

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, WINNIPEG.

OCTOBER 11, 1906.

Single Copies, 5 Cents.

When my Last Hour is Close at Hand.

When my last hour is close at hand
My last sad journey taken ;
Do Thou, Lord Jesus, by me stand,
Let me not be forsaken.
O Lord, my spirit I resign
Into Thy loving hands divine;
'Tis safe within Thy keeping.

Countless as sands upon the shore
My sins may then appall me ;
Yet though my conscience vex me sore,
Despair shall not enthrall me ;
For as I draw my latest breath
I'll think, Lord Christ, upon Thy
[death,
And there find consolation.

I shall not in the grave remain,
Since Thou death's bonds hast
[severed ;
But hope with Thee to rise again,
From fear of death delivered ;
For where Thou art, there I shall be
That I may ever live with Thee :
This is my joy in dying.

And so to Jesus Christ I'll go,
My longing arms extending ;
So fall asleep in slumber deep,
Slumber that knows no ending.
Till Jesus Christ, God's only Son,
Op'ning the gates of bliss, leads on
To Heaven, to Life Eternal.

—Nicholas Herman, 1562.

Binder Twine

REDUCTION IN PRICE.

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

"Pure Manilla" (600 feet to the lb.), 11½c.

"Mixed Manilla" (550 feet to the lb.), 10½c.

"Pure New Zealand" (450 feet to the lb.), 9c.

½c per pound less on ton lots.
All f.o.b. Kingston.

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

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

J. M. PLATT,
Warden.

Kingston, July 2, 1906.

Ottawa Ladies' College

The only Ladies' Collège owned and controlled by the Presbyterian Church in Canada. Has no superior as a Home School for girls and young ladies.

**Autumn Term Commences
12th September**

REV. W. D. ARMSTRONG, M.A., D.D., President.
MRS. J. GRANT NEEDHAM, Lady Principal.

Write for calendar.

THE DOWD MILLING CO. (LIMITED)

Manufacturers of the following
brands of Flour:

**Cosmos Patent, Patent
Hungarian, Lily and
High Loaf.**

**Royal Sealed Rolled
Oats and Oatmeal.**

**MILLS: Pakenham, Ont., and
Quyon, Que.**

**OFFICES: Winnipeg, Man.
Pakenham, Ont., Montreal
and Quyon, Que.**

**OTTAWA OFFICE: 241 Well,
Inglton St.**

PHONE 1806.

MARRIAGES

On Sept. 27, 1905, at the residence of the bride's parents, Ottawa, by the Rev. W. A. McIlroy, Edith Bessie, eldest daughter of Mr. Walter Hunt, of the C. A. Railway, to Samuel Crooks, of Ottawa.

At Knox Church, Manse, Morrisburg, on Sept. 27, 1905, by Rev. Hugh Cameron, Miss Cramer to Mary M. Martin, daughter of the late Robert Martin, all of Riverside.

In Renfrew, on Sept. 20, 1905, by the Rev. J. Hay, B.D., Thomas K. Smith, of Armstrong, B. C., and Maud Grace, fourth daughter of the late Archibald McKillop, of Renfrew.

On Sept. 19, by Rev. Mr. Eadie, Hintonburg, Alexander R. Cone to Miss Augusta C. Donaldson, youngest daughter of Mr. R. Donaldson, both of Ottawa.

On Sept. 28, at the residence of the bride's parents, Toronto, by the Rev. Dr. Nell, Annie, third daughter of Mr. and Mrs. Thomas Conlan, to John James Thompson, of Toronto.

At Cowan Avenue Presbyterian Church, Toronto, Sept. 28, by the Rev. P. M. McDonald, B.A., Margaret Crighton Kennedy, Toronto, to James Arthur Warwood, Branch Point, Pa.

On Aug. 30, 1905, by the Rev. D. MacVicar, Mr. Harmon Shover, of Winchester, to Miss Mary C. Scott, daughter of the late Geo. Scott, of Finch.

At Knox Church, Lancaster, on Sept. 6, 1905, by the Rev. J. D. Mackenzie, James E. Kingsland, of Montreal, to Miss Margaret E., daughter of Campbell Bilmor, of Williamstown.

On Sept. 19, by Rev. Alexander Gilray, D.D., Florence Gabrielle, youngest daughter of Mrs. A. Sudder, Woodbridge, to John Alexander Grant, of Fort William.

At 392 Markham street, Toronto, on Sept. 23, by the Rev. Dr. W. G. Wallace, Grace Janet Wells, only daughter of Mr. and Mrs. J. C. Wells, to Thomas Henry Hillier, barrister, of Weyburn, Saskatchewan.

At Montreal, on Sept. 26, 1905, by the Rev. W. D. Reid, David Ernest Tweedle, of Winnipeg, to Miss Minnie Swinton, of Montreal.

On Sept. 27, by Rev. Dr. Gilray, at the home of the bride's parents, Isabel Campbell to George A. Malindine, Winnipeg, Man.

DEATHS

In Perth, on Sept. 7, Isabella Gillis, widow of the late George Barrie, aged 81 years.

At Vankleek Hill, on Sept. 23, 1905, Mrs. Arthur N. Cheney.

At lot 22, Third Concession of Lancaster, on Sept. 20, 1905, Mrs. Duncan McCuaig, aged 64 years.

GREGG & GREGG
ARCHITECTS.
96 KING STREET WEST,
TORONTO.
Members of Ontario Association of Architects.

J. W. H. Watts, R.C.A.
ARCHITECT,
23 Sparks St., Ottawa.

W. H. THICKE
EMBOSSER AND ENGRAVER.
43 Bank St., Ottawa.
Visiting Cards Promptly Printed

Jas. Hope & Sons
STATIONERS, BOOKSELLERS
BOOKBINDERS AND JOB
PRINTERS.
25, 26, 45, 47 Sparks St., 22,
24, 25, Elgin St., Ottawa.

A perfect type of the highest order of excellence in manufacture.
Cook's Friend
Baking Powder
Canada's Standard
Sold Everywhere

R. A. McCORMICK
Chemist and Druggist
ACCURACY AND PURITY.
71 Sparks St., Ottawa.
PHONE 159.

Presentation Addresses.
Designed and Engrossed by
A. H. Howard, R.C.A.
52 King St. East., Toronto.

Established 1873
CONSIGN YOUR
Dresse, Hogs Dress, d Poultry Butter to
D. Gunn, Bros. & Co.
Pork Packers and Commission Merchants,
67-80 Front St., East. TORONTO.

For Satisfactory PHOTOS
Patronize
THE Jarvis Studio
OTTAWA.

BARNES WRITING FLUID
AND
THE LION SERIES
OF
PENS
are the requisites for good correspondence.
The Barber & Ellis Co. LIMITED,
72 York Street, TORONTO.

Havergeral College
Winnipeg, - Manitoba.
A Residential and Day School for Girls.

Miss Dalton, London, University, England, formerly vice-president of Havergeral College, Toronto, assisted by twelve resident mistresses from English and Canadian Universities and by eleven visiting masters and mistresses.

Through English Course.—Pupils prepared for university matriculation for Music examinations of the Toronto College of Music, Toronto Conservatory of Music, and the Winnipeg College of Music and for examinations in Art.
Special Supervision of Health, Study and Piano practicing of girls in residence. Good play-grounds and gymnasium.
Kindergarten in charge of Directress, who also trains pupils for Kindergarten Assistant's certificates.

College will Re-open
SEPTEMBER 12th.

For calendars and all information apply to the Principal, 122 Carlton St.

Highfield School
HAMILTON, ONT.
President: Lieut.-Col. The Hon. J. S. Hendrie, M.P.P.
RE-OPENS SEPTEMBER 12th

Residential and day school for boys. Strong staff. Great success at R. M. C. and in Matriculation. Head Master, J. H. COLLINSON, M. A., late open mathematical scholar of Queen's College, Cambridge.

Dufferin Grammar School
BRIGHAM, QUE.
Residential College for boys. Collegiate, Commercial and Primary departments. Staff of European Graduates, fine buildings, healthy site, extensive play grounds, easily accessible. For Prospectus, address The Head Master.

To Sunday Schools
We have just opened up a fresh supply of Sunday School Books from best English publishers.
Books sent on approval. Lowest prices guaranteed.
THE WM. DRYSDALE & CO.
Publishers, Bookbinders, Stationers Etc.
74-78 ST. CATHERINE ST.
MONTREAL.

Church Brass Work
Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar desks, Crosses, Vesper Lights, Altar Rails, Etc. Chandeliers and Gas Fixtures.
Ghadwick Brothers,
Successor to J. A. Chadwick.
MANUFACTURERS
128 to 130 King William St.
Hamilton Ont.

Open All Summer.
Ottawa Business College.

Our situation—directly opposite Parliament Hill—is an ideal place to conduct a summer school. Our rooms are large, bright and cool. Get ready now for the splendid positions that always await our graduates.

For further information, write
W. E. GOWLING, Principal.
174 Wellington St., Ottawa.

St. Margaret's College
TORONTO.
A Residential and Day School for Girls.
Only teachers of the highest Academic and Professional standing employed.
MRS. GEN. DICKSON,
Lady Principal
GEO. DICKSON, M.A., Director.

ST. ANDREW'S COLLEGE
TORONTO
A Presbyterian Residential and Day School for Boys, Upper and Lower School, Separate Residence for Juniors. Handsome new buildings, thoroughly modern. Beautiful playfields.
Autumn Term commences September 19th, 1905.
REV. D. BRUCE MACDONALD, M.A.
Principal.

Bishop Strachan School
FOR GIRLS.
President—The Lord Bishop of Toronto.
Preparation for the Universities and all Elementary work.
Apply for Calendar to
MISS ACRES, Lady Principal.

School of ESTABLISHED 1875
Practical Science
TORONTO.
The Faculty of Applied Science and Engineering of the University of Toronto.
Departments of Instruction.
1 Civil Engineering, 2 Mining Engineering, 3 Mechanical and Electrical Engineering, 4 Architecture, 5 Analytical Chemistry
Laborator es.
1 Chemical, 2 Assaying, 3 Milling, 4 Steam, 5 Meteorological, 6 Electrical, 7 Testing.
Calendar with full information may be had on application.
A. T. LAING, Registrar.

J. YOUNG, LIMITED.
The Leading Undertaker
289 Yonge Street, Toronto.
Telephone 675

Dominion Presbyterian

\$1.50 Per Annum.

OTTAWA, MONTREAL AND WINNIPEG.

Single Copies 5 Cents.

NOTE AND COMMENT.

Japan's loss of men in the war against Russia is reported to total 72,450. Of these, 46,180 were killed, 10,970 died of wounds, and 15,300 died from sickness.

Dr. C. H. Patton, in the missionary Herald, says: "Never before in our 95 years has the hand of God been more manifest in preparing the nations for Christ."—Herald.

Dr. Orry and Mr. Alexander have commenced their campaign in Sheffield, England, a city of 400,000 inhabitants. The opening meetings were large and gave promise of good results. They expect to begin a series of meetings in Toronto in January; and from there will probably go to Philadelphia for a three months' campaign.

The Presbyterian Standard, of Charlotte, N. C., claims that, with one possible exception—the Moravian Church—the Southern Presbyterian Church is the banner foreign mission church of the world, having during the past year contributed more than a dollar a member to the mission cause. What is to hinder the Canadian Presbyterian Church taking first place.

Objection has sometimes been taken to the use of John Henry Newman's hymn, "Lead Kindly Light," because the latter years of his life were spent in the Roman Catholic Church. As a matter of fact, when he wrote that hymn he was a member of the Protestant Episcopal Church. He was received into the Roman Catholic Church twelve years after the hymn was written.

The Caucasus is still in a state of grave unrest. Although no fresh outbreaks have been reported for a day or two the Tartars are distributing arms among the villagers in the Province of Elisabethopol, and this operation, it is feared, is the prelude to the further massacre of Armenians, who cannot obtain arms for their own defence. The immediate loss by the destruction of property at Baku and district is placed at 8,000,000 pounds sterling.

Rev. W. J. Dawson the English evangelist is now conducting revival services in the United States. Speaking at Seattle, he said: "To those who scoff at evangelism I bring the proof that since the great revival in Wales crime has disappeared there. A great revival takes place whenever men are ready for it; and the coming five or six years will be great psychologic years of the development of this nation, for the people are gradually turning away from materialism. This country is to be the bearer of the great truth of brotherhood of men; then create the conditions and you shall have the power."

Says the Christian World: May we not cherish the hope that from the peace now achieved between Japan and Russia shall date a new world era, and that the year just ended shall be known as the last amongst the civilized Powers? Every year the forces that work for peace gain greater headway. One of the most striking features of contemporary Europe is the popular destination of war. It is the note of literature and opinion in France, in Italy, and throughout large classes in Germany. The triumph of that opinion amongst the Governments cannot long be delayed. We have just witnessed the conclusion of peace between two nations. We may see ere long the setting up of machinery which will secure a final peace amongst them all.

It is now understood that the Russian evacuation of Manchuria will be partial only. Several army corps will remain along the Chinese frontier, and military depots will be established along the Amur river.

The newly-created Bishop of Birmingham (Dr. Gore) has directed his surrogates not to issue marriage licences to couples one or both of whom have had a previous marriage annulled by the Divorce Court.

The New York Federation of Churches has been gathering statistics about the city's population. It declares that one person in every four in the Borough of Manhattan is a Hebrew. It says that if the decline of Protestantism on the East Side continues at the same rate as last year, Protestantism will be extinct there in less than twenty years.

The English language according to a German statistician who has made a study of the comparative wealth of languages, heads the list with the enormous vocabulary of 260,000 words, German next with 80,000, Italian with 75,000, French with 30,000, Turkish with 22,500 and Spanish with 20,000.—Philadelphia Ledger.

The revival among the Khassi Hill people connected with the Welsh mission in Assam has taken the form of the most intense joy in knowing Jesus Christ and His work. Rev. J. Penzance Jones writes from Assam to the Madras Patriot of July 15: "The revival in its present form cannot last, but the effect of it will never be effaced, never."

General Booth has stated in the 'War Cry' that next spring he will charter three vessels, sailing from London, Liverpool and Glasgow, for emigration to Canada. He adds that the difficulty of funds will be met by the Unemployed Workmen Act. The freedom of the city of London is to be conferred upon the General for his services in the public weal.

Dispatches from the famine districts of Andalusia say that entire trains of emigrants are leaving Spain to embark for South America. Many families are abandoning their homes and farms. Some villages in Galicia have been deserted through despair of receiving the promised relief. The steamship companies announce that fifteen steamers loaded with emigrants will leave Andalusia ports in October. The press is urging the Government to adopt energetic measures against wholesale emigration to America.

The generous concessions which are made to the Bible Society by the Government and private railways in Russia can show no equal in any other country. The number of railway miles put at the society's disposal in the Empire of the Czar, without charge for travelling or freight, amounts to not less than a quarter of a million a year. As an instance of Bible traffic in Russia, on August 14th consignments of Scripture were despatched from the Bible Society's depot in St. Petersburg to be carried 1,500 miles, while the week before the consignment despatched were to be carried 5,200 miles; and this represents the output from St. Petersburg alone, without taking into consideration the society's other depots in various parts of Russia and Siberia. Concessions such as these are a valuable contribution to the society's working expenses.

Hon. Frank Oliver, speaking of the gold of the Yukon, says while the yield last year was not as large as previous seasons, it was nevertheless very great, and in proportion to the population greater than that of any other gold field in the world and that there is every reason to believe that the yield of gold will be permanent.

The number of "passive resisters" who are being sent to jail in England for not paying the education rate is constantly increasing, while hundreds are being summoned to appear before the magistrates. The summonses heard up to July 28 reached 22,800, and 1,021 sales have been held. An extraordinary state of affairs in the opening years of the twentieth century.

The document that separates Sweden and Norway has been signed by the Norwegian-Swedish delegates at Karlstad, subject to the ratification of the Storting and Riksdag. The historic document, which will become a treaty when ratified by the two parliaments, consists of five main articles and thirty-five sub-clauses. The first article deals with arbitration; the second with the neutral zone and the demolition of the fortifications; the third with reindeer pastures, etc.; the fourth with intertraffic and the fifth with common waters. The agreement provides for the compulsory arbitration before The Hague court of all disputes, except matters of vital interest, for the period of a decade, with extensions for other year periods of ten years, unless two years previous notice is given of the intention to abrogate it. The treaty provides for a zone on either side of the frontier which shall forever be neutral; for the demolition of the fortresses within that zone with the exception of the old portions of the fortifications of Frederiksten, Gyldenloewe and Oerboerget which may remain, but which are not to be used as fortifications.

The record of the work of Dr. Barnardo for the waifs of England during the thirty-nine years since its inception shows marvelous results. It was started by the doctor taking one poor little outcast to his home. Gradually the purpose of his life took shape, and with nothing but an unflinching faith in God and prayer, and in the mission which he had undertaken, the great institution of today was built up. In the thirty-nine years nearly 57,000 boys and girls have been rescued from the slums of crowded cities. Over 16,500 have been sent to Canada, South Africa, Australia, New Zealand, and elsewhere, and the most glorious fact of all is that of these, 98 per cent. have attained the highest success. In the home to-day there are 8,430, requiring \$1,200 daily for food alone. When the meaning of this work is understood, and the origin of these children remembered, the story of this man's work becomes an inspiration to the Christian world. Like the work of George Muller with the orphans, it shows not only the power of prayer, but what one man can do when he takes God for his partner wholly. More than that, it proves that man is not bound by his birth and environment, but is superior to both. The lowest is worth saving, and can be saved. It is not only that in each child is a human soul, but that in each there are possibilities of good and of great things. Dr. Barnardo's work of rescue is one of the glorious features of the world's work today—one that is full of promise and hope and encouragement.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE IMAGE OF GOD IN MAN

By Rev. Jos. Hamilton.

Genesis 1:27: "So God created man in his own image, in the image of God created he him; male and female created he them."

I do not think we have realized as we ought that we are made in the image of God. But it is a great fact. We have it here in the first chapter of Genesis. "God created man in his own image." Then it is repeated. "In the image of God created he him." What a wonderful heritage it is, to be made in the image of God. What a pity it is that we should ever lose that image, in whole or in part, by sin.

I suppose that one reason why the great fact of the divine image in man is not more pondered and appreciated is, that there is so much that is figurative in the account of creation we have in the Bible. There is certainly a great deal that is figurative; we really do not know how much; we cannot always distinguish between fact and figure.

A Sublime Reality.

I remember very well the day I first saw Mount Tacoma. I was not thinking of it at all. I was on the train. Suddenly my attention was arrested by a hard, white appearance in the clouds. It seemed almost too white and too hard to be a cloud. Otherwise, it seemed a cloud amongst other dark clouds. So I kept watching it, till at length it was disentangled from the surrounding clouds, and stood out a veritable mountain, the higher part covered with white, glistening snow. So it is, I think, with some parts of revelation, especially the history of creation, and the Apocalypse of St. John. We are not sure what is mountain and what is cloud. Perhaps we shall know some day. Meantime, I think it is wise, generally speaking, to take the record just as it stands. When we actually see, we shall not be disappointed. The fact may far surpass the description; but will be along the same line; we shall realize that the half has not been told.

But whatever of figure there may be in the history of creation, there is certainly no figure here. Man was created in the image of God. There is no room for figure in that statement. There may be something in it obscure; but certainly there is nothing figurative. What it really means is well worth pondering.

You will observe that man was created male and female; and this statement is brought into close connection with the one that asserts that man was created in the divine image. In fact, both statements are in the one sentence. I take it that the male and the female are united in containing the image of God. Some of the qualities of God preponderate more in the male; some more in the female; both together, they contain something of the divine image.

A Feeble Reflection.

I say, something of the divine image; for man at his best estate can never contain or reflect it all. Man can reflect a little of it; but it is a feeble reflection; yet the human can reflect the divine in some degree. The highest knowledge that man can attain in this world, or in any world, is the knowledge of God. And how is the knowledge of him to be obtained? One way is to look at man. He is created in God's image. Whatever of good, or the possibility of good, you find in yourself, or in anybody else, is from God. If you take all the possibilities of goodness in the world, and increase that

ten thousand times, you have some idea of what God is. In a small way the human reflects the divine.

In what way, then, is man like God? How has God impressed his image upon man? It has been thought that God impressed his own mental qualities on man, and the idea has been largely restricted to that view. One of our standards says that man was made like God in "knowledge, righteousness, and true holiness." You will observe that all these are mental or moral qualities.

But I have the idea that God impressed upon us his own bodily qualities as well. You will think that a bold assumption. You will, perhaps, question if God has any bodily qualities. I admit that in one sense he has none, but I think we shall see later on that he really has, and that he has impressed these qualities on man, no less than his mental and moral qualities.

The simplest idea of course is that we are made in the divine image in things mental and moral. I shall therefore, take this idea first. Afterwards, we shall try to develop the other thought—that God has impressed us also with his physical image. In the first place, then, we have to notice some of the mental and moral qualities of the divine constitution and character that are reflected in the human.

You will observe then that God has made us as nearly like himself as possible, in regard to immortality. I mean, of course, so far as we can contain immortality. Of Christ it is said that he "only hath immortality." That is, he is the fountain of it. It all proceeds from him. Now we cannot be like God in the immortality of having no beginning; but we can be like him in the immortality of having no end. In that respect we are immortal. Death does not end all; it really begins all. We are to have no end. In that respect we are like God. I do not say that we cannot die; I think all created spirits need in some way to be sustained. What God created he can destroy. But he has destined us for an endless life. In so far as we can have it, we have his own immortality.

In His Attributes.

I think, too, we have a species of God's omnipresence. In the 139th Psalm we have a wonderful picture of God's omnipresence. Indeed the thought is too high and wide for us that God is everywhere. But we have the same faculty in a small degree ourselves. Think of these minds of ours. We can, in a moment, soar beyond the sun and stars. If we are not actually present everywhere, we may say that our thoughts are. A man may appear to be "cribbed, confined, and confined," and so he is; but only in reference to the body; his thought soars into the infinite. In the wide universe there is no limit to his thought. He has actually a species of omnipresence; he has as much of that faculty as the human can contain.

In like manner, too, we have a kind of omnipresence. Think of the millions and millions of ideas the human mind can contain. There really seems to be no limit to the accumulation of our knowledge. It would almost seem that everything that has ever entered the mind stays there. Marvelous instances are on record of what the mind really contains. Some there have been who could read a whole column of a newspaper and repeat it without mistake. It was said of Lord Macaulay, that if Paradise Lost were lost to the world he could restore it, word for word, from memory. In this poor brain of ours we do seem to

have a reflection of the divine omnipresence.

There is another way, too, in which we have in ourselves a hint of the divine omnipresence. We actually think God's own thoughts. Every discovery we make in science is just a discovery of the divine thought ages and ages before worlds and men were born. Kepler felt this way when, on discovering the law of the planetary motions, he said: "I was thinking God's thoughts after him." It was a sublime and holy idea.

In Adaptation.

We, as a rule, think we have done some great thing when we discover a fact in science. But we have only discovered what was in God's thought from all eternity. He had this conception, and expressed it in matter long ago, which we now alight upon and discover. The thought should make us humble; at the same time it is a dim hint in ourselves of the divine omnipresence.

We have also a hint of the divine faculty of creation. I do not say that man can create anything in the divine sense. God created all worlds and all beings out of nothing—or out of himself. Man cannot do that of course. He can create neither matter nor force. But he can make wonderful things from matter already created. Just look at the world. Think of the wonderful things that man can make. Remember, that there was nothing in the world at first but the raw material. Then look at the world today. What marvels of genius it contains. It is true that man can create nothing; creation is too high for him; but he has the next best thing along that line; he has a marvelous faculty of making things. He comes as near creation as it is possible for the human to approach the divine.

Then there is the faculty of variety in God which we also find in man. It is very plain that the Creator delights in variety. He might have made all worlds alike in size and glory. He might have made all spirits alike in capacity and attainment. He might have made all animals alike. He might have made all insects alike. He might have made all trees, and all flowers, and all shrubs alike. But, as a matter of fact, he has made a difference in everything we know. The principle of variety he has introduced into everything that he has made. From angels to worms then is the law of difference. God seems to delight in variety, and so does man. We must make things in the best way we know, first of all; but after that, there is variety. The mind craves for variety; and we produce it. We have something of the divine preference for variety, when we cannot say that it is best; but we like it for its own sake.

These, then, are some of the qualities of God that are reflected in man. I have not named them all; and I have not elaborated any of them as they deserve. But I would ask you to think of them, and to remember that all possibility of goodness in you is from God alone, in whose image you are created.

In the next place, we would notice some of the divine bodily qualities that are reflected in the human.

You may say that God is a spirit, and has no body. I believe that is true. I conceive of him as a spirit. Our Lord said to the woman of Samaria, "God is a spirit." And a spirit may have a body as we have; but I believe God in his true essence has none. I believe that philosophers must find room in their thought for something between matter and spirit; something that is neither, but partaking

of the nature of both. I do not think the nature of man can otherwise be explained. That is a mystery profound, and I do not at present follow it further.

But if God is absolutely without a body, as I believe he is, it is clear that he can assume one at pleasure. We must believe this if we believe the Old Testament. Witness the fact that the Lord sojourned with Abraham in human form. Remember that there was a man, who proved to be the divine man, that wrestled with Jacob until the dawning of the day. Remember that God spoke with Moses face to face. Such incidents, and more like them, are not to be explained away. They are not to be relegated to the realm of mere poetry or rhetoric.

Then if God took a body at times, it was always the human form. He was so absolutely human in appearance in his interview with Abraham that the patriarch entertained him. At other times he was more glorious; but the human form was there, easily and instantly recognized. It is possible for the human form to vary much in detail, and yet preserve the main outlines of humanity.

We can see, then how that man is made in the divine image, even as to form. God may be a spirit. He may habitually wear no body; yet when he pleases, he takes form, and it is the human form. He has in himself the potential form of man, and he creates us, even as to form, in his own image.

Thus the text has a much larger meaning, and I think a true meaning. We are made like God, not only in mind, but in body. What a dignity is ours! How he has honored every son and daughter of the human race!

SPECIAL ISSUE OF THE STUDIO

The special winter issue of "The Studio" will be devoted to The Mansions of England in the Olden Time, by Joseph Nash. In advertising this number the editor writes: "This work is probably the most valuable and interesting work which has ever appeared upon English architecture. It is valuable to the student of architecture on account of the elaborate detail which Mr. Nash so carefully introduced into his drawings; it is valuable to the decorator and designer of furniture, because of the beautiful example shown in the interiors; it is valuable to the general art-loving public, not only on account of its many suggestions for the arrangement of rooms, but also by reason of the beauty of the drawings themselves. To the student of history, also, it is a work of the greatest interest, most of the mansions depicted being rich in historic associations. The book is a veritable picture-book, and many of the plates are worthy of being framed and placed upon the walls. Dealing, as it does, with the most perfect form of English domestic architecture in the past, the value of the book as a work of reference is unparalleled. Mr. Joseph Nash, who spent many years in its preparation, was a consummate and a true artist. The very high price which the original edition of the work now commands is in itself a recommendation of its intrinsic value. Unfortunately, however, this high price places it beyond the reach of the great mass of students and the general public; and in offering a reprint of the complete work at the modest sum of Five Shillings, the editor believes that a large number will be glad to avail themselves of the opportunity of possessing a copy. By a new process he has been able to secure practically facsimile reproductions (although reduced in size) of each of the 104 plates comprised in the original edition, which appeared in four folio volumes at intervals from 1830 to 1840. These plates will be printed, as were those of the original edition, in two printings.

SHALL KNOX COLLEGE BE REMOVED MONTREAL PRESBYTERIAN COLLEGE

At the annual meeting of the Knox College Alumni Association, held last week Prof. Ballantyne introduced a discussion upon the removal of the college. Prof. Ballantyne had been sent in to the committee, and Mr. Mackenzie had been accepted. Resolutions were submitted, but discussion had occurred regarding the site of the building, and objection was made to the present neighborhood of the college owing to the noise and the fact that the building was old and might soon have to be removed. It was held also that they should be nearer the university. The committee therefore thought it better to consult the assembly before breaking ground. A committee of three members had been appointed, who waited on the trustees of the university, asking them to hold a site until the board could be heard from. The board had met yesterday and appointed a committee, consisting of the chairman, Mr. Clark; Principal MacLaren, Prof. Kilpatrick; Dr. Grant, of Orillia; Rev. Mr. Clark, of London; Rev. J. A. Macdonald and Mr. J. K. Macdonald, to look into the desirability of the change of site for the college; what sites were available in Queen's Park, and the terms to be obtained, and to report within three months. The board requested that the alumni should appoint a committee of three to confer with their committee on the matter.

Prof. Ballantyne gave a summary of what had been done at the meeting of the board on Wednesday, when discussing the subject. They thought \$200,000 would be enough to build a new college. Not more than \$100,000 was expected for the present site. Objection had been taken by some to any proposal to maintain a boarding-house or residence. No serious efforts had been made to obtain a purchaser for the present site. The terms from the university would be the same as those given to Wycliffe, i.e., an annual rental of \$2.50 per foot frontage on a long term lease. Several sites had been proposed in the neighborhood of Devonshire Place and Hoskin Avenue, and Devonshire Place and Bloor Street, north of the athletic grounds.

Prof. McCurdy said he had been told by Vice-Chancellor Moss, who spoke the opinion of the trustees, that if they moved to the neighborhood of the University they would have the use of the Convocation Hall, and would not have to build one for themselves. He believed that if \$150,000 were raised, the matter could be carried out. Presbyterians of Ontario, and of Toronto, in particular, had never been appealed to on behalf of Knox. He believed that if Knox were not a failure it would at least be comparatively ineffective if it remained in its present situation. If it were moved to the neighborhood of the university it would have an important leavening influence upon the students.

Rev. Dr. Grant of Orillia, one of the board's committee on the subject, said he was heartily in favor of the removal. He had heard no objections to it that had not been made to every proposed new school-house or church. Objections had been made to every new building since the time Noah's ark was put up. The question was asked, Where would the money come from? This question, too, had been asked of every other proposed scheme, and it had always been answered, except in one case.

The pros. and cons. of the subject were discussed, and it was decided to appoint Prof. Ballantyne, Mr. J. McL. Duncan, and Rev. S. F. Martin, of Brantford, a committee to confer with the board's committee upon the matter.

Rev. E. A. Mackenzie, B.D., was on Wednesday night, in the Convocation Hall of the Presbyterian College in the presence of an immense audience, composed of the most noted ministers and laymen in Montreal, and vicinity, formally inducted into the chair of practical theology of that institution. The ceremony was impressive and Professor Mackenzie's inaugural lecture was of a character that stamps him as a Christian scholar of high attainments.

Acting Moderator Rev. C. B. Ross, of Lachine, in the absence of the Moderator, Rev. S. Rouleau, of St. Hyacinthe, presided at the induction, and associated with him on the platform, in their various robes, were the following members of the Presbytery, and College faculty: Rev. Principal Scrimger, Rev. James Patterson, clerk of the Presbytery; Rev. W. H. Cruickshank, Rev. Mr. McDiarmid, Rev. Dr. Mackay, Rev. Dr. Mowat, Rev. Dr. Morrison, Rev. J. L. George, Rev. Prof. Fraser, Rev. Dr. Davidson, Rev. L. J. Graham, Rev. W. C. Clark, of Quebec; Rev. P. A. Walker, and Rev. Dr. Patterson, of Lake Megantic.

The duty of the narration of the steps leading to the induction fell to the Moderator, after which the customary questions were asked the new professor and an induction prayer offered, the ceremony closing with the "right hand of fellowship" being offered to Prof. Mackenzie. Rev. Dr. Morrison delivered the charge of the Presbytery to the new professor, impressing upon his mind the sacred nature of the work he was about to undertake.

This concluding the Presbytery's share of the proceedings, the Moderator retired and Principal Scrimger took the chair and called upon Prof. Mackenzie to deliver his inaugural, the first lecture of the season.

The "making of a minister," was the appropriate subject of his first lecture. In beginning, Prof. Mackenzie paid a glowing tribute to the work of his predecessors, Rev. Principal MacVicar and Rev. Professor Ross, and expressed the wish that his own labor would bear the same valuable fruit. A versatile preacher, in Professor Mackenzie's opinion, was a man of genius, as no college could possibly train men to meet all conditions of life, liable to be encountered in the course of the ministry. What could be done was to send out men, strong men, and men of influence—without this, the church was a failure.

Humility was necessary to a preacher, for no matter how brilliant he might be as a scholar, if, in the community, he was but merely tolerated, his work was vain and if colleges could do no better with their men, it was time to close the doors.

Letters of regret were read from Principal Peterson and Dean Moyses, of McGill, and Principal Hill, of the Congregational College. The faculty of the Presbyterian College has secured Rev. Dr. Davidson, Toronto, of Knox College, Toronto University and Berlin University, as lecturer in Old Testament Literature and Exegesis, and Rev. Mr. Mackay as lecturer in Apologetics, Church History will be handled by Rev. Prof. Clark-Murray. This session sees the first year theology class three times the size of the same class last year, and a big increase in the graduating class.

Rev. Professor Mackenzie, the new member of the faculty, is a native of Western Ontario. After serving some time as a public school teacher, he attended McGill College and later the Presbyterian College. Completing his course eleven years ago he accepted a pastorate in Chesley, Ontario, and for the last five years has been minister of St. Mathew's church, in Montreal.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

REBUILDING THE TEMPLE

By Rev. C. McKinnon, B.D., Winnipeg. They set the priests, and the Levites, to praise the Lord, v. 10. There is a special joy in beginnings. This belongs above all to the young. Before them lie with its bright prospects and its golden opportunities is just opening out. There is the eager enthusiasm that presses open the door leading into the rich storehouse of knowledge, there the hopeful confidence that starts out fearlessly on new and untried paths, there the keen vision that sees better things ahead, and the bold aggressiveness that resolves to reach them. Nor is there any fear of failure and disappointment in the end, if only our plans please the Lord. When our work is such as He smiles on, we may well praise Him at the beginning. For He will prosper us and give us good success. No enterprise can fail in which He is a Partner.

They sang together in praising and giving thanks, v. 11. Yonder yacht lies becalmed in the middle of the lake. Motionless it rests on the glassy surface, mocking the impatience of the sailors. But at last the wind rises and fills the sails, and then the boat dances swiftly and merrily over the waves, as if some power had suddenly endowed it with life. Like the breeze that propels the vessel, is the gift of sacred song in the church. It awakens the sleeping energies of its members, it incites them to enthusiastic effort which no hindrance can withstand. "The devil cannot bear singing," said Martin Luther; and when Mr. W. T. Stead, after visiting Wales, was asked if the revival would spread to England, he replied, "If you can sing."

The old men, wept with a loud voice (Rev. Ver., v. 12). The present is like an island in the great ocean of life. Here we just touch, to set out again at once for the rest of the voyage. We look back, and, forgetting all the storms and hardships, remembering only the gentle breezes and the sunny days, we wonder whether the future can be as good as the past. Like these old men, we may linger over the memory of joys that are gone, and be filled with dread of the unknown track that lies before us. But for the child of God nothing behind can be as blessed as what awaits him. Our cup may have been full of God's goodness, but never has there been offered to us so sweet a draught as we shall quaff when it is filled from heaven. The poet truly sings:

"Grow old along with me,
The best is yet to be."

The children of the captivity builded a temple unto the Lord (Rev. Ver.), ch. 4: 1. Our churches and schools are like twin fountains in the land. From them flow streams that sweeten and purify national life. The church teaches us that the highest and noblest aim for men is to honor and serve God; while the school stores the mind with knowledge and trains its powers for the work of life. The fear of God and all kinds of true learning go hand in hand. Piety and intelligence are close companions. The best educated man is the one who does the will of God, not blindly, but because his reason, as well as the Bible, tells him that so he will find real happiness. Of the nation where church and school work in blessed partnership, Whittier says that it—

S. S. Lesson, October 22, 1905—Ezra 3: 10 to 4: 5. Study ch. 3: 1 to 4: 5. Commit to memory vs. 10, 11. Read chs. 5, 6 and Haggai, chs. 1, 2.

Golden Text—The temple of God is holy, which temple ye are.—1 Corinthians 3: 17.

"Nor heeds the sceptic's puny hands,
While near the school the church spire stands.

Nor fears the blinded bigot's rule,
While near the church spire stands the school."

Let us build with you, v. 2. It is a good thing to wish to help in the work of the church. How natural and right for one with a good voice to desire a place in the choir, or for one who has a talent for business to aspire to a share in the management of the congregation's finances. But the very first thing for us to do, if we wish to have any part in God's service, is to give ourselves to Him. Then His blessing will rest upon us as we seek to use our talents for Him.

Ye have nothing to do with us, v. 3. We need not expect God always to accept our offers of service immediately. Joshua at first declined the offer of the Israelites to serve the Lord, Josh. 24: 19. And our Lord Himself repelled at the outset a man who wished to follow Him, Luke 9: 47, 58. In both cases, the refusal was intended as a test. Those who would serve God must be sincere. We must be ready to do His whole will from the heart, or we cannot be numbered among His servants.

The people of the land weakened the hands, troubled them, hired counsellors against them, until—, vs. 4, 5. Yes, there is always an "until" to opposition against any good cause. The enemies, for example, of temperance and of Sabbath observance may seem to be having things all their own way. Timid, faint-hearted people may fear that their foes will triumph. But they have power only "until" God puts forth His might and sweeps their plans into wreck and ruin. The final victory is for the good.

PRAYER

O Lord of Light, send, we humbly pray thee, the healing beams of thy grace into our hearts, that they may be cleansed from unholy thoughts and desires, and made fit temples for the indwelling of thy Holy Spirit. We cannot by our own will or power dispel the darkness within us. Do thou, of thy great mercy and loving kindness, scatter the gloom by the inpouring of thy marvelous light, that the shadows may flee away and the morning come. Thus may we attain unto that holiness without which none may see thy face. Amen.—Selected.

FOR DAILY READING.

M., Oct. 16. "Rock of Ages." Ps. 61: 1-8.
T., Oct. 17. "Refuge." Ps. 55: 1-8.
W., Oct. 18. "Abide with Me." Luke 24: 28-35.
T., Oct. 19. "The Lord is my Shepherd." Ps. 23: 1-6.
F., Oct. 20. "Just as I am." John 1: 35-39.
S., Oct. 21. "Nearer, my God, to Thee." Gen. 28: 10-22.
Sun., Oct. 22. Topic—Sacred songs that have helped. Eph. 5: 15-29; Col. 3: 15-17. (A praise service.)

Presbyterian Banner: Of course the true test of hearing is what comes after hearing. Hearing is in order to doing; truth is in order to goodness. The most absorbed and delighted hearing is vain unless the truth thus heard is obeyed and bears its fruit in the life. "Be ye doers of the word, and not hearers only," is a vital principle of religion, but even so we must hear first in order that we may do. Let the preacher give his best work to his preaching, but let our people also give better attention to their hearing, preparing for it by emptying their minds of incongruous matter and giving themselves to meditation and prayer, and then sitting under the preaching in a reverent and receptive spirit, and upon such preaching and hearing the Spirit will be poured out in Pentecostal power.

Some Bible Hints.

In our songs are to "speak one to another" (Eph. 5:19, revised version); we are not to think selfishly of ourselves.

If a hymn is to help us or any one else, it must come from deeper than the lips, it must make melody in our hearts (Eph. 5:19.)

The more of God's grace we have in our hearts (Col. 3:16), the more helpfulness will there be upon our lips, whatever we say or sing.

If our singing is to be "in the name of the Lord" (Col. 3:17), it must not only be in a religious meeting, but in a religious spirit.

Suggestive Thoughts.

A hymn will help you most if you make it help some one else.

A hymn should not be sung at all unless it is part of the worship.

Often we sing merely the tune, not the words. Try reading the words over carefully in concert before the hymn is sung.

The more you know of the history of hymns, the more history will they make in our own lives.

Hymns and Hymn Writers.

Probably the greatest of all hymns is "Rock of Ages," written more than a century and a quarter ago, and more helpful now than ever in its long history. "To the thoughts suggested in that song we may run as to a strong tower, and are safe."

"Just as I am" was written by Charlotte Elliott, an invalid and a very brilliant woman. Moody called it the most helpful of hymns.

"There is a green hill far away" was written by Mrs. C. F. Alexander, a most devoted worker among the poor.

Miss Haverhill knew Greek and Hebrew, and wrote poems in German as easily as English. "I gave my life for thee," she thought so inferior that she threw it into the fire; but it fell out again.

Mr. Sankey was attracted by "The ninety and nine," and cut the poem from a newspaper. At the close of an impressive sermon by Moody on the Good Shepherd, Sankey sang the now famous hymn, hastily improvising the music.

"Nearer, my God to Thee" takes on fresh meaning as we learn that its author, Sarah Flower Adams, sung it with almost her last breath.

H. G. Spafford was a lawyer who lost all his possessions in a panic, and henceforth devoted himself to religion. He wrote: "When peace, like a river" on hearing that his four daughters had been drowned and his wife left a hopeless invalid from the shock.

The Service of Song.

A Christian Endeavor choir should be organized. Sometimes let it sit in front, and sometimes let its members reinforce the singing by sitting in all parts of the room.

Appoint some evening to sing all parts of your hymn-book, taking up only the unfamiliar hymns. Most hymn-books are only half used.

Have a music committee, by all means, and let it give assistance to every leader.

Introduce other instruments than the organ, if the Endeavorers are skilled in the use of them.

Plan some special musical feature for each meeting.

The society might well assist, in a body, the musical service of the mid-week church prayer meeting and the Sunday evening service.

Many societies do much good by conducting song services in hospitals and similar places.

As the rose lives by the sunbeam so does the believer by the smile of God.

A MEDITATION

Blot out the Bible, and death would still remain; death, and judgment following after. It needs no revelation from on high to tell us that, as Abd-el-Kader says, "the black camel kneels at every gate." The admonition is written on the gravestones that line the journey of our life.

"The air is full of farewells to the dying
And mournings for the dead."

But without the Scriptures we should have no intimation of triumph over death. There would be no story of the miracle which was wrought for us in Joseph's garden. At twilight the bearers brought the lifeless body of Jesus and with tears and lamentations laid it away in the new-made sepulcher. A stone was rolled before it, the seal of the Roman empire was placed upon it, and a guard was stationed. And then the King of Terrors came and walked up and down before the grave. "I have conquered the King of Life," he murmured; "I have him here, and I will hold him!" The night wore on, and still the grim patrol walked to and fro. "I have conquered all," he said. "Adam—I slew him. Abraham, called the Friend of God—I slew him. Noah, whom the flood spared—I slew him. Moses went up into a mountain alone, and I met him and slew him there. Methuselah—they thought I had forgotten him! but though he lived nine hundred and sixty-nine years, yet must his biographers add, 'He died.' I slew them all, and, behold, the Prince of Life lies yonder. I have him and will keep him!" But in the darkness the flesh of the buried Christ grew warm; the cerements stirred above his breast; his left hand was lifted and loosed the napkin from about the face; his right hand was raised, as though a sceptre were in it, and thereat the stone rolled from the grave's mouth. The King of Terrors fled like a frightened spectre at daybreak, and the King of Life came forth. "Now is Christ risen from the dead and become the first fruits of them that slept. So is come to pass the saying that is written, 'Death is swallowed up in victory. Oh death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ.'"

If the sun were to be blotted out, we should not be wholly without light; we should still have the light atomic friction, the phosphorescence, the auroral gleam which dimly shone in chaos before the great luminary appeared in the heavens. And why should not the sun be blotted out? It is so far beyond us, so enveloped in mystery; a round ball, yonder in space, some millions of miles away, looking not larger than a brazen shield or a dinner-plate; and the manacle can be seen upon it with the unaided eye. What care were for the sun? But quench it—and lo, the light is gone from the diamond, the sparkle from the brook, all beauty from the earth, the grass has withered, the birds have ceased their singing. Our world would still be here—or somewhere—rolling round in the silence and solitude of an unbroken twilight.

The Bible is our noonday sun. Its glories are insignificant to those who either deliberately or thoughtlessly decline to receive it. Here are mysteries vast and incomprehensible. Here are hopes and visions far removed from the world we are living in; but burn the Book—or what is the same, let the world lose its confidence in it—and all that makes life worth living goes from us. Our civil and ecclesiastical freedom, the sanctions of home and social life, hope, triumphant faith, high aspiration—all are gone. A sunless earth is but

a faint and inadequate figure of what a hopeless world would be.

But the Bible is in no danger; it has come to stay, it will glorify and illumine the valley of death until the last penitent sinner has gone through heaven's gate. The burning of the Scripture is an old story. An along the path of history are bonfires of the books; and still it lives. The brazier of Jehoiakim is a golden altar, the fumes of which, like frankincense, have gone out into all the earth. The wrath of hostile criticism in seeking to destroy the life of the Scriptures has but crushed its spices, sending forth their fragrance to the skies. The truth is indestructible. All flesh is as grass, and the glory of man as the flower of grass; the grass withereth, the flower fadeth, but the Word of our God shall stand forever.—The Marble Colleague Sermons.

LITTLE BUILDERS

Little builders all are we,
Building for God's eye to see;
Not with hammer's heavy ring,
Not with outward chiseling;
Back and forth no plane we draw;
Never need we use a saw;
Though no tools our hands may show,
All the while the buildings grow.
Building with the words we say;
Building from our hearts within
Thoughts of good, or thoughts of sin.
Building with the deeds we do
Active and of pure and true;
Oh, how careful we must be,
Building for eternity.

WINGS.

What matters it though life uncertain be
To all? What though its goal
Be never reached? What though it
Fail and flee,
Have we not each a soul?
A soul that quickly must arise and soar
To regions far more pure—
Arise and dwell where pain can be no
more,
And every joy is sure.
Be like the bird that on a bough too frail
To bear him, gaily swings;
He carols though the slender branches
fail—
He knows that he has wings.
—Victor Hugo.

Canadian Baptist: The God of men is also the God of circumstances and conditions; and to take advantage of circumstances and conditions for the good of humanity and for the glory of God, may be just as worthy at times as to be the creator or manipulator of conditions.

Herald and Presbyterian: The Church has been a blessing to the world. In all lands and ages it has done its beneficent work. Its blessings have been of a spiritual nature, primarily. Its benefits have also been of a temporal nature. Wherever it has gone life and property have been made more secure. No one wants to live where the Church of Christ has not gone to change the conditions from worse to better. Wherever it is there are better educational advantages, there is more of peace and there is better, serener and securer life.

Lutheran Observer: People who think that their Christian life will take care of itself and move toward its goal under its own momentum, are self-deceived. It is represented in Scripture as a warfare, a race, a struggle for mastery. The world is not a friend of grace to help us to God. If we want religious success, we must not only make it our deliberate aim, but continue steadfast in determination to use the means that lead to it. It is not the man whose purpose, simply, is right, or who runs well for a season, who will be saved, but who endures unto the end. It is the patient continuance in well-doing that counts.

APPROPRIATELY TRAINED

By C. H. Wetherbe.

I believe that I am warranted in saying that there is as much propriety in one's being specifically trained for worshipping God as there is in one's being trained for serving God as a minister of the Gospel. This view is repulsive to those people who are in the habit of thinking that only such worship as acceptable to God as comes from one's heart in an unpremeditated and impulsive manner. It is thought by such ones that a special training for worship interferes with the free operation of the Holy Spirit upon the worshiper, but such a thing is not necessarily true. In fact it may be said that the Holy Spirit can more effectually help one who is appropriately trained for worshipping God than he can aid that person who worships in an impulsive, unmethodical and random manner.

The well-instructed and wisely-trained worshiper is more likely to be heartily free in his service of praise, thanksgiving and supplication than is one who has no such preparation, and it is evident that the Bible amply confirms this view. There are many evidences in the Bible of the prevalent custom of training men and women for the worship of God, and the impression is made that such worshipers had a high and glad freedom in their service. A forceful and suggestive example of trained worshipers is seen in I Chron. xxv. 5, 6, 7: "And God gave to Herman fourteen sons and three daughters. All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries and harps, for the service of the house of God; Asaph, Jeduthun and Ittan being under the order of the king. And the number of them, with their brethren that were instructed in singing unto the Lord, even all that were skillful, was two hundred, four-score and eight." It is thus seen that those worshipers were trained for the praise and glory of God, and he is best honored by the best service. There recently came to the place of my residence a celebrated chorus, of sixty voices, who gave a public concert. One selection was, "Nearer, My God, to Thee," and it was so artistically executed, so appropriately and ingeniously interpreted, that the large audience was most profoundly, pathetically and devoutly affected. Many who had frequently heard the hymn sung by the best choirs, in city or country, said that this rendering far excelled all others that they had heard. It inspired a worshipping spirit, such as no untrained singing could, or even ordinary training could.

I testify to the fact that my own heart was thereby elevated into a transport of praiseful worship. And this instance most impressively suggested to me the thought that appropriate training for all forms and phases of worshipping God would be a distinct advantage to Christians, and an increasingly acceptable service to the great Lord of all.

God is thy rest—with heart inclined
To keep his Word, that Word believe;
Christ is thy Rest—with lowly mind
His light and easy yoke receive.
O some seek bread—no more—life's mere
subsistence,
And some seek wealth and ease—the
common quest;
And some seek fame that hovers in the
distance;
But all are seeking rest.

Presbyterian Witness: Is it profitable and becoming to organize ourselves into rival parties whose business it is largely to bite and devour one another to produce and belittle one another? Would it not be more rational to deal with all subjects strictly on their merits, and to deal generously with those who are our rivals?

As the pole-star to the haven-bound sailor, so is "the bright and morning Star" to the heaven-bound soul.

The Dominion Presbyterian

is published at
323 FRANK ST. • OTTAWA
and at
Montreal and Winnipeg.

TERMS: One year (50 issues) in advance \$1.50
Six months75

CLUBS of Five, at same time..... 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application.

Send all remittances by check, money order or postal note, made payable to The Dominion Presbyterian.

Advertising Rates.—15 cents per agate line each insertion, 14 lines to the inch, 11-12 inches to the column.

Letters should be addressed:

THE DOMINION PRESBYTERIAN
P. O. Drawer 1070, Ottawa.

C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, OCT. 11, 1905.

"Sam Jones says that Charlotte is the ugliest town that he knows that has prostitution. It is also the cleanest city of its size in the country as to both government and morals, says the Presbyterian Standard, and please God, it is going to be kept clean."

A Methodist Minister in Toronto finds fault with the personnel of the University Commission appointed last week by the Ontario government. We thought the Commissioners well chosen, and likely to do the important work entrusted to them with fairness and efficiency. It is a pity people cannot rise above sectarian and sectional feeling when dealing with public questions. Mr. Whitney, we notice, disclaims having named members of the commission on church lines. And he is right. Denominationalism should have nothing to do with the settlement of the affair of our Provincial University, which opens its doors to all classes and creeds in the country.

Sir William Mulock, the eminently practical head of the Post Office, has again been doing the thoughtful thing. On his suggestion some time ago Parliament passed an Act permitting books for the blind to pass through the mails free, a boon which has been largely taken advantage of. Now the Postmaster-General has decided to throw open positions to the deaf and dumb in the city post-offices. Six are to be appointed at once in the Toronto post-office and a proportionate number in other city post-offices. The work given them will be mail sorting and such other tasks as they may be capable of performing with efficiency.

The doubting ones will be surprised, remarked the Christian Guardian, and the believing ones gratified to hear that the advance in the income of the Methodist Missionary Society for the past year has broken all records. The whole Church, Sunday schools, Epworth Leagues, and the congregation generally, have responded nobly to the call of the board, and the result is an income for the year ending June 30, of \$385,741, an increase of nearly \$42,000 over the preceding year. "Half a million for missions" is suggested for a motto for 1906-07.

QUEEN'S ENDOWMENT

Queen's Endowment campaign has done well in Brockville Presbytery. Why should it not? Many of the stalwart friends of Queen's in the old days belonged to this district and today the Collegiate Institutes in Brockville and Morrisburg, and the High School in Prescott and Kemptonville, Iroquois and Athens, are sending large numbers of students to Queen's. A few days ago the writer saw a photograph of twenty-five ex-pupils of the Athens High School who were in attendance at Queen's in the session of 1905. This same interest was manifest when Professor Dyce and Mr. Laird, the financial agent, visited the Brockville churches on Sept. 24th. The canvass is well under way, and Brockville is doing its share generously. On October first Professor Dyce visited Lyn, Caintown and Mallorytown, where canvass is now being pushed vigorously by Messrs. Strong and McLeod of Brockville. On the Sabbath Mr. Laird spoke to the congregations of Prescott, Cardinal and Mainsville. Prescott responded well to the personal visit of the agent on Monday and Tuesday, and the Rev. John Chisholm of Kemptonville is about to undertake the canvass of Cardinal and Mainsville. Mr. MacArthur, the minister of these charges and honored clerk of Brockville Presbytery is an enthusiastic son of Queen's and may be counted on to do his part well. Mr. Laird spent October 5th in presenting the Endowment at Iroquois and Morrisburg. Now Messrs. Strong, Daley, McLeod, Chisholm MacArthur and others of the strong men of the Presbytery will complete the work.

What has the leader of the Opposition been doing to the New Glasgow Times, from which we clip the following:—

"At a Masonic social gathering in Toronto last week Mr. R. L. Borden declared that in all ventures Canadians should place country above immediate gain. Evidently, Mr. Borden is something more than a polished politician; he is a polished hypocrite. Is not the Times unnecessarily severe in its strictures. It is conceded that Mr. Borden is always a gentleman, even while engaged in the hottest political fight, but we never before heard him charged with hypocrisy. Has not our contemporary yielded to the temptation to get off a smart sentence, even at the expense of fairness?"

Nova Scotia papers are telling the story of "a smart old lady," 85 years of age, who had to attend a wedding. She arose at 7 a.m. and prepared for the ceremony without any assistance whatever, drove in her carriage 15 miles to the scene of the ceremony, was with the company during the day never even taking any rest, and drove back in her carriage to her home, covering a distance of 30 miles. Those Bluenose octogenarians and nonagenarians are lusty old people.

A writer in Public Opinion claims that "America has a weakness for fantastic religions, and cites Dowicism, Eddyism, Sandfordism, and a flourishing sect of sun worshippers in New York City in evidence. He finds also that their religion is financially profitable, for during the past ten years, Mrs. Eddy's profits, including bequests, "are said to have amounted to fully \$1,000,000." Mr. Dowie claims an income of \$30,000,000 a year, and Mr. Sandford cruises in elegant yachts and "in his strange faculty of drawing about him obedient followers of greater intelligence than himself he resembles Dowie."

Captain Charles McFadden died at Sydney, N. S., a few days ago at the advanced age of ninety-one years. He was the oldest male resident of that city, in which he was born 91 year ago. He followed the sea for many years and up to a month ago had never known a sick day in his life.

THERAPEUTIC VALUE OF PRAYER.

Several years ago Prof. William Jarvis, of Harvard, declared in a magazine article that the man who prays for help to do his daily work will so compose his own mind thereby and free his thought from care and worry that he will actually do his work better, irrespective of any supernatural aid that may be sent in answer to his petition. Now another scientist, Dr. Theodore B. Hyslop, superintendent of Bethlem Royal Hospital, in London, comes forward with the declaration that prayer is the best remedy for mental distresses of all sorts. He said at the recent annual meeting of the British Medical Association:

"As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. . . . Let there but be a habit of nightly communion, not as a mendicant or repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to me."

Either "religious intemperance" or "indifference," Dr. Hyslop thinks, is hostile to mental health, and he says that we should "subscribe as best we may to that form of religious belief, so far as we can find it practically embodied or effective, which believes in 'the larger hope,' though it condemns unreservedly the demonstrable superstition and sentimentality which impede its progress."

The Outlook remarks, in comment on this new view of prayer:

"Medieval superstition, connecting medical art with magic supposed to be learned from evil spirits, used the proverb, 'Ubi duo medici, tres atheni.' In some quarters this stigma is not yet entirely effaced, and medical men are, perhaps, not fully free of responsibility for whatever of it lingers. On the background of such a history Dr. Hyslop's testimony before an audience of specialists is highly significant of the trend of scientific thought away from materialistic conceptions of mind and of religion. . . ."

"Not many years ago Professor Tyndall's challenge of the religious world to try a prayer-test on a selected number of hospital patients was deemed by many, upon its being declined, to have refuted the claim of a healing power in prayer. As a physicist, Tyndall was, on this subject, not within his own province, as Hyslop, a psychologist, is. Religious men, to be sure, have made extravagant claims, and scientific men also have shot beyond the mark. But Dr. Hyslop's competence to speak in the name of science is unquestionable, and what he affirms as a discovery of medical science is identical with the immemorial faith of religion, that there is a place for prayer in the very nature of things. Not only does he find this place to be foremost among restorative agents: of the religious enthusiasm which the nature of prayer is to feed and sustain he affirms that it 'embodies the most healthy and preservative development of our social forces.' Among the many notable utterances in which science is now evincing herself to be the handmaid of religion, these, the most recent, are as memorable as any."

There are men who can say "dear Lord" very sweetly when on their knees who prefer to serve the Lord by proxy when on their feet.

CANADIAN FORESTRY CONVENTION.

Sir Wilfrid Laurier has issued an official summons for a Canadian forestry convention to be held in Ottawa on January 10th 11th and 12th, "to consider the forests of the Dominion and their national importance." The convention is to be held under the auspices of the Canadian Forestry association, an organization which has as its object the preservation of the forests for their influence on climate, fertility and water supply; the exploration of the public domain and the reservation for timber production of lands unsuited for agriculture; the promotion of judicious methods in dealing with forests and woodlands; re-afforestation where advisable; tree planting on the plains and on the streets and highways; the collection and dissemination of information bearing on the forestry problem in general. The convention should be one of the most important of the year, and considerable and practical results are expected to come of it.

The subject of the protection and preservation of our country's forest wealth cannot be further neglected without grave danger to the general interests. The necessity for immediate action is generally admitted and has been for some years past. In the unanimity of opinion on the subject, we believe, lies the main reason for the absence thus far of any concerted action. It is a matter in which all governments, provincial and municipal as well as national, should co-operate. Not only is it important from an economic point of view to prevent the unnecessary destruction of the forests; it is important also for climatic and sanitary reasons. The wide scope of the subject is indicated in the circular letter issued by the premier in summoning the convention. "The preservation of the streams in perennial and constant flow," he writes, "which is largely controlled by the forests and the watersheds, will have an important influence on the industrial and agricultural development of the Dominion. The expansion of our electrical and mechanical industries will be regulated to a great extent by water, which forms the greatest source of power in all countries, and some of our western districts are dependent on irrigation to ensure the success of agricultural operations."

The success to be considered at the convention will be discussed under the following divisions:

1. The nation and the forest.
2. Forestry in relation to agriculture and irrigation.
3. The forest and the lumber and pulp industries.
4. The relation of our forests to our other industries; railways, water powers, mining, building trades, wood working manufactures.
5. Scientific forestry and forestry education.

The idea that there exist a thousand or two thousand religions in the world, as the encyclopedias would have us believe, is contradictory to common-sense, argues Leo Count Tolstoy, in an article which, it is said, will form the introduction to his still unwritten book on religion. From this article, printed in *La Revue* (Paris), we learn that he further repudiates such an idea as a reflection upon the character and nature of the Supreme Being. He recognizes only one religion, manifesting itself in many forms, and classifies the religious doctrines of the world in six groups. All religions, so called, are more or less complete phases of the one and only central religion, which teaches man his relation to God and his destiny after death. This thesis he works out at some length, and reaches the conclusion that Christianity is the final and most inclusive development of all systems of supernaturalism or morals.

MISSIONS IN THE WEST

A meeting of the executive of the Synodical home mission committee was held last week in Knox Church, Winnipeg. The members present were: Rev. Dr. Carmichael, Rev. Dr. Bryce, Rev. Dr. Patrick, Rev. Dr. Farquharson, Rev. W. M. Rochester (Kenora), Rev. J. A. Cormie (Birtle), and Rev. A. C. Strachan (Arcoia).

The claims of the several presbyteries of the synod for grants, both from the home mission and augmentation funds, were examined and forwarded to Toronto to be paid. The total grants from the home mission fund will be about \$15,000, almost \$3,000 of which will be expended on work among settlers of foreign origin.

The reports presented to the committee of work among foreign settlers, and especially among Galicians, were promising. The Independent Greek church, which is evangelical in its teaching, although adhering to the ritual of the Greek church, seems to be making a pretty wide impression among these people. The committee also took steps to get the various mission fields of the synod supplied with ministers during the winter; and the result is that the supply promises to be more complete than in any past winters. Some of the missionaries came from Eastern Canada, and not a few from the old country. The prospects for good work, being done were never brighter. With the influx of settlers the work is spreading rapidly, especially in the western parts of the synod, also along the newly constructed Northern railway.

The synodical committee in charge of the Indian work of the Presbyterian church met on Wednesday in Manitoba college, and discussed the situation of the Indian work in view of the change in the administration introduced by the action of the last general assembly. Hereafter the administration of this work will follow the method of the mission committee as closely as possible. All the missions and the schools among the Indians are to be maintained and worked as efficiently as possible. There will be some changes in the mission staff, but the great majority of the missionaries who have been in charge will remain at their posts.

The members of the committee who were present at the meeting were Revs. Dr. Hart, convener; Dr. Patrick, Dr. Carmichael, Dr. Baird, Dr. Farquharson and Revs. Messrs. Thomas McAfee, of Indian Head; C. Strachan, of Arcoia; John W. Little, Keewatin; W. M. Rochester, Kenora; R. G. Scott, of Sifton, and S. Polson, of Swan Lake.

Our long time friend, Dr. Murray, who has for nearly fifty years been editor of the *Presbyterian Witness*—formerly published in Halifax, but now in Pictou—is to be honored with a jubilee at an early day. He well deserves it, for not only has he done excellent service from time to time as a preacher of the Gospel, but he has made the *Presbyterian Witness* a household word in the Maritime Provinces and "in the regions beyond." The jubilee is to be celebrated under the imprimatur of the Synod.

The Presbyterian Synod of the Maritime Provinces met on the 3rd inst., in Sydney, N.S., the first meeting of that church court ever held in Cape Breton. Rev. E. D. Miller, D.D. of Yarmouth, was elected moderator, which office he filled with tact and ability. He is grandson of Rev. Duncan Ross, who came to Pictou, N.S., in 1795, a few years after the arrival of Rev. Dr. McGregor in that country, and whose son, Rev. James Ross, D.D., was for many years principal of Dalhousie College, Halifax.

LITERARY NOTES.

Mrs. Tree's Will; a sequel to "Mrs. Tree" by Laura E. Richards, Boston; Dana Estes and Company, cloth, gilt tops, price 75 cents. In "Mrs. Tree's Will" the gifted observer dips into the real sterling New England character, with all its originality, quaintness, delightful oddities, and severely local limitations. The personages so realistically drawn are no masquerading farmers and fishermen but real odd, quaint, primitive products of their rock-ribbed environment, most evidently drawn from the conscientious study of living originals. Nor is this study limited to the portrayal of one single principal character, leaving in half light or obscurity the remaining figures of the group. Mrs. Richards's acquaintance with the original New England stock is long and intimate, and her illumination of its qualities is brightened with humor and softened by affection. The illustrations by Frank T. Merrill are most happily executed to assist the portrayal of the characters.

The University of Chicago Press announces for publication early in October a new book from the pen of President William R. Harper entitled *The Prophetic Element in the Old Testament*. This is the latest volume in the series of *Constructive Bible Studies*, edited by Dr. Harper in conjunction with Ernest D. Burton. It forms, therefore, one step in the process by which the Sunday-school pupil is led from the kindergarten stage to mature biblical scholarship. The book is adopted to advance Bible classes and to college and divinity students, and assumes that the reader has already an understanding of scholarly methods, and a ripe judgment. The term "prophecy" is taken in its widest sense, and the "prophetic element" is shown to be interwoven with every period of biblical history, the present volume carrying the subject through Amos. Carefully selected bibliographies introduce the student to the literature on the subject in English and other languages.—Price \$1.00 post paid, 8vo., cloth.

The Nineteenth Century and After for September, Leonard Scott Publication Company, New York, contains a number of exceedingly practical articles such as "A Plea for a Ministry of Fine Arts," "The Traffic of London," "How Poor Law Guardians Spend Their Money," "The Recent Increase in Sunday Trading," etc. In his discussion of "The Session" Mr. Herbert Paul gives the following estimate of Mr. Balfour: "The Prime Minister has gone to his golf with a clear conscience, or at least with the old trick, and the triumph of 'godless intellect' is almost immorally complete. If the Session has exhibited Mr. Balfour as a man of few scruples and many shifts, it has also shown his superiority to all competitors in the devices of Parliamentary management. No one on the Front Opposition Bench, or indeed on any other, knows so many moves in the game. Mr. Chamberlain was thought to know a thing or two, but compared with Mr. Balfour he is a child. One thing, indeed, Mr. Balfour has lost, if he cared to possess it, and that is the respect of his opponents. A year ago Liberals used to speak of him with so much respect and admiration that one felt tempted to ask them why they did not follow him. Now they say that he has demoralized the House of Commons, and has himself become demoralized in the process. The estimate may be quite unjust. I give it for what it is worth, and as a significant sign of the times." This and much else now suggests that Mr. Balfour cannot forever postpone the day of judgment.

- - A SOUL OF FIRE - -

BY E. J. JENKINSON.

CHAPTER XXII.

A Last Throw.

"Well, lad, seen anyone?"
"Not a man. Fergus is most inconsiderate; he has left our ancestral home without a soul to guard it."

Roderick and Alaster met in the hall of Castle Sarno after a strict search from tower to basement. They had found no one in the place save some half-dozen old folk whose infirmities, or affection for Rory, held them to the spot. Never before had that grim fortress on the sea-cliffs stood so silent and forsaken.

"There's no trace of my father," remarked Helen. She had been with Alaster to the dungeon. "I don't know what to think."

It was already dark. The sun had gone down in fire and smoke, and a deathly stillness overhung the night. Against the foot of the tower the sea swung in oily waves and occasional flashes of lightning lit the gloom.

Sarno appeared and vanished like a phantom. Every flash threw all its dark, irregular outlines into bold relief against the lilac sky, and ran a zigzag of fire across the windows. In a moment it was plunged again into black silence, broken only by intermittent peals of thunder.

"Ay," said Alaster, "the whole place is deserted."

Morag rose from a settle in a far corner and came towards them.

"Deserted!" she cried; "no, Sarno is peopled with ghosts—the ghosts of those who died unjustly. I could tell you tales of broken faith and treachery, wild, old-time tales which every stone in these grey walls has been whispering to me as I sat alone."

Morag had hardly spoken since entering the tortress. A shadow seemed to have fallen on her as she crossed the draw bridge, and she had crouched down at one end of the hall in silent abstraction, gazing round with vacant eyes at the empty benches and the wide, fireless hearth.

"What have you heard?" asked Roderick; he remembered the Hunters' Gully.

"What have I heard? The groans and weeping of your mother, Captain; the curses of our folk in the dungeon, the death-cries of my brothers murdered, stabbed in the back as they sat here at meat—here in this hall. These have I heard and do hear and shall until the grave-mould stops my ears for aye."

"Fudge!" said Dark Rory and he turned from her impatiently.

"There spoke the blood of the Macclons," retorted the old woman displeased, "all the Vor in you is dead, dead, Roderick as my joy is dead." She strode away muttering.

The outlaw drew nearer the window. He had made the castle secure for the night: nothing more could be done now until the morning. But he was uneasy. The atmosphere was overcharged; it was too silent; there would be a storm before long, not only in the weather, but also in Sarno. There should have been fighting, bloodshed, anything but an open door and a dismantled fortress.

"Unnatural I call it," he said speaking more to himself than Alaster; "things aye not as they should have been."

"I've gathered a bit of news," replied the young soldier, "though, God, knows whether it's true or not!

There's a sick woman in the south tower attended by an old nurse. She says Fergus has gone to Stron-Saul to rally the clan. He left this forenoon and took what few followers he had with him."

"And everything eatable and drinkable also" answered Rory. "Deil a drop of wine has he left in the cellars. There's nothing here but emptiness and shadows."

Roderick flung himself into a chair. His face was stern and white. Helen glanced at him and was about to speak, but on second thoughts, turned away with tightened lips.

"Still! you're a lucky beggar," continued Alaster, "to come to your own without striking a blow. That affair at Hunters' Gully was most fortunate. Whatever Fergus attempts in the future, you have the castle, and before many days the clan will have rallied around you. A man, with a fortress at his back and a fairly united band, is worth even a King's consideration just now: while a man with only a barren glen and a pickie robbers is — well, is to be feared, maybe, but certainly not upheld. Nothing succeeds like success, Captain. This is an end of your outlawry."

"I'd rather have fought for Sarno," replied Roderick, "I don't like the look of things."

"Take what the gods send and be thankful. Give your men a rest for a day then loose them on Stron-Saul, if Fergus is there. They've had a taste of victory and a taste of blood. They won't forget it."

"Well, at all events, we're safe and snug for to-night," Rory remarked as he gazed out of the window. "Heavens! what a storm is brewing!"

"Does the woman in the tower know anything of my father?" asked Helen.

"Nothing. He's never been brought to the castle, so she says. You may be sure he is alive; Fergus will hold him as his trump card?"

A sudden flash of lightning lit the hall from end to end and the thunder pealed and cracked overhead. The rain began to fall. With a sound like a multitude of banded wings striving for freedom, the heavy torrent beat the walls and splashed on the battlements. A line of white foam edged the shore below. Rory saw it distinctly as another flash quivered and lit up the sky from mountain-rampant to sea-girdle.

"My poor father," murmured Helen after the brattle had died away, "where can he be this fearful night? I had hoped to find him here."

"Safer anywhere than in Sarno," said Roderick rising; "I'll go and see this old woman, Alaster. She may know more than she told you. I don't like the look of things."

"Well all go," answered Helen, "come, Alaster, show us where she is."

They left the hall and went through the dark, tortuous corridors, whose deep recesses and shadowy corners needed not, on such a night, the heated imagination of Morag to people with the ghosts of murdered men. Even Alaster who led the way seemed touched with a spirit of fear; for he cast a furtive eye to the right and left and stepped forward with unwonted caution. The rain had ceased, and the elmy darkness, but faintly illuminated by the torches

they carried, closed round them. As they crossed the passage which turned down to the sally-port, Helen recalled that through these same desolate galleries, she had fled only a few weeks before almost at the same dead hour of night. Then she had gone forth to freedom and Glen Lara. Now what lay before her? She did not care to ask. Life was full of mystery and sorrow and strange contrasts. Her whole outlook had changed since then: it was always changing. Even at this moment another wild act of the drama was commencing. As they moved along—treading softly for the echoes of their footsteps had a ghostly sound, and there was something unearthly in the rustle of Helen's garments on the floor—a cloaked and hooded figure covered low down within a window arch; and then, while they mounted the stone stairway of the south turret, crept stealthily towards the door of the sally-port.

Lightning flashed on them again through the small lancet windows; it made their faces look sharp and stern in the sudden splash of its white splendor. The thunder roared and boomed—peal after peal—and cracked till it shook, or seemed to shake, the solid grey walls. Rain hissed and clattered then turned to a rattle of hail, then died to a whisper. The storm was full of swift crescendos and abrupt pauses.

"This will make the women wish they were back in their homes at Sarno," remarked Alaster halting to look behind at Rory; "they had little to fear from us—poor creatures —, and might have stayed and milked their cows instead of flying to the hills for protection. Much protection they'll yield them now."

"Ay! it is a night!" replied Roderick; but he was not thinking of the storm.

They reached the room in the turret where the sick woman lay. She was alone and shivered in her bed; her teeth chattered.

"She's worse than when I saw her before," said Alaster.

"Much may happen between mirk and midnight," answered Roderick, "but where's the nurse you spoke of, Alaster?"

"Where's your nurse?" Helen asked with a sudden misgiving.

Instead of answering the woman strove to raise herself on her elbow and point to the door.

"Beware," she whispered "there's —"

Helen alone caught the whisper. She took in the situation at a glance. It flashed upon her that it was another of Fergus Macclon's plots. She turned away from the bed, raised her torch and surveyed the room. Rory and Alaster followed with their eyes. They saw her start, listen, hesitate a moment. Then she gave a sharp cry, and springing forward to the door dashed her blazing torch full in the face of a man about to enter. Behind him a dozen more filled the passage.

A shriek of agony rose above the roll of thunder. Fergus, Macclon clasped his hands over his face.

"Curse you, Helen Vor," he screamed, "curse you! You've blinded me." Then he struck out wildly and brought her reeling to the floor.

Rory and Alaster drew their swords. They rushed forward and beat back some who had already effected an entrance. The stairway seemed crowded with armed men; those behind pressing forward, not understanding what had occurred; those in front endeavouring to defend themselves

from the attack of the two leaders. Helen in falling had twined her arms round Fergus, so that he could not move and barred the way against a general rush.

"Men," he yelled, "help! I can't see. I'm blind, and this infernal woman holds me."

As he spoke he strove to wrench off Helen's hands.

"You shall soon see—Hell-fire," answered Rory, running his sword through the body of one that strove to hinder his advance. But even as he spoke, another of Fergus Macdon's followers pushed his chief aside and raising his claymore turned to Helen.

Roderick saw her danger, saw that before he could withdraw his weapon from the dead man and cut the fellow down, the deed would be done. Alaster could not save her; he was struggling on the turret steps with a burly giant, whose blows fell as fast as he could parry them.

"Blind, blind, blind," shrieked Fergus amid the din. The sword was descending. With a swift turn of his body Rory flung himself before Helen, and, while receiving the thrust in his breast, stabbed the man with the dirk he carried in his left hand.

"Ah! Nell, Nell, I've not lost my chance this time," he cried. He swayed on his feet a moment then clutching at the air, fell across the woman's bed.

Fergus was forced aside by his followers. He stumbled and pressing his fingers to his burning eye-balls lurched against the wall. For some minutes Alaster confronted the band alone. A faint had been made by a party of the enemy on the draw-bridge, which distracted and held the attention of the Vorse within. They did not hear, at first, the sounds of fighting in the South tower. But Alaster fought as he had never done before. His claymore whirled round and round; he hacked and hewed and stabbed right and left. The sight of Helen unconscious and the huge form of Dark Rory lying across the woman's feet with a stream of blood sinking into the coverlet made his hate burn.

"You shall pay for this," he gasped between his sobbing breath, "every man of you to the last drop."

Meanwhile at the door of the salyport stood Maisie Lamont disguised. She was waiting, listening, wondering, when a figure crept towards her feeling along by the wall.

"Maisie," he said, "Maisie are you here?"

She stretched out her hand and touched him.

In a moment he had grasped her arm.

"Lead me away," he whispered, "the game's up. I'm blind."

"Why should I?" she replied shrinking from him for he smelt of blood, "that's not in the compact."

He shook her.

"Girl," he hissed, "if you don't I'll drag you before the Vorse. They are now on their way to the tower. Much chance you have then, Maisie Lamont."

She shuddered and opened the door. A rattle of thunder broke over the castle.

The lightning quivered flash after flash, joining the dark earth to the dark sky with chains of fire.

"Come," she cried, "come quickly. God! what a night."

A culture has its uses when carried abroad; but the calling of the scavenger is not an enviable one for a man made in the image of God.

BRUCE W. F. M. PRESBYTERIAL

One of the most successful meetings of this Society was held in Cargill on Thursday afternoon and evening Sept. 14th. inst. Representatives were present from all the auxiliaries except two. The meeting opened at 2 o'clock when the beautiful new church was well filled. Mrs. Johnson the president occupied the chair and conducted devotional exercises. Mrs. Nichol cordially welcomed the delegates to Cargill and Mrs. Arner responded in the place of Mrs. Atkinson of Chesley who was unable to be present. The year shown by the reports read, of the secretary, treasurer, secretary of supplies, and literature secretary, has been a most successful one. \$1,053 was contributed by the sixteen auxiliaries and six M bands, and increase over last year of \$190. A bale of clothing valued at \$488 was sent to the North West Indians. 366 copies of the F. M. Tidings are taken. Regular and interesting meetings are held, also sewing meetings, and a number of the auxiliaries hold an annual quilting bee when upwards of a dozen quilts are completed in an afternoon, and refreshments are served making it a sociable as well as a working time. Thank offering meetings and the day of special prayer are very generally observed. After the reports had been received and adopted, the president addressed the meeting basing her remarks upon the text. "Bear ye one another's burdens, and so fulfill the law of Christ." Her remarks were practicable and to the point. It was noted that we were not told to get rid of our burdens before we helped others and the reason for helping is, "to fulfill the laws of Christ." She referred also to the new commandment—Christ's words: A new commandment have I given unto you that ye love one another, and by this shall all men know that ye are my disciples, that ye have love one to another. Rev. Mr. Griffith, returned missionary from Honan, China, gave a very interesting and helpful address. He opened his remarks with the text in Ezek. 47: 9: "And everything shall live whether the river cometh," showing how the gospel is a river of blessing to man. Mrs. Shore of the English church and Mrs. Keeling of the Methodist church conveyed greetings. Music was furnished by the choir and Mission Band choir, and Mrs. Wilkinson sang a very sweet solo. A very tastefully appointed tea was served in the basement of the church at 6 o'clock. At the evening meeting the pastor, Rev. Mr. Nichol, occupied the chair. The speakers were the Rev. Mr. Griffith and Rev. Mr. Atkinson of Chesley and the choir gave several fine musical selections.

Anything that keeps the workingmen from being identified with the Church remarks the Presbyterian Standard, is a calamity to him. The Church is the avil on which many a hammer has been broken to pieces. It is true in other parts of the country, not yet true in the South, that the workingman has been alienated from the Church. It is said to be a rich man's organization, and that it is on the side of Capital in its contest with labor. This is partially incorrect. But if capital is exclusively respected in the Church, while the workingman refuses to attend its services or identify himself with it, is not the Church so much to blame for sympathizing with its own? Sunday is not only the day of rest, but the day agreed upon for spiritual refreshment and growth, and the man who neglects the spiritual part of him is no more a complete man than he who neglects the physical or the mental part of him. And whatever draws the workingman from at least one hour's service on Sunday at some good Church is a curse to him and to his family.

A BABY CHANGED

"One could hardly believe the change Baby's Own Tablets have wrought in my child," says Mrs. Angus Morrison, Port Caldwell, Ont. "He suffered terribly while teething, vomited his food and was weak and puny. One box of Baby's Own Tablets made him a changed child. They eased the pain of teething, strengthened his stomach, and he is now a big, healthy child, growing finely and never sick a day." The experience of Mrs. Morrison is that of thousands of others who have found health for their little ones and comfort for themselves in the use of Baby's Own Tablets. Mothers need not be afraid of this medicine, it is guaranteed not to obtain an atom of opiate or strong drug. They could not harm a child of any age, and they are good for them at all ages. Ask your druggist for Baby's Own Tablets or send 25 cents to the Dr. Williams' Medicine Co., Brockville, Ont., and get them by mail.

THE HUNTING SEASON

Nimrod was a mighty hunter, but had he hunted in the "Highlands of Ontario" that are reached by the Grand Trunk Railway System he would have been a mightier one. Nimrod hunted for glory, but those who go up into the several districts in Ontario hunt for game and have no difficulty in finding it. The regions in which deer abound are the "Muskoka Lakes," "Lake of Bays," "Maganetawan River," "Georgian Bay," "Uakle Nipissing," the "French River," "Kawartha Lakes" and on the line of the Canada Atlantic between Scotia Junction and the boundary of Algonquin Park. The open season is from November 1st to November 15th.

For moose, the best region in Canada is found in Temagami, where the season opens October 16th and continues until November 15th.

The open season for ducks in Ontario is from September 1st to December 15th and for partridge September 15th to December 15th.

A beautifully illustrated book "Haunts of Fish and Game" giving descriptions of the different hunting districts, game laws, maps etc., sent free on application to J. Quinlan, District Passenger Agent Bonaventure Station, Montreal.

Piano Repairing!

We have eight skilful workmen in this branch of our business and if necessary, we can build a piano completely.

Whether you wish the tone of your piano improved—new strings put on—action made easier or ANY trouble remedied, we have the men and material to do it with.

Prices are very moderate—the workmanship is guaranteed and written estimates are given free—no matter how small the job.

PHONE 1197 FOR INFORMATION.

J. L. Orme & Son

189 Sparks St.

"Canada's Great Made Home."
Complete in every detail.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Last Sunday morning Rev. P. W. Anderson, of MacKay Church, preached on "The Answered Prayers of Moses."

In the absence of the Rev. Dr. Armstrong, Moderator of the General Assembly, who was conducting anniversary services in Division Street Church, Owen Sound, the pulpit of St. Paul's was filled most acceptably by Rev. A. S. Ross, B.A., of Westboro.

The Presbyterian Ministerial Association of this city elected the following officers at a well attended meeting held in the parlors of St. Andrew's church on Monday: President, Rev. Robt. Eadie; secretary, Rev. W. A. McIlroy. Rev. Dr. Herridge and Rev. Dr. Ramsay gave an interesting account of their trip to the Old Country this summer, paying special attention to the customs and habits of the people.

The congregation of St. Andrew's church has met the objection against making the pulpit an advertising block by publishing the regular church notices in a pamphlet which should not cost more than a dollar a week. The church bulletins are scattered in the pews and the members of the congregation may take them home with them if necessary. The leaflets contain all the information about meetings and affairs the announcing of which takes up the time of the minister at every service.

An impressive communion service was held on Sabbath in Stewarton Presbyterian church, the largest in the history of the congregation, according to some of the older members. At the preparatory service on Friday evening some twenty-seven persons were received into membership, twelve by profession of faith, the others by certificate. Since Rev. Mr. McElroy's induction—Sept. 2, 1904—ninety-seven new members have been enrolled. In fact the steady increase in membership has brought the congregation face to face with the necessity of building a new church at the earliest possible date, and there is a growing consensus of opinion among the people that at the next annual meeting a substantial addition will have to be made to the pastor's salary. This must be regarded as good evidence that Rev. Mr. McElroy's ministerial and pastoral labors are not only effective but thoroughly appreciated.

WESTERN ONTARIO.

On Sunday evening Rev. Geo. Gilmore, of Bleunheim, exchanged pulpits with Rev. Mr. McLean of the Baptist Church.

On a recent Sunday Rev. Dr. Lyle's subject in the Central Church, Hamilton was "Balaam; Did the Ass Really Speak?" The doctor characterized it as an absurd conception to think of God literally speaking through the mouth of an ass. In his opinion, the reference to the ass was an eastern figure of speech, and not to be taken literally.

Rev. W. J. Clark, of First Church, London, in the course of a sermon on the "Training of Children," referred to the books of the Public Library and also to the posters to be seen on the walls of the city. Parents should instruct their children in the law of God. There were other teachers, that they could not control, however, these teachers were books, pictures, theatres, and such things. In referring to books, he said the Public Library was doing good work, and was a good institution, but there were many books in it that should not be put in the hands of children.

MONTREAL.

Rev. G. Colborne Heine, of Chalmers' Church, has returned to the city very much improved in health.

Owing to the indisposition of the pastor, the Rev. J. Myles Crombie, the Rev. Ephraim Scott, D.D., conducted both services last Sabbath. In the morning two new elders, Messrs. John Papps and W. J. Wright were ordained, and in the evening the communion of the Lord's Supper was dispensed.

Anniversary services were held in St. Giles' Church last Sunday, at both morning and evening services, making the eleventh year that the church has been in existence as a church, and fourteen since it was established as a mission. The congregation is making a big effort to wipe out the balance of debt remaining on the property, some \$2,500. Special collections were taken up at both services which were conducted by Rev. J. G. Clarke of Melleville Church in the morning and by Rev. E. H. Ippet of Calvary Church in the evening. The pulpit and platform were beautified by special decorations.

The Stanley Street Young Men's Society opened their 1905-06 season on Thursday night of last week with a social at the Stanley Street Church. Altogether seventy-five ladies and gentlemen gathered together and a most enjoyable evening was spent in songs recitations, speeches followed by games and refreshments. The officers of this society are as follows:—President Mr. Percy Ross; vice-president Mr. J. E. Barker; secretary-treasurer, Mr. Everett Ellerton; committee, Mr. W. D. Mitchell, Mr. George Muirhead, Mr. George Davidson, and Mr. E. Horsfall. There are to be meetings of this society every two weeks throughout the season.

EASTERN ONTARIO.

Rev. T. G. Thompson, of Vankleek Hall, is the new moderator of the Glenary Presbytery.

Rev. Mr. Peckover, of Sunderland, assisted the Rev. Mr. Kunnawin, of Woodville, at the preparatory communion services of last week.

A very successful social was held last week at the home of Mr. and Mrs. P. A. Conroy, when upwards of \$45 was realized in aid of the Apple Hill manse repairs.

The Sacrament of the Lord's Supper was observed at Cote St. George last Sabbath, Rev. Wm. Shearer assisting in the preparatory services.

Rev. G. A. Woodside, of St. Andrew's Church, Carleton Place, has returned from his western trip, and occupied his own pulpit on Sunday.

Rev. Wm. Bennett, aged 77, has resigned the clerkship of the Peterboro' Presbytery after 27 years in the office and 50 years in the ministry. He was presented with an address and purse. Rev. D. A. Thompson, of Hastings, is his successor as clerk.

Rev. David and Mrs. MacLaren have gone to Mount Clement, Mich., where they will spend several weeks. Rev. Mr. MacLaren has for some years been a sufferer from rheumatism, and it is for that reason that he seeks the change. His many friends sincerely trust that the desired end may be accomplished, and that both Mr. and Mrs. MacLaren will be much benefited.

Pacific Presbyterian:—The church paper is the pastor's best assistant. And there is loss in every home into which it does not find entrance—loss to the individual in whose homes it does not find place, and loss to the church and kingdom in general.

OPENING OF KNOX COLLEGE

On Wednesday afternoon Bloor Street Church, Toronto, was the scene of an impressive ceremony witnessed by a large congregation, when Professor Kilpatrick, formerly of Winnipeg, was inducted into the chair of Systematic Theology at Knox College, and Professor Kennedy of Calander, Scotland, into the chair of the New Testament Exegesis. Both in the prime of life, they were appointed in June at the general assembly, held at Kingston.

Following prayer by Dr. Wallace, pastor of the church, and the singing of a hymn, the Rev. D. C. Hossack, LL.B., moderator of the Presbytery of Toronto, delivered a sermon founded on the story of Christ feeding the multitude. Having pointed out that today Christ fed the multitude by the church, Dr. Hossack emphasized the grave responsibilities which surround the preachers of the gospel, who are nowadays confronted by so many subtle arguments and problems. "You are asking," said the moderator, who enriched his discourse with many illustrations, "young students for the ministry to undertake the most difficult tasks. How necessary it is that they should have the most careful and thorough preparation possible! They must be fitted to meet the most difficult questions asked by hard-headed, and sometimes hard-hearted, men in the world. Let us uplift the hands of the professors and aid the colleges with all our powers. Let no man go forth from college without the message. Let him preach Christ crucified and let him preach it like a clarion's blast." The preacher also dilated on the glorious possibilities of the Dominion from a religious aspect. It would be a Christian home for the people from the big nations of Europe, and for the men coming from the indifferent centres in the States.

After the singing of "Jesus Now Reigns," the induction ceremony was carried out by the Moderator. Professors Kilpatrick and Kennedy bowed their heads in intimation of loyalty and allegiance in answer to the questions put by Dr. Hossack.

Orthodoxy the Truth.

Rev. W. D. Armstrong, D.D., of Ottawa, Moderator of the General Assembly, gave the charge to the newly inducted professors in a very practical discourse. He reminded them that God's orthodoxy was the truth; that truth must be expressed in forms in which the mind will take heed of it. They would be called upon as teachers of theology to throw all these truths into a form that would be acceptable. The students would not ask them so much about the views of the theologians of old. "What do you hold to be true?" they would be asked. They must be practical, rather than academical. Great theological questions nowadays were not discussed in college halls alone. They were discussed everywhere, and professors should instruct the students so that they could plant their feet firmly. This was not a work for pompous dogmatism. It was a work for patient study, and it demanded humility. The professors, moreover, had to be inspirational. Enthusiasm was contagious. They were to set before the students lofty ideals of their office. They would inspire the students with loyalty to the truth and to the Word of God, and the will of God as their rule for life. They must also teach them to know that they were brothers standing in the brotherhood of man with a message for them from God.

The last word he had for them was that their deepest and most lasting influence depended upon "personal piety," living

near to God. That was the great distinguishing characteristic of the late Principal Caven. His influence had depended upon this more than upon any of his other wonderful gifts. The students had felt that Principal Caven was a man of God, and a man of prayer, living near to God. He himself had forgotten Principal Caven's words, but looking back over 30 years he found that his influence upon him was greater today than it had ever been. He was happy to know that the man who had succeeded Principal Caven was one of the same character.

The Opening Ceremonies.

The opening ceremonies of Knox College, held last night in the same place, attracted an audience that filled almost to overflowing the spacious interior of the edifice. Principal MacLaren presided, and on the platform, besides the professors were: Lieut. Governor Clark and Mrs. Clark, Dr. W. D. Armstrong, Ottawa; President London of Toronto University; Chancellor Burwash, Dr. John Ross, Brussels; Rev. D. C. Hossack, and Rev. Dr. McCurdy.

Principal MacLaren, in his address, referred eloquently to the passing away of Principal Caven. His death had been a severe blow to the college, and threatened to disturb it seriously. Had it not been for the services of Principal Shearton, who had given them an admirable course of lectures, and of Mr. J. D. Cunningham, one of the college's recent graduates, they would have been badly handicapped. These circumstances were another evidence of the fact that God burned His workers, but His work went on. Someone had to be found to take Principal Caven's place. They perhaps had not chosen wisely, but would bear in mind that it was not their duty to find a man to do Principal Caven's work, but to take his place. God never repeated Himself, and it was the duty of a new man to do his own work as he found it. Principal MacLaren referred to the recent death also of one of the college students, and then to the appointments of Rev. Dr. Kilpatrick and Rev. Dr. Kennedy. The last change had been that which had placed him in the position of principal. He was glad that he was not to be entirely debarred from the work of teaching theology. He had been in the service of the Church for 53 years, and had for 32 years been teaching systematic theology in the college. Five hundred and forty students had passed through his classes. In all these years he had taught what he believed. Sixty-one years had run their course since the founding of the college, and during these years it had sent forward nearly 800 graduates, and had developed a character which he ventured to think deserved to be perpetuated. In closing, Principal MacLaren expressed the hope that the students would not only study Divine truth as a scientific study, but so as to master it in such a way and be able to teach the Divine verities in a powerful and effective manner.

Letters of regret at their inability to be present were then read by Principal MacLaren from Principal Shearton, of Wycliffe; Principal Gordon, of Queen's; Principal Seringer, of Montreal; Mr. N. W. Howles, president of the Canadian Bible Society; George Hav, of Ottawa, president of the Bank of Ottawa, and Rev. John Gray, D.D., of Orillia, who had, with Principal MacLaren, been a fellow-student in the days of old at Knox College.

The Education of a Minister

Principal MacLaren then introduced Dr. Kilpatrick, late of Manitoba, the new occupant of the chair of systematic theology, who gave an address of much power, in which he handled the question of the proper education for a Canadian minister, in a powerful manner, though with a plentiful leavening of humor. In part he said:

The minister was a priest, not in any sacerdotal way, but in that he uttered

the word of God to man. Because his work was spiritual it was universal and diversified as all the varied interests of human life. First of all there was the work of the preacher, the exposition of the scripture. Then there was the statement of doctrine in the scripture in such a way as to waken a responsive flame in the hearts of the hearers.

This study had many peculiar difficulties in its way. There was the difficulty presented by the problems of science, and of criticism, and there was always "the paralysis of doubt." But that Church would be powerful whose preachers were virile, deep and powerful. No Church would succeed which did not admit "preachers" to its ministry. Then there were the duties of the pastorate.

No minister could be a party politician and have a deep spiritual influence. A minister was to instruct his people in the duties of citizenship, and should therefore know his country's economic and social history. A minister in Canada was to be a Canadian minister, a man of the people, with his heart throbbing with the life of the Canadian people. There was no financial measure for the work of the ministry, but he would like to get at the people of Canada and let them know of the grinding poverty of two-thirds of the ministers of Canada. He was not a minister, but a professor, and he had a "snap," and was outside it all. But he had known men of the ministry and their poverty, and he would say to the people of Canada: "It is a shame." Yet the people were surprised at the lack of candidates for the ministry. He was surprised that men of ability and ambition were to be found in the ministry. The people should take this to heart.

Education an Essential.

There were sorrows in the ministry greater than others knew of, but there were joys, too, greater than those to be found elsewhere. Perish the thought of money. To be good and brave, and true, and to earn His "Well done, good and faithful servant," was this not a goal to strive for? The minister must be an educated man. Education was absolutely needed for the ministry. There was the question of courses to be met. He questioned whether a man should be dragged through a course willy-nilly, rather than that they should open their doors to the mathematician and the scientist, and to all other educated men. He believed, however, in collegiate connection with the Church. The Church and the college should value and receive with delight the criticisms of each other. The Canadian Church ought to take the matter of the curriculum to heart, and make it a subject of detailed enquiry. Students for the Northwest work should know what Darwinism and Millenium Dawn, and Mormonism were. Individual and social ethics should be studied. The unity of society and of the State were in peril in Canada. The family was at stake. Divorce was coming in across the border. These were matters to be considered carefully. The doctor and the minister ought to work together. Art and literature ought also to work together. All these had their place in religion. There was another problem, viz.: "Must every student for the ministry study Hebrew and Greek?" Dr. Denny, the greatest student of exegesis except Dr. Kennedy, had said "No." But the question would need to be discussed at great length. A minister ought to be taught to preach and to conduct services. It was a weird thing to think how many ministers had all but married the bridegroom and bridesmaid or turned over the best man to the bride. One professor, a friend of his, had actually performed the marriage ceremony in his classroom.

The great danger of the classroom was spiritual stagnation. Opportunities must be made and found for Christian fellowship of man to man as human souls. Pro-

fessors and teachers must grow together as servants of God. Knox had its work to do, and among the greatest seats of learning he believed it would rank as one of the greatest. Students who sat with Dr. McFadyen and Dr. Kennedy would get the highest and the best in their fields of study.

Behind the minister was the man. There must be insight as well as knowledge, blessed common sense as well as the keenest learning, and with the most superior attainments must go the simplest love. Within the man was God. These things would make the minister, and his people would think less of him and more of his Lord.

BROCKVILLE PRESBYTERY

A meeting of this Presbytery was held in St. Paul's Church, Kemptonville, on Monday evening, and Tuesday morning, Oct. 2nd and 3rd. Among other important business transacted was the call of Rev. D. A. Mackenzie to the Centreville Church in the Peterboro Presbytery. A deputation consisting of Rev. Mr. Johnston, Millbrook, and three members of the Centreville Church were present begging the translation of Rev. Mr. Mackenzie to their church. A delegation of three men from Patterson's Corners and three from Bishop's Mills congregations was also present and pleaded to have Mr. Mackenzie retained as their pastor. However, after due deliberation it was decided to allow Rev. Mr. Mackenzie to accept the call at a stipend of \$900 and a manse. Rev. John Chisholm was appointed moderator pro tem and will declare the above churches vacant on Sunday, Oct. 22nd. Upon the resignation of Rev. Mr. Mackenzie as moderator, Rev. Mr. McMullen, of Merrickville, was appointed for the coming year.

The following committees with their respective conveners were then appointed: Home mission, Rev. C. A. Daly, B.A., Lyn; augmentation, Rev. Daniel Strachan, B.A., Brockville; foreign missions, Rev. John Chisholm, B.A., Kemptonville; church life and work, Rev. M. H. Wilson, B.A., Hallville; Young People's Societies, Rev. John McDougall, B.A., Spencerville; Sunday schools, Rev. John A. McDonald, B.A., Morton; examination of students, Rev. J. M. Macalister, B.A., Iroquois; statistics and benefices, Rev. Norman MacLeod, B.D., First Church, Brockville; French evangelization, Rev. Donald Stuart, B.A., Morewood.

Another attempt was made to make three congregations out of five, but after considerable discussion it was decided to allow Dunbar and Colquhoun to remain as they are. The church at North Augustus was declared self-supporting. After hearing of a number of reports and various other important matters, the Presbytery adjourned to meet again in the First Church, Brockville, on the last Tuesday in January.

We find this interesting paragraph in last week's Scottish American.

"In 1826 John Galt, the Scottish novelist, having published "The Last of the Lairds," set out for Canada to take part in forming the Canada Company for the exploitation of land—an ill-starred venture, which smelt ruination for him. The house at Guelph, Ontario, in which Galt lived, still stands and long ago was converted into a passenger station by the Canadian Pacific Railway Co. Some structural alterations are now contemplated, and an appeal has been made by friends of the novelist and admirers of his tales to the Canadian Pacific Company to leave the house undisturbed for a show-place, that may perpetuate the memory of Galt's connection with Canada. The house, which was known as "The Priory," was constructed with rock-elm logs, from which the bark had not been stripped,

A CLEVER MOTHER BIRD

Let me tell you how a clever humming bird shielded her little ones from the rain, says a writer in the *Lutheran*. There they were, a nestful, and the rain beginning to fall. The people who had watched the nest out of their windows were concerned about the young birds, but the mother-bird was prepared for the emergency. Near the nest grew a large leaf—it was a buttercup tree—and on one side of the nest a small twig stuck out. When the drops began to fall, she came quickly, and with many tugs pulled the leaf over the little nest, for a roof, and hooked it by the twig on the other side, which held it firmly.

Thus the half-feathered babies were kept as dry under their green roof as if their house had been built by a carpenter, like the sparrow-houses all round on the trees.

When the rain was over, the mother came back and unhooked the leaf.

JOLLY GAME FOR BOYS AND GIRLS.

Tear a piece of paper into as many pieces as there are players, and on each paper write some number representing an hour in the day. Of course, there are only twelve hours, but if more than twelve are playing, you can make some of the figures half-hours until there are the required number.

On one piece mark a cross, and then shake all the numbers in a hat, each player drawing one out. The one who gets the slip marked with the cross, is "It," or "Wolf," while the other players are called the "sheep."

A ring is then formed by the sheep, the wolf standing in the middle. The sheep then call out: "What time will you dine tonight, old wolf?" and Mr. Wolf calls out any hour he happens to think of. The sheep who holds the slip corresponding to the number called by the wolf starts to run. If he can get around the ring three times before being caught by the wolf he is safe; if not, he must be "wolf." The game keeps up until all have had their turn at being "wolf" and this does not take long, for the wolf is not supposed to call the same number twice.

With blessings of health and multiplied wealth,

We follow the things that please us; But time hurries on and what have we done

To further the kingdom of Jesus?

"Unslaked lime," says the *Scientific American*, "is best suited for removing mold in cellars. It is blown, in the shape of fine powder, on the walls of the cellar and into the joints and crevices by means of the bellows, or else thrown on with the hand. The walls must be damp; dry walls have to be well moistened previously. The lime slakes with the adhering water and kills all organisms. On the day following the walls are washed off, and, as experienced has proved, the cellar will remain free from mold for at least two years."

Do not take it too much to heart if you cannot settle at once all disagreements with your neighbors. Not only does self-respect forbid too much of abject apology and explanation, but human nature is such that with some people the more you explain the more dissatisfied they become. There are times when nothing is left us but to keep a kind heart and a fast-closed mouth.—*Christian Advocate*.

The other day Mr. R. Cannon, Castle-Douglas, picked up a mushroom at East Logan, Butte, which measured 9 1/2 in. across and 2 1/2 inches in circumference. British and foreign

STOLEN OR STRAYED

The following is a copy of a unique notice affixed to the church door at Whitechurch, London.

"Missing, last Sunday, some families from church.

"Stolen, several hours from the Lord's day, by a number of people of different ages, dressed in their Sunday clothes.

"Strayed, half a score of lambs, believed to have gone in the direction of 'No Sunday School.'

"Mislaid, a quantity of silver and copper coins on the counter of a public house, the owner being in a state of great excitement at the time.

"Wanted, several young people. When last seen were walking in pairs on Sabbath Breaker's Lane, which leads to the City of No Good.

"Lost, a lad carefully reared, not long from home, and for a time very promising. Supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

"Any person assisting in the recovery of the above shall in no wise lose his reward."

HAVING SOME FUN

"I will tell you how we can have some fun," said Frank, one bright, moonlight night for sliding and snowballing.

"What? How?"

"Who has a wood-saw?" and Frank. "I have." "So have I," replied three of the boys.

"Get them, then, and you and Fred, and Tom each get an ax, and I will get a shovel. Let's be back in ten minutes.

The boys started to go on their errands, each wondering of what use wood-saws and axes and shovels could be in play. But Frank was liked, and they believed in what he said, and were soon together again.

"Now," he said, "Widow Brown has gone to sit up all night with a sick child.

"A man brought her some wood today, and I heard her tell him that, unless she got some one to saw it tonight she would not have anything to make a fire with in the morning.

"Now we could saw and split that pile of wood just as easily as we could make a snow man."

One or two of the boys said they did not care to go, but most of them thought it would be fun.

It was not a long job for seven strong and healthy boys to saw, split and pile up the widow's half-cord of wood, and to shovel a good path.

When they had done this, so great was their pleasure that one of them, who had at first said he would not go, proposed they should go to a carpenter shop near by, where plenty of shavings could be had, and each bring an armful.

The next morning when the tired widow returned from watching by the sick-bed and saw what was done, she was surprised, and, when a friend told her how it was done, her earnest prayer, "God bless the boys!" was enough to make them happy.—*Exchange*.

Stuffed Cucumbers.—A perplexing question to the housewife with a garden of her own is how to use up large cucumbers. They are delicious when stuffed and are a favorite dish of vegetarians. Mix together one-half pint of dry bread crumbs, one-half cup of finely chopped nuts, a good-sized onion shredded, one tablespoonful of chopped parsley and another of chutney, if handy. Season with one teaspoonful of salt and a dash of pepper. Remove the skin from four good-sized cucumbers and take out the seeds. Fill the sections with the above force and fasten together with strings. Heat six tablespoonfuls of olive oil and brown the sections of cucumbers in it on all sides. Pour over them a half cupful of water and allow them to bake slowly for an hour and a half, basting frequently.

IT IS IN THE BLOOD

Dr. Williams' Pink Pills Drive Out Rheumatic Poison.

Rheumatism is rooted in the blood—any doctor will tell you that. Nothing can cure it that does not reach the blood. It is a foolish waste of time and money to try to cure rheumatism with liniments, poultices or anything else that only goes skin deep. Rubbing lotions into the skin only helps the painful poison to circulate more freely. The cure, and the only cure for rheumatism is to drive the uric acid out of your blood with Dr. Williams' Pink Pills. They actually make new blood, and the new blood sweeps out the poisonous acids, loosens the stiffened, aching joints, cures the rheumatism and makes the sufferer feel better in many other ways. Mrs. Jos. Perron, Les Fboulements, Que., says:—"I suffered from rheumatism in a chronic form for nearly twenty-five years. I spent much money in liniments and medicines, but without avail, until I began the use of Dr. Williams' Pink Pills. Some times I was so stiff I could hardly move. The trouble seemed to be growing worse, and finally seemed to effect my heart, as I used to have pains in the region of the heart, and some times a smothering sensation. I grew so weak, and suffered so much that I began to consider my case hopeless, and then one day a pamphlet, telling of Dr. Williams' Pink Pills, fell into my hands, and I learned that they would cure rheumatism. I sent for a supply, and in about three weeks found they were helping me. The trouble which affected my heart soon disappeared, and gradually the pains left me and I could go about with more freedom than I had done for years. I still take the pills occasionally, as I now know it is wise to keep my blood in good condition."

It is because Dr. Williams' Pink Pills actually make new blood that they cure such troubles as rheumatism, anaemia, indigestion, kidney troubles, backaches, headaches and dizziness, neuralgia, erysipelas, and the special ailments that burden the lives of so many women and growing girls. But only the genuine pills can do this, and these always have 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.

BRITISH AND FOREIGN.

Hereafter a charge is to be levied on players using both the old and new golf courses at St. Andrews.

The famous white and serpentine marble of Iona will soon be placed in the market. A Swedish company has taken a lease of the old quarry.

The Earl of Minto, Viceroy of India, and Mr. Broderick spent the week-end (the 9th inst.) at Whittingehame as the guests of the Prime Minister.

Because of the dust raised by automobiles, it is getting to be difficult in England to rent houses on roads used by motor cars.

About seventy specimens of the extinct great auk are now preserved in museums. A specimen recently sold in London brought £400.

The greatest searchlight in the world has just been built at Berlin for the Russian government. It is said to be of 316,000,000 candle-power.

Four Chicago packers pleaded guilty to a charge of entering into a conspiracy to accept railway rebates and were fined \$25,000 on the 21st inst.

A dog has been an out-patient at the London Hospital for a week. It limped in, and, holding up a cut foot to an attendant, asked him in unmistakable canine language to dress it. This was done, and the dog came back every day for a week to have the dressing renewed.

THE YORK COUNTY LOAN SAVINGS CO.

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

HEAD OFFICE
243 Concesvalles Avenue
TORONTO.

JOSEPH PHILLIPS, President.

G. E. Kingsbury

PURE ICE

FROM ABOVE
CHAUDIERE FALL'S

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

Prompt delivery. Phone 935.



Scaled Tenders addressed to the undersigned, and endorsed "Tender for Conservatories, Rideau Hall, Ottawa, Ont.," will be received at this office until Wednesday, Oct. 4th, 1905, inclusively, for the construction of Conservatories, Rideau Hall, Ottawa, Ont.

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

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

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

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

FRED. GELINAS,
Secretary.

Department of Public Works,
Ottawa, September 20th, 1905.

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

Directors:

- John W. Jones, President
- John Christie, Vice-President
- A. T. McMahon, Vice-President
- Robt. Fox,
- Dr. F. R. Eccles.

NO SAFER
place to
deposit your savings
than with this com-
pany.

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.

M. H. ROWLAND,
London, Ont., Manager

SECURITY

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,
TORONTO.

W. S. DINNICK, Manager

1904 Caricatured
"World Wide" Cartoon Edition
Now Ready.

TEN CENTS A COPY

For sale by all Booksellers and News-
dealers throughout the Dominion, or by remit-
ting 10c. to JOHN DOUGALL & SON,
Publishers, Montreal.

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. ROY,

Commissioner of Crown Lands, Toronto, Ont.

THE QUEBEC BANK.

Founded 1818 Incorp'd 1822

Head Office, Quebec.

Capital Authorized \$3,000,000

Capital Paid-up .. 2,500,000

Reserve .. 1,000,000

Board of Directors

John Breakey, Esq., President. John T. Ross, Esq., Vice-President.
Gaspard Lemoine W. A. Marsh Vesey Boswell Ed on Fitch
THOS. McDOUGALL, General Manager.

Branches.

- Quebec St. Peter St. Thetford Mines, Que. St. George, Beauce, Que.
 - " Upper Town Black Lake, Que. (Sub-agcy) Victoriaville, Que.
 - " St. Roch Toronto, Ont. St. Henry, Que.
 - Montreal St. James St. Three Rivers, Que. Shawenigan Falls, Que.
 - " St. Catherine E. Pembroke, Ont. St. Romauld, Que.
 - Ottawa, Ont. Thorold, Ont. Sturgeon Falls, Ont.
- AGENTS—London, England, Bank of Scotland. New York, U.S.A.
Agents' Bank of British North America, Hanover National Bank. Bos-
ton, National Bank of the Republic.

**From Ottawa
Delightful Day Trip**

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

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

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

OTTAWA TICKET OFFICES:
A. H. Jarris, 157 Bank St.; Ot-
tawa Dispatch and Agency, St. 55
Sparks St.; Ottawa Forwarding
Co., Canal Basin; Geo. Duncan, 42
Sparks St.

R. W. SHEPHERD,
Managing Director.

**Sterling
Blouse
Sets**

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
In Sets of Four Pins—90c. up

**Geo. G. Robinson & Co
Jewellers,**

2397 St. Catherine Street

Our Diamonds are unsurpassed for
Quality and Value

**Richelieu & Ontario
Navigation Co.**

**America's Scenic Line
New and Palatial
Steamers**

MONTRÉAL - ROCHESTER - TOR-
ONTO Line, via Thousand Islands,
N. Y. Daily (except Sundays) at
2.15 p.m.

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

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

SAGUENAY Line—From Quebec, at
8 a.m., Tues., Wed., Fri. and Sat.

TICKET OFFICE,
128 St. James Street, Opposite
Post Office, Montreal.

**Harrington's
Tubular Chime Bells.**

COVENTRY, - ENGLAND
CASTLE & SON,
AGENTS.