to-night.' That's so; I might and then again I mightn't. Well, here goes! I'll tell them, so they won't be losing time waiting for me. It seems too mean to sneak out of telling them, just because I was afraid they'd stop my doing what I've got to. I'll be man enough to let them know I'm going to stay at home and hunt up the cow."

Thereupon Ned began to whistle so loud that he did not hear the bell down the road, nor the hallo of a small boy who was driving a cow. The boy had to repeat the hallo, and add besides, "Say, Ned, are you deaf?" before Ned was any heed.

"Hallo!" he shouted; where'd you find her?"

"Just beyond the turn of the road. Say, have you been all this time eating your dinner?"

"No! I'm glad you've found Bets, else I couldn't have gone fishin'."

"Wouldn't your mother let you?"

"She ain't home. I wouldn't have let myself."

"H'm!" was Dick's comment; and added below his breath, "You're a hero, Ned."—Sunday School Times.

A LITTLE INDIAN GIRL

The little Indian girl's best dress is very different from yours. It is not trimmed with lace or beading or ribbon or any of the pretty materials you have. Her dress is made of skin and trimmed with beads and elk teeth. The elk teeth are the most prized of ornaments, for they are becoming quite rare. Only two teeth from each elk are used. So, when you learn that one dress is sometimes trimmed with three hundred teeth, you can count how many deer must have been killed to furnish the trimming. These teeth are worth from fifty cents to two dollars apiece, so the little Indian girl's dress is often very valuable.

How did her mother ever get so many teeth? They have been saved for generations, each mother hoarding those she inherited for her children. Each father's ambition is to add to the family treasures. On great occasions when "Little Baby-Not-Afraid-to-Cry" goes to an Indian dance or some great merry-making, her squaw mother gets out her best dress. Of course she has only one. When the little girl's hair is parted from the middle of her forehead to the back of her neck, and each strand twisted stiff with worsted or ribbon, her mother thinks her the sweetest child in the world, just as mothers have a habit of doing the world over, no matter what a child's color may be.—Holiday Magazine.

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CHURCH
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Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. P. W. Anderson, of MacKay church, occupied his own pulpit last Sunday, after a few weeks' absence.

Rev. Dr. Herridge will preach next Sunday in St. Andrew's. During his absence the session has supplied excellent substitutes.

Among the ministers back from vacation are Dr. Armstrong, of St. Paul's, R. v. J. W. H. Milne, of the Glebe, and Rev. W. H. McElroy, of Stewarton church, each of whom occupied his own pulpit last Sabbath.

EASTERN ONTARIO.

Rev. Donald Stewart, of Morewood, is the interim moderator of session.

The next regular meeting of the Presbytery of Brockville will be held at Kemptville, Oct. 2nd, 4 p.m.

Rev. Mr. Logie's resignation of his pastoral charge at Wincochester was accepted and the pulpit will be declared vacant on the 1st Sabbath in September.

Rev. Mr. Lundy, of North Williamsburg, is Moderator of the Congregational church of Dunbar and Colquhoun.

Rev. Mr. Florence, of Philpot, N.Y., occupied the pulpit in the Avonmore church the past two Sabbaths.

Dr. McGregor, of Carleton Place, preached in St. Andrew's church, Appleton, Sunday morning.

Rev. Mr. Woodside, of Carleton Place, has gone West on a three weeks' vacation, and will visit Vancouver, B.C., and places of interest by the way.

Rev. J. J. L. Gourly, of Thurso, Que., occupied the pulpits of the Presbyterian churches at Avonmore and Gravel Hill last two Sundays.

The Rev. P. F. Langill occupied the pulpit of St. Andrew's church, Perth, on Sunday last. Rev. Mr. Scott will return with his family in time to occupy his own pulpit on the first Sunday in September.

Rev. Charles Cooke, B.A., of Smith's Falls, has been preaching for a couple of Sabbaths in the Orillia church with much acceptance.

Rev. A. L. Geggie, of Toronto, who preached the anniversary sermon at St. Andrew's church recently, is so well pleased with Parry Sound that he has returned and is holidaying in the neighborhood.

The resignation of Rev. W. S. Wright, B.A., of Newcastle and Newtonville, in Whitty Presbytery, has been accepted, and the charge will be declared vacant on September 3rd. Rev. J. A. McKeen, of Orono, is interim moderator of session.

Rev. A. Macallum of East Hawkesbury and Glen Sandfield, occupied the pulpit of Salem church, Summerstown, on a recent Sabbath. Mr. and Mrs. Macallum will spend a few days with friends here.

Rev. T. G. Thomson, Ph. B., pastor of Knox Church, Vankleek Hill, occupied the pulpit of Salem church last Sabbath, delivering two very fine discourses. Mr. Thomson and family are staying at River Bank Cottage during the month of August.

Anniversary services were held at St. Andrew's Church, Parry Sound, on the 13th inst. Rev. A. L. Geggie preached able sermons, both morning and evening. There was a large attendance at both services.

The corner stone of a new Presbyterian Church at Burks Falls was 'well and truly laid' by a Mrs. Hammer, of Pittsburg, formerly of Glasgow, Scotland, who was presented with the customary silver trowel. Mr. R. J. Watson, M.P., was thanked by the congregation of St. Andrew's Church for his great liberality and kindness in carrying passengers on his

steamers, who wished to attend the ceremony, free. In addition to the pastor of the church, there were a number of others who took part in the ceremony, including Mr. Wm. Wilson, Burks Falls; Rev. Mr. McKibbin, of Magnetawan; Mr. Reid, Berriedale; Rev. J. Seiveright, Presbyterian, and Mr. S. G. Best, the veteran Presbyterian elder from Magnetawan. The usual collection of coins and newspapers were deposited in the corner stone.

Rev. E. S. Logie has resigned the pastorate of the Winchester church to undertake work in connection with a large Indian industrial school in the Northwest, at the request of the committee of the General Assembly. Rev. Mr. Logie was presented with a complimentary address by the masons of Winchester on the eve of his departure from that town and the young people of the church at a social evening presented Mrs. Logie with a suit case and Mr. Logie with a club bag.

Rev. W. T. Allison, M.A., B.D., pastor of the Stayner church, has been appointed Lecturer in English at Victoria College, Toronto. When the college opens in October he will go to the city one day a week to give his lecture. This appointment will not interfere with Mr. Allison's duties as pastor, but will probably be a further stimulus to him in the fine work he is doing at Stayner.

The Rev. A. E. Duncan, recently of Niagara-on-the-Lake, has been appointed to the oversight of Sundridge and related stations. Mr. Duncan is a good preacher and will do good work in the field to which he has been appointed.

Rev. Mr. Dickson, of Killaloe station, conducted the services in Melville Presbyterian church, Eggarville, on Sunday, and interesting discourses were given both morning and evening. Rev. Mr. Rattray preached at Killaloe, administering the Sacrament of the Lord's Supper.

WESTERN ONTARIO.

Rev. Gillies Eadie, B.A., has returned to his home at the manse, Point Edward, after nearly a year's absence, during which he took a post-graduate course at the U.F. College, Glasgow. Since the college closed the end of March last he and his friend, R. v. Mr. Ritchie, of Toronto, have been touring through Scotland, visiting historic places, including London, England. They preached in parish and U. F. kirks in different parts of Scotland, and were hospitably entertained by many kind friends and relatives.

Rev. V. Brown, of Montreal, is supplying for Rev. J. D. Morrow, of Hespeler, who is having his vacation.

Rev. James Rollins, of the King Street Church, London, has returned from a five weeks' visit at Kingston, and occupied his own pulpit last Sunday.

The Presbyterian congregations of Scotland and Micksburg have issued a unanimous call to Rev. J. G. Greig, of Wemyss.

The Rev. Mr. Ferguson, of York, exchanged on Sabbath with the Rev. Mr. Mitchell, of Blackheath. The day was fine and congregations large.

Rev. Johnston, of North Bay, has been preaching in St. Andrew's Church, London.

Rev. T. A. Shearer, of Melbourne, occupied the pulpit of the First Church London, on the 29th inst. Rev. W. J. Clark preaching for Mr. Shearer.

At St. James' Church, London, Rev. Mr. MacGillivray took charge of the services, after an absence of five weeks. The reverend gentleman made a feeling reference to the death of their late associate, Mr. Sutherland, who was a much esteemed member.

Rev. Mr. Watt, of Boston church, conducted the prostratory service in Knox

church, Acton, on Friday evening, speaking in words of warning against the treatment of the Lord's Supper in any light manner. Eleven new members united with the church at this communion—six by profession of faith and five by certificate. Rev. Mr. Wilson's communion sermon on Sunday was most impressive and helpful.

The induction of Rev. George Weir, B.A., lately of Avonmore, into the pastorate of the Glencoe charge took place on the 22nd inst. After an able discourse by Rev. W. J. Clark, of London, Rev. A. G. McGillivray of the same city addressed the pastor elect. Rev. Alex. Henderson of Appin, interim moderator, spoke to the congregation. In the evening a public reception was given to Mr. and Mrs. Weir, who were most cordially welcomed by the congregation.

Much to the regret of the entire congregation, Rev. Dr. MacKay, pastor of Chalmers church, Woodstock, has announced his resignation from the pastorate owing to ill health. During the past two years illness has frequently kept him from the pulpit, and repeated efforts in quest of health have failed. His doctors give him every hope of recovery with complete rest and freedom from responsibilities. His resignation came as a surprise to most of his congregation, and many were affected to tears on Sunday when his letter announcing it was read. He was too ill himself to take charge of the services. Dr. MacKay has been pastor of Chalmers church for twenty-eight years, succeeding the late Rev. Dr. McTavish. During his pastorate the congregation has steadily grown until the number on the communion roll has more than doubled. He has been President of the Dominion Temperance Alliance, and has done a great deal of campaigning in the cause of temperance. His books on Zorra Pioneer Life and Zorra Boys at Home and Abroad are widely known and read.

Several of the congregations in the Presbytery of Miramichi, N.B., have enjoyed a visit from Rev. W. S. MacTavish. Convener of the Assembly's committee on Young People's Societies. The young people accorded him a most cordial welcome and they have been greatly encouraged and stimulated by his helpful addresses. He has placed special emphasis on the two-fold object of the committee, viz., the formation of mission study class in each congregation, and the organization of a Presbyterian union in each Presbytery, which union should undertake to support, in full or in part, a missionary in the home or foreign field. Previous to his visit to New Brunswick, Dr. MacTavish spent ten days at a conference at Silver Bay, Lake George, N.Y., under the auspices of the Young People's Missionary Movement, and thus was able to give the latest and most approved methods of mission study.

It appears that British Columbia ports are likely to become to a certain degree competitors with eastern ports in the grain or flour shipping trade of Canada. While there is an eastern market which is reached by way of Atlantic ports, there is also a far eastern market, the most direct road to which is by way of the Canadian West. It is reported that more than a million bushels of winter wheat from Southern Alberta will this year be carried westward to British Columbia mills, initiating the policy of making Vancouver a great milling centre from which the supply for the Orient may be shipped.

He is an enemy to the human race who by false teaching weakens the humblest man's faith in his Redeemer.

NOTES ON Y. P. SOCIETIES

The Assembly's Committee on Y. P. Societies will meet in the Board Room of the Upper Canada Tract Society, Toronto, on Tuesday, August 29th, at 10 o'clock, a.m. Several very important matters are to be considered, and it is hoped that there will be a full attendance.

Presbytery Clerks would confer a favor if they would send me the names and addresses of the conveners in their respective presbyteries as soon as appointments are made. Up till the present only two such notifications have been received. It is quite possible that other appointments have been made. By the action of Assembly, presbytery and synod conveners are members of the Assembly's Committee, and as such are entitled to sit at the approaching meeting, but I cannot send them the call to the meeting unless furnished with their names and addresses.

The Young People's Societies in Eastern Ontario have lost a warm friend and earnest counsellor through the removal of Rev. E. S. Logie, of Winchester, to the West. Mr. Logie is convener in the Presbytery of Brockville, and in the Synod of Montreal and Ottawa, and in both positions he has rendered admirable service. I should like to drop a hint to the brethren in the West to avail themselves of his services as opportunity offers.

After spending ten days at Silver Bay, at a conference under the auspices of the Young People's Missionary Movement, I proceeded to northern New Brunswick, where I met with several societies, and where I enjoyed delightful discussions with them. The one thing which impressed me more than anything else was the eagerness of the young people to take up mission study in a regular way. Could a sufficient number of good teachers be secured many Mission Study Classes might be formed, and excellent work might be done. The question of capital importance before the Church now is, "How can an adequate supply of leaders be trained?" This problem the Church ought to face prayerfully, hopefully, resolutely, and without delay.

W. S. McTavish,

Convener Assembly's Committee.

Deseronto, Aug. 16th, 1905.

The latest resume of German Protestant missions shows that upon the foreign field the number of ordained men has about doubled in the last twenty years. In 1885 German male missionaries number 520; today they are returned as 1,010, with 117 unmarried lady missionaries to be added. The Germans for some reason employ fewer women in their missions than do other Protestant churches. The support of these missions has increased from an annual contribution of \$625,000 in 1885 to \$1,400,000 in 1905. The native Christians in full communion stand a 500,000 as against 200,000 twenty years ago. Just now the conflict between the German colonies and the native races in South Africa has excited a pronounced feeling against the work of the missionaries, as every outburst of barbarism has done in every age. The secular press of Germany is full of bitterness towards the natives of Africa and also towards all who have befriended them. Dr. Grudeman enumerates twenty-four societies, ten of which work exclusively in German colonies. The largest is the Basel Mission, with 219 Moravian churches with 212.

"I am convinced as much as I am convinced of anything," said the Bishop of Carlisle, preaching at the dedication of a memorial window in Kirkbride Church, Cumberland, "that were it not for the good people there are in London, London would share the same fate as did Sodom and Gomorrah in the days of old."

When the late Hon. W. E. Gladstone was asked how he could account for his long and healthful career, he answered, "I always lock up my politics on Saturday evening and throw away the key. I spend my Sabbath in the House of God. Thus, I am fresh and strong for Monday morning." Here is a pointer for the public men of our day who know what a strain is imposed on them by the strenuous life they are compelled to lead. Leaving aside the problem of the religious advantages of the Lord's Day, the fact is beyond dispute that man's physical necessities require at least one day's rest in seven. How cruel, therefore, it is for railway and other corporations to deprive their employees of the rest which the Creator provided for them in the blessed Sabbath day. In hustling for the "almighty dollars" the men who compose these corporations take little thought of the wrong they are imposing upon their employees.

There was a meeting held recently in New York to protest against an order of the president of a great eastern line of railroads to encourage Sunday excursions over his line, while, in contrast, President Earling, of the Chicago, Milwaukee and St. Paul, has issued an order forbidding Sunday excursions on every part of the system, and reducing freight and passenger traffic to what is felt to be the lowest possible minimum. A year ago President Hughitt of the Chicago and Northwestern issued a similar order, which we noted at that time. These two great systems, the railroad giants of the Northwest, are very close competitors, and it is difficult for one of them to maintain a stricter policy than the other on any question of public morals. The Milwaukee road was undoubtedly profiting in a considerable degree by the patronage of a class that did not like the so-called Puritanism of the Northwestern. But President Earling has manfully refused to continue to receive this tribute of Sabbath-breakers. The Lutheran Observer remarks: "Standing together thus, these two great companies can dominate the situation, and establish in the Northwest a compelling precedent in favor of Sunday rest and Sunday quiet." The heads of our great railway corporations can, if they will, exercise a great and beneficial influence in lessening the growth of Sabbath desecration.

Two Psalmody conventions are to be held in the United States in the autumn—one in Pittsburgh, Pa., October 31, and the other in Chicago, November 14. Each will continue in session several days. These conventions are being held under the auspices of the Presbyterian General Assembly. The main object in view is to awaken a renewed interest in the use of the Psalms in public worship. In many Presbyterian churches in the United States the Psalms of David have to a large extent fallen into disuse, their place being taken by hymns. The report of the committee, among other things, says: "Within the range of these programmes every phase of the large subject of Psalmody has been kept in mind, so that the whole strength of our denominational testimony on this subject will be displayed. Definitely argumentative or doctrinal discussions are supplemented by others of a broader character, running along practical, literary and historical lines, and these last will be found to make their own special contribution toward commending the exclusive use of the divine psalter in the church's praise." The United Presbyterian adds: "We look forward to these conventions with large expectations. The Psalms will be given a discussion never before given in our church in such good form. The love of the Psalms has notably increased, and their popularity is now greater than ever before. We are quite sure the church will respond to the work of the committee in these conventions with enthusiasm."

Laplanners not infrequently cover 120 miles a day on their skates.

The parish minister of Ardrossan has been granted an increase of five chalders to his stipend.

The Edinburgh Chief Constable's salary is to be increased £50 every two years until it reaches £1,000. The Deputy Chief Constable's salary is to be raised to £400.

Nearly 2,000 cases of mistaken diagnosis have been admitted to the London hospitals during the past year. This represents an expenditure of £12,000 which ought never to have been incurred.

Jamaica, in the West Indies, is the greatest fruit-growing island in the world. There you can buy a big pine-apple for 1d, and twenty bananas or a dozen oranges for 1 1/2d.

There is in London an undoubted plague of mosquitoes. They are being found all over the metropolis, and in many places have given considerable work to the medical practitioners and to the hospitals.

Dr. Alexander Maclaren has been accustomed, for many years past, to spend his holiday in the Highlands. This summer he has settled at Carr Bridge, one of the most beautiful spots in a highly favoured district.

The deepest mine in the world is at Bendigo, in Australia. The mine in question is called the New Chum Railway Mine, and its main shaft is sunk to the depth of 3,000 feet, or only 60 feet short of three-quarters of a mile.

It is announced that Dr. Pentecost will be in England next winter, conducting evangelistic services and giving Bible lectures in London and the country. We understand that the invitation was sent by Dr. Campbell Morgan and the Rev. Albert Smith.

Up to the close of Sunday's report 531.2 per cent. of the total of 1385 yellow fever cases in New Orleans had been discharged as cured. There remains 221.2 per cent. under treatment and the death rate has been 14 per cent. This is the record for the first four weeks.

Duke Charles Edward of Saxe-Coburg and Gotha, son of the Duke of Albany, and a nephew of King Edward, assumed the reins of government on the 19th inst., on attaining his majority. His state entry into Gotha was the occasion of much ceremonial, the Emperor of Germany and King Edward being present.

On the 6th inst., the Rev. Angus Mackay, late of Canada, and at one time assistant in the Free North Church, Inverness, was inducted to the charge of the Free Church of Kingussie, from which the Unit d Frees have had to remove.

The Presbyterians in Australia number 426,105, and possess 1,957 preaching stations, exclusive of those in Queensland. The strength of the other leading denominations is as follows: Baptist, 92,670; Congregational, 73,361; Lutheran, 5,021; Unitarian, 2,620.

Bombay's population is falling, but Calcutta now numbers 1,106,738 citizens. Fifty-three per 1,000 is the proportion of natives who can read and write. The Parsees have the highest percentage of literates, and the Mohammedans and Animists the lowest.

The results of the last census of China have just been received. The estimates were made by the officials of the marine customs, and give the total population at 432,000,000. There is doubt about the value of the figures, especially in the provinces least known to foreigners. Perhaps at the best it can only be taken as some confirmation of previous estimates, that the population of China is about 400,000,000. The total population of the treaty ports is placed at 7,000,000, and here the estimates are of course more accurate than inland.

A MODERN MEDICINE

Medicines of the old-fashioned kind will sometimes relieve the symptoms of disease, though they can never touch the disease itself—they never cure. Ordinary medicines leave behind them indigestion, constipation, biliousness and headache; purgatives leave the patient feverish and weakened. Dr. Williams' Pink Pills, on the other hand, do direct good to the body, blood and nerves. They fill the veins with new, rich, red blood! They brace the nerves; they drive out disease by going right to the root of the trouble in the blood. They always do good—they cannot possibly do harm. Mrs. George Henley, Boxgrove, Ont., says: "It is with thanks that I tell you that Dr. Williams' Pink Pills have cured me after my doctor had said I could not be cured. I suffered from an almost constant fluttering of the heart, and sometimes severe pains. The least exertion would leave me breathless and tired out. My appetite was poor, and my head ached nearly all the time. I had lost all ambition to do any work, and felt very hopeless. I had taken a great deal of medicine without any benefit, until I was advised to try Dr. Williams' Pink Pills. These have made a remarkable change in my condition, and I am feeling better than I have done for years. I gladly give my experience in the hope that it will benefit others."

Now Dr. Williams' Pink Pills build up strength as they did in Mrs. Henley's case in just one way—they actually make new blood. That is all they do, but they do it well. They don't act on the bowels, they don't bother with mere symptoms. They go right to the root of the trouble in the blood. That is why these pills cure anaemia, headache, heart palpitation, indigestion, kidney trouble, rheumatism, lumbago, neuralgia, St. Vitus dance, paralysis, general weakness and the special ailments of growing girls and women. But you must have the genuine with the full name Dr. Williams' Pink Pills for Pale People, on the wrapper around every box. Sold by all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

A CHEAP BAROMETER

A useful and trustworthy barometer can be made out of a glass jam jar and an olive oil bottle. If you can't get this, any bottle with a long neck will do. First thoroughly clean out the two articles named. When this has been done, fill the jar a little more than half full of water, and place the bottle upside down in the mouth of it. Your barometer is complete. Stand in a shady place and await results. If the water flows up the neck of the bottle above the level of the water in the jar, it indicates rain; on the other hand, if the water is level, fine weather may be expected.

Dr. Gould (of the U.S.) warns the public against the use of wood alcohol in the following terms: "Poisoning by wood alcohol is increasing. The cheapness of this alcohol is caused by the fact that there is no revenue tax upon it, and it costs only about 50 cents per gallon, instead of \$2.00. This makes the unscrupulous manufacturer use it instead of grain alcohol in flavoring and medicinal extracts. Some essences of Jamaica ginger, peppermint and lemon contain as much as 75 per cent. of wood alcohol. In the last eight years there have been over fifty deaths caused by it, and doubtless this is only a small part of the total number. Besides the deaths and other injuries, such as gastric disease, etc., from this source an especially disastrous result is amblyopia, which not seldom ends in absolute blindness; at least 36 cases have been reported within a few years."

NATIONAL CHARACTERISTICS IN FOOD

Every country has its individual manners and customs in the method of presenting and combining its different foods. What forms a single course on the menu of one land is not infrequently only a simple accessory to some more important ordinary production in another, and in this, despite the march of the times, one notes a certain conservatism. Very probably the warlike or nomadic habits of far-away ancestors in early historic times may have something to do with it. In few English houses are vegetables served separately as a course by themselves. We make an exception, for instance, in the case of asparagus, or artichokes and endiveflowers, but in presenting the latter dish "a part" the British cook invariably feels it incumbent on her to introduce the cheese element as a kind of apology. The traveller in France delights in "little peas in butter," and all the other delicious forms in which vegetables are encountered there, but on her return to native shores she returns to the old monotony, if not with gratitude, at least with placidity. Why should the watery, stringy mass we call by the mysterious title of "greens"—often a misnomer—be so frequently placed before the unwilling gaze, when out of these same materials may be provided the most delicious vegetable course. In America the habit of mixing cheese with salad is very common. To them the French plan of presenting an oil and vinegar mixture with cress, endive, and chervil as an accompaniment to chicken or game is nothing short of barbarous, and a concoction singularly wanting in flavor. Provided the cheese is of the right age and flavor, the amalgamation is not to be despised.

ABOUT DOGS

The best authorities agree that dogs should not be whipped or struck a blow more severe than a slap with the hand, says an exchange. A dog is intelligent, and as sensitive to the tones of the voice as a child. The voice, alone, is all that is needed to reprove him. If it is necessary to punish your dog do it at the time of the transgression, and not as one boy did, two days after the wrongdoing.

This boy was the owner of a splendid St. Bernard, who ran away from home on one occasion. When he returned, his master cruelly whipped him, although a neighbor remonstrated, warning him that the dog did not understand what he had done to merit punishment. "When the dog goes off next time, do you think he will come back when he remembers that a thrashing is awaiting him there?" angrily inquired the neighbor.

The boy paid no attention to the warning, and when Barko went away a week or so later the neighbor's words came true. Barko evidently decided that home with a lash was worse than no home at all. Unlike the cat of song and story, he "Never came back," to the great delight of the neighbor, who believed that in dog land as well as in child land goodness should be rewarded instead of badness punished.

HAY FEVER UNKNOWN

Certain it is, and many years of careful experience are back of the statement, that hay fever, and kindred annoying and troublesome summer affections, distressing to so many thousands all over the country, recurring regularly as July and August, are absolutely unknown in the "Highlands of Ontario." Thousands of people go to Muskoka, Georgian Bay or the Lake of the Bays every year for nothing else but to avoid hay fever, and find perfect immunity from the ailment, and many by going there regularly for a period of a few years are said to be permanently cured.

Hay fever booklet can be had free for the asking, by applying to J. Quinlan, D.P.A., Boulevard Station, Montreal.

THE VICTORIA CATARACT

The Zambesi Valley, for a hundred miles or more in every direction from the cataract, is a rough and broken plateau, covered with low brush and stunted trees, with here and there an outcrop of sombre basaltic rock, all thoroughly uninteresting. . . . Across this solemn scene, writes Mr. Theodore Van Kagenen in an article on the Victoria Falls in the June "Century," appears a river that in flood-time is perhaps half a mile wide. If a deaf man were following down one of its banks, he would notice little but the quiet water and the odd-looking column of smoke ahead. As this column was approached, he would expect to see the river banks bending, and the water flowing away on one side, and might glance to the right and left to note the direction taken. But the panorama changes as he gazes. The river is no more. And there where it should be is only the brown plain, as lonely, brush-covered, and monotonous as ever. One must go twenty miles farther before the vanished water and the surface of the land again commingle, before it will be possible to walk along the bank in company with the river. So sudden and startling is the transformation. Meantime the pillar of smoke has resolved itself into a dense mist forced upward, in terrible puffs from a yawning gash stretching directly across the bed of the river. This fearful abyss is every second swallowing thousands of tons of green-and-white water, and belching up blasts of mist that rise hundreds of feet into the air and hurry away with the winds as if rejoicing at their escape from the inferno below. And somewhere, nearly 400 feet below, the entrapped river is fighting its way between sheer walls of black rock towards a narrow cleft in the eastern wall, whence it escapes, foaming and boiling, through the zig-zags and curves of a deep gorge leading off to the eastward.

The Editorial Committee of the British and Foreign Bible Society is engaged in preparing a new issue of the Holy Scriptures. Our readers will be interested in learning that the co-operation of the Rev. Dr. Currie of the Presbyterian Theological College has been asked for, in the endeavor to secure perfect accuracy in the printed text. Dr. Currie assisted in the revision of the last issue, and we are glad that again his aid is so highly appreciated by the eminent experts who are engaged in the editorial work of the greatest Bible Society in the world.

Senator John H. Mitchell, of Oregon, U. S., has been found guilty by a jury of that state of having, in association with Congressman Hermann, commissioner of the Land Office at Washington, conspired with one Pater, and others, to cheat the Government out of public lands by means of forged affidavits and fictitious names, and of having received \$2,000 from Pater to use his influence with Mermann. The New York Evening Post says: "He merely did what dozens of other senators and congressmen are doing all the time," and a western paper declares that now, "many conscript fathers must be sitting on the uneasy bench of anxiety;"—remarks which gain force from the terrible statement of a writer, over his own name, in a Boston paper, that within the last fifteen years 510,000,000 acres—"an area that would make thirty states the size of Massachusetts"—have been stolen from the Government. It is an appalling picture of corruption, "graft," and rascality in high places of political trust, that the United States newspapers give us, and it is certainly time that the law should punish promptly and adequately notorious robbers of the people.

To play fast and loose with the teachings of Scripture is to mock God and trifle with the day of judgment.

PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

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

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF TORONTO AND KINGSTON.

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

Lindsay, Canington.
 Orangeville, Orangeville, 4th July.
 Barrie, at Barrie, on 26th Sept.,
 at 10.30 a.m.
 Owen Sound, Sep. 5, 10 a.m.
 Algoma, Blind River, March.
 North Bay, South River, July 11.
 Saugeen, Harriston, 4 July.
 Guelph, in St. Andrew's Church,
 Guelph, 19th Sept., at 10.30 a.m.

SYNOD OF HAMILTON AND LONDON.

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

SYNOD OF MANITOBA AND NORTHWEST.

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

SYNOD OF BRITISH COLUMBIA.

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

THIS

Dominion Life Assurance Co.

Head Office, Waterloo, Ont.
 Paid-up Capital, \$100,000.

This Company offers insurance in a separate class to total abstainers—thus giving them all the advantage 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.

CANADIAN PACIFIC.

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

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

VIA SHORT LINE FROM CENTRAL STATION:

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

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

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

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

GEO. DUNCAN,

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

CANADA ATLANTIC RY MONTREAL TRAINS

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

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

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

All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

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

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

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway.

3 TRAINS DAILY.

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

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

For all information, apply nearest Agent.

New York and Ottawa Line.

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

And Arrive at the following Stations Daily except Sunday.

8.50 a.m.	Finch	6.41 p.m.
9.33 a.m.	Cornwall	1.16 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.20 p.m.	Tupper Lake	9.55 p.m.
6.45 p.m.	Albany	5.10 a.m.
10.21 p.m.	New York City	8.55 p.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.39 p.m.	Rochester	6.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 85 Sparks St. and Central Station. Phone 18 or 1180.

"ST. AUGUSTINE"

(Registered)

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50.
 Cases, 24 Pints, \$5.50.
 F. O. B. BRANTFORD.

J. S. HAMILTON & CO.,

BRANTFORD, Ont.,
 Manufacturers and Proprietors.

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Barristers, Solicitors, and
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Solicitors for Ontario Bank,

Cornwall, Ont.

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

A. C. Cameron, LL.B.



Scaled Tenders addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Dominion Buildings," will be received at this office until Tuesday, August 8, 1905, inclusively, for the supply of Coal for the Public Buildings throughout the Dominion.

Combined specification and form of tender can be obtained on application at this office. If the party tendering decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender. By order,
 FRED. GELINAS,
 Secretary.
 Department of Public Works,
 Ottawa, June 26, 1905.

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



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS

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

ENTRY.

Entry may be made personally at the local land office for the District in which the land to be taken is

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

of \$10 is charged for a homestead

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

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

APPLICATION FOR PATENT.

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

INFORMATION.

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

W. W. CORY,

Deputy Minister of the Interior.

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

THE YORK COUNTY LOAN AND SAVINGS CO.

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

HEAD OFFICE

243 Roncesvalles Avenue TORONTO.

JOSEPH PHILLIPS, President.

G. E. Kingsbury

PURE ICE

FROM ABOVE CHAUDIERE FALLS.

Office—Cor. Cooper and Percy Sts., Ottawa, Ont.

Prompt delivery. Phone 935.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for all rations and additional to Rideau Hall, Ottawa, Ont.", will be received at this office until Wednesday, July 23, 1906, inclusively. For an audition to Rideau Hall, Ottawa.

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

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

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

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

By order,

Secretary.

Department of Public Works, Ottawa, July 19, 1906.

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

Directors:

John W. Jones, President
John Christie, Vice-President
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NO SAFER place to deposit your savings than with this company.

MONEY deposited here is not "tied up." You can call on it if necessary. In the meantime it is earning interest.

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

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

The Standard Loan Co.,
24 Adelaide Street, East,
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W. S. DINNICK, Manager

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TEN CENTS A COPY

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If You are **RENTING**

or Working for some-one else Why not get a farm of your own in

NEW ONTARIO.

For particulars write to

HON. J. J. FOY,

Commissioner of Crown Lands, Toronto, Ont.

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Head Office, Quebec.

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

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

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Ottawa to Grenville and back (except Tuesday, Thursday and Saturday) \$1.00

Meals Extra.

Tuesday, Thursday and Saturday Excursions (Orchestra) \$5.00
Meals Extra.

(After first Saturday in September, on Saturdays only).

OTTAWA TICKET OFFICES:
A. H. Jarvis, 147 Bank St.; Ottawa Dispatch and Agency Co., 85 Sparks St.; Ottawa Forwarding Co., Canal Basin; Geo. Duncan, 42 Sparks St.

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

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

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America's Scenic Line
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MONTREAL-ROCHESTER-TORONTO Line, via Thousand Islands, N. Y. Daily (except Sundays) at 2.15 p.m.

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

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