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OTTAWA, MONTREAL, WINNIPEG. AUGUST 9, 1905.

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Do thorny paths thy way oppose?
Do sorrows surge within thy breast?
Does life seem fraught with grief and woes?
Do not despair—God's way is best.

Does spectre care thy vision haunt?
Thy toil-worn body find no rest?
Do heartless jibe and evil taunt
Distress thy soul?—God's way is best.

Though seems it ill knows no surcease,
And life is but a bitter jest;
There is a path that leads to peace
Whose gate is death—God's way is best.

Truth holds the key to heavenly grace
That brings the soul to regions blest.
There shalt thou see Him face to face
Who gave thee life—God's way is best.

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BIRTHS

At Winnipeg, on June 28, to Mr. and Mrs. J. A. McGregor, a son.

At 71 First Ave., Ottawa, on July 19, 1906, to Mr. and Mrs. A. J. Cameron, a son.

MARRIAGES

At the manse, Parry Sound, on July 10, 1906, by the Rev. S. Childerhose, Miss Lucy Brassey, of Victoria Harbor, and Mr. Harry Crawford, of Moon River.

At Westminster church, Winnipeg, on July 12, 1906, by the Rev. Dr. Pittblado, assisted by the Rev. Mr. McKinnon, Miss Agnes R. Stuart, of Winnipeg, and Mr. H. Henry Mainer, son of Mr. Robt. Mainer, Orillia.

On July 26, by the Rev. Alex. Esler, Elizabeth Irene Waring to Albert H. Eby, both of Toronto.

In Perth, on May 20, by Rev. A. H. Scott, M.A., Charles Ritchie to Sarah Beulah Scott.

At St. Andrew's church, Winnipeg, Man., by the Rev. J. W. Macmillan, July 27, 1906, John Theodore Polito, of Montreal, son of the late T. Polito, to Charlotte Jane Bell, of Quebec city.

At the manse, Iroquois, on July 19, 1906, by Rev. J. M. McAllister, Charles J. Smith, J. Edwardsburg township, to H. Jennie, only daughter of T. A. Thompson.

At Dominionville, on July 26, 1906, by Rev. Mr. Cameron, of Appie Hill, assisted by Rev. Mr. Mathews, of Maxville, James McDonald, of Loch Garry, to Clara Evangeline, daughter of A. M. Campbell.

DEATHS

At Port Hope, Ont., on July 26, 1906, Melissa Ann Murray, wife of George Wilson, of the "Guide."

Suddenly, at Brighton, Ont., on July 24, 1906, the Rev. T. J. Edmiston, B.A., B.D., in his 60th year.

Suddenly, at Notre Dame du Portage, on July 26, 1906, Ellen Wilson, beloved wife of Malcolm Thomson, Montreal.

In Perth, on July 26, Joseph Miller, aged 75 years.

At Oliver's Ferry, on July 21, Margaret Nicol, wife of Mr. W. J. McLean, aged 74 years and 8 months.

Entered into rest, in Goderich, Ont., on July 29, 1906, at his late residence, the Rev. Robert Ure, D. D., in his 82nd year.

At Cobourg, on July 30, 1906, John Wallis Smith, bursar Asylum for Insane, Cobourg, aged 62 years.

At Guelph, Ont., on July 29, 1906, Annie, wife of Angus MacKinnon, M.D.

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NOTE AND COMMENT.

Every seat in the Fifth Avenue Presbyterian Church was filled on Sabbath morning, when the Rev. G. Campbell Morgan, the eminent London minister and pulpit orator, preached the first of a series of five sermons which he will deliver in New York City during the present summer.

The Bishop of Peterborough, addressing a large gathering of clergy and churchwardens at Northampton, recently, urged them to discourage the gossip of mischief-making, scandal-loving women in their parishes, because the "talking of these old cats" often led to serious dissensions in a parish.

A union has been formed in Great Britain against Sunday travelling. Each member takes the following pledge: "I hereby agree, with the help of God, to abstain from travelling on Sunday, except under the most urgent necessity, and to discourage all such travelling." This is brief, but to the point.

Ira D. Sankey, hymn-writer and singer, whose name is a household word throughout the religious world, has been dangerously ill at his Brooklyn home. His life has been despaired of, and although he is now somewhat improved, his intimate friends and relatives are still anxious about him. He has been blind for some time.

The outlook for the wool clip in the Canadian Territories is splendid. The total will be about 700,000 pounds, of which Alberta will give about 290,000 pounds; Medicine Hat, 60,000 pounds; Walsh, 90,000 pounds, and Maple Creek, 230,000 pounds. The best class of western wool is very fine, almost pure merino, and will clean up to 60 per cent of scoured wool.

The death is announced of Rev. Dr. Peter Grant, Dundee, which took place at Crieff. Dr. Grant was born in Edinburgh on October 7, 1828, and took his Arts and Divinity courses at the university of his native city. In 1851 he was called as minister of St. John's (Cross) Church, Dundee. Dr. Grant made several valuable contributions to theological literature, chief among which is the "Emblems of Jesus." He was a brother of the late Principal Grant of Queen's University, Kingston.

The annual report by the Deputy Master of the Mint contains beautiful facsimiles of the new Great Seals for the United Kingdom, Scotland and Ireland. From the report we learn that the preparation of the designs for these seals, with the exception of that of the counter Seal of Scotland, was entrusted to the late engraver to the Mint, Mr. De Saulles. For the counter Seal of Scotland Sir James Balfour Paul, Lyon King of Arms, furnished a design exhibiting the Royal Arms of Scotland.

One of the very noticeable things about the personnel of the Christian Endeavor Convention was the character of the delegates and of the men occupying official position. The religious freak was conspicuous by his absence, as was the long-faced, whining type of Christian. The prevailing type was that of men and women, young and old, whose religion was practical and strong, and made life a thing that is good and to be enjoyed. Everywhere there was that vital Christian spirit which true religion is meant to manifest, and which means strength in all that pertains to true living.

The Bible Society reports a circulation of 5,857,615 copies for the year ending March 31st. This total is an increase of 160,284 copies on the previous issue and represents 2,663 tons of Scriptures in bulk.

It is a bad omen for the future of German Protestantism that the orthodoxy of its official leaders is doing much to repel thoughtful young men from entering the ministry. In 1887 the German Universities had 4,634 students of theology, but this year, in spite of the growth of population, there are only 2,553, or little more than half. The universities most frequented by them are Berlin (221 theological students), Halle (305), and Leipzig (280).

Says the *Scottish American Journal*: The sacred buildings on Iona, which were bequeathed to the Established Church of Scotland by the late Duke of Argyll, by no means represent those which were reared by Columba and his disciples, though this is widely believed by many visitors to the island. As a matter of fact the saint had been dead for several hundred years before one stone was laid upon another. St. Oran's Chapel, the oldest portion of the present structure, is in the Norman style, and probably is no older than the twelfth century.

By the forethought of the late Rev. J. Hudson Taylor, M.R.C.S., who for the last half century had been a conspicuous as well as a most respected figure in the missionary world, there will be no difficulty about the future directorship of the China Inland Mission. Three years before his death Mr. Taylor, with the concurrence of all his committees and councils, appointed as acting director Mr. H. E. Hoste, son of Major-General Hoste, of Brighton, and himself a young officer in the Royal Artillery prior to joining the mission. Mr. Hoste is at present residing at Shanghai. It is interesting to recall that he was one of the famous "Cambridge seven" who proceeded to China in 1885.

Many of the churches in Russia are very beautiful in adornment. There is a rich display of silver and gold. Russia now represents that particular feature which was characteristic of England in the sixteenth century—viz., the finest buildings in the country are the churches. The Cathedral in Moscow is adorned with extraordinary profusion and splendour. Besides numerous paintings representing the scenes in the Gospel story, there are on the walls 50 full-length icons, 1,066 half-lengths and heads of angels, prophets, apostles, and martyrs, sovereigns, and patriarchs. The whole of the interior of the church glitters with gold, and one is surprised at such an accomplishment of human workmanship. The finish of design appears to be perfect.

As is well known, the present prosperity of Egypt is greatly, if not entirely, due to the administration of its affairs by Great Britain through Lord Cromer. At a dinner given in his honor in London lately he said that four conditions were essential to the uniform and steady progress of Egypt. The first was that they should not be in a hurry; the second, that Egyptian affairs should be kept out of the dangerous swirl of British party politics; the third, that, while every reasonable occasion should be taken to profit by any real aptitude the Egyptians might show for managing their own affairs, great care should be observed in urging Western ideas on the country before the people were ripe to assimilate such ideas; and fourth, and last, that Egypt should continue to be governed in the interest of the Egyptians themselves.

On the 14th inst. the partially-restored Cathedral of Iona, Argyllshire, was reopened for regular Christian worship according to the forms of the Church of Scotland by a service taken part in by the Rev. Dr. Russell, Campbelltown, convener of the Highland Committee of the Church of Scotland, the Rev. Dr. Donald MacLeod, late of St. Coloma's, London, and other leading ministers of the Church. About \$35,000 have been spent on the restoration, but to complete the work other \$50,000 will be required.

According to the British Consul in Korea, the trade of the country has during the past year shown considerable improvement, and in the territory under control of Japan, the war has proven of great advantage to a big section of the population. It is reported that the fine conduct of the Japanese soldiery has prevented any loss or damage from their presence, while farmers have benefited by the demands of their commissariat, and have disposed of their produce more easily and profitably than by carrying it to the ports. The influx of money and the vast employment of labour have alike resulted beneficially to the Koreans. A large number of coolies secured employment in the Japanese transport service, and on the railways and other works being pushed forward by the Jap, thousands are engaged.

In an old country exchange we find the following pen-portrait of a well-known Scottish evangelist: Mr. McNeill is a strong, muscular, vigorous man, in the full glow of health and animal spirits, and bearing his fifty years of labour, his thousands of miles of travel, his tens of thousands of hours of forceful and energetic preaching, as if his life had been a long holiday spent in the open air and in the most invigorating of climates. He looks eminently sane, sensible, practical, bubbling over with humour, kindness, and good nature; a man who evidently knows and feels the joy of living, and would like others to share his joy. Residence in England and travel round the world have not abated his Doric accent, dwarfed his Scottish characteristics, or lessened his pawky Scottish humour and style. He gives one the idea of manliness, naturalness, sincerity and strength, and makes one feel both by his precept and example that Christianity does not dwarf, but develop manhood.

Of Mr. McNeill's preaching it is said: His sermon was practical and pointed, simple and stirring, original and fresh in its thought, expression, and illustration, and relieved by flashes of humour, which, in his case, at all events, appear neither incongruous nor unilluminating. He gets to the heart, the kernel of his subject at once, and keeps at it. There are no theological subtleties or philosophical sophistries. His subject was Christ knocking at the door as described in the message to the Laodiceans, recorded in the Revelation. While he lashed the modern Laodiceans in no measured terms, he pictured and described the Knocker, the knock, the Laodicean inside in such vivid, stirring, and realistic colours that no hearer could fail to be impressed by the clearness, fulness, yet simplicity, with which the cardinal lesson of the text was enforced and impressed. If I had wondered in the abstract as to why people crowded to hear evangelists, I felt no surprise that they should go to hear John McNeill. He interests, he warms, he stimulates, he inspires. He makes one realize that Christian manhood as he represents it, is a fine and fitting thing for this world, and that Christianity, as he presents it, is the best thing not only for this world, but for the world to come.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

PROTESTANTISM IN FRANCE.

Dr. Charles Salmond, of Edinburgh, has published a very timely pamphlet on the religious question in France. It is timely because the French Chamber has passed the measure (establishing and disendowing the Churches—a measure which only awaits the sanction of the Senate. Dr. Salmond deals with Protestantism in France in three eras—from the Reformation (1617) to the Revolution (1789), from that to the fall of Napoleon III. at Sedan (1870)—thence to the present day. There are chapters also on the movement "Away from Rome" in its various aspects. Having travelled extensively and inquired accurately in the country the writer is qualified to speak with knowledge and authority. In a lively and readable manner Dr. Salmond tells his story—how at the Reformation France was well-disposed towards Protestantism, and might now have been one of the Protestant States of Europe; but the Papacy by bloody persecution and intrigue tried to stamp out the Reformed faith. The Protestants, called "Huguenots," which means "sworn comrades," included some of the best blood of France, and many of the highest characters, yet were hounded to death like criminals.

Next we are told of the Revolution which suppressed all religion, till Napoleon decreed the Concordat of 1802, establishing and endowing Catholics, Protestants, and Jews. During the first half of the nineteenth century the French Protestants fell apart into two sections—an Evangelical and a Rationalistic—which, of course, was a cause of weakness. Then came the Franco-German war, the fall of Napoleon III., and the establishment of the Republic in 1870, which order of things has continued till now, 35 years, and appears to be the most stable government France has possessed since the Revolution.

Dr. Salmond then tells clearly and succinctly the story of the Republican Government and its constant enemy, the Roman Church and Curia, or rather the power behind the Pope—the Jesuit Order. He shows that the hostility of the Papacy drew the Republic towards Protestantism, at least towards liberalism and toleration, so that the Protestant cause has been gaining of late, while Rome has been losing. Still great disabilities hampered the Evangelical movement and hindered much progress. Yet there are now in France 1,067 permanent congregations, besides some Independent Churches, the M'All Missions, and many smaller centres of religious life in villages. The unhappy presence of a Rationalist section is recognised, yet Dr. Salmond holds that it is not growing at all, while the Evangelicals are full of life and hope. He also holds that the alliance with the State tended to paralyse and deaden the Church.

This leads to the recent action of the French Government, and their resolve to denounce the "Concordat" and sever the connection between Church and State. The Religious Orders were known to be antagonistic to the Republic, and as they had in their hands the education of the Army officers, the Government felt compelled to "pare their nails." From 1901 on to the present this struggle of the secular power against the Catholic Church and priesthood has been going on. The State has put down its foot, the Orders have been sent adrift, the Church separated from State support, and France has broken with the See of Rome. As regards the Protestants, Dr. Salmond says:—

"As regards the effect of separation on the Protestant churches, the Eglise Re-

formee and the Lutheran Church have, between them, enjoyed an annual State subsidy of nearly 1,000,000 francs and the Jews of about 134,000 francs. The withdrawal of State aid will, therefore, mean a considerable money loss, which may tend to hamper certain missionary operations for a time, and may even mean the suppression of some weak congregations. Some of the pastors will also regret the loss of prestige and influence associated with the position of a State functionary that is dear to a French heart, and to other hearts besides. But it is hoped and believed, that the money difficulty will be got over, through the enlargement of Christian liberality consequent on self-dependence; and the relative value of State prestige will be reduced, when the Roman Catholic priests are also shorn of it."

Regarding the Catholics he says:—

"The Roman Catholic Church, however, will evidently be the heaviest loser through Disestablishment. As regards money, it receives 351.4 millions of the 43 millions of francs paid annually from the 'Budget des Cultes.' The withdrawal of this subvention in days of declining Peter's Pence, is itself a serious consideration. It will doubtless mean the extinction of the congregations in many parishes, and the uniting of parishes where, as has been true in too many cases, not more than a dozen persons can be got together at Mass."

There are three sorts of Catholics in France—(1) The Ultramontanes, or whole hoggers, who stand for the infallibility of the Pope and the Syllabus, a small party. (2) The Gallicans, who are the majority, who make use of the Church and the priest only at Christmas and Easter; for baptisms, marriages, and burials. (3) The Intellectuals or Freethinkers, who are theists, or at best very Broad Church Christians, caring nothing for priest, sacrament, or dogma. This party are forming alliance with Socialists, and are causing alarm to Evangelical Protestants. Meanwhile many priests are leaving the Roman Church, and the Pope and Curia are not very happy about France, once the "Eldest son of the Church." It is said that out of the forty millions of French people only two millions are practising Catholics. Unless, therefore, the vast majority can be made earnest Catholics, it is hard to see how the priesthood and the Churches can be supported, unless they take a hint from Ireland, where the priests can extract from their people, and from Protestants, and from the government as much money as they want.

As for the outlook Dr. Salmond is hopeful on the whole. He thinks the new order of things will lead to a union of the Protestant Churches, and to an increase of Evangelical sentiment among Frenchmen generally. He has little faith in a creedless Rationalistic Protestantism, but earnestly desires the restoration of the early type of French piety—that of the Huguenots of the sixteenth century. Now that French and England are on such close and kindly terms, it touches us very nearly how far our Faith is likely to advance and gain influence in that country. It is to be hoped that out of the present revolution (for it almost is a revolution) true Christianity will emerge with added force and vitality. Dr. Charles Salmond, a man of wide culture, and an ornament to the Presbyterian Church, has done good service by issuing in the present crisis this well-informed and well-written brochure.—Belfast Witness.

— A disruption of one's belief in the Bible as the Word of God, is a disruption of one's hope in immortality.

NOTES AND NEWS OF MISSIONS.

The wonderful revival in Wales has had echoes in many places, but perhaps none more characteristic than the revival in the Khasia Hills of Assam, the field of the Welsh mission. There to w'n after town has been stirred to repentance and new consecration, many have joined the church, a marvelous movement has begun among the children in the schools, and everywhere the chapels are filled with enquirers.

An eccentric philanthropist, Mr. Arthington, of Leeds, England, left a will which has been a hard nut to crack in the English courts during four years. Impossible conditions of the legacy have at last been interpreted away and their intention authoritatively declared. The London Missionary Society and the Baptist Missionary Society (England) will divide nearly \$4,000,000 under the decision of the judges. The money can be used for new work only.

The Presbyterian Church of England Jewish mission in Aleppo, Turkey, has a school in which one-half of the 250 pupils are bright and progressive Jews. Every now and then the Jewish pupils are scared away by the curses of angry Rabbis, and the school is left half empty. But they come dropping in one by one again as soon as they are sure that the Rabbis are tired of cursing. Then the school room is left half empty. But they come dropping in one by one again as soon as they are sure that the Rabbis are tired of cursing. Then the school booms until a Rabbi remembers it again.

The Scottish mission to the wild Angoni robber tribes west of Lake Nyasa, in British Central Africa, was begun some twenty years ago because the savages must be tamed or they would break up the mission on the Lake. In 1903 a Glasgow lady gave \$3,500 for the building of a new station among the Angoni. When these former savages heard of the gift 7,000 of them gave two weeks' labor apiece as the ir contribution to the work. That gift of \$3,500 has built a store, a boarding house, a hospital with living rooms for the nurses and separate wards for men and women, and a church to seat 3,000 people with school rooms under the same roof. The reason the money lasted like the widow's cruise of oil, was because the wild Angoni have learned to want missionaries among them.

In the Reformed Mission at Takhing (Tetzing) Kwangtung, China, the way the heaven works has been actually visible to the eye. A little village two days distant is occupied by one family—an old woman of ninety being at the head, and her descendants to the fourth generation living about her. A man of the third generation went away to work and was converted. When he came back he was punished. But he stood firm and told his friends what the Lord has done for him and prayed for them steadily. Then one of the fourth generation went away and was converted. There were now two to testify and to pray. Next two more of the third generation were converted and there were four to pray. Last of all two more only was still an idolator and she was the Out of the forty persons living there one vided missionaries to visit the village. ration were converted. These then inged mother of all. In April of this year some of the ladies of the mission succeeded in coaxing the old woman to learn the Lord's Prayer, and while the volume of intercession grows there is reason to hope that she, too, will yield her proud will.

REPLY TO SEVENTH DAY ADVENTISTS.

By Wilbur F. Crafts, Ph.D.

Author of "The Sabbath for Man," "The Civil Sabbath," etc.

Those Saturday-keeping Christians who affirm the patriarchal Sabbath, but deny the Lord's Day Sabbath, accept in one case the same kind and degree of evidence that they reject in the other, namely, one explicit text and half a dozen confirming references—the same sort of evidence that proves gravitation and hangs murderers—a theory that holds and harmonizes all the facts involved. They only are consistent who, on like testimony, accept both the patriarchal and the Lord's Day Sabbath, so making the Sabbath as perpetual and universal as "man," for whom science as well as Scripture affirms that it was made.

Revelation declares in Genesis 2:2, 3, that the Sabbath was given to Adam. "Was Adam a Jew?" I was once asked by a deacon, in whose family this problem had caused a war of words, for whose settlement I had been named as arbitrator. If Adam was a Jew, then the Sabbath is a Jewish institution—not otherwise. The Sabbath was made for the first man and so far all men. In this claim reason supports revelation. Why should any one suppose that a just God sentenced us to fifty-two days "hard labor" a year for being Gentiles? Hath not a Gentle muscles that need rest, and a mind that needs change of thought, and a heart that needs a day for fellowship, and a soul that needs a day of worship, as well as a Jew? Revelation and reason are confirmed by the most ancient records of the oldest nations in which the footprints of a primitive Sabbath are seen in the sacred "seven," "seventh day" and "seven days." For instance the Acedians, the immediate descendants of Noah, as shown by their clay tablets, marked the seventh, fourteenth, twenty-first and twenty-eighth days of the month, as "days of rest for the heart" and called them Sabbath—the name Sabbath as well as the fact being older than the Jews, so that any prejudice against it as a Jewish term is unscholarly.

2. The Saturday-keepers should be required to establish their Genesis claims before they are allowed to battle with us in the gospels. Before they debate "the change of day," let them show what day of our modern week corresponds to the original Sabbath of God and man, not to keep which, they say, is as bad as theft or murder. The Lord's Day Sabbath has the contested seat. The burden of proof is on them. Let this never be forgotten. To dislodge the Lord's Day they must prove: (1) That God's "seventh day" was twenty-four hours, not the period of redemption, which has continued from the creation of man till now. Geology teaches us that of the "six days" preceding were indefinite periods, in which case our imitation of God's week would be, as all our imitation of him must be, in miniature. (2) They must prove that the original Sabbath of God and man was identical with Saturday in our age, having come down in unbroken succession, which seems at least unlikely, as the land of Abraham began each month, as I have said, with a new week, and treated the days beyond the twenty-eighth as interregnum between the four weeks of the previous and four weeks of the following month. (3) They must prove that the Saturday of Adam on the Euphrates is literally reproduced in the Saturday of Adventists on the Mississippi. Saturday, taking the whole globe into account, is forty-eight hours long. Saturday in the United States occurs at the same time as the Lord's Day on the Euphrates. If the American Adventists would keep the present Saturday of Eden, let them keep the American Friday. But a Church whose chief doctrine is that the Lord's Day is the Pope's Sabbath would doubtless be afraid to keep

what is, even in name, the Mohammedan Sabbath. (4) They must also prove that the fourth commandment, the only Old Testament Sabbath law of universal application, is not kept when a whole people are accustomed to work "six days" and rest on "the seventh day" after these six days of work. That we hold is not the "spirit" only but the very "letter" of the commandment. Otherwise the Bible does not contain all things necessary to salvation, but must be supplemented by an infallible almanac of all countries and centuries, giving the unbroken pedigree of the Saturday family from the beginning. (5) They must break the force of the historic fact that Christ so timed his resurrection and reappearance and his Pentecostal incarnation as to make the Lord's day more glorious in the eyes of his disciples than the Jewish Sabbath, and to gradually crowd the latter aside. (6) They must give good reason why Paul appointed "the first day of the week" for giving to benevolence, a leading feature of the old Sabbath, and why John used the new term, "Lord's Day," to describe the day when he was "in the Spirit"—a term never before found in the Bible, but often in the literature of the church "Fathers" who wrote shortly after John and always unquestionably meaning the first day of the week. (7) They must make good their claims that the Roman Catholic Church "changed the day." Roman Catholic claims they reject in other matters, and even in this case its claims to have changed the day are explained to mean that the Apostolic Church which made the change was really the Roman Catholic Church, and that the fact it was so changed is certified by the Roman Catholic Church of later times. Under the fire of criticism the Seventh-day Adventists have practically abandoned their former position on this matter in their official journals, though their preachers and members reiterate the old cries that the day was changed by Constantine. They ought to make the old college song, with a slight change, the first hymn in their hymn-books: "Go on with a son, stand with a son, time with a time." Their Battle Creek "Review and Herald," Jan. 20, 1891, admits that Constantine only re-named and protected a change already made long before the obscure provincial council which they used to name as the time and place of the change. Here is the admission in its exact words:

"The change took place gradually. As Neander observes the Sabbathial idea of the observance of the first day of the week had begun to obtain at the end of the second century, as some appeared by this time to have considered labor on Sunday to be a sin. The seventh day had by no means wholly ceased to be regarded as the Sabbath, as is evident from abundant testimony, showing that both days were observed; but a change was taking place. As Rev. George S. Mott, of the American Sabbath Union, in 'Pearl of Days' Leaflets No. 3, says: 'Already in the Christian heart the seventh day was receding and the first was taking its place.' Coming down to the time of Constantine, we find this idea of the Sabbathial observance of the first day identified, so that, in deference to the sentiment, Constantine passed the edict in support of its observance as a day of rest."

After such an official Adventist admission that the "change" was really made before the period when the Apostolic Church became a Church of Popes, let us hear no more about the Lord's Day being "the Pope's Sabbath."

This brings us to the fundamental explanation of the fact that Seventh Day Adventists who are personally religious and moral devote their great talents and houses and their unusual zeal not chiefly to attacking intemperance, immorality and gambling, but against the legal halting of business and toil on the first day of the week in the interests of morals and devotion. In many a wicked city, where they have never been heard of as workers for

moral reform, they have canvassed a whole city to prevent Sunday closing of saloons. They have sought to prevent even the teaching of Christian morals in the schools of the national capital, although it has been expressly stipulated that pupils should be impartially told that some observe Saturday and others Sunday and not persuaded to prefer either but only to keep some weekly Sabbath, because they fear Sunday will in some way gain by it—regardless of the fact that the appalling increase of crime might thus be checked. All this is made clear when it is understood that prophecy is the key of action with these good people who have been taught as the chief end of their religion that prophecy declares the United States Government is the "third beast" of Revelation (13:11-17) which they picture as a horned hog.

AN ENCHANTED LAKE LAND.

The "Highlands of Ontario," considered the most beautiful summer resort district in America, is annually attracting more attention as the ideal playground for the tourist and holiday seeker. During the last week in June this season, the members of the Builders' Exchange of Cleveland, Ohio, to the number of two hundred, held their annual outing in the Muskoka Lakes district, one of the principal regions of this vast territory, making their headquarters at the "Royal Muskoka" hotel. The Cleveland Plain Dealer of June 30th publishes an article by their special staff correspondent, in which appears the following: "The Royal Muskoka hotel is one of the largest and best equipped summer hotels in Canada, opened a week earlier than usual to entertain the builders. The two days here have been most thoroughly enjoyed by the members of the party, and the picturesque and beautiful scenery along the railroad and lake route, in the centre of the 'Highlands,' amazed and delighted the Clevelanders."

Take a free trip—a mental little journey through Muskoka, by asking for that handsome Muskoka publication issued by the Grand Trunk Railway System. It contains a large map, nineteen views and a fund of information. Apply for copy to J. Quinlan, District Passenger Agent, Bonaventure Station, Montreal.

Here are a few thought-provoking sentences from "Everybody's Magazine." Selfishness is the "original sin." There is no poison like an ingrowing soul.

Extend and expect courtesy, and you will receive it.

Defeat is the acid that tests a man's mettle.

Laughter is the great lubricant of life.

General Booth was a New Connexion minister at Brighouse before he established the Salvation Army, and he is to have a civic welcome when he visits the town on Aug. 11th.

A huge Orange demonstration took place at Belfast on the 12th inst., 202 lodges, composed of over 10,000 men, taking part. The procession through the city was the largest ever witnessed in Belfast. The line of route was densely crowded with spectators, and no disturbance occurred.

London is informed that before long it will possess a Mohammedan mosque. There is one already at Woking. The graceful cupolas and slender minarets of the building are to rise from among the wilderness of Lambeth factories. A mosque will, it is expected, be a rallying place for the Western followers of Mahomet and a training school where missionaries will be instructed in the art of spreading an Eastern faith among Western peoples.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLEJEHOIAKIM BURNS THE WORD
OF GOD.

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

So the king sent Jehudi to fetch the roll, v. 21. Sir William Champney in the reign of Henry III., was, it is said, the first to build a turret on his house, that he might overlook his neighbors. Not long after he was smitten with blindness, so that he could see nothing at all. As useless as the turret to the blind man will the Bible be to us, unless we are ready to obey its teachings. The obedient, and they alone, will find in it peace, happiness, blessings that will brighten all their way through life, and the pure, unending joys of heaven. It is the willing heart that sees the way of life.

He cut it with the penknife, v. 23. There has been many attempts to destroy the Bible, since Jehoiakim first used his penknife. It has been prohibited by pagan rulers. It has been banned and burned by the very church that was built upon it. Infidelity, ridicule, scorn have attempted to tear it page from page. But like the oak tree on the wind-swept mountain side, these blasts have but driven its roots the deeper into our human life. The penknife that has injured it most of all is the indifference that has left its leaves unturned and its truths unknown in the nominal Christian's home.

Yet they were not afraid, v. 24. Said an infidel, "There is one thing that mars all the pleasures of life. I am afraid the Bible may be true. This fear is a thorn that stings me, a sword that pierces my very soul; for then I am lost forever." While there is such a respect for truth still left, there is hope that salvation may yet come. But, alas! are there not any who, like the courtiers of Jehoiakim, can calmly see the word of God reduced to ashes in the brazier and yet not tremble? If the fear of the Lord is the beginning of wisdom, the absence of such fear is the last extremity of folly.

The Lord hid them, v. 26.—The faithful man who lifts his voice valiantly for the truth has in the times of persecution a place of shelter, where even the wrath of kings cannot follow him. David in the hostile Philistine court cried unto the Lord and found deliverance. Elijah was preserved by the brook Cherith and fed by the ravens. An angel led Peter from his prison-house. While Paul and Silas sang and prayed with their feet fast in the stocks, God sent an earthquake and gave them freedom. When it is God's will to preserve his own, none can pluck them out of His hand.

Take thee again another roll, v. 28. Think what might have been written on this second roll. It might have recorded that the king of Judah and his people had listened to the prophet's warnings and repented of their sins. Then God would have rolled back the invading hosts of Babylon, and His people would have been free and happy. How is it with us when we read and hear the word of God? Is it written of us that we heed and obey? Or that we despise and reject? Everything really worth while depends on this record.

All the evil that I have pronounced against them, v. 31.—Jehoiakim could destroy the roll, but he could not alter the curse that was continued in that roll. All the evil pronounced against him was as true a prediction after as it was before.

*S. S. Lesson—Jeremiah 36:21-32. Study the chapter. Commit to memory vs. 22-24. Read ch. 26. Golden Text—Amend your ways and your doings, and obey the voice of the Lord your God—Jeremiah 26:13.

That a book on geology should be lost does not change the various strata of the rocks; that a chemical formula has been forgotten does not affect the combining properties of the elements; that the ostrich buries her head in the sand and can see no one, does not stay the swift-footed pursuer; and that the Bible should be destroyed, banished, or ignored, does not annul the just judgment of God against every sin, or remove His abhorrence to all unrighteousness. All truth is eternal.

But they hearkened not, v. 31. Blessed be God! it is not said that He did not hearken. Of this we may be very sure, that not a soul will ever be lost because He will not listen to its cry for mercy and pardon. Many a time, alas! we have not hearkened to His warnings and invitation, but when we turn to Him again, swifter than the light comes the message of forgiveness straight from His loving heart.

There were added besides unto them many like words, v. 32.—We are told that the whole sky is bright because small particles of matter in the air oppose the sun's light and reflect it everywhere. Otherwise the sun would float in a black heaven. So all opposition to God's word has served to widen its influence. For example, the persecution of Christians in Jerusalem after Stephen's martyrdom scattered them throughout Judea and Samaria to preach the gospel. Again Paul's being taken to Rome a prisoner gave him the opportunity of preaching Christ in that great centre. In all ages those who have tried to hinder have in the end helped the spread of the Scriptures.

SWEET HELPFULNESS.

"There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird-wing fleetier.

"There's never a star but brings to mention
Some silver radiance tender;
And never a rose cloud but helps
To crown the sunset splendor.

"No robin but may thrill some heart,
His dawn-like gladness voicing.
God gives us all some small sweet way
To set the world rejoicing."

TURNING DESPAIR INTO VICTORY.

Every man longs at times to get forever free from his old self. Many a man has thought he could do this by a simple act of will power, and has tried and failed so often that he is ready finally to cry out in discouragement,

"Oh! for a man to arise in me,
That the man I am may cease to be."

But "the man I am," reinforced by the powers of darkness, is more than a match for any human will-power or aspiration. David, and Peter, and Paul, and Moody, and Babcock, and legions of other saints, came to realize this, and their names today would have disappeared in oblivion unless, in their utter despair over self, they had turned away from the man within and called upon the Man who is all-love and all-power to win the victory for them over themselves. Therein is our assurance that "the man I am may cease to be." "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new.—Sunday School Times.

You picture to yourself the beauty of bravery and steadfastness. And then some little, wretched, disagreeable duty comes, which is your martyrdom, the lamp for your oil; and if you do not do it, how your oil is spilt.

SPARKS FROM OTHER ANVILS.

Religious Intelligencer: The pastor's work is helped by having the denominational paper in the homes of his people.

Herald and Presbyter: We are to allow no sophistries to excuse us from simple obedience to God when he commands us to repent, believe, and be saved. It is our duty, for God commands it. It is possible for us, or he would not have commanded it. Unless we obey, there is no hope for us in the universe of God.

Canadian Baptist: The man who faithfully and constantly seeks to magnify his office in a worthy manner as he endeavors to fulfil his ministry, finds a variety and inspiration second to no calling in all the world. And such a man, even though he may suffer anxiety and care because of inadequate material support, will nevertheless find his heart assured and satisfied by the thousand and one compensations that reward his whole-souled and unselfish service rendered for the benefit of humanity and to glorify the Lord Jesus Christ his Master.

United Presbyterian: Reputation depends on character and will ever respond to it. Only an imbecile would say that a ball of fire was cold or an iceberg hot. The reputation of a thing depends upon what it is. Clouds may obscure character, as they do the great mountains, and for a time give it an ill repute, but he who has seen the mountains will know that the clouds will lift. The reputation of the everlasting hills remains unchanged in his mind. And a passing cloud will not disturb the beauty of a life any more than it will the grandeur of a mountain.

Presbyterian Witness: It is true that Temperance men have their party predilections; but it is equally true that the policy marked out by the Dominion Alliance, and the local Alliances and the churches is thoroughly non-partizan. What we should earnestly desire is that both political parties would come unitedly to stand side by side on the Temperance platform. This will make it plain sailing for both, and it would have the advantage of saving the ardent and honest Temperance men from the sinister and groundless accusations in which their accusers, without justification, indulge.

Westminster, Philadelphia: This is a world of work, and vacations are none too many. The Son of man himself was no stranger to them. He interspersed his labors by nightly excursions upon the water and frequent rests at Bethany. They were relief stations along the pathway of his mission. To one incapable of a vacation, and such there are, ought to have our deepest sympathy. We all know them. They are tied like Prometheus to a rock from which they cannot escape. Sickness at home perhaps, wherever they go pale faces follow, or perchance misfortune has laid her withering finger upon their lives; for such, vacations are but a change of locality. The old conditions follow on. We are thankful for work and thankful for its cessation. Let the farmer leave his plow in the furrow; the accountant his pen; the salesman his counter; and the preacher his pulpit. For a time forget who you are. Go away and shake off the dust of care and then return. Return younger, happier, and with a braver heart for the year to come.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

SOME SEED THOUGHTS.

Bring up out of the secret place of your soul your cardinal wish, and that wish becomes the focus of every other wish. His cardinal wish tells the story of every man's character. Two women entered into the presence of Oriental monarchs. To each it was said: "What is thy petition?" The one—Esther—pleaded for the lives of her countrymen. The other—Salome—asks Herod for John the Baptist's head on a charger. The inmost wish of each rushed out, and behold, how different a character? For centuries Esther has been upon the pedestal of greatness, while Salome has been pilloried in the world's condemnation.

What is needed today is not an emphasis upon tradition or upon orthodoxy, but the clear and simple manifestation of God's Spirit in our own lives. These are days of criticism, and criticism is good; but there is one subject of criticism I cannot become interested in, namely, as to whether the miracles of the Bible are credible or not. If a physician cannot diagnose my child's case correctly, I care nothing for his story of his reputation twenty years ago. If he can bring my child through, I take for granted all the past. The world asks whether the Spirit of God is a vital factor in our lives today. Is he transfiguring and transforming our lives?

Gehazi and Elijah looked on the same scene. The one thought he was surrounded by adversaries, and cried, "What shall we do?" The other saw the mountains filled with the chariots and horsemen of the Lord of Hosts. The panic of Gehazi! The poise of Elijah! Depend upon it, our days will be full of panics if we have not that clearer vision of faith, the eyesight of the soul.—Dr. Woelfkin.

REMEMBER!

It is well for the young man who has planned for the future by duplicity and falsehood to parents to sit down and examine the specifications of his tower anew and count the cost once more, and see if he have sufficient to finish it, and what it will be worth to him when finished. Who will go his security, or who will guarantee that the end will be worth while? If he builds for Satan or for self he may be sure that Christ will not go on his bond. He gives no countenance to a structure of that sort. The builder of such a life takes a great responsibility. He is sure to lose all that he has put into it. He is building in the track of the cyclone, in the path of the avalanche and neither earth nor heaven can give him any guarantee of safety. Let the young man listen to the voice of Wisdom: "Keep the commandment of thy father, and forsake not the law of thy mother; bind them continually upon thy heart; tie them about thy neck. When thou walkest, it shall lead thee; when thou sleepest, it shall watch over thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life."

"Work for some good, be it ever so slowly; Cherish some flower, be it ever so lowly; Labor! all labor is noble and holy; Let thy good deeds be a prayer to thy God."

PRAYER.

O Lord our God, Father of all men, but especially of those who confess Jesus as Lord and we believe that thou hast raised him from the dead, make real to us, we pray thee, our sonship and the glory of our inheritance in thee; to the end that we may both rejoice in our own blessedness as children of God, and by word and deed commend to our friends and to the world the gospel of our Lord and Saviour, Jesus Christ, who was delivered up for our trespasses and raised for our justification. Amen.—Selected.

GIVE AND IT SHALL BE GIVEN TO YOU.

A story is told of a monastery in Austria noted for its gifts to the poor. It grew rich and prosperous. Then the monks began to hoard the money, and the monastery grew poor. One day a disguised saint passed by and said to the monks: "Let me tell you why you are so poor. Once you had two brothers, named Date and Dabitur. You thrust out Date, and Dabitur, being lonely, left of his own accord." The monks protested, saying they never had had such inmates. "Have you forgotten your Latin?" asked the saint. "Date means give; Dabitur, it shall be given to you. When Date becomes an inmate again, Dabitur will return." Even so. In all matters pertaining to the Christian life, the rule is, and the measurement is, "Give and it shall be given to you." He who gives not to others the help of a noble and beautiful spirituality, a generous appreciation, and material aid, need not be surprised if there is taken from him himself what little he but seemeth to have.

COME NOW.

By Geo. W. Armstrong.

Come now, accept the great offer,
The offer of pardon from God;
He kindly delayeth His vengeance
Withholding His frown and His rod.
Come now, God wills your redemption,
Let your will and His be as one;
Submit to His offer of mercy,—
Of mercy through Christ His dear Son.

Chorus: Come now, Come now, despise not
the offer of grace;
Come now, Come now, and seek
the Redeemer's sweet face.

Come now, step into Salvation,
For this is the reason Christ came;
For Jesus is waiting to give you,
Deliverance from sin and from shame.
Come now, accept the great offer,
Let all your rebellion now cease;
Take God at His word and believe Him,
Gain purity, pardon and peace.

Chorus: Come now, etc.

Come now, accept the great offer,
Let grace do its work in your soul;
Be absolved from the sin of transgression,
Come now, God urges, entreats you,
He knows your desires and your needs;
His voice and His heart are most tender,
To-day God most graciously pleads.

Chorus: Come now, etc.

DO NOT THINK OF TEMPTATIONS.

"Do not talk too much of your temptation and do not think of it too much," is Edward Everett Hale's shrewd counsel. What is kept out of our thoughts and talk cannot easily get into our lives. We must set our thoughts to work, and get them too busy in other directions to leave any of them hanging round Temptation Corner.

DAILY READINGS.

M., Aug. 21 Making good wives. Prov. 31: 10-12.
T., Aug. 22 The ideal housewife. Prov. 31: 13-27.
W., Aug. 23 The Christian mother. Prov. 31: 28-31.
T., Aug. 24 A woman's need of Christ. John 4: 16-26.
F., Aug. 25 A converted woman. John 4: 28, 29, 39-42.
S., Aug. 26 A woman's devotion. John 20: 11-18.
Sun., Aug. 27. Topic—Mission work among women. Acts 16: 13-18; Tit. 2: 3-5. (Home and foreign fields.)

The Church of God is a divine family, and it should be the aim of every member to maintain the honor and reputation of every other member of this family.

Unhappiness is the hunger to get. True happiness is the hunger to give.

WOMAN'S WORK FOR WOMEN.

Some Bible Hints.

Paul found Lydia by the river, but the chief difficulty of missionaries in the Orient is to get at the women, secluded as they are in harems; and this seclusion dwarfs their minds as much as it confines their bodies (Acts 16:13).

The winning of the women means the winning of the children, the servants, and often the men, so that work for women is especially important (Acts 16:15).

In pagan superstitions, and often bitterly oppose any change on the part of the men. They must be won first (Acts 16:16).

Women have shone everywhere on the mission fields, and especially in the schools, where they have been indeed "teachers of good things" (Titus 2:3):

Mission Notes Concerning Women.

A Christian woman went to work in a negro settlement in the Indian Territory appropriately named Sodom, so vile was it. In less than a year the men had built a school house and church, and now the place is called, appropriately, "Pleasant Grove."

A Southern negro woman once said that before she learned to live by her Bible her religion was like a fire of shavings, but now it was like solid live-oak coals.

In heathen lands the suffering caused woman by ignorance and superstition of the native doctors is unequalled among the world's tortures, and the woman medical missionary wins the endless gratitude of the women whom she frees from these agonies.

Dr. Clara Swain was the first woman medical missionary. She went to North India in January, 1870.

When the first hospital for women was opened in India, one of the patients asked, "May I not come here and stay a while every year even if I am not sick?"

When the medical missionary attended in her severe illness the wife of the Chinese prime minister, Li Htung Chang, the great man's influence was won for missions.

A mission school teacher in a Mormon village was tormented by a rabble of boys who stoned the schoolhouse, and tried to drive her out of town; but one day she called in the leader and got him to help her to put up a fallen stove-pipe, so winning him that he became one of the most successful pastors in Utah.

A mission teacher in New Mexico was thwarted at every turn by a Catholic priest, but she ministered to the sick during a terrible scourge of diphtheria and smallpox, and afterwards all doors were open to her.

To Think About.

What am I doing to "help these women"?

How much do I really know about women missionaries?

Is there a woman's missionary society in my own church?

The Pastor's Leadership.

There is no other appropriate leadership, and generally, if the pastor does not lead, the society has no leader.

The pastor is the head of the society as of all other parts of the church work. If the president stands as the nominal head, it is only for the purposes of training.

The meetings of the executive committee give the pastor his best opportunity to guide the society's affairs thoroughly and quietly. It would be well if those meetings were held at his house, and monthly.

As one of the chief purposes of the society is to train the members to independent, originating work for Christ, the pastor's guidance should be unobtrusive, and exerted only when necessary.

The best thing a pastor can do for his Endeavorers is to set each one of them to work.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, AUG. 9th, 1905.

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

This from the Pioneer: "When the men who tells us they hate the license system say so into the ballot box, the government will go out of partnership with the liquor business." Nothing surer! All that is required is a united demand from the electorate—unequival and overpowering—and the thing is accomplished.

By the death of the Rev. Dr. Norman Lochart Walker, which took place at Bellevue, Kirkcaldy, on the 1st inst., a well-known figure in the U. F. Church of Scotland has passed away. Dr. Walker, although a native of Lanarkshire, came of an old Fifehire family, and was a son of the manse. His father was the parish minister of Carnwath, and a great friend of Sir Norman Lockhart, after whom Dr. Walker was called.

Marching to Ava: A story of the First Burmese War, by Henry Charles Moore (Gall & Inglis, 25 Paternoster Square, London, England). This lively tale of adventure will be read with interest by any boy. In addition to the interest of the incidents related and the little love story interwoven, the book gives an excellent idea of conditions in India and of the native tribes there.

It is stated that Queen's University now supplies nearly twenty per cent of the High school and Collegiate teachers of Ontario, a big increase in five years. According to the latest report of the Minister of Education, there are 122 Queen's graduates teaching in the secondary schools. Of this number 29 are specialists in science, 23 in modern languages, and 19 in classics and mathematics. All of which is very creditable to "our own university."

Good Housekeeping (Toronto) for August contain the usual number of helpful household-keeping articles, with several of a more general nature, including

one by Frank Veigh on Young British Blood for Canadian Homes. The Vanquished Landlord is an amusing story of the way a woman circumvented her landlord who refused to make the necessary repairs to her house. Little Cruelties to Children, How to Weave Without a Loom, the Tolling for Art Purposes, are among the other subjects considered.

A missionary of the Church of England Zenana Missionary Society tells of a native lady in India who was ordered by her father to repeat the Mohammedan confession of faith. She refused, although a hot iron was pressed upon her bare foot as a persuasive. "I cannot," she said. "You will not," thundered her angry father, and with that he heated the iron in the fire again. Pressing the hot iron upon the other foot, he triumphantly shouted, "Now you will!" The brave woman, white to the lips from pain, answered, "No, I cannot, for I am a Christian." A conclusive answer. But let us envy the sturdiness back of it.

Now that the United Free Church of Scotland has had opportunity to examine the bill introduced into the British Parliament for its relief, it does not find the proposed legislation following the lines suggested by the royal commission and approved by its own Assembly. It will be remembered that the House of Lords evicted the United Free Church from churches, manse and colleges, and sequestered its endowments on the ground that the church as the successor of the original Free Church was not using the funds to promote the original principles of its organization. But in the proposed legislation, the commission to be formed will have power to transfer any funds of the former Free Church to the present Free Church to use without limitation as the latter may choose. So far as the present bill is concerned, the legal Free Church could therefore employ its missionary funds for the support of its ministers, and appropriate its college endowments for the relief of its widows. In the case of congregations, if the residuary Free Church can show now one-third as many "adherents" as the whole congregation supposedly possessed at the time the decision was rendered, they take the property. Naturally the Free Church is carrying on an active recruiting campaign to muster that legal one-third. Certain large city churches with an aggregate of 28,500 communicants at the time of the eviction are now only 1,500 short of their original number, yet their opponents upon the same fields show the names of apparently "one-third" of the estimated "adherents." It is evident this third has been gathered from outside the original fold. It is to be hoped that such palpable injustice in the operation of the law will be obviated by judicious amendments.

REV. W. SHEARER'S TOUR.

In his canvas of the Synod of Montreal and Ottawa in the interests of the Pointe-aux-Trembles extension movement, Mr. Shearer expects to visit the following places on the dates mentioned: Manotick, Aug. 9th; S. Gloucester, Aug. 10th; N. Gover, Aug. 11th; Kemptville and Paterson's Corners, Aug. 13th; Merrickville, Aug. 15th; Jasper, Aug. 16th; Spencerville, Ventnor and Roebuck, Aug. 20th; Iroquois, Aug. 20th; Morrisburg, Aug. 30th; N. Williamsburg, Aug. 31st; Winchester Springs, Sep. 1st; Dunbar and Colquhoun, Sep. 3rd; South Mountain, Sep. 5th; Heckston, Sep. 6th; Hallville, Sep. 7th; Reid's Mills, Sep. 8th. Mr. Shearer has made an excellent start, having already secured \$7,000. With the hearty co-operation of ministers and office-bearers he should be able in a few months to report the full amount required for this important work.

Character is a satisfaction in good. A man usually begins the Christ-life from a motive of duty. He knows that he ought to be a Christian, but he doesn't imagine that it is going to be any great delight. But as his days and years of service progress, he finds more and more that the service of God is its own reward. It is character and character alone that can afford a man gladness in being good. Until the Christian character is well rounded out, righteousness is not a thing that fits the soul perfectly, and consequently there is not the sense of joy in wearing it which comes when the soul is more conformed to the image of God. To achieve character there is no other way than to live truly from day to day, seeking ever more carefully to do what our Master would have us do. That is to say, character accumulates not because we have planned to have a character, but simply because each day we strive to be the noblest that we know how. But any true character-building presupposes the open mind which makes one eager to know all of to-day's duty and still more of to-morrow's. The spirit which is content with what one is doing and knowing to-day, will never come out to strong character. There is a passion for betterment which is absolutely necessary for any upbuilding of the best in any life.

Summer has a new meaning to every man. Is the earth to this man in the summer simply a mammoth heap of rich soil to plant in and take harvests out of? Then that man is getting very near to the elods he treads upon. Does the summer come and go and wake no new sensations, stir no new feelings? Then that man is getting dull and inapproachable before great thoughts of God. Is the man afraid to engorge nature and speak tenderly of what she is to him? Then he is afraid of that man. Does he boast of indifference to the joys that other men find in their communion with the woods, and scoff at the enthusiasm of the man who finds pleasure in a view from a hilltop or down a wild ravine? Does he look at a pine tree—a monarch of two hundred winters, proud, stately, sweet-smelling, rising in the air that it helps to purify with its balsamic flavors,—and instantly fall to computing how many feet of lumber it would cut? Does Niagara overwhelm him with its stupendous beauty so that he stands speechless before it, or does he think at once of the number of spindles it would turn by its harnessed energy? What are his thoughts before a field of ripened grain pulsing in the evening breeze like the waves of the summer sea? Does he see beauty and God's goodness there, or something for the market next May? Tell me what you see in the summertime and I will tell you what you are. God intends this as one of the higher purposes of the summer, that it shall show us to ourselves. He changes the scenes on the marvelous stage and watches the effect on us. Are we keen enough to appreciate and applaud or do we sit dumb, glum and unimpressed? What we see says to men and God what we are.

The Sunday School Times finely says: Problems that must be settled before nightfall, will be. Others can wait. The hardest puzzles are those that do not need to be solved just now; and it is a mistake to let them trouble us. We cannot see through all our doubts or problems to-day, and we ought not to expect to. How much wiser to recognize the truth well expressed by one who, in writing to another of various troublesome uncertainties, concluded with the sensible comment that "most of our problems solve themselves in one's daily experience after a while." Life that is lived close to the Father must see the right working out of every uncertainty in its own time, for that is God's will for us. In the face of this assurance, what have we to fear?

REV. ROBERT URE, D.D.

An Application, by F. M. C.

Few of this generation know what a great soul passed away, when, last Saturday, Robert Ure, sitting in his garden chair, without a struggle, gave up his great soul to his Maker and Father. His was in many ways the most beautiful soul that man ever came in contact with. A great man without knowing it and without the least attempt to make it known. His humility was simply charming. He was capable of great things, but sensitively averse to public notice. His mind was strong, clear, trained by thought, and acute with exercise; and when he chose to apply it, original to a degree. Well does the writer, who was for years his neighbor in Clinton, remember his singularly sane views of the Macdonell controversy, in Canada, and the Robertson-Smith controversy in Scotland and how the whole church has come round to his views today. A few still remember how he smoothed down the sharp edges of the voluntary controversy, at the time of the union of 1861. More than any other man in the church of that day, his letters and speeches, made that union possible and harmonious, by shrewd, sanctified common sense and his rare gift of reducing imaginary mountains of spent theological cinders into very little mole hills, of no practical significance at all.

Few know the extent and exactness of his learning. He was not so much a reader as a thinker. He never cared very much for books. He hated pen and paper. He loved to look with his own eyes into the heart of truth. He liked to think.

He was an erratic preacher. His health was often bad. He was careless of himself; took exercise in his early days out of all moderation, and more frequently none at all. Sometimes his sermons were far and away above the average. I have known him to spend six whole days on a sermon. Of course this sermon was incomprehensible on Sundays. He sometimes went into the pulpit with little or no preparation. Occasionally, on such occasions, he sometimes exceeded himself. But he did not like it. I have known him more than once to arrive at the manse, on a Saturday afternoon, and order me away to Goderich because he had no sermons for Sunday. But even his unstudied sermons were always a treat to my people.

He was simply the kindest and most tactful preacher I ever knew. He was so sane in dealing with all sorts of people. His generosity was sometimes even reckless. He could keep no money while anybody else needed it more than he did.

The children were his special companions and admirers. He loved them so he would spend hours playing with them in their homes, yards and play grounds. Often have I been called in as umpire, or arbitrator, in a game of ball between him and the children. He would then saunter away to the nearest confectionery, and soon returning treat them royally with a feast of candies. He used to say that he found more simplicity, sincerity and true Christianity among the children than among adults. I know one family of children that got so excited with joy when Dr. Ure came to the manse that they lost all self-control.

Others will speak of, and perhaps write about "the late" Dr. Ure, but this writer will not remember him as "the late" but as the living and feel that Heaven is richer and more attractive now that this much beloved lifelong friend and brother has gone thither.

Welland.

The Welsh town of Pwllheli wants to change its name to Porthely. The mayor of Pwllheli attended a public dinner in London, and was referred to in the newspapers as a foreigner. Worse still, summer visitors are shy of going to a town whose name they cannot pronounce.

MINISTERS AS BUSINESS.

From an editorial in the Christian Observer we extract the following.

"We heard a minister telling some experiences along this line recently. He was to meet a visiting minister at the office of a business man at a certain hour. The visiting minister was delayed a few minutes by an accident on the car line. This did not prevent the usual lecture about the promptness, etc., of 'business men' as contrasted with the carelessness of preachers. What the facts? That preacher will not be five minutes late at one of his hundred and four appointments to preach, or of the fifty-two prayer meetings during the year. This elder, who prides himself in his business superiority, will probably miss absolutely half of his duty obligations to attend the same services, and will be from five to ten minutes late at half the few he does attend.

"The same preacher was put to the necessity of making a special trip to a life insurance agent's office to attend to a correction of an error about a dividend on a policy, which error had been committed by the business men in the office. While waiting to have the mistake adjusted, he was entertained by the general agent of the company with some very kind remarks about the general lack of business ability on the part of ministers!

"When everything is taken into consideration we know of but one person who is superior to the average preacher of the gospel in making the fullest, wisest, most effective use of his income, and that person is the preacher's wife."

MORAL LESSONS MOST IMPORTANT.

Two years ago the National Educational Association adopted the following resolution:

"We urge public school authorities of the country, teachers and parents, to give strict attention to moral instruction in our schools as the true foundation of character and citizenship. Every consideration of good public policy and healthful social conditions point to the necessity of such instruction; the testimony of educational leaders justifies it, and an overwhelming public opinion demands it. We plead not for sectarian training of any kind, but for that moral instruction which must underlie true life and character."

From these statements we can easily conclude that a consensus of opinion would recommend the systematic teaching of morals in our schools. Our schools must not depend upon an incidental word here and there, or simply a moral lesson drawn from a literary selection. These are good and must not be neglected. But incidental instruction carried through the entire school life, adapted to the age and ability of the student, is an imperative need. It goes without saying that the Bible is the only book which is at the same time a source and inspiration for all such instruction. "By focusing the brightest rays from the Bible and from literature upon those topics which make for character, the moral lesson may be burned into the heart and conscience as in no other way."

The times are ripe for such instruction. May sentiment soon so crystallize that this crying need may be met!

The report of the English Quakers recently published shows that the entire membership is about 17,000. The largest congregation of Friends in England 50 years ago was that in Bristol, at whose morning service there was then an average attendance of 455. Today the largest First Day meeting in Great Britain scarcely reaches 200. For sterling and unobtrusive piety there is no denomination which surpasses the Quakers, and yet they are suffering from the general decline in membership.

Following the Custom of previous years there will be no issue of The Dominion Presbyterian for the next two weeks.

RELIGION IN AUSTRALIA.

In the Australian Commonwealth all the religious denominations are regarded as equal denominations should hold equal, so far as the Federal and State Governments are concerned. Western Australia being the last to abolish the system of State-aid to religion. The Anglican Church, which claims 1,497,579 members according to the census, has six archbishops and sixteen bishops, three vicars apostolic, and one abbot-nunius; the various cathedrals and leading churches being large, well built, handsome structures, equal in every respect to those found in Great Britain. The support afforded the Anglican Church has not been affected in the slightest by the withdrawal of State assistance, the number of its adherents having become increased between fifty and sixty per cent. during the last thirty years. The number of Anglican churches and buildings in which religious services are held is 3,412. The Roman Catholics are the second largest religious body in the Commonwealth, numbering 855,799, the increase during the last thirty years being much in the same ratio as that in the Anglican church. The Presbyterians number 426,105, and possess 1,957 preaching stations, exclusive of those in Queensland. The strength of the other denominations is as follows—Baptist, 92,670; Congregational, 73,501; Lutheran, 75,021; Unitarian, 2,829. The strength of the Salvation Army has been roughly estimated at 34,000 in 1904.

A CONFESSION THAT COSTS.

A missionary of the Church of England Zenana Missionary Society tells of a native lady in India who was ordered by her father to repeat the Mohammedan confession of faith. She refused, although a hot iron was pressed upon her bare foot as a persuasive. "I cannot," she said. "You will not," thundered her angry father, and with that he heated the iron in the fire again. Pressing the hot iron upon the other foot, he triumphantly shouted, "Now you will!" The brave woman, white to the lips from pain, answered, "No, I cannot, for I am a Christian." A conclusive answer. But let us envy the sturdiness back of it.

Remember "To-morrow never comes." The wise persons work while it is day.

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

"Let none hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you:

"Take the task he gives you gladly,
Let his work your pleasure be,
Answer quickly when he calleth,
"Here am I; send me, send me."

He who thinks he can live in any form of self-indulgence and in the end obtain the favor and peace of God, is a self-deceived man. The law holds good that "like produces like." If we want fruit that will satisfy us, we must sow the seed that will produce it. Men vainly hope that sin will not be punished, forgetting that "the wages of sin is death;" that is, it inflicts its own punishment. As with intemperance, licentiousness and kindred vices, so it is with every disobedience of God's law, whether in the realm of the natural, the physical or the spiritual. We find national warnings in history, and individual warnings in the lives of men about us; may we not by thoughtful search find personal warnings in our own experiences? Whether we do this or not, the word of God standeth sure. "Whatsoever a man soweth that shall he also reap." But, blessed be God, it is equally true that "he that soweth the Spirit, shall of the Spirit reap eternal life."

- - A SOUL OF FIRE - -

BY E. J. JENKINSON.

CHAPTER XIV.

THE NIGHT MYSTERY.

"Maisie!" said Helen turning quickly round, "that is Maisie's laugh. I should know it in a thousand."

Rory dropped his arms, and frowned. "One never can tell where she is," he replied, "she haunts my path like a shadow. Maisie!"

"Sure and I'm here, Captain," was the answer from among the trees, "what do you want of me?"

"Why are you wandering alone in the wood at this hour?" he demanded.

She laughed softly again, and came to his side. Her hands were full of primroses—pale fished-children that quivered when the wind sighed through the pine aisles.

"I was gathering flowers," said she, "and bringing a message to you from my father."

"From Hugh?"

"Ay, who else? He's the only father I ken."

"What does he want?"

"Sure! and I didn't ask him," she answered carelessly, "but he would meet you at the Lara Burn at moon-rise."

Rory cast his glance over the sky. There was nought above, but a billowy expanse of cloud, with here and there a vista of deepest night-blue sparkling with stars. On the fringe of an Eastern mist-drift a silver haze was spreading.

"It's moonrise now," he said, "why have you been so long delivering your message?"

He was angry. When Hugh Lamont had anything to say it was usually of importance. What might not the old man, with his quick ears and eyes, have ferreted out, worth the knowing.

The girl pouted like a spoiled child.

"I followed you as quickly as I could, Captain," she replied, "Master Alaster at the stronghold said you were down by the shore, and I went there first."

"Don't stop to pluck a nosegay next time Hugh sends you an errand, Maisie," he retorted, sharply.

She bit her lip, and flung the flowers down.

"You didn't speak to me so when you used to come to Hag's Ha' at nights, a while past. Then it was Mistress Maisie; sweet Mistress Maisie, by your lave sweet Mistress Maisie I'll. . . That's all changed now. You're like your clan, Roderick Macdon."

Rory turned away without a word to her and plunged into the wood.

Helen took her path homewards.

Maisie followed closely on her heels. It is strange that hate, like love, knows no deeper joy than to be near the object of its passion. She commenced to hum snatches of old-time songs as she went; but she did it with puckered brows and no gaiety in her voice. Clearly the change-house lass was not singing through lightness of heart.

Helen took no notice of her.

"But I'll make you cringe yet, my fine lady," said Maisie to herself. "Those grand airs won't do for me. I'll have your black eyes, red as a whipped bairn's before I've done, those black eyes Dark Rory thinks so much of. You'll be a beauty them, Helen Vor."

She made her feet rustle through the thick carpet of dead leaves that clothe the forest-floor.

"Why are you so silent, Mistress?" she asked in a tone of stimulated humbleness.

"Sure, I did not mean to break in on your trysting with Dark Rory. I was loathe to do it, but the message had to be given."

"I didn't mind."

"Are you going home now?"

"Yes."

"Maybe you don't care for the company of the change-house lass, but the woods are so dark I'd—. Still I'm not afraid. I'll leave you if you wish."

"Leave me," said Helen.

Maisie's breath went for a second; she did not quite expect that answer.

"I was good enough company for even the Captain a while back," she said, with sly insolence, aggrieved.

Helen's shoulders straightened.

"We'll not discuss the point," she replied.

There was a coolness in her tone supremely suited for nipping the young buds of familiarity in Maisie's breast.

"Now I've offended you!" cried the girl, quick to take the hint. "It's my fate to offend, though God knows how unwittingly. First the Captain, then you. Oh! Helen Vor, if you knew half that I know, you would be kinder to the poor girl who gave up her lover for your sake."

Waiting for no reply she covered her face with her hands and turned away back along the path they had just come.

Helen's lips parted, her hands clenched. A sudden colour flashed into her face.

"It's false," she muttered, through closed teeth, "I'll never believe it. It's false."

Maisie, now out of sight, sped along the track to the Lara bridge.

"I'll find out what tricks the old man has in his mind," she murmured as he flying feet took her further and further away from Helen, and nearer to the trysting-place of the two men.

"He can do what he likes with Stron-Saul and the Vorse—sell them all to Ferguson—but Rory! No he shall not harm him, never."

Helen continued her way home.

She was sad, and tired, and heart-sick.

An air of trouble seemed to hang over the forest-trees. A murmur as of a great moaning from far away came stealing through the dark colonnades, and even the owls wailed in mused voices. Rory, she knew, would not have felt the night mystery, nor Maisie, nor Alaster; but to her it was as real as that the moon was up above the clouds, and the moments hurrying her onward, onward with unbroken tread to the future.

The night was still early; she felt she could not return home yet to Lara stronghold reeking with peat-smoke and to Alaster's bovish talk. Morag lived in a hut near; she would go and see her and perhaps find some comfort in the old woman's praises and faith in the clan.

She had hardly come to this decision, however, when a voice accosted her: "Helen Vor! where is Dark Rory? I've waited for him and you these three hours."

The question, sudden as it was, did not startle her. She looked down, and saw, on the claw-like roots of a fallen tree, Mad Morag, holding on her lap a dead hare.

"He should have passed with you. Where is he?"

"At the Lara brig, Morag. Do you want him?"

"Ay! there will be no luck for the Vorse. A black hare crossed the loaming while the women milked. See! I shot it, but not before it crossed before them all. Luckless are we, Helen Vor."

"Sure, Morag, our luck will turn with "Would that it might! Did you say that Dark Rory was at the brig?"

"Yes."

"With whom?"

"Hugh Lamont," she answered; and then to herself, "strange that two women should come seeking Rory in the same night."

"Hugh!" muttered the old woman, dropping her burden. "Hugh! God's mercy! Hugh Lamont trysting with Dark Rory! Sure an' he promised. . . Hugh!"

"And why not? It was he that helped Rory to save me."

"Helped him to the devil!"

"I wish," said the girl impatiently, "there was less mystery in the glen. Never a man speaks but his words bear a double meaning. Why can't you say what you mean?"

"Say what we mean," repeated Morag.

"if we did, Helen Vor, we should shake a tempest on the world." Then she turned away. "Get home, girl, and bury your head in your pillow. Use neither ears, nor eyes, nor heart for there's strange things moving in the wood this night. Get home and sleep, and pray God you may never waken."

Then another woman set bridge-wards to the tryst of Hugh Lamont and Dark Rory, but Helen did not know it.

She went on again alone, and the dead hare, emblem of ill luck, lay where it had fallen, on a mossy bank with its glazed eyes staring into the darkness.

"There are strange things, as Morag says, brewing in the glen," she murmured, "they throw their shadows before them; they have thrown them on me, I know. When will all these troubles be over-past, when, I wonder?"

And the night-breath as it stirred the plumed fir over-head seemed to echo "when," but with no hope of an answer. She wandered on sadly, the moonlight fell on her path, sometimes, through an opening in the forest-branches, but for the most part her way lay in a green-twigged hush of sleep. How quiet and calm the whole world seemed!

"I am tired," she murmured wearily, "of this perpetual struggle. Oh! Rory, Rory, if you gain your heart's desire, I shall go with you to Sarno, but God! how I hate it. How I shudder at its winding galleries and dark corners. Tonight I envy the peasant with his hut and ben, I envy his wife milking her one cow on the loaming at dawn. I envy them their free, careless life, hard though it may be. But that cannot—"

She stopped hurriedly. There was the crack of a pistol in the wood and an angry cry, followed almost immediately by another crack and a still wilder cry. She turned in the direction of the sound.

It came from the bridge over the Lara Burn.

"Good heavens!" she said, "what is wrong? Rory?"

With strained eyes and ears she plunged through the thick undergrowth of hazels, towards the stream, listening for a voice or a sound that would guide her.

But after the two renorts and wild cries, a deeper silence had fallen broken only once by a faint scream as from a woman.

She pushed aside the bushes, snatched among the bogs that lay black and still in all the darkest places, and with torn skirts and bleeding hands passed through the almost impassable heart of the wood.

She came out at length into the open, and followed the burn upwards. Faintly outlined against the sky she could see the bride. The water foamed and swirled beneath it, drowning her foot-falls and the sound of a voice murmuring fond words but a few yards away.

Helen sprang to the side of the figure with a cry.

Maisie raised her head, her lips had been pressed to the pale, bloodless lips of Rory on the ground.

"Oh, it is you," she said quickly, "someone has shot him, he will die, he will die. Run for help; see how he bleeds, I cannot stop it."

"Where is Hugh?" answered Helen in a hard voice, her heart had frozen.

Maisie pointed to the fringe of the wood with one arm, the other was under Dark Rory's head.

"Dead, I believe," she said with a sob, "he was fired on too."

Helen groped her way to where the little old man lay half propped against a tree-trunk. He heard the swish of her skirts across the grass and almost started up in terror though he fell back with a groan.

"Damn you, damn you," he screamed, "didn't I promise not to tell, but you must needs steal up, ay, like a snake in the grass. You've spoilt the game, Morag."

Helen bent over him and he saw her face by the moonlight.

"Oh! it's you Helen Vor," he said, in a

(Continued on Next Page.)

tone of relief, and pushed something out of sight beneath the dead leaves. Though Helen did not see it, it was an empty pistol.

"Yes," she said quietly, "it is I. Are you badly hurt?"

"Sigh to death," he muttered.

"Who shot you?"

There was a scarcely perceptible pause, then the words came with a slutter. "Some devil in the wood. He shot the Captain first and then me. Damn him."

Helen rose again. She moved as quietly and coldly as a ghost.

With her cloak she stooped, as best she could, the blood that flowed in a red stream from Rory's shoulder.

"Do you know Morag's cottage?" asked Helen.

Maisie saw the drift of the question.

"No," she answered unblinkingly.

"Then I must go. Stay here till we come."

Helen went away.

And the empty pistol under the dead leaves kept its own secret. Another was found in the morning in the middle of a thorn bush, but the coming of it there was stranger and more inscrutable yet.

Only Hugh Lamont had an inkling of it, but he, for his own sake, was bound over to silence.

LORD'S DAY DESECRATION AND INSANITY IN THE UNITED STATES.

There has been considerable comment on the appalling increase of insanity in Cleveland and all over the country. One doctor is reported to have said that it is caused by the advent of Spring. He might have rather said it is because the moon is made of green cheese! Dr. Howard of the Asylum suggests that alcohol, where the persons is under, nervous strain, noise and confusion of city life are productive factors, and that back of many cases is heredity. Dr. Howard is undoubtedly right; but even he has not gone back far enough to the great cause of the increase of insanity. We Americans are living on high pressure; and instead of having an opportunity of enjoying a quiet reverent Sunday rest, in which brain and nerve could recover their tone and balance, Sunday has become almost more trying on brain and nerve than the ordinary work and worry of the week. The Sunday newspaper is larger and more loudly sensational than any week-day issue. Then there are excursions, concerts, sports, parties, dinners, etc., not to speak of Sunday work and worry over the business of the week. There is no word here of criticism of any of the things referred to; it is only that they prevent people from enjoying the quiet and reverent rest of Sunday—nature's sweet restorer. In time the person, who practices that way of spending Sunday, becomes "run down," then he feels that he needs a "bracer," and takes it in the form of some liquor, or drug or patent medicine. By-and-by that fails, and the nervous system or brain collapses in disease or insanity or death. Judge Hadden is right, in asking for a temporary detention home for the newly insane—what they need is quiet, rest and a simple life. If anything human will restore them, that will. Unfortunately, it is very seldom that the brain and nervous system, when constitutionally disturbed, can be fully restored to balance and normal energy. The best way is to practice the cure before the attack of the disease—cultivate the quiet and reverent Sunday rest. It is the only hope for the insane—and for our country.—The Golden Day.

Peach Snow.—Wipe and remove skin from one peach. Force pulp through a sieve, and if there is much juice, drain. Beat the white of one egg until stiff, using a silver fork. Add peach pulp gradually, while continuing the beating. Sweeten with powdered sugar, pile on glass dish, and serve with steamed custard or cream.

THE FIRST SAW.

"What a funny thing!" said little Tom, taking up his brother John's saw.

"It's only saw, silly," said John.

"Why, don't you think it is a funny thing?" persisted Tom, as the saw worked backward and forward, separating the hard wood which no knife would have cut.

"Oh, all carpenters have it," said John disdainfully.

Still little Tom watched and wondered. "But who made it first?" he said.

"I'll tell you," said his brother. "Long ago a Greek sculptor, called Daedalus, divided a piece of wood with a toothed bone of a serpent; and it answered so well that he imitated the teeth in iron, and so made the first saw."

And Tom's inquiring little mind was satisfied.

MARCHING TO AVA: A story of the First Burmese War, by Henry Charles Moore (Gall & Inglis, 25 Paternoster Square, London, England). This lively tale of adventure will be read with interest by any boy. In addition to the interest of the incidents related and the little love story interwoven, the book gives an excellent idea of conditions in India and of the native tribes there.

It is stated that Queen's University now supplies nearly twenty per cent of the High school and Collegiate teachers of Ontario, a big increase in five years. According to the latest report of the Minister of Education, there are 122 Queen's graduates teaching in the secondary schools. Of this number 29 are specialists in science, 23 in modern languages, and 19 in classics and mathematics. All of which is very creditable to "our own university."

This from the Pioneer: "When the men who tell us they hate the license system say so into the bait-box, the government will go out of partnership with the liquor business." Nothing surer! All that is required is a united demand from the electorate—unequivocal and overpowering—and the thing is accomplished.

He is not a true child of God who does not love and desire the welfare of God's children, and especially those with whom he is in fellowship and labor.

How little noise there is about the activities of this summer world! The plants in the garden do not blow a trumpet to call your attention to the fact that a new blossom has unfolded. An old hen stirs up more commotion announcing that she has laid an egg, than a thousand acres of wheat will make in ripening their precious grain. Just remember that it is not the noisiest worker, a sa rule, who accomplishes the most.

GOD'S LAMPS.

God's promises are all lamps to light up dark places, and I know of no brighter one than this: "As thy days so shall thy strength be." But may be you are already in the long, dark passageway. Or possibly the valley through which your steps are leading is a very dark and shadowed one. Then gladly I bid you look up and catch some of the light which God sheds down from this blessed assurance: When the sun withdraws its light,

Lo! the stars of God are there: Present host, unseen till night—

Matchless, countless, silent, fair.

If we never had nights, we never could see the stars. And so if you and I never had any trouble, we could never enjoy such a promise as this of which we have written. We do not love sorrow and trouble, but we do bless God for sustaining grace. We do not love weakness, but we rejoice in such promises of God as will uphold us when weakness comes.—G. B. F. Hallock.

HOT WEATHER AILMENTS.

The best medicine in the world to ward off summer complaints is Baby's Own Tablets, and it is the best medicine to cure them if they attack little ones unexpectedly. At the first sign of illness during the hot weather give the child Baby's Own Tablets, or in a few hours the trouble may be beyond cure. These Tablets cure all stomach troubles, diarrhoea and cholera infantum, and if occasionally given to the well child will prevent them. Mrs. Edward Clark, McGregor, Ont., says: "I used Baby's Own Tablets for my little girl who suffered from colic and bowel troubles and I found them the most satisfactory medicine I ever tried." This is the experience of all mothers who have used this medicine. Keep the Tablets in the home during the hot weather months and you can feel that your children are safe. Sold by all druggists or sent by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

LIQUOR AND TOBACCO HABITS.

A. McTaggart, M. D., C.M.
75 Yonge Street, Toronto.

References as to Dr. McTaggart's professional standing and personal integrity permitted.

Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross, Ex-Premier of Ontario.
Rev. John Potts, D.D., Victoria College.
Rev. Father Teely, President of St. Michael's College, Toronto.

Right Rev. A. Swatman, Bishop of Toronto.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections; no publicity; no loss of time from business, and certainty of cure. Consultation or correspondence invited.

In Ireland there is the ancient town of Rannon, situated in a once fertile tract between Wexford and Waterford, as effectually covered with sand as ever Pompeii was with red-hot cinders or Herculaneum with lava.

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CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

EASTERN ONTARIO.

At the recent communion service in the Vars congregation there was an addition of eleven to the roll of membership and an individual communion set, the gift of Mrs. James Boyd, was used for the first time. Mr. McKeown, of Russell, assisted Elders Johnston and Hall in dispensing the elements. At the same service Rev. T. J. Robson preached from Luke 9:2, emphasizing the value of the "Inner Circle," that close relation to the Master that was experienced by Peter, James and John while on the Mount of Transfiguration. Communicants as they approach the table of the Lord go up upon the Mount to receive a clearer vision of God, to hear his voice to enter into the secret of the Most High. Then just as the Master and His best beloved must descend into the activities of every day life to heal one possessed of a dumb spirit so must communicants who receive afresh the Vision go down into everyday life to live that men may know from them something of the saving power of Christ.

Rev. Geo. Weir, Mrs. Weir and family of Avonmore have removed to Glencoe.

The Rev. J. U. Tanner of Lancaster is spending his holidays in Brompton Falls, Que.

Rev. A. M. Currie and Mrs. Currie, Almonte, have returned from their vacation.

Rev. Mr. Lavare, of Gloucester, occupied the pulpit of St. Andrews, Carleton Place, on Sunday, Rev. Mr. Woodside being in Montreal.

Mr. J. B. McDougall, of North Bay, preached in St. Andrew's church, Appleton, on a recent Sunday.

Rev. J. Garrioch of Loring was recently elected Moderator of North Bay Presbytery.

Rev. A. Govan preached in Perth last Sunday, and Rev. A. H. Scott taking both services at Williamstown in his stead.

Rev. James Rollins, B.A., of King Street church, London, Ont., will conduct the services in the Napanee church on Sunday next.

The session and managers of St. Andrew's church, Pakenham, have decided to cancel the evening preaching for every second Sunday evening in the months of August and September to lighten the work of the pastor somewhat.

Rev. D. N. Coburn of Lunenburg left on Monday for Chicago and Upper Lakes, where he will spend his summer holidays.

Rev. Mr. Abram preached in the French church, Cornwall, last Sabbath. The pastor, Rev. John Sincennes, occupied the pulpit of Rev. John Duclou, Valleyfield.

Miss Dr. Margaret O'Hara, at present home from India, effectively addressed a meeting in Zion Church, Carleton Place, last week.

In the necessary absence of Rev. Mr. Horne from last meeting of Guelph Presbytery his resignation of the pastorate of Chalmers' church, Flora, was laid on the table until next meeting.

Rev. W. G. Hanna, of Mount Forest, is holidaying at Clifton Springs, N.Y.

Mrs. Hanna, of Mount Forest, as President of the Saucen Presbyterial W.F.M. S. visited Durham last Thursday and addressed the ladies of that Society and the Mission Band in an able and inspiring manner. A good collection was taken up in aid of the foreign fund.

Edinburgh folk are so fond of pipe music that they crowd round the pipes and drum bands in the gardens, and so prevent strangers seeing their picturesque appearance.

When a thing is well meant we should always take it that way, if we possibly can.

ORANGEVILLE PRESBYTERY.

Mr. W. M. Grant has declined the call from Hillsburg and Bethel.

Mr. Harry Wather, B. A., was ordained and inducted to the pastoral charge of Taibert and Kelden on July 25th. The people were out in large numbers and the ladies provided a beautiful lunch for the Presbytery. A splendid reception was given Mr. Wather at a special gathering in the evening.

Rev. J. A. McKenzie, Ph.D., late of Beverly, was inducted to the charge of Shelburne on August 1st. Attendance was large and the spirit shown argues well for success in the new pastorate. Mr. Buchanan, in his address to the minister, expressed congratulations that Shelburne had called a man of experience and not followed the craze for zeal in the pulpit that is largely the cause for the lack of deep-rooted religious life in the pew.

Kippen and Hills Green, in Maitland Presbytery, have called Rev. D. W. S. Urquhart of Caberton and Riverview.

At last communion at Riceville, twenty-three new members and at Sevinters Park thirteen new members were added to the church. Rev. J. A. Matheson is having quite a revival. With pastors like John A. Matheson, Mr. Horne's wall has no influence.

Vacancies in the Presbytery are as follows: Monc Mills, Hugh Matheson, Caledon East, moderator; Horning's Mills, G. S. Scott, Maple Valley, moderator; Hillsburg, A. L. Burch, Orangeville, moderator.

A committee has drawn up a scheme to raise the \$750 allotted to Presbytery for the Augmentation Fund, and ministers are to report on its success, as well as on methods of finance used in their congregations, at next meeting of Presbytery, to be held in Orangeville, September 12th, at half past ten a.m.

A strong effort is being made to increase the giving of the Presbytery, and the members are resolved not to be described as "dead."

Garden parties have been held at Kelden, Riverview, Pieton Station and Horning's Mills, proceeds of the latter being a gift to the retiring pastor, Rev. D. A. Hamilton, who has rendered splendid service on the field, and is a good preacher and pastor.

Judge Benjamin B. Lindsey, of the Juvenile Court of Denver, has an exceptionally interesting article in Leslie's Monthly for June on "The Bad Boy: How to Save Him." Judge Lindsey has really done wonders in Denver, and his work has attracted attention the world over. He is the pioneer in this sort of thing, and his effort throughout has been as inconspicuous as possible in his court. He says: "I recall one case in the criminal court days where four boys came to my chambers one night to 'snitch up.' They had stolen some bicycles. I soon discovered that there was a vast difference in my point of view and that of the police officer who came into the case. He remembered the angry property owner. He wanted the boys flung into jail. We talked it over at some length. Then I said to him: 'You are thinking of the recovery of the bicycles. I am more interested in the recovery of the boys. Don't you think that's more important?'"

Mr. Alex. Anderson, the poet of child life, and widely known by his pen-name of "Surfaceman," has been appointed chief librarian to Edinburgh University, at which he has occupied the position of assistant librarian since 1886.

BRITISH AND FOREIGN.

Rev. Dr. Johnston, of Montreal, was the preacher at Canterbury on the occasion of the 358 anniversary of the historic Church of Huguenots, worshipping by Royal permission since the time of Elizabeth, in the crypt of the cathedral. The corporation of the city of Canterbury was present at the service in state.

Friends of Dr. Warden will regret to learn that he is not making satisfactory progress towards recovery.

He has barely held his own during the four or five weeks he has been in the country. While he is able to be out of bed and on the verandah on a couch several hours daily, he does not seem to gain strength. The doctor, however, has all along said that his recovery would be slow and tedious. The intention is, when he can walk a little and is able to leave home, that he shall cross the Atlantic, in the hope that the sea air will be helpful.

Rev. W. J. Clark, of the First Presbyterian Church, London, exchanged pulpits with Rev. J. S. Scott, of St. Andrew's Presbyterian Church here, yesterday.

The congregation of Royce Avenue Church, Toronto, has extended a call to Rev. Joseph. E. Reid, M.A. Stipend offered \$850. A church will be built at once.

The Rev. Mr. Strachan, of Guelph, took charge of Rev. Mr. Orr's work in the Alma church on Sunday.

Rev. Mr. Monk, of Eramosa, has been elected moderator of Guelph Presbytery. After examination Toronto University having conferred on Rev. Mr. Eakin, of St. Andrew's church, Guelph, the degree of Doctor of Philosophy, the Presbytery of Guelph offered cordial congratulations to him on the honor.

Guelph Presbytery appointed standing committees with the following conveners: Superintendent of Students and Licenses are, Dr. Thomas Eakin; Church Life and Work, W. R. McIntosh; Sabbath Schools, A. W. McIntosh; Finance, Dr. Torrance; Evangelistic services, W. A. Bradley; Young People's Societies, J. J. Monds; Home Missions, J. R. Gilchrist; Augmentation, R. W. Ross; armetistic Benevolence and schemes of the church, Wm. Robertson; Conferences, R. J. M. Glassford; Foreign Missions, J. H. MacVicar; Committee to Missionary Meetings, Dr. Armstrong.

At the last meeting of Guelph Presbytery a report was given in by the committee to consider the most suitable way of observing Dr. Wardrope's ministry jubilee of his ordination to the ministry of the Gospel in the Presbyterian Church, to the effect that an address for the occasion had been prepared, the outlines of which were given and part read in full, which were given and part read in full, and recommending that it be engrossed and forwarded to him at the proper time, and stating also that it was in contemplation to set his first congregation, in Ottawa, his last charge, Chalmers Church, Guelph and Duff's church, East Paslinch, to join in the memorial, if they saw proper. The report was received and the committee continued to carry out the arrangements.

By the death of the Rev. Dr. Norman Lockhart Walker, which took place at Bellevue, Kirkcaldy, on the 1st inst., a well-known figure in the U. F. Church of Scotland has passed away. Dr. Walker, although a native of Lanarkshire, came of an old Fifeshire family, and was a son of the manse. His father was the parish minister of Carnpath, and a great friend of Sir Norman Lockhart, after whom Dr. Walker was called.

THE DESCENTS OF CHRIST.

A Meditation.

A group of men gathered in a corner of the court of the great temple at Jerusalem. Earnest, shrewd Jewish faces these; faces of men schooled in all the intricacies of the Rabbinical law. One is speaking rapidly; some nod approvingly; others shake their heads in disagreement. The argument is heated and intense.

Draw nearer; seek the cause of the assembly. A Jewish boy, clad in the simple peasant's garb, with a Galilean accent in his speech, is apparently the center of the group. Eager inquiry, deep understanding, serious purpose, all these come and go in the clear eyes below the pure high forehead. The doctors of the law have found something heretofore unknown—a mere lad who in intelligence is their match.

The crowd parts; two hurrying figures reach the boy; a word or two, and he is gone.

"And he went with them, and came to Nazareth, and was subject unto them."

Down; from Jerusalem, the city of the great king, to the village of the humble carpenter. Down from a combat with keen minds, minds of his own calibre, to eighteen years of hidden, strenuous toil. Down; from his Father's house, to Joseph's bench. Down; from the spot where he first found a revelation of his mission, of God's purpose with him, to a life that apparently had in it nothing of preparation for that ministry. Down; to wait, to work, to suffer temptation, to endure hardness.

A crowd is assembled on a river bank. Up from the river come two men. Above the head of one shines a glory not of earth; out of the glory speaks a voice in words of wonder.

"And Jesus returned from Jordan, . . . into the wilderness, being forty days tempted by the devil."

Down; from his coronation to his testing. Down; from a vision of God to a contest with Satan. Down; from the anointing with the Spirit to a proving of that Spirit's power. Down; from an admiring throng to a lonely vigil. Down from an opportunity to be seen of men to a victory which no man saw.

Three wondering peasants fall on their knees on a mountain summit. Before their eyes is a mist of glory; one whom they knew as a man appears with raiment white as a light, with face shining as the sun. Above him is a cloud; and a voice speaks, calling him Son.

And when they were come down from the mountain, . . . a man from the multitude cried."

Down; from Shekinah to serve. Down; from the glory which he had before the world was, to humanity in its wailing need. Down; from great law-giver and mighty prophet, to faithless disciples and clamoring scribes. Down; from transfiguration to trial. Down; from extraordinary vision to common duty. Down; from his Father's commendation to the cry of a demoniac.

The awful day is done. The scoffs and jeers of the rabble are hushed, the darkness at midday has passed. The Roman soldiers sat down at the foot of the cross to watch. The earthquake that burst open tombs, the invisible hand that rent the Veil of the Temple from top to bottom have done their work. The Nazarene is dead. Night comes slowly down. Then comes Joseph; he of Arimathea, retiring disciple before, open disciple now, and takes down the body of Jesus from the cross and lays it in his own new tomb. The great Dutch painter has put the Descent from the Cross on canvas. The picture is immortal. But the real descent is in our hearts.

"And behold there was a man named

Joseph, a counsellor; a good man, and a just, of Arimathea, a city of the Jews. This man went unto Pilate, and begged the body of Jesus. And he took it down."

Down from the gaze of a hostile world; down from the company of malefactors; down from its place of indignity: down from the spot where the poor spirit had borne the sins of the world: down from the awful hour when the lips whose life message had been love to the world in agony cried, "My God, why hast thou forsaken me?" Down to the rest of death: to a peace which the world had never given.

Oh, my soul, were these the descents of thy Master; and shalt not thou descend? Say not then that any service is too mean; strive not to stay in the temple, or at the river, or on the mountain. Go thou rather with joy to thy strenuous service. Even as the Lord Christ descended, do thou descend, into earth's lowly places, among earth's needy ones, along the path he trod. Even as thy Saviour walked the royal way of the holy cross, do thou so walk. That path leads downward, even to the grave in the garden. Downward—but not forever. At its end stands the hill of Beatitude, whither thou shalt soar on wings of love.—M.D.H. in the Philadelphia Westminster.

The British and Foreign Bible Society has distributed some 350,000 copies of the Scriptures in Russian and Japanese among the soldiers facing each other in Manchuria. These books were given to troops on both sides marching to the front, to the sick and wounded soldiers in the hospitals and to prisoners of war in the camps of the enemy. The Bible Society has expended upwards of two hundred and fifty thousand dollars in this work and calls for as much more to continue it. The nations at war are spending their hundreds of millions in the work of destruction. The sorrows and perils of the field make the hearts of men responsive to the message of the Prince of Peace.

The disestablishment of the French Church will soon be an accomplished fact. The French Chamber of Deputies has adopted clause 24 of the Bill for the Separation of Church and State.

Twenty-four of the leaders in the Odessa disturbances were hanged, and the same fate is in readiness for 17 others; 67 mutineers are to be taken to Sebastopol for trial by court martial.

Viscount Kitchener, Commander-in-Chief in India, was 55 years of age on the 24th ult. It is 34 years since he entered the Royal Engineers. The heir presumptive to the family honours is Colonel Henry E. C. Kitchener, the Viscount's brother, who distinguished himself in Burma and with the Manipur field force 14 years ago.

Scotland has always been considered the home of Sabbath keeping, yet in a popular vote of nearly 100,000 ballots Glasgow recently determined by a majority of 8,000 to open its parks and museums for the public for a part of every Sunday.

A Russian village is so vividly sketched in a St. Petersburg journal that we quote a few lines. It is a miserable picture: "All is sombre and grey; the peasant huts are leaning outward; the roofs are half rotted. In the huts there is darkness, and an oppressive tainted atmosphere. . . . People move about in their huts, near the huts, and work in the fields. On their sodden, yellowish dark faces there is the stamp of deep, dumb sorrow and of resignation. The herd-like life destroys in them everything living."

If we would take more time to pray we would have more time to work.

BRITISH AND FOREIGN.

It is now proposed to have a training college for teachers at Inverness.

There is a movement on foot in Melbourne to put a stop to Sunday funerals.

Paris has the biggest debt of any city in the world. It amounts to \$400,000,000.

The most costly tomb in existence is that erected to the memory of Mohammed.

Rev. D. Ross, Edinburgh, was inducted on the 30th ult. in Rosebank U.F. Church, Nairn.

Rev. D. Williamson, assistant, Edinburgh, has been elected minister of Edzell Parish Church.

Mrs. Mawat, Townhead, Bervie, aged 94 years (the oldest inhabitant), was buried on the 4th inst.

It is definitely known that the Donegal gold mine is located in Inishowen, on the estate of the Earl of Shaftesbury.

Dr. William Spurgeon, of Cardiff, Wales, cousin of the famous London preacher, officiated at Chicago University last week.

A century ago English was spoken by only 20,000,000 human beings. Today it is spoken by 150,000,000. That tells the story.

Charles W. Alexander, the singing evangelist, who, with R. A. Torrey, held a revival in London, is now at Northfield, Mass.

There are only 22,000 horses in European Russia. No other country in the world has so many horses as Russia.

Cape Town authorities are extending the conveyance of mails by camels, which has experimentally proved very successful.

In Germany the number of servant girls who have savings bank accounts is nearly three times as large as that of shop girls who have them.

The last London Gaelic service was conducted in the Presbyterian Church, Regent Square, by the Rev. John Macrury, Snizort, Skye, on 9th July.

New Zealand's scenery is so beautiful and so varied that has been termed a combination of Switzerland, Southern France, Norway, the Tyrol and North Italy.

The War Office has issued orders as to the rigid inspection of Volunteers. Even their teeth are to be examined, just as if they were to be fed on biltong and biscuit.

The house in which Harriet Beecher Stowe lived for a number of years in Hartford is now being torn down to make room for the advancing factories.

Illinois has become alarmed over the fact that last year its courts outside of Chicago had to deal with 6,000 divorce cases, 2,300 of which were granted.

The combined salaries of the Presidents of the 14 leading Universities in the United States do not equal the amount paid to the head of one Life Insurance Society.

There are nearly 27,000,000 sheep in Great Britain, and the weight of one year's clip of their wool is about 140,000,000 pounds, of which one-sixth is sent away in the raw state.

It is said that the establishment of a large book-shop in the west end of London, as well as a system of lending books, is contemplated by the Times.

There is no falling off in the number of letters sent through the General Post Office, London. The number circulated last year was 18,000,000 more than in the previous year.

The crop conditions in several of the governments of Russia recently became worse owing to dry, hot winds, which burn up the crops almost in a day. The most deplorable situation is in the Bogoroditsk district.

The discovery that an Irishman naturalized in America would be an alien, and perhaps an undesirable alien, under the Bill, if he returned as a steerage passenger to his own country roused great indignation on the Irish benches.

Absence of occupation is not rest;

HEALTH AND HOME HINTS.

Add one or two tablespoonfuls of sugar to strong turnips when cooking.
It is said that paper will soon be used instead of straw in making women's hats.

Two or three lumps of sugar added to starch made with boiling water will make it stiffer and more glossy.

To make mashed potatoes light and creamy, beat them well with a fork, adding a little hot milk to them.

Hot water should never be poured over roast beef gravy. The water ruins the flavor of the meat and softens it.

If a few grains of salt are sprinkled on coffee before the water is added to the coffee it will bring out and improve its flavor.

To Destroy Flies.—Two drachms of extract of quassia, dissolved in one-half pint of boiling water, sweetened with a little brown sugar and pour on plate.

Creamed fish or fowl may be satisfactorily combined with rice. Fill timbale moulds with boiled rice and set them aside to cool. When the rice is cold scoop out the inside, turn out from the moulds, and fill the hollow centres of the moulded rice with the creamed meat.

A delicious salad for a picnic is made with equal proportions of chopped apples, celery and nuts packed in paraffine paper. Just before serving, pour over a good mayonnaise dressing carried in an olive bottle. The salad is more appetizing if served on a lettuce leaf.

Beef Loaf.—Three and one-half pounds of bottom of round steak; grind. One cupful of rolled crackers, two eggs, one cupful of milk, two-thirds tablespoonful of salt, one-fourth teaspoonful of pepper, one-fourth teaspoonful sage, one-half cupful of suet. Mix thoroughly; shape. Bake 3 1/2 hours. About one-half hour before serving place inch thick slices of cold hominy cut in strips and lightly floured in the pan. Baste frequently.

Sauces for Meats.

Mint Sauce.—Time for making, three minutes. Take two tablespoonfuls vinegar; add the same amount of sugar. Scoop fine two tablespoonfuls of green mint, cover it with four tablespoonfuls of vinegar, let stand three minutes, turn sweetened vinegar and mint with vinegar together; it is ready for use.

Butter Sauce.—Time for making, five minutes. Put two tablespoonfuls of flour and a little salt into a bowl, mix them smooth with half a pint of milk, turn into a saucepan, add four teaspoonfuls of butter and boil ten minutes.

Potato Sauce.—Forty minutes. Take equal quantities of potatoes and onions with a piece of butter, pepper and salt to season. Boil and mash the potatoes and onions together. Heat a cup of milk, add the mash and seasoning. Boil two minutes.

Tomato Sauce.—Five minutes. Six large tomatoes or one pint of canned ones. One tablespoonful of olive oil and the same of vinegar, half a teaspoonful of mixed pepper and salt to taste. Mix all together. To be eaten cold with cold meats or hot for warm meats.

Onion Sauce.—Half an hour. Heat a pint of milk, peel and chop fine four onions, put them into the milk and boil soft; add a teaspoonful of butter, and salt and pepper to season, with a teaspoonful of flour rubbed smooth in a little milk. Boil up and serve with warm meat.—Good Housekeeping.

A little child picked up her mother's sewing and tried to finish a seam, because she loved her mother and wanted to help her. The sewing was not perfect, but the mother pressed her child to her heart and praised her effort. That is the way our Master feels toward our poor work when we love him and do our best to please him.

The productive power of a day is doubled by doubling the capacity for prayer.

EXCELLENCE AND ELEGANCE.

Mr. G. T. Bell, General Passenger and Ticket Agent of the Grand Trunk railway system, is frequently in receipt of communications from patrons, eulogizing the service that is found on Canada's great quiet track railway. An unsolicited letter of recent date, reads as follows:

"I have just returned from the Pacific coast and it may interest you to know that my wife and I immensely enjoyed the run over your road, and you must admit that when a woman is pleased and delighted, she receives something that has the classic touch of excellence and elegance. I am inclined to think that the railroad that pleases a woman is pretty near perfection."

Another letter from a physician of Aiken, South Carolina, reads:

"I had the pleasure of travelling over your line from Portland, Me., to Detroit, Mich., and have no hesitation in saying that your roadbed is one of the smoothest I have ever been on, and the night from Montreal to Toronto, the train was as steady as if one had been in a hotel."

The travel over the Grand Trunk is increasing every year, and as the excellence of this railroad is becoming known more and more, travellers from all parts are taking the opportunity of riding on the fast trains which this line is noted for in Canada and over their double track route between the principal cities of the East and West.

"The man who simply sits an' waits

Fur good to come along,
Ain't worth the breath that one would take

To tell him he is wrong.
Fur good ain't flowin' round this world

Fur every fool to sup;
You've got to put yore seers on,
An' go an' hunt it up."

THE CZAR IN PROTEST.

In a recent number of the Paris Figaro were found collated some characteristic Russian proverbs that regard the Czar and his position and find much current application:

"The crown does not protect the Czar from headache.

"Even the lungs of the Czar cannot blow out the sun.

"The Czar's back, too, would bleed if it were gashed with the knot.

"The Czar even covered with boils is declared to be in good health.

"The Czar may be a cousin of God, but his brother he is not.

"The Czar's arm is long but it cannot reach to heaven.

"The hand of the Czar, too, has only five fingers.

"The voice of the Czar has an echo even when there are no mountains in the vicinity.

"It is not more difficult for Death to carry a fat Czar than to carry a lean beggar.

"What the Czar cannot accomplish time can do.

"Even the Czar's cow cannot bring anything else into the world but a calf.

"When the Czar has the smallpox his country bears the scars."—Translation made for The Literary Digest.

Germany shows 166, France 180, Roumania 204, Switzerland 432, and the United States 612 divorces for every 10,000 marriages.

In Switzerland, which shares with Scotland the distinction of being the best-educated country in the world, the earliest school age is seven.

A tourist at a hotel in Ireland asked the girl who waited at table if he could have some poached eggs. "We haven't any eggs, sor," she replied; then, after a moment's reflection, she added, "but I think I could get some poached salmon!"

AILING WOMEN.

Gain Health and Strength Through Dr. Williams' Pink Pills.

Bloodlessness is the surest starting point of consumption. When your blood is thin and weak and watery your whole health declines. Your face grows pale, your lips and gums white, your appetite fails, and your heart jumps and flutters at the least excitement. You have frequent attacks of headache and dizziness, and sometimes fainting spells. You are always weak and wretched and lose heart in everything. These are the sign posts of consumption, and you may easily slip into a hopeless decline if you do not build up your blood with Dr. Williams' Pink Pills. They actually make new, strong, rich, red blood, which brings back your rosy cheeks, your hearty appetite, your strength, energy and general health. Here is strong proof from Mrs. Samuel Behie, wife of a contractor at Sheet Harbor, N.S. Mrs. Behie says: "Some years ago I became so run down and distressingly weak that life seemed not worth living. I had a bad cough, was tired out at the least exertion and was unable to do even light housework. I had the best medical aid and medicines, but did not get any benefit, and grew so seriously ill that I was at last confined to bed, and my friends thought I was in a decline. My cough grew worse and I despaired of getting better. My husband then brought me Dr. Williams' Pink Pills, and to my joy they soon began to help me. Gradually my strength returned, my appetite improved, and the cough left me, and day by day I grew better until I was again a well woman. I have since had perfect health, and when I compare my condition now with the state I was in when I began taking Dr. Williams' Pink Pills, no one need wonder that I am enthusiastic in praising this medicine."

Cases of this kind can only be cured by filling the veins with new rich blood, and every dose of Dr. Williams' Pink Pills make rich health-restoring blood, which goes right to the foot of the disease. That is why these pills cure every-day ailments like anaemia, heart troubles, indigestion, nervousness, headaches and backaches, neuralgia, kidney troubles, rheumatism, erysipelas, and the special ailments of womanhood and girlhood. All these troubles are rooted in the blood, and Dr. Williams' Pink Pills is the only medicine that actually makes new blood. Common medicine cannot do this, so you should insist upon getting the genuine pills with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be sent by mail at 50 cents a box or six boxes for \$2.50.

We understand that the Rev. R. J. Campbell is engaged on a book on "The History of the Doctrine of Atonement," which he hopes to publish next year.

A street preacher in a West of Scotland town called a policeman who was passing, and complained about being annoyed by a certain section of the audience. "Weel," replied the officer, "I'll tell ye what I'd dae if I were you." "What would you do?" eagerly inquired the preacher. "Just ga roun' wi' the hat!"

There is always hope for ignorance but there is none for insence.

Take away men's faith in the accuracy of the Bible and you take away their hope in God.

An imbecile hand can in a moment mar a statue or a painting which has cost years of patient care and study to produce. To trifle with a pure and beautiful faith, or to mar the hope of a little child, is the work of an enemy and not of a friend.

PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 29th Aug.
 Yaverham, Whycomagh.
 P. E. I., Charlottetown, 1st Aug.
 Pictou, Hopewell, 4 July, 2 p.m.
 Wallace, Wallace, 22 June.
 Truro, Truro, April 18.
 Halifax, St. Croix, 4th July.
 Lunenburg, Lahase.
 St. John, St. John, 4th July.
 Miramichi, Campbellton.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Que., St. Andrew's, 5 Sept.
 Montreal, Knox, 27 June, 9.30.
 Gingarry, Finch, 4th Sept.
 Lanark and Renfrew, Zion Church,
 Lariolet Place, 21 Feb.
 Ottawa, St. Paul's, 7th Mar., 10
 a.m.
 Brockville, Winchester, Feb. 28,
 p.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 4th July.
 Peterboro, Port Hope, July 11.
 Whitby, Bowmanville, 17th Oct., 10
 a.m.
 Toronto, Toronto, Knox, 2 Tuesday,
 monthly.
 Lindsay, Cannington.
 Orangeville, Orangeville, 4th July.
 Barrie, at Barrie, on 29th Sept.,
 at 10.30 a.m.
 Owen Sound, Sep. 5, 10 a.m.
 Algoma, Blind River, March.
 North Bay, South River, July 11.
 Saugeen, Harriston, 4 July.
 Guelph, in St. Andrew's Church,
 Guelph, 19th Sept., at 10.30 a.m.

SYNOD OF HAMILTON AND LONDON.

Hamilton, at St. Catharines, on
 5th Sept., at 10 a.m.
 Paris, Paris, 11 July.
 London, St. Andrew's church, Lon-
 don, July 4, at 10 o'clock.
 Chatham, Chatham, 11th July.
 Stratford, Knox, Stratford, 27 June.
 Luron, Exeter, 6 Sept.
 Sarnia, Sarnia, 4th July.
 Matland Belgrave, May 16.
 Bruce Paisley, Sep. 12th.

SYNOD OF MANITOBA AND NORTHWEST.

Portage la Prairie, 10 July, 7 p.m.
 Brandon, Brandon.
 Superior, Keowatin, 1st week Sept
 Winnipeg, Man., Coll., 2nd Tues.,
 bi-mo.
 Rock Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Treheze, 3 Mar.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Melita, 4th July.
 Regina, Moosejaw, Sept.
 Prince Albert, Saskatoon, 5th Sept.

SYNOD OF BRITISH COLUMBIA.

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

THE

Dominion Life Assurance Co.

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

CANADIAN PACIFIC.

TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL, VIA NORTH SHORE FROM UNION STATION:
 b 8.15 a.m.; d 6.20 p.m.

VIA SHORT LINE FROM CENTRAL STATION:
 a 5.00 a.m.; b 8.45 a.m.; c 8.30 p.m.; d 4.00 p.m.; e 6.25 p.m.

BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW AND PEMBROKE FROM UNION STATION:
 a 1.40 a.m.; b 8.40 a.m.; c 1.15 p.m.; d 5.00 p.m.

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

GEO. DUNCAN,

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

CANADA ATLANTIC RY MONTREAL TRAINS

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

Trains leave Ottawa for Montreal 8.20 a.m., 3.30 p.m. daily. 5.00 p.m. daily except Sunday, and 3.50 p.m. Sunday only, for New York, Boston and Eastern points. Through sleepers.

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

All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

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

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

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway.

3 TRAINS DAILY.

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

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

For all information, apply nearest Agent.

New York and Ottawa Line.

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

And Arrive at the following Stations Daily except Sunday.

8.50 a.m.	Finch	6.41 p.m.
9.33 a.m.	Cornwall	.16 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.20 p.m.	Tupper Lake	9.55 p.m.
6.45 p.m.	Albany	5.10 a.m.
10.21 p.m.	New York City	8.55 p.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	6.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

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

"ST. AUGUSTINE"

(Registered)

The Perfect Communion Wine.

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

J. S. HAMILTON & CO.,

BRANTFORD, Ont.,
 Manufacturers and Proprietors.

LEITCH, PRINGLE & CAMERON,

Barristers, Solicitors, and

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Solicitors for Ontario Bank,

Cornwall, Ont.

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

A. G. Cameron, LL.B.



Sealed Tenders addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Dominion Buildings," will be received at this office until Tuesday, August 8, 1906, inclusively, for the supply of Coal for the Public Buildings throughout the Dominion.

Combined specification and form of tender can be obtained on application at this office.

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. of 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, June 26, 1905.

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



THE CANADIAN NORTH-WEST

HOMESTEAD

REGULATIONS

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

ENTRY.

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

situate, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the District in which the land is situate, receive authority for some one to make entry for him. A fee entry, of \$10 is charged for a homestead

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

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

APPLICATION FOR PATENT.

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

INFORMATION.

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

W. W. CORY,

Deputy Minister of the Interior.

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

THE YORK COUNTY LOAN AND SAVINGS CO.

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

HEAD OFFICE
243 Roncesvalles Avenue
TORONTO.

JOSEPH PHILLIPS, President.

G. E. Kingsbury

PURE ICE

FROM ABOVE
CHAUDIERE FALLS.

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

Prompt delivery. Phone 935.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for alterations and additions to Rideau Hall, Ottawa, Ont.," will be received at this office until Wednesday, July 26, 1905, inclusively, for an addition to Rideau Hall, Ottawa.

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

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

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent (10 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, July 19, 1905.

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

Directors:
John W. Jones,
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John Christie,
Vice-President,
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Vice-President,
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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 ne cessary. 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. FOY,

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

Rest 1,000,000

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

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

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

OTTAWA TICKET OFFICES:
A. H. Jarvis, 157 Bank St.; Ot-
tawa Dispatch and Agency Co., 85
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
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Our Diamonds are unsurpassed for Quality and Value

**Richelleu & Ontario
Navigation Co.**

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

MONTREAL - ROCHESTER - TOR-
ONTO Line, via Thousand Islands,
N. Y. Daily (except Sundays) at
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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.