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OTTAWA, MONTREAL, WINNIPEG.

OCTOBER 4, 1905.

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FOR OTHERS.

By Rev. G. M. Donehoo.

"For others"—what a glorious thought,
That we, so crowded on this busy earth,
Can learn this lesson with such blessings fraught,
Living the only life of real worth,
For others.

The cares and toils that burden and annoy,
The heart-aches that so keenly pierce to-day,
The sorrows that o'ercloud the path of joy,
Are lightened when, forgetting self, we pray
For others.

Oh! Let us then in kindly sympathy
Be watchful e'er for every chance to bless;
Following Him who e'en on Calvary's tree
'Pleased not himself,' but suffered on the Cross
For others.

Thus walking in His footsteps day by day,
Trying to be like Jesus 'mid the earthly strife,
Thou'lt come in God's appointed time and way
To dwell with Him who gave His precious life
For others.

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Kingston, July 8, 1905.

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MARRIAGES

On Sept. 20, 1905, at St. James' Presbyterian Church, by Rev. A. J. MacGillivray, George H. Kennedy to Alma Maud, daughter of William Fleming, Esq., of Sydney, Australia. In this city Sept. 20, 1905, at the residence of the bride, 477 Queen's avenue, by the Rev. Dr. Ross, Miss Mabel Helen, daughter of Mr. John Dodd, to Mr. James Hasket.

At Calvin Church, Bathurst, on Sept. 13, by Rev. J. G. Greig, Maggie Deillah, second daughter of Mrs. Thomas A. White, to James H. Norris, of Althorpe.

On Sept. 20, 1905, at 540 Dovercourt road, Toronto, by the Rev. H. A. McPherson, Adam Irving, son of the late Matthew Irving, Manltowning, to May Groves, only daughter of Robert Grant.

At the residence of the bride's father, on Sept. 6, 1905, by the Rev. D. Mackenzie, assisted by the Rev. Allan Morrison, Mr. John William McLeod, of Kirkhill, Glengarry, son of Mr. Wm. D. McLeod, ex-M. P. P., and Miss May Beatrice, daughter of Mr. Donald E. McMaster, Laggan.

On Sept. 20, at the residence of Mr. Thomas Elgar Webb, 218 Murray street east, Hamilton, by the Rev. W. W. McLaren, M.A., Georgia Webster, daughter of George Braithwaite Smith, to the Rev. Nell McMillan Leckie, of Knox Church, Lutesborough, Ontario.

In Toronto, on Sept. 27, by the Rev. Dr. Milligan, Edwin Allan, of Durham, Ont., to Miss Hattie L. McKee, Barrie, Ont.

On Sept. 27, 1905, at St. Andrew's Church, by Rev. Dr. Herridge, Gordon Halfour Taylor, to Lillian Margaret, daughter of Mr. and Mrs. Charles Addison.

On Sept. 20, 1905, at the residence of the bride's father, by the Rev. Wm. Ames, grandfather to the bride, assisted by the Rev. Stuart Atchison, Arthur Hamilton Hough, M. D., to Mabel Grizelle (Grace) only daughter of G. W. Ames, Tanj., of Winton, Ont.

At Victoria Harbor, Ont., on Sept. 20, 1905, by the Rev. J. R. S. Burnett, Jennie, eldest daughter of Mr. and Mrs. Edward Hilscher, to Douglas G. McRobbie, M.D.

On Sept. 20, 1905, at the home of Mr. M. Watson, "Spruce Grove," by the Rev. D. B. Macdonald, B. A., John Nicol to Christie Watson, both of O'Sullivan's Corners, Ont.

DEATHS

At Winnipeg, on Sept. 12, Alexander Polson, aged 65 years. At St. John N. B., on Sept. 16, Mary E., wife of David Ramsay, aged 52 years; daughter of the late Capt. James Pidgeon.

At the Manse, Welland, on Wednesday, Sept. 27, the Reverend Finlay MacCuzie, minister of the Presbyterian Churches at Welland and Crowland, aged 65 years.

BIRTHS

At Manor, Man., on Sept. 7, the wife of D. A. McKay of a daughter. On Sept. 11, at Winnipeg, to Mr. and Mrs. John McLean, a daughter.

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NOTE AND COMMENT.

The Union of the Baptists in the Maritime Provinces has come up to the hopes of the churches. Probably not one of the congregations will stand aloof.

Miss Jane M. Kinney, B. A., at a meeting in the Presbyterian Church, Greenfield, N.B., was appointed a missionary to Formosa, under the authority of the Presbyterian Church of Canada (Western Section). She will be principal of the girls' school at Tamsui with Miss Council of Ontario as her colleague and assistant.

Dr. Dixon, of Boston, is not enamored of the "institutional church," so much talked about now-a-days, and which some other good men think solves the problem of "reaching the masses," and especially of holding the young men. He thinks it "a weight rather than a win" in real Christian work. Bowling alleys, billiard tables and the like are scarcely necessary to the success of Christian teaching and labor.

The Rev. W. L. Watkinson, of the English Wesleyan Church, who has just returned from a lengthy visit to South Africa, reports the religious outlook there as exceedingly hopeful. He tells us that the country was settled by the best Puritan stock, and that it is being brought into prominence by a people distinctive in religious, and for the most part non-conformist. While the Anglican Church has the largest membership, the non-conformist bodies are pushing ahead rapidly. All the Free Churches are well represented, while the city of Johannesburg is better supplied with churches than is London. The Boers are discovering in the religious life of the English colonist much to reconcile them to their loss of sovereignty.

The Presbyterian Witness of Picton, N.S., reports Dr. Robert Grierson, missionary to Korea, as having been critically ill for some time with Korean fever. He had the benefit of two Japanese physicians who were exceedingly kind and attentive. Miss MacMillan, M.D., then took charge of him and he had the full benefit of her skill and nursing. All has been done for him that skill and fidelity could accomplish. At the time the latest word came from Dr. MacMillan the patient was in a most critical condition. Dr. MacMillan however stated that the crisis would be over before her letter would reach Halifax, and that friends, if they should not before that date receive word by telegraph of his death, would be justified in expecting his recovery.

The San Francisco papers having suggested that the Americans should meet the Chinese boycott by boycotting tea from China, the Pacific Presbyterian says: "We do not think that there is any danger of such retaliation on the part of the American people. The prevailing sentiment is, even on the Pacific coast, that the Chinese have a just grievance; that the exempt classes were badly treated, and something was necessary to stir our people to a sense of the wrong that was being done. The Chinese will have to go to greater lengths than they have as yet before any large number of the American people can be worked up to any retaliation of the kind." The sober sense of the better classes of the American people will ere long assert itself and secure fair play for the people of China who go to the United States.

The Presbyterian Church of England has issued its official handbook. The new statistics, compared with those presented in 1876, when the Synod was first constituted in Liverpool, indicate encouraging progress. The number of congregations has gone up from 271, with a membership of 51,013, to 350, with a membership of 83,113. The estimated value of the church property in 1875 was 973,485 pounds sterling; now it is 2,303,707 pounds sterling; and yet, notwithstanding the generous outlay involved in so much church extension, the aggregate debts on the churches have been reduced by 8,923 pounds sterling. The Presbyterian Churches throughout the world associated with the Presbyterian Alliance now include 33,514 congregations, with 5,137,323 members.

Good intentions, strong emotions, even passionate resolutions, says the Canadian Churchman, when not followed by wise and sustained effort, pass, as does a vapor. "Listen," says the old veteran, "Borlasch of the guard," in Merriman's forceful novel. "It is not what you feel that matters; it is what you do. Remember that."

This recalls to mind a singularly appropriate remark made a good many years ago by the late D. T. Moody, at a Y.M.C.A. convention in Portland, Me. "These resolutions are all very well, but if you don't go home and put them into action they won't amount to flat"—snapping his fingers. "We don't read of the resolutions of the Apostles, but of the acts of the apostles."

War has often been used "to prepare the way of the Lord"—to open pathways for the Gospel of peace. The conquest of Alexander the Great marked an era in the progress of the purer faith. In modern times the conquest of India by Great Britain opened the great Hindoo Peninsula to the evangelizing agencies which are now the hope and glory of that land. Christian at Work quotes the Rev. W. E. Griffis as saying: "The Christianity that is converting and will make Japan great is above any sect, or church corporation, or name. It is the breath of the Spirit that bloweth where it listeth. No Christ in American or European garments will ever win Asia. It is the living Son of the Father, with the white hair of eternity and the eyes of eternal youth, that shall yet allure all from the throne to the hut. Not dressed in English, or American, or German, or Russian vestments but in the golden girdle and the seamless robe, he is drawing the choicest Japanese spirits to him."

The persistence of the dark races is noted as follows by the National Review: "Thirty years ago it was common enough to meet persons, not uneducated, who talked as though the darker races were dying out before the gin, gunpowder and disease disseminated by Europeans. Almost every one knows better now,—knows that the Chinese, the Hindu, the Arab, the negro—the chief colored races, in fact—increase and multiply wherever the white man restrains war, famine and pestilence. Even the American Indian, between Texas and the Gran Chaco, is in no hurry to be improved off the face of the New World. The education of the colored races and their equipment by European science are only beginning. Yet the last decade has witnessed the defeat of two great European Powers—one by chocolate-hued mountaineers, the other by tawny islanders."

According to the Presbyterian Standard, Mr. James H. Hyde of the New York Equitable is selling out his ancestral home, and is going to live in Canada, a man without a country. Ex-President Alexander, of the same company, is dying of a broken heart and a shattered mind. Senator Dewey finds the reputation of years for business integrity swept away forever. The way of the transgressor is hard. Be sure your graft will find you out, says our contemporary, and in another paragraph adds the following:

"And now the other insurance companies of New York, the big ones, are going to furnish their share of revelations of extravagance and graft. In the meantime, while we believe that there is no danger to the policy-holder, but rather safety in these investigations, we suggest that one can watch the basket in which he puts his insurance eggs better if it is located in his own State than when it is in New York." Perhaps Canadians might take a hint from this note and see if their "insurance eggs" would not be safer in Canadian companies.

Sir Harry Johnston, an Englishman who recently returned from his third visit to Liberia—the African colony and state founded as long ago as 1822 by the National Colonization Association of America—has given his views in the Geographical Journal. Summarizing his views the Presbyterian Banner says they are "on the whole favorable." His last visit was made after an interval of fifteen years. The country, he says, is about as large as the state of New York, low and swampy along the coast, but rising into a tableland. The principal forest that as late as 1885 crept down to the sea has been cleared away in many places to make room for plantations and dwellings. About 3,500 square miles are occupied by the Americo-Liberians, of whom there are about 60,000 out of a total population of 2,000,000. The government is modeled after that of the United States, with President, Senate, and House of Representatives, and the capital is Monrovia, named after President Monroe, with a population of 5,000. The Americo-Liberians are Protestants and Episcopalians, and the native tribes, who occupy the hill country in the hinterland, are Mohammedans. Sir Harry says the climate is not unhealthy, though the coast is very hot, and mentions the curious fact that mosquitoes are few in number and are almost unknown in the forests. He expresses the opinion that out of the dense forest is to come the great wealth of Liberia. The wealth of this forest in India rubber-producing trees, vines and bushes, is without parallel in any other part of Africa except in one or two small areas in the Congo basin. With the present practices in collecting rubber this great field should be maintained at its full bearing capacity. The supply of rubber is a growing problem with the world, and here may be its solution. In Sir Harry Johnston's opinion the later generations of the negroes of American origin are taking hold of the work of developing the country with much more energy and intelligence than the immigrants. Liberia will show in its development a negro State with English as the governmental language, a coast belt inhabited by negroes professing Christianity and wearing clothing of European cut, and a hinterland of Mohammedans in picturesque and suitable costume. All these classes get along well together, and Liberia is in a peaceful and prosperous condition.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSDID CHRIST RISE FROM THE
DEAD?

By Rev. W. Harvey-Jellic, M.A., B.D.

Upon the reality of the Resurrection of Our Lord are staked the most tremendous issues conceivable for the Christian. If Christ rose from the dead, He is demonstrated to be our divine Saviour, all His work is attested of God, our faith and hope are well founded, and eternity of life is our sure heritage. If He did not rise then the faith of the Church is based upon a lie, the supernatural element in revelation is a mere delusion, and the Christian's hope of immortality will break into derisive mockery at the grave. But this, at least, is certain, the Christian Church was founded and has endured for nineteen centuries on belief in Our Lord's resurrection; and the continuity of that belief is attested by the fact that the first day of the week has been observed for Christian worship ever since three days from His death upon the Cross.

Hence the question arises, "Did His life end in final and overwhelming defeat amid the world's hate on the Cross, or did He actually emerge from the grave in Joseph's garden a Victor over death and sin?" The preacher of a risen Christ meets with critics and doubters so frequently that there is need even for the believer to look anew at the grounds of his acceptance of the great fact; and those grounds I wish to present as succinctly as possible.

Let it be borne in mind that we have already seen cause to believe in a personal God, in the reality of revelation, in the possibility of miracles, and in the supernatural character of Christ. Let us also remember that for nineteen hundred years the Christian Church, so rich in thought and experience, has existed and has pursued its ever-advancing career upon a profound belief in the Resurrection. Then let us put the question whether it were conceivable that the life of Christ should end in defeat. Upon all reasonable spiritual grounds which should we expect to prove the stronger: Christ, the Holy, the divine Saviour, or the grave, the representative of sin and death? And we may proceed to answer our question of examining the arguments employed by those who deny the Resurrection.

"Perhaps," say certain critics, "He did not really die." There is no more popular subterfuge for unbelief than this. But in the days immediately following the events of Calvary, all the authorities of the Jewish State were possessed by a frenzied determination to crush belief in the Resurrection; yet amid all the arguments and assertions brought forward by them there seems never to have been a mention of what would have been a complete vindication of their scepticism, viz., that Jesus did not die. There can be but one reason for this—there was evidently no shadow of proof for such an idea. On the other hand, the very authorities certified His death. Moreover the disciples were at least capable of distinguishing between a resuscitation and a resurrection; and they lived and died thenceforth in an unshakable belief in the reality of His Resurrection, twelve honest men whose lives attested the sincerity of their convictions. And, yet again, it is so diametrically opposed to the character of Jesus to be a party to deception as to be utterly inconceivable.

It is quite natural that the only record of the fact of the Resurrection should be the New Testament, for our risen Lord, always averse to winning His way by

miracle, would reasonably limit His appearances to believers; and the New Testament is at least the historic record of what men believed. In it we find it recorded that He appeared on ten different occasions, to as many as five hundred at once, bearing His wound-prints, able to eat and converse with His friends, yet capable of transcending material limitations. When we look at the men who are said to have seen Him we find that formerly they had no true conception of His Person and work, and that all their hopes went out with the Crucifixion; but after His alleged appearances they went forth with lives transformed and faith rehabilitated, as men able by their preaching to turn the world upside down. Clearly something must have happened to produce this change; and what could it have been except the reality of the Resurrection? When we examine the earliest preaching of the Apostles we find its constant theme was a risen Christ (cf. Acts ii. 24, iii. 15, iv. 10, 15, x. 40, etc.); they proclaimed the Resurrection before bigotted Jews, scholars, merchants, all contemporaries of the life of Jesus; they met no reasoned attempt to disprove their words, only with the blind opposition of authority; and, remarkable fact! everywhere their words won their way to the acceptance of thousands, and transformed the lives of those who accepted them. And this process has gone on through the ages. This preaching began in days of superstition, but superstition fled before it. It met a hostile world, but it conquered the Empire in three centuries, and to-day it is winning the world. It is not even possible to rank modern science against it, seeing that the camp of physical science is divided on the matter, and that there are many modern scientists who would stand where George Romanes stood, and accept it after years of wavering.

But, to recur to early days, we may declare that nothing could have produced among the Apostles their persistent, harmonious certitude in the Resurrection unless it had been an objective fact. The vision-theory is almost too childish to deserve serious attention. To account for Paul's changed life by an hallucination is contrary to all we know of the nature of hallucinations, for he showed no trace of those early fixed ideas which are psychologically essential to visions. And as to those who account for it by epilepsy, it needs a fair stretch of imagination to apply it to the five hundred who saw Christ at once. All such trumped-up explanations receive the lie from the honesty, the calmness, the intellectual grasp, and the spiritual certitude which history attributes to the men who claimed to have seen their Lord alive from the dead, and who lived and died in their belief in the fact of the Resurrection.

Those who accept the position of modern unbelief and explain away the Resurrection must admit that the Church is founded upon a delusion and the source of holy living for all the saints has been a lie. Material explanations always involve a greater miracle than the Resurrection itself—greater because it would be so utterly unreasonable, so inconsistent with the facts of history, and so barren in its results, viz., that Christ did not rise.

The recorded testimony in favour of the Resurrection would be sufficient to establish any other fact in history, and it is adequate for Christian faith. But when historic evidence is supplemented by reasoned assurance, by spiritual insight, and by religious experience, then the Resurrection stands out as the most potent of all truths for the eternal welfare of mankind; and for all believers it

becomes indeed true that death is swallowed up in victory. In union with the Christ who rose again, we even now, enjoy eternal life, in an experience so deep and strong that it produces the glorious conviction that nothing, not even death itself, can separate us from the love of God manifest in the risen Saviour.

OLD TESTAMENT MARRIAGE
CUSTOMS.

Not everything mentioned in the Bible is mentioned as an example of right action. It is well to bear this truth in mind when considering such a query as the following, from an Illinois reader:

In studying the account given in the Bible of the marriage of Jacob to Rachel, the daughter of Laban, in the 29th chapter of Genesis, the question was raised as to whether or not this should give us to understand that the marriage of consins is not contrary to the teachings of the Bible. Jacob being the son of Rebekah, sister of Laban, Rachel and Jacob were cousins, were they not? Will you please give me your opinion in this matter?

Certain words in the Bible are specifically labeled as warnings, others as models for limitation, still others are apparently recorded neither as warnings nor as models, but simply as facts of history. There were practices recorded as part of the life of the Old Testament characters which evidently were not set down as illustrating right principles of living, yet which were not specifically condemned. One of the commonest illustrations of this is in the matter of marriage. Jacob married his cousins, two sisters; Abram married his half-sister; the offspring of two of these marriages were signally blessed as the chosen people of Jehovah, and from that family tree sprang the Messiah. Yet there is nothing in the mere fact of the record either to justify or to condemn the marriage of blood kin. There is many a detail of life and conduct with the right or wrong of which, as a detail, the Bible does not deal. But the Bible gives us a sufficient revelation of God's will to enable us to learn what he would have us do in every detail of life.—Sunday School Times.

WEEK-DAY LIVING

Week-day conduct, rather than Sunday conduct is the test of a man. No one is quite normal on Sunday. Some are outwardly better on that day, some are outwardly worse. Many a teacher of "the worst boy in Sunday-school" has been amazed, upon coming to know him in his home through the week, at the evidences of many character and unselfishness that cropped out when the boy was off his guard. To be on guard for Sunday behavior with "bad boy" is to live up to the reputation wrongly given him by his elders. On the other hand, some Sunday-school pupils have been equally surprised to find that their teachers' ordinary, every-day life between Sundays is not of quite so high a standard as the Sunday conduct and teaching would indicate. In either case, Sunday is apt to be a day of dress parade, as it were. This is not the fault of the day, but of us mortals. The Sabbath's true purpose is fulfilled when our best is strengthened and uplifted on that day, so that the average of week-day and Sunday alike is raised. But as six-sevenths of our time is week-days, so six-sevenths of our real character is likely to be indicated by our week-day living.

ABUSE OF THE MANSE BABY

(By A. Manse Parent.)

Everybody in the congregation is interested in the advent of the Manse baby. Bless their dear hearts! How thoughtful and generous they are! Loving gifts and the incense of flowers flow in lavish stream from warm, sympathetic hearts. For once at least the advent of a child is the birth in the pew of new tenderness and interest in the Manse. The way of baby and parents promises to be smooth and pleasant. Too often it proves the forerunner of battle—the clash of ideals, the wounding of sensibilities, the piercing of the sword of the tongue.

Manse parents believe the cradle an evil to be shunned. Some generous member of church society presents one to baby and it must be used or offense given. Other articles are bestowed upon baby which parents must use, against their better judgment, just to preserve peace.

Baby is such a dear little bundle of softness and smiles that he must be lifted up and hugged and kissed and bounced by every loving member who comes to call. If baby is asleep he is talked over to the disturbing of his slumbers, or he must be awakened to allow some sympathetic caller to see those wonderful eyes and sweet smiles. His cheeks are pinched, fingers are poked at him, grimaces and chuckles confront him. No respect is paid to his need of "regular hours" and quiet repose. Mother must worry with him when, nervous and excited, the big bright eyes refuse to yield to the sandman. But then the dear kind people have been pleased.

Thoughtless pew! The good Book says, "Bear ye one another's burdens," and here they come, piling up burdens of anxiety and care, when they really meant to be kind.

Not long ago I was talking with a parsonage mother about her baby, and the heavy sigh when she spoke of broken rules and disturbed habits just to keep the affection and good-will of the pew, spoke volumes about her torture by those whose intentions were good.

Now, why does not grace make a Christian pew sensible? Gifts are appreciated by Manse parents. Money is never plentiful at the best. Baby adds to the already over-burdened expense account. But a gift of money for the purchase of loving tokens by mother would be most sensible, unless care be taken to discover what baby really needs or whether the gift meets with the approval of parents. That would avoid the many useless reduplications that so frequently occur. And Manse parents do appreciate the sympathy and interest of the pew. This can be shown by words and looks and deeds without making baby a bundle of quivering nerves and subjecting him to indignities which he is too little to resent, and which parents fear to resent. Too often the rights of the Manse are invaded by a thoughtless pew. And when parents, sensible of their responsibilities, attempt to a careful and gracious manner to preserve these rights inviolate, the pew develops a heavy frost.

If there is any truth in the statement that Manse children are worse than the pew children the fault lies with the pew and not with the manse. Give the Manse parents, who are responsible for the health, growth and character of baby, a little chance and, dear pew, don't get ruffled over it.

The vicar of an English health resort has issued the following notice:—"To meet the convenience of visitors, arrangements have been made with the vicar of this parish for the burial of guests at greatly reduced fees. The privilege may be withdrawn if it is abused."

KNOX COLLEGE REVIEWELE

We append herewith a copy of a circular just issued by the College Board to a number of individual friends of the institution:

Presbyterian Church Offices,

Toronto, Sept. 11th, 1905.

My Dear Sir: The appointment of the new professors and the changes at Knox College necessitate an additional annual expenditure of nearly \$3,000. At the last meeting of the College Board it was felt that it would not be wise to depend upon getting this additional amount in the ordinary way from the congregations of the Church, and the undersigned were appointed a committee to raise specially \$3,000 per annum for a period of five years. One of the chairs in the Montreal College has been supported for the past twenty-five years by special annual subscriptions from a number of our people in that city, ranging in amount from \$250.00 to \$25.00 per annum, and we think that many of the friends of Knox College, now that the staff has been so greatly strengthened, will gladly come to the help of the Board by subscribing for a period of five years towards making up the required amount. Will you kindly take the matter into consideration, and return to Rev. Dr. Warden, Toronto, the appended slip, with the amount of your contribution. The subscriptions are payable annually in February, the first being due in February, 1906.

Commending the matter to your favorable consideration, and soliciting the favor of a reply before the meeting of the Board on the 4th October, we are, Yours faithfully,

WM. MORTIMER CLARK,
JAMES BALLANTYNE,
ROBT. H. WARDEN.

An appeal was also made to congregations asking them to subscribe annually for a period of five years, a specific sum for the maintenance of the institution. It is hoped that many individual friends, as well as congregations, will generously respond, and that their responses will be received before Wednesday next, when they will be reported to the meeting of the board.

It is a common impression that a good many cases of insanity are induced by religious emotion. That minds are unbalanced by undue attention to particular phases of religious experience is perchance true, but it is nearly always through perverted ideas of duty or excessive introspection. The Christian Intelligencer quotes the testimony of Dr. Theodore B. Hyslop, who is a brain specialist, as of value on this point. Dr. Hyslop was discussing causes of insanity before the British Medical Association, and combatted the idea that religious emotion leads to mental troubles or aggravates them. "As an alienist," he said, "and one who knows the sufferings of the human mind, I would state that of all hygienic measures to counteract disturbed sleep, depression of spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. Let there but be a habit of nightly communion, not as a medicant, nor repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to me."

The Carnegie Library in Cork was opened on the 20th inst. At the close of the ceremony the Lord Mayor gave a luncheon. On finding that the toast of the King's health was omitted the Bishop of Cork left the table, and a number of guests followed his example.

HOME MISSION DAY

Editor Dominion Presbyterian: Will you permit me to state, for the information of those of your readers who do not see the minutes of the General Assembly that Sabbath, the 15th of October, has been named by the Assembly "as a day of special thanksgiving and prayer in connection with Home Mission work," and that on that day "ministers are requested to call particular attention to the magnitude of the task that the church in this new land is called upon to undertake."

Circulars have been sent to Sabbath school superintendents as well as to ministers, urging that the full advantage be taken of the opportunity thus afforded to deepen the interest in, and increase the contributions to, this supremely important department of the Church's work—supremely important because of its intimate bearing not only upon the future welfare of the country but also upon the ability of the Church in future years to prosecute with energy and success every department of religious and philanthropic effort.

E. D. McLAREN.

VICTORIA, B.C.

The meeting of the Presbytery on 13th inst., in the church Comax, marked a new departure, the practice hitherto having been to meet alternately in Victoria and Nanaimo. The delightful sail of 150 miles from Victoria and 75 miles from Nanaimo along the eastern coast of Vancouver Island and through the smaller islands of the Gulf of Georgia, together with the cordial reception and generous hospitality of the good people of the beautiful Comax valley more than amply justified the change.

The Rev. Thomas Menzies, minister of the church in which the Presbytery met, was appointed Moderator for the ensuing year. As usual the greater part of the time was devoted to reviewing the Home Mission work of the past six months in the nine mission fields of the Presbytery, and making necessary plans for the ensuing half year. While the supply for the summer has been full, and of good quality, inadequate supply is feared for the winter.

A large deputation from St. George's church, Cumberland, appeared, asking for a minister for six months or a year, instead of the irregular probationer supply of the past four or five months. This was granted. Cumberland for a young, unencumbered minister, is in many respects a very inviting field. A compact coal mining town of about 4,000 inhabitants, one church, in point of labor it is probably the lightest in the Synod. The congregation is suffering owing to the vacancy. Six months' service, mutually satisfactory, is sure to result in a call and settlement. Rev. W. L. Clay, Victoria, and Rev. T. Menzies, Sandwich, have charge of the supply.

A communication from Dr. Herdman, superintendent of missions, informed the Presbytery of an offer by Rev. C. W. Gordon, of St. Stephen's, Winnipeg, to donate \$500 towards providing for the equipment of churches for doing institutional work, where such work is demanded in the interests of young men, on condition that each Presbytery in the Synod raise \$15.00 for each church so organized. The Presbytery cordially endorsed the proposal and pledged itself accordingly.

The next meeting was appointed to be held in St. Andrew's church, Victoria, on a date to be fixed by the Moderator and clerk, after consultation with the superintendent.

Farmers in Northern New-York who have begun to dig potatoes, are alarmed at the prevalence of rot. The conditions are so serious that some farmers, whose yield gave promise of 225 to 250 bushels to the acre, have abandoned their fields entirely.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

RETURNING FROM CAPTIVITY

By Rev. C. McKinnon, Winnipeg.

That the word of the Lord by the mouth of Jeremiah might be fulfilled, v. 1. The Jewish rabbi, Joshua and Eliezer, saw a fox running from Zion Hill. Rabbi Joshua wept, remembering the words in Lamentations (ch. 5: 18), "Because of the mountain of Zion, which is desolate, the foxes walk upon it." But Rabbi Eliezer laughed, for he said, "I see with mine eyes that not one of God's promises will fail, and He is ever more ready to show mercy than judgment." The rabbi had reason for his joy. How much more have we, with all the glorious promises of the New Testament, as well as the Old, before us. And if we should fall into doubt of any of these promises, we have God's gift of His own Son to make us sure that He will not keep back from us any good thing.

The Lord stirred up the spirits of Cyrus, v. 1. Phillips Brooks, the famous American preacher, preached once in England, in Westminster Abbey, on "The Candle of the Lord." In closing he likened Great Britain and the United States to the golden candlesticks holding aloft the glory of the Lord. This is the noblest mission any nation or individual can have, to make God's glorious character known throughout the world. In Him is the light to illumine all dark and joyless places. Whoso obeys Him will become the bearer of a brightly lighted candle that will help to dispel the surrounding gloom.

Thus saith Cyrus king of Persia, v. 2. Like some skilfully contrived machine, with its numberless parts carefully placed and exactly fitted, God's plans always work smoothly and slowly. In the days of Cyrus, Egypt was becoming a great power. Sooner or later, a conflict was sure to come between this nation and Persia. It suited Cyrus to have the Jews established as a friendly kingdom in Palestine between his own empire and its coming rival. And it was just at this juncture that God had determined to bring His people back to their own land. So, above all earthly kings and counsellors sits the King of heaven, watching all their movements and using them to further His own blessed purpose. Human kingdoms speedily perish, but His kingdom endures forever, and will in the end include the whole world within its boundaries.

The Lord God of heaven, v. 2. What a glorious title! And, as our knowledge grows, it becomes more and more wonderful to us. The heavens, and the astronomers tell us, stretch away above the earth, uncounted millions of miles. Now take the best man you know or can think of, the most just and pure and loving. God is more just and pure and loving than he, as the heavens are higher than the earth. Who can know Him without trusting and loving and adoring Him?

Who is there among you, his God be with him, v. 3. The healthy man loves tasks that try his strength. The yachtman welcomes the wind that swells the sails and calls for all his quickness and nerve. The mountain climber is eager to attempt the highest peak. To the real student hard problems are a joy. The man who loves his business of profession is never so happy as when wrest-

ling with its duties. In attaining to His heavenly kingdom, God has a task for each of us that will give exercise to our highest faculties. It will test to the utmost our resolution and endurance. It is work that will make the best of all that is in us and that will do good as no other will, to others. In this work all are volunteers. We enter upon it of our own choice. And the success of it—how gloriously sure this is, since the power for the work comes from God Himself.

Let the men of his place help him, v. 4. "When I dig a man out of trouble," said one, "the hole he leaves behind him is the grave in which I bury my own trouble." There is no way to happiness so sure as being helpful. Every word or deed that helps another is like a stone built into a beautiful mansion of bliss for our own soul to dwell in. The house in which we live may be a very plain one, and its surroundings far from desirable. But we may make for ourselves a spiritual palace lovelier than any reared for an earthly sovereign. It will get strength and beauty from the kindness we have shown, the encouragement we have given to those about us. And around it will cluster the blessed memories in human life—those of days spent in loving service.

Willingly offered, v. 6. A willing soul and the willing God—it is the meeting and the communion of these two that makes true religion. God gives freely and without reserve. And we, not compelled, but sweetly constrained by His love, give ourselves and all that we have to Him and His work. It is all simple, and yet so great.

The king brought forth the vessels of the house of the Lord, v. 7. Like those holy vessels so long kept within a pagan temple and dishonored by use in pagan rites, all our talents and energies belong to God. These are all stamped, like the coins of the realm, with His image and superscription. Have we been using them in the service of self and sin? Then have we been robbing God of His due. It is only honest in us to bring back our powers to our Maker, and ask Him to use them for His own Glory. Doing this, we shall find a place and work a temple far more glorious than the one reared in Jerusalem—the temple of the great spiritual kingdom that shall fill the whole earth, bringing all nations under its blessed sway.

LIGHT OF LIFE

Light of life so sweetly streaming.

Down upon life's troubled sea,
With the love of Jesus beaming,
Shine, shine on me.

Light of life that knows no fading
From all changes thou art free,
Holy light that knows no shading,
Shine, shine on me.

Light of life, in days of gladness
To thy radiance I would flee,
Be my strength in days of sadness,
Shine, shine on me.

—BROAD.

A BAD DOG.

A bad dog does not see the thief. We have plenty of such dogs nowadays. Ministers will not see the error which abounds; statesmen wink hard at vice, and religious people sleep while Satan plunders the Church.

A bad dog may get a good bone. Often very unworthy men gain fortunes, offices and honors. The world is not the place of rewards and punishments, and so it happens that Satan's bullock often feeds in the fattest pastures.—Spurgeon.

OUR MEAT AND DRINK

I know that many of you are puzzled to know in what direction to start to help Christ to help the world. Let me say this to you in that connection: Once I came to a cross-roads in the old life, and did not know in what direction God wanted men to help hasten his kingdom. I started to read the Book to find out what the ideal life was, and I found that the only thing worth doing in the world was to do the will of God; whether that was done in the pulpit or in the slums; whether it was done in the college or in the class-room, or on the street, did not matter at all. "My meat and drink," Christ said, "is to do the will of him that sent me," and if you make up your mind that you are going to do the will of God above everything else, it matters little in what direction you work. There are more posts waiting for men than there are men waiting for posts. Christ needs men in every community and in every land; it matters little whether we go to foreign lands or stay at home, as long as we are sure we are where God puts us.—Henry Drummond.

"LIKE AS A FATHER"

The life of a beautiful girl was nearing its close. The busy father, active in legal and political life, made short visits to his office to perform the most necessary duties, and hurried home again day by day to be near her in her last days. He spent every possible moment in granting her every wish, and it was a comfort to him that his daughter was finding in her religion a source of strength that robbed approaching death of terror. He was an upright man, but one from whose busy life religion had been crowded out.

One day, as he sat by the bedside, his daughter asked him to read to her. He found a magazine, and read some bright bits of poetry and fiction. It pleased her, but she wanted something else. "Father," she asked, "will you get my Bible and read from that?"

"Certainly, my dear," he answered, and was rather glad than otherwise of her request.

He was a strong man, with clear voice and with a good degree of self-control. He had mastered his own feelings in these days of patient and affectionate ministrations, that he might bring to the sick-room every element of cheer that was possible. And now he began, calmly and quietly, to read the Sermon on the Mount. He knew where to find it, and he knew that it was good, and he read with a growing appreciation of its beauty and sublimity.

But the daughter grew more tired and restless.

"Don't you like it?" he asked.
"Oh, father," she exclaimed, "it isn't that I want, about our righteousness exceeding that of the scribes and Pharisees! Can't you find the place where it says, 'Like as a father pitieth his children, so the Lord pitieth them that fear him?'"

His voice trembled a little, but he said, "I will find it," and he turned to the concordance in the back of the Bible. But when he found the place and began to read, "Like as a father," he could bear no more.

"Oh, my child," he cried, "if God cares for you as I do—" He bent over the bed and wept. "It is the verse we both need," she said, softly, after a few minutes.

And he knelt beside the bed and said, "Yes, dear, that is the verse for us both."

Religion, if only a name, is a poor atavism to a yearning soul.

It is not far to the gate of the heavenly kingdom when we permit the Spirit of God to take our hand and lead us.

*R.S. Lesson October, 15, 1905, Ex. 1 1-11. Commit to memory vs. 5, 6. Read ch. 2: 64-70 and Psalm 126. Golden Text—The Lord hath done great things for us; whereof we are glad.—Psalm 126: 3.

A PRAYER

Almighty God, let thy morning be unto us as an opening into heaven. We are tired of the earth. Look upon it in itself; it began so little and so cold, and so full of disappointment; a garden of bitterness, a vineyard in which we seek wine and find nothing but sourness; but when we see its connection with heaven, it becomes beautiful, a worthy habitation for a little while, a vital opportunity. Let the light which is above the brightness of the sun make our souls glad; let our poor voices be taken up on high, purified of all dissonance, and made to harmonize with the music of the angels. Give us to feel how near the earth is to heaven, and how at any moment heaven may open and take us into its light and peace. Thus may we rejoice with exceeding joy, and thus may the peace we possess pass all understanding—an infinite depth, a tranquility that cannot be perturbed. Great peace have they that love thy law; they are blessed with the calm of heaven; though the earth be removed, and though the mountains be cast into the midst of the sea; a strong rock is our God, a hiding-place not to be violated—Selected.

FORGETTING THE PAST

One of St. Paul's methods for getting on in the world, in the best sense is given to us in his Epistle to the Philippians, "this one thing I do; forgetting those things which are behind." At the opening of the new year, or as a maxim for guidance in certain perplexities recurring every day, this is a good policy for us. Let the past go. Reach forth for fresh victories and achievements. Drop the old feuds, the time-worn bitternesses, the useless jealousies, the vain regrets, the long time grievances, the brooding habits, the useless depressions—let them all go. They are of no avail; they only hamper and hinder you in the race. Drop, again the hitherto accomplished triumphs; do not stop to rejoice over them, or to plume yourself in pride about them, or to exult over your not so fortunate fellow worker. Life is too short to be spent in foolish regrets or in just as foolish exultations. Do your work, and then let it stand, and go on to do something else. That is the substantial lesson of this noble maxim of the great apostle. Zion's Herald.

CHRISTIAN SONGS

The Christian religion inspires the sweetest songs, the noblest poetry, the sublimest eloquence, and the highest art. The Old Testament is full of music. The authors of the historical books frequently break forth into singing. The books of Hebrew wisdom and prophecy are The Old Testament Psalms that have come down to our time. The new era of Christ was ushered in with music. Mary sang a song of praise when she learned that God had chosen her to be the mother of His Anointed One. When Christ was born in Bethlehem the angels entertained an audience of humble shepherds with strains of celestial music, which broke the silence of the midnight air and waked the echoes of the Judean hills.

The faith that strengthens life, that makes it tender and lovable and starts it out to bless and seek for good things to do, that can see some of the features of God in all things, is a foretaste of heaven and is made possible through the grace of the Nazarene.

It is the still water that reflects the landscape and the beauties of the heavens. There are no mirrors in cascades. It is worth our while to sit down and be still; to be quiet for a little while each day, that the glories of God may do their work in our hearts.

THE BRIEFER DAYLIGHT

The days have grown perceptibly shorter. The evening shadows tan sooner than they did a little while ago. It is not eight quite so early in the morning as in July. We are approaching the strenuous season when we crowd more into our days and more into our nights than we try to do during the tropic heat of summer. Already in many places the trees are changing their vivid green for the soft amber, bright yellow and deep red that tell the story of Nature's rounded work. Throughout this month and the next we may expect a brilliant display of color, and may feast our eyes on the rich tints and varied hues that make our autumn walks so gay. Not yet do we apprehend the falling of the leaves and the wild swirling winds that portend the coming of the cold. The schools have begun again and teachers and scholars, vacation behind them, are looking forward to another year of happy work. So much that is best in our homes and most hopeful for our country is bound up in our schools that no one can be indifferent to their welfare. One of the prettiest sights is that of the children starting to school in the morning or coming home at night. The churches, too, begin another campaign. Everywhere along the line they sound the cry to rally to the Lord's side and to go forth to His battles. No church can prosper that neglects aggressive missionary work at home and abroad, and no church can fill its place as it ought if it does not do all that it can to enlist its young people. There is in New York city a church of another denomination than ours in which there is a great following of young men. In the spacious gallery of this edifice there are hundreds of chairs, and each young man who contributes five cents a week is entitled to his own chair on which is his name. If he pays ten cents a week he is provided as well with a hymn book, in which is his name. One hears continual expressions of regret that young men do not attend church. In many churches they are like Noah's dove in the storm. There is no rest for the sole of their foot. A church that wants young men will have them—not, however, by the use of clap-trap nor by sensational services. Nothing more forceful and captivating has yet been found to draw young and old into the church than the sweet Gospel story plainly preached and the old doctrine lucidly presented. Let the young feel that they are welcome in the house of God and they will not long stay away. It may be a good plan for those who are often prevented by illness or distance from attending church services to spend the hour of the morning service of the mid-week prayer meeting in private devotion. Not long ago, from a suburban village, a good man who had long walked with God heard the call to exchange earth for heaven. His pastor said that more than anything else he should miss this good man's prayers. "I always knew," he said, "that I went into the pulpit accompanied by his fervent prayers and that he prayed for a blessing on the message so soon as he went home from church."

If we can do no more than this we shall not be doing little for the Church we love if constantly in these coming days we pray for it—Margaret E. Sangster in N. Y. Christian Intelligencer.

FOR DAILY READING.

- M., Oct. 9. Getting more wisdom. Prov. 2: 1-9.
- T., Oct. 1. Holding on longer. Luke 8: 6-13.
- W., Oct. 11. Obeying better. Rev. 3: 7-13.
- T., Oct. 12. More zeal. John 2: 13-17.
- F., Oct. 13. Stronger faith. 1 John 5: 13-16.
- S., Oct. 14. More unselfishness. Acts 9: 36-39.
- Sun., Oct. 15. Topic—Better work our society should do. Hbe. 6: 7-12; 13, 20-21.

BETTER WORK

Some Bible Hints.

Every noble endeavor of yours has stored up a happy thought or you, a pleasant memory in the mind of God (v. 10).

Two qualities above all others the Christian worker needs—for the future, faith, and for the present, patience (v. 12).

We are not to make ourselves perfect—how absurd the thought!—but the perfect One is to make us perfect (v. 21).

Let us have only one test of our work—not what men think of it, nor even what we ourselves think of it, but whether it is well pleasing in the sight of God (v. 21).

Suggestive Thoughts.

If the society's work is not growing better all the time, it is growing worse. Hunt new tasks; they will give new zest for the old tasks.

No society can hope to do much better unless it learn from the societies that are doing better. Have a wide-awake information committee.

Better work of the society means better work of the individual members—of me.

A Few Illustrations.

Some workmen were toiling on some great sculptured bronze doors. "When will they be done?" "They will never be done. We shall work on them till they take them away."

No merchant can know whether his business is succeeding or failing unless he keeps accounts.

The young poet thinks his first draft of a poem is perfect. Tennyson polished his poems with each new edition till his death.

Who got promoted in a store? Those that do better work. It is thus in our Father's business.

To Think About.

Am I trying systematically to improve work?

Am I trying systematically to improve my work for Christ?

Along what line shall I seek progress to-day?

A Cluster of Quotations.

I hold this truth—whoever wins Man's highest stature here below Must grow, and never cease to grow— For when growth ceases, death begins.

—Alice Cary. "From glory unto glory," with no limit and no veil,

With wings that cannot weary, and hearts that cannot fail.—Haverzal. Build three more stately mansions, O my soul,

As the swift seasons roll!—Holmes. Call me thither, silent voices,

Forward to the starry track, Glimmering up the heights beyond me, On and always on!

—Tennyson's last poem.

"Something to Say."

Do not expect something to say in the prayer meeting without taking some time to think before the meeting.

An ounce of yourself is what you say is worth a ton of the wisest man that ever lived and wrote.

Though you give another's thought in the meeting, make it your own by prayerful meditation, and say it in your own words.

Carry with you a prayer-meeting note-book, with the topics for six months ahead, and spaces for writing down the thoughts and illustrations that will come to you if you watch for them. The book will soon be full.

A reference Bible will always help you to "something to say," for the best commentary on Scripture is Scripture.

The best time to get something to say on next Sunday is this Monday.

The best way to get something to say is to try living out the Bible portions,

The Dominion Presbyterian

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

TERMS: One year (50 issues) in advance \$1.50
Six months75
CLUBS of Five, at same time..... 5.00

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

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

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

Sample copies sent upon application.
Send all remittances by check, money order or postal note, made payable to The Dominion Presbyterian.

Advertising Rates.—15 cents per agate line each insertion, 14 lines to the inch, 11 1/2 inches to the column.

Letters should be addressed:

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

C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, OCT. 4, 1905.

The late Samuel Bingham, at one time mayor of the city, who was drowned upon the Gatineau in June last, left an estate valued at \$221,000. There are bequests to the amount of \$25,000, of which \$14,500 goes to Roman Catholic and Protestant religious, educational and charitable institutions.

One of our ministers, Rev. W. T. Allison of Stayner, is contributing a series of articles on the Early Reformers—Luther, Knox, Calvin and Latimer—to the Orange Sentinel. The first treats of Martin Luther, who is described as one of the best known men of history. The series promises to be specially interesting and useful. We constantly require to be reminded of our indebtedness to the brave men of bygone centuries for the large measure of civil and religious liberty we now enjoy.

Surgeon-General Suzuki, of the Japanese navy, fresh from the battles of the Japanese and Yellow Seas, declared with affecting earnestness and sincerity before the Railroad Y.M.C.A. Convention at Detroit that he had been for 20 years a Christian, and that his wife and five children shared his belief. His eldest son had been the first to become a convert, having been interested at first through an accidental visit to a Christian meeting while walking along the streets of Tokio. Next the wife had been converted through the influence of her son, and all the family had followed in the steps of these two.

It is one of the most encouraging signs of the times that in a gathering convened by Hindus and Mohammedans, a Christian should be asked to open the proceedings with a prayer. A few days after the earthquake of the 4th of April some prominent Hindus of Dehra convened a meeting of thanksgiving for preserving the people of the station from the danger of the earthquake. The real movers and organizers of this gathering were non-Christians. It was open to the public. Hindus and Mohammedans and Christians filled the spacious hall of the local mission school. At the request of the organizers of the meeting the chair was taken by the Rev. Grant Jones, Presbyterian Missionary, and the Rev. B. M. Bose offered the opening prayer.

RURAL EVANGELISM

At the Winona Bible conference a paper was read by Rev. Charles O. Bemis on "Evangelistic Work in the Rural Districts," and the message was considered of so much importance that the evangelistic committee of the conference has taken steps to have it printed and placed in the hands of every pastor within bounds of that conference. A writer in the Presbyterian Banner summarizing the important points of the message says that unconsciously, perhaps, but none the less certainly, the Presbyterian Church, leading as it is the world in evangelistic effort, has allowed its energies to become centered in and its whole thought to be occupied by the evangelization of the larger cities. The "simultaneous movement," always attractive, sometimes spectacular with its army of evangelists, its soloists and mighty choruses, its flaming headlines and midnight parades and its startling conversions, has filled the eye and held the attention of the church to the utter neglect of the rural district. And while she urges, by letter and leaflet, upon the struggling country church the necessity of earnest evangelistic work she still devotes her splendid equipment of men and money (chiefly drawn from the country) to the evangelization of the city. How far the message referred to—which dealt specially with conditions in the United States—will fit the conditions prevailing in Canada we are not prepared to say, but we consider the summary published by the Banner sufficiently important to justify its publication in the Dominion Presbyterian.

In the course of his address Mr. Bemis pointed out how utterly dependent is the city upon the rural regions for fresh material in every thing—food, clothing, light, heat, and above all, for the new rich blood of men and women without which the city must become anaemic and perish in a few generations. It is a fact well known and readily recognized, that a large majority of successful business men, professional and industrial men in the large cities, were reared in the country. The same rule obtains in the Church. A vast majority of the working force of the city church, as well as seven-eighths of its ministers, are from her great source of supply—the rural district. Now if the supply of red blood and grey brain and Spirit-filled soul is to be kept up the rural church, the source of the stream, must be kept pure and vigorous and progressive.

AN ALARMING CONDITION.

It is a startling fact that while the Church has been taking such forward strides and so many large cities have been stirred and awakened and purged and vitalized, the rural church has gone backward. Because of the constant draining of the best life of the country to supply the demands of the city and the leaving of a residue which the city cannot use, there is in the rural district a constantly increasing proportion of indifferent, ambitionless people who, living on a lower plain of life physically, mentally, socially, politically and morally become more and more a burden and a hindrance to vital Christianity. The local country church is the key to the rural regions, yet the best-equipped pastors are, as a rule, slumming the country because of its "small field," and furthermore, because of an undefined and un-Christian reproach which attaches to a "country preacher."

The rural church is easily seen to be the source of supply for the whole Church, for laborers in both the foreign and home mission fields. That source has been falling because the Church has neglected to give back to it as it receives from it. The very sea, if it refuses to give back to the mountain brook in refreshing showers, must soon become lifeless and foul.

Referring to the urgent appeal for more ministers, Mr. Bemis said: "We have heard reasons without number for the lack of candidates for the ministry; every reason has been given except the true one. If there is a decrease in the number of candidates for the ministry, and the candidates (seven-eighths of them) come from the rural churches, and the rural churches have degenerated, then the only vital reason for the dearth of candidates is that the rural church has been deliberately allowed to go backward. Reinvigorate the country church and you re-vitalize the whole Church in all of its activities; for the supply of workers comes from the country."

STARTLING STATISTICS.

Any one who will take the trouble to look up the statistics of our own denomination for the past decade cannot fail to realize that the question of rural evangelism is a vital one. Personally I believe that the rural church problem is the supreme demand upon the Church in our day and that its solution must be the next great movement. Let there be a great "simultaneous movement" in the country and there will be infinitely less need for them in the city; but until something is done for the regions outside the walls the simultaneous movement of the city must be made a continuous performance.

Classing as "rural" all churches in places of 2,000 and under Mr. Bemis has found that in eight years ending 1901, the rural churches in the Synod of Maryland fell behind the progress of the Church as a whole by thirteen and a half per cent., and showed a net gain of only seventy-seven members in eight years! Less than ten per year for the whole synod!

One country church in Illinois, which has sent out twenty preachers and missionaries, is now dead. In the Synod of Ohio, taking a section running through the centre from north to south, including the Presbyteries of Huron, Columbus, Chillicothe and Portsmouth, the rural churches fell behind the whole Church almost nineteen and a half per cent. in eight years and showed an actual loss of 285 members; an annual decrease of 35.

THE REMEDY.

The problem of rural evangelization does not differ essentially from the problem of city evangelization, and the two ought to have been made one. There is a cry now that every country pastor must become an evangelist and the rural district be evangelized by its own ministry. The great Presbyterian Church may not so lightly shift its responsibility nor so easily solve its most difficult problem. The country pastor can no more evangelize the country than can the city pastor evangelize the city; nor has the church a right, after robbing him of his best men and women and his financial support, to supply the ever-increasing demands of the church, to ask him to do single-handed in the country what the Church is giving a hundred of its best-equipped preachers and hundreds of thousands of dollars to aid the pastor to do in the city. Two things are essential to large evangelistic movements—men and money. For reasons patent the rural church cannot furnish the men, nor sufficiently finance such movements. The headwaters are not only failing, but by the process already described, they have become polluted. It is futile to purify the pool in the city when the spring in the country is fetid and fever-laden. Let the mighty Church, like the mighty ocean, give freely of the living waters, something of the very best she has received, back again unto the springs, the sources of her life, that the stream of healing, flowing forth from the rural church, like Ezekiel's river from under the sanctuary, may carry healing and life and purity and fertility upon its waves, and reaching even unto the great sea may "heal the waters thereof."

CHURCH RE-OPENING AT THREE RIVERS

In October, 1904, St. Andrew's Church, Three Rivers, celebrated its Diamond Jubilee, and the 1st October, 1905, was another red-letter day in the history and experience of this congregation. Those who built the church did their work well, considering their time and circumstances, and for fifty years some of that work remained untouched and unchanged. It was felt, however, that the time for renovation had come, and accordingly in July of this year extensive repairs and renovation were undertaken which were carried on through August and September. In consequence the church proper was closed for more than two months, and the services were held in the Lecture Room. During that period plasterers, painters, carpenters, decorators, glaziers and electricians have been at work. The whole interior has been plastered, painted and decorated. Cathedral glass, with borders of ruby, blue purple and green has been placed in all the windows. From the ceiling of the auditorium to basement or school room every part has been renovated. The work generally was in charge of Mr. Douglas Baxter a capable local contractor, and his reputation has not suffered by the work which he is now bringing to a close. With these improvements, together with others introduced from time to time, the church presents a better appearance today than it ever did.

Sunday re-opening services of an interesting and becoming character were held. The pastor (Rev. J. R. MacLeod), who returned recently from a lengthened sojourn in Scotland and England, presided. The Rev. Elphrain Scott, D.D., of Montreal, conducted the services. Dr. Scott possesses the gift of speech and of preaching as well as guiding the editorial pen and wielding the editorial scissors. His tongue is indeed as the pen of a ready writer, and it would be a good thing if he could be heard more frequently in the churches.

Dr. Scott conducted both the morning and the evening services. In the morning he preached from II. Peter, 1, 6-8—his theme being the Christian Structure, or the building of the Christian Character—where he noted the Foundation, the Edifice Built on the Foundation, the Method of building, and the Result of such building.

In the evening he preached from Isaiah II., 2, his theme in substance being the Growth or Establishment of the Gospel Kingdom, the ever widening influence of Jesus Christ among the nations of the world. In this connection Dr. Scott dwelt at some length upon wars of the last 10 years and indicated how these had resulted in the breaking of tyrant powers, the bringing of liberty to the oppressed, and the opening of various doors to the Gospel and the inflow of Christian civilization.

On this occasion the Methodist Church courteously gave up their morning service and the pastor (Rev. M. Robertson) with most of his people was present.

These services will be continued next Sabbath, when the Rev. W. O. Rothney, B.D., will preach in the morning and the pastor in the evening.

Can hotels be operated successfully without liquor bars, is a question we often hear asked. The citizens of Owen Sound Ont., evidently believe they can, and are going to demonstrate their faith. A joint stock company, having for shareholders prominent citizens, has been organized and two of the leading hotel properties purchased. These hotels will henceforth do business as strictly temperance hotels. The result of this enterprise will be watched with interest.

Many a heaven is entered through the gate-way of suffering.

YOUNG PEOPLE'S DAY

Sabbath, November 5th, has been so designated. The energetic convener of the committee having this work in charge—Rev. Dr. McTavish, of Kingston—has issued a circular to members, in which he says:

"The objects in observing the day are to encourage the young people by a sympathetic recognition of their services to the Church; to direct attention to the possibilities before them, that they may undertake greater things, and that those who have stood aloof from the Societies may be induced to join them, or at least to cooperate with them; to awaken in the hearts of the older members of the Church a kindly interest in the young people and their work; to produce from the young people an offering which will enable the Committee to carry on the work in which it is now engaged, and also to assume new responsibilities which, from lack of means, have been neglected hitherto.

For the first time in the history of our Church this day is to be observed, and as the observance of it is sanctioned by the General Assembly, the Committee confidently appeals to you to make the exercises worthy of the occasion. Should the ministry of young people receive due recognition and should helpful suggestions be offered them regarding improved methods of study or work, the cause so dear to them and so important to the Church may receive a very great impetus, and all who are concerned with this branch of Christian activity may have reason to rejoice that a day has been set apart for the consideration of its interests.

The case is well put by the convener, and we trust the first observance of Young People's Day will be a great success in every respect. To this end let every one contribute.

We heartily agree with Bystander in The Weekly Sun when he says of the new Northwest Provinces, with their heterogeneous population, consisting "largely of the people totally untrained, not only in the management of British institutions, but in politics altogether, devoid in fact of character and ideas of citizens," that "the division of such a population into parties on a line of speculative opinion would be grotesque." And its grotesqueness would not be its worst feature by any means. It would be criminal in the interests of these people, and criminal in the interests of the Canadian people as a whole, to make the Northwest a happy hunting ground for machine politics and corrupt politicians. As Bystander well says: "The people want to be trained not in shouting shibboleths or wrestling for political booty, but in loyal allegiance to the commonwealth and support of a government known to be for the general good."

Reports from a wide field indicate that there has been more open-air preaching, both on this continent and in the Old Land, during this summer than has been attempted in many years of the church's history. Heretofore much of this kind of work was left to the irregular forces of the church or the "freak sects," but this summer has seen the work thoroughly organized under the church's auspices, and the pastors in the forefront. It is a work full of hopeful possibilities.

Herald and Presbyter—These are times of great temporal prosperity. The present conditions may endure for some time, and there may come a change. It will be well for every church to get out of debt just as soon as possible. This is a good time to secure this desirable condition. We earnestly advise all our churches to safeguard themselves at once under these favorable conditions.

The 150th anniversary of the birth of George Crabbe was celebrated from Sept. 16th to 18th in the poet's birthplace, Aldborough, Suffolk.

LITERARY NOTES.

The important article in the August Literary Collector (The Literary Collector Press, Greenwich, Conn.) is by William Harvey Miner, "Some Notes on the Beginnings of American Science." The review given of a new book, "Egomet," by E. G. O., makes one wish to read it.

The Pastors' Union of Oak Park, Illinois, has nearly ready an interwoven harmony of the Gospels in a single narrative at a price permitting its use as a tract. A united effort of the pastors in that suburb of Chicago last Easter resulted in the wide distribution of a smaller pamphlet, which was adopted in many other communities. Copies of this new book, containing 226 pages, with information concerning the plan for its use, will be sent postpaid for 14 cents. The Pastors' Union, Oak Park, Ill.

The opening article in the September Studio (44 Leicester Square, London, England), is by Dr. Max Osborn on Ludwig Dettmann, the great German painter of whose works many excellent illustrations are given, including a reproduction in colors of his "A Moonlight Night." Full descriptions are given of: The Tempera Exhibition at the Carfax Gallery; The Exhibition of Besnard's Works in Paris; The National Competition of Schools of Art, 1905. Further Leaves from the Sketch-Book of G. Kossiakoff include reproductions in colors of two beautiful water-color sketches, entitled "The Golden Chamber, Kremlin, Moscow," and "Interior of the Church of St. Nicholas, Yaroslav." Studio Talk is full and interesting as always.

The September Blackwood's (Leonard Scott Publication Company, New York) has a number of exceedingly interesting articles, among which we might mention the following: Time and Tobacco, by Hugh Clifford, C.M.G.; The Situation in Macedonia, by One Long Resident in the Near East; Cottage and Farm-house Lodgings; and Lord Curzon, Lord Kitchener, and Mr. Brodriek. Joseph Courard, whose stories and sketches are always most welcome to readers of *Maga*, writes of the ship when in dock under the suggestive title, *Her Captivity*. A perusal of Musings without Method will be peculiarly gratifying this month. We refer to the paragraphs in regard to the peace proceedings at Portsmouth.—The Farce of Portsmouth, as the writer calls it. Writing before the results of the conference could be known, our editor has had to do something in the way of prophecy and for once fails sadly in hitting the real issue. The article is amusing, as showing how handicapped a monthly is when trying to keep too fully abreast of current events.

Editor Dominion Presbyterian—In your issue of Sept. 27th you rebuke the Religious Intelligencer of Fredericton for which you state to be inaccurate in regard to the schools of the North West Territories. After stating that it is well "to be accurate in dealing with such a contentious question" you go on to say that the educational law of the two North West Provinces is precisely the law which has been in force in these two provinces for a number of years, enacted by the North West Legislature before the present government came into power at Ottawa." But you neglect to state that the North West Legislature was compelled by the Dominion Act of 1875 to pass Separate School legislation. The people of the new provinces or the old Territories have never had a free hand in this matter. Their course has always been prescribed from Ottawa and there has always been a power behind the throne that was not Protestant.

R. G. MacBeth.

- - A SOUL OF FIRE - -

BY E. J. JENKINSON.

CHAPTER XXI.

Hag's Hall.

The daffodil East blossomed like a huge flower, unfolded its petals to the world, and displayed the warm glow of its heart. Clouds and hills and glens brightened and the day began.

A merry day? No; a strange wild day; for afar off the winds were rising, the rains gathering, the storm-tends joining hands for their frenzied dance.

Round and round in the North they circled like a wheel of lurid fire, but at present there was no sign nor whisper near to Hag's Hall of the coming tempest.

The old inn lost some of its dismalness in the golden flow of light that bathed it. The great artist, Springs, had been at work there as elsewhere, and had woven a filigree of moss over the blotched walls. Marsh-marigolds—their cups filled to over-dowing with the yellow morning sunshine—grew in patches among the bog-lands, and bordered each side of the path to the house-door. There was colour and life on the marshes at that time of year. But though this outward change had taken place in the appearance of the alehouse, within all was still as damp and repellant as in the middle of Winter.

Maisie Lamont sat in the ingle nook her head buried in her hands. Some half-dozen mugs and a few crusts scattered over the table showed that visitors had lately partaken of refreshment. But the fire was dead, the hearth choked with wood-ash; the air heavy with the sickly smell of spirits. She was alone.

In the silence that overhung the deserted kitchen there rose the murmur of voices from the other end of the room.

She paid no heed to the indistinct, though persistent sound for a while; but, at last, the monotony of it claimed attention.

She rose, pushed back the hair from her face, opened the door noiselessly and stole out into the passage.

"I tell you, Stron-Saul, I can and will." The voice was unmistakable. The soft, though sneering tones, could only belong to one man, Fergus MacIacon. Maisie, however, knew he was there; he had interviewed her already.

"Sir Fergus"—the words were so low she could hardly hear them—"Sir Fergus, if you do this thing, you'll commit a sin against your God, against your conscience, against all the canons of justice and mercy."

"Justice and mercy to the devil! What have I cared for them? and as for my conscience—well, I'm willing to bear the weight of it myself."

A groan fluttered and sank.

"When you come to die, Fergus, when you're as near death as I am, you'll think of your ruined life with despair."

"Repentance is proper for the dying. It saves a deal of trouble in the next world — so folk say."

A deeper groan reached Maisie's ear.

"We shall all pay to the full for what we have done with our eyes open."

"Well, old man, I've offered my terms. You can think over them till to-night. Then Dark Rory and Alastor shall both swing if you don't lay your fatherly commands on Helen."

"You're reckoning too confidently, Fergus MacIacon. I pray God they may not fall into your hands."

"Pray as much as you like, if it gives you consolation; I don't forbid it." Fergus laughed sardonically. "My orders are few, I might almost say nil, for of course the wearing of those pretty wrist-bands depends entirely upon yourself. Hugh will see that you have everything you can desire. Ay, Hugh? Adieu."

"Stay," was the response; the voice suggested pain and exhaustion—"Stay, Fergus, there's a last word I mean to speak. I know I am in your power and I ask nothing for myself. It would be futile, but I warn you things are not as you see them. All your life you've been a schemer and plotter. You've never fought us fair and square; you've never dared to come out in the open field where men meet face to face and win by their courage and skill. No, you've intrigued; tripped folk up in the dark; struck them behind their backs. I believed in you once, not now. And what has it all come to? Nothing. You would recover your shattered fortunes by a baser plot, would blacken your soul with a crime that could never be wiped out. You think to destroy Rory and Alastor by treachery; you think that threats of torture and death will force me to give you my daughter. I tell you, with the insight of the dying, that you're self-deceived. Your plots will come to nothing."

"My dear Stron-Saul," replied Fergus "I'd no idea there was so much breath left in your body—life in the old dog yet! It is quite astonishing! But really I must fight with the weapons, God—or Satan, I don't know which—gave me, namely my wits. As to falling—we shall see. As to Helen—she'll be lady of Sarno before the week's by, with or without your consent."

"That consent I'll die rather than give."

"Ay. I'm glad you see the point. Your brain, dear Sir, has quite the clearness of youth." "Point" said I? No, rather, the end; for its the end of the rope for you, Stron-Saul, unless you do my will."

Maisie heard footsteps coming towards the door; she slipped back to the kitchen.

Her father and Fergus came out into the passage. They whispered together for a moment then entered.

"In this world," said Fergus meditatively, "there are two ways a man may use to get what he wants—he may fight, he may plot. If he fights the chances are he'll be killed, if he plots—well—he may be found out; and there's no worse paymaster than Fergus MacIacon unless it be the devil."

He stood still and looked at Maisie questioningly.

"Well?" said he.

"Sir, sir, I can't do it. I daren't face Dark Rory and Helen Vor again."

Maisie clasped her hands and looked at the tall, slim figure before her with startled eyes.

"As for Helen," he replied, "if she's there she'll save me some trouble with the old man yonder. He's a stubborn old carle when he's roused. Put I doubt there's no such luck for us."

"I can't do it," repeated Maisie.

Fergus turned to Hugh. "You've failed me more than once," he said in his calm unpassioned tones that had yet such deadly meaning; "You'll not fail again; it would be too unfortunate—for you and Maisie. You bungled badly at Lara brig."

If you'd carried our little business through successfully instead of getting shot by that gin of a mad woman yourself, none of these late disasters would have come to pass. But you'll do better tonight; you must. I've arranged everything and we'll succeed just as we did at Stron-Saul, sixteen years ago."

"Ay, ay, Sir Fergus, we had bad luck at Glen Lara, very bad. But it'll not happen again. Maisie's a good lass, although I say it myself. She'll play her part well."

The girl turned a white face to him. "Father," she gasped, "I daren't; they'll kill me. They'll see through the disguise, you know they will."

Fergus walked to the window and thought. It was true, Maisie might be discovered, but what other plan could he devise? There was none. He could not hold Castle Sarno. He had not the men. That unlucky attempt on the Hunter's Gully had destroyed his forces. Many had been killed, others scattered and demoralized. The handful left would certainly desert on the appearance of the Vors before the castle. Discontent and disloyalty ran rife among them. The idea was spreading that Dark Rory should be chief, outlawed though he was and an ally of the Vors. Still Fergus congratulated himself that most of his plots in the past succeeded. There was the master-stroke; then the bold piece of intrigue which had resulted in the outlawry of Roderick; and lastly the neat little schemes to get Sir Collin out of the way, and John Vor into his hands. If some of his plans had failed, and the outlook was dark, Fergus MacIacon was not the man to distrust his own cunning, when so much had been crowned with success. After all, he was lord of Sarno; and once this miserable rising of the Vors was put down, he could make his place secure. Yes, his plan should be carried out, whether willingly or unwillingly, and Maisie was the one to do it.

He came back to her side.

"Now, Maisie, my lass," said he, "you're giving way to foolish fears. You and your father are my good friends — a friend in need is a friend indeed, they say; and Hugh has done me service in guarding the old man in the other room, a service I'll not forget — and when this little affair is settled, you'll not be left out of the reckoning either."

"I'll do anything, anything," answered Maisie, "but that."

Fergus MacIacon frowned and half closed his eyes.

"In fact," he replied, "you'll do anything to give Dark Rory Castle Sarno and get me out of the way. Remember the ring! How do I know that you have not given it to my brother?"

"I've told you I lost it."

"Well! if it's lost, it's lost, and I've all the more right to claim your help now. I'll have my money's worth, Maisie Lamont, down to the last farthing. You'll do as I tell you, girl."

She wrung her hands and glanced around. But there was no loophole of escape; her father and Fergus were inexorable.

"I can't," she muttered.

"It's a little thing to open a door."

"Rory will be there."

"He won't know you."

"Father, father," she cried, "say I can't—your own daughter."

"Don't be a fool," he answered with a grunt.

"I'll be killed," she repeated.

"Ay! that's why you'll go," replied Fergus, "they'll kill you, for certain

if you're found out. You've failed me once — for aught I know betrayed me to Dark Rory. But if you've deceived me, you've deceived them. Your fate's bound up with mine now. Let my brother succeed and we're ruined. It's our last chance — the last throw of the dice. Take care, Maisie; you see what the result will be if you fall. Rory and sweet Mistress Helen will hunt you and the old man down like vermin. As for me — I shall be gone, over the seas. Don't look for mercy, a jealous woman knows none, and Helen's hate is not light. You'll go to Castle Sarno, Maisie Lamont, and do my work or — and he snapped his fingers in her face — "you'll snuff out."

She dropped her head in her hands and cried bitterly.

"Time plays the runaway," he said, our futures hang on tonight. Dark Rory must — go. If his mother's still alive — as you say, Hugh — my mother was not my father's lawful wife. Not that I care, but such things carry weight with some folk. The King's too busy looking after his own affairs to cast an eye on anyone else's. I can only catch Dark Rory while he's banned as an outlaw — at least with any show of justice — and its good to have a show of justice when you can. You'll open the door, girl."

She gave a wild half-articulate cry. "If I must, I must," she said, "but I wish I'd never been born."

"There's more than you wishes that," replied Hugh, and tugged his dirty white beard.

SIMPLY TURNING DOWN A GLASS

By J. M. B.

A clergyman was once invited to the birthday dinner of one of his parishioners. As he seated himself at the dinner table, and saw the beautiful old lady wearing her eighty years as a crown, surrounded by her children and her children's children, there seemed not a discordant note in the song of harmony. When the waiter began to pass the champagne, he thought shall I decline but before his plate was reached he had decided to adhere to his usual custom, and quietly turned down his glass, too busily absorbed in conversation to observe that two others around the festal board did the same thing. A few hours later he found himself in the drawing-room in conversation alone with the widowed daughter of the household. She said to him: "I am going to take the liberty of commending you for refusing the wine at dinner; you did not know that the sharp eyes of that young lad just opposite you were watching you most closely."

He told her of his hesitation, and said: "I thought, does not this seem churlish; I am invited here to honor a dear old lady, shall I not be considered very rude to refuse to drink her health, but I am so glad if my determination to abide by my general habit helped you; tell me about it."

She said: "In a few weeks my son starts to college. We have been discussing whether he shall be a temperance man or a total abstainer while there. He has about decided to be the latter, but if you had proved yourself the former I know that arguments of many months would have been swept away at one stroke. I cannot tell you how much I thank you."

The minister says that when he went home that night he knelt down and thanked God for helping him to cast his influence on the side of right, and to help a young boy to do the same.

The man who is too proud to undo a wrong act cannot be trusted to do a good one.

A LARGE SPIDER

In the mountains of Ceylon and India there is a spider six inches long that spins a web like bright yellowish silk, the central net of which is five feet in diameter, while the supporting lines or guys measure sometimes ten feet or twelve feet. Riding quickly in the early morning you may dash right into it, the stout threads twisting around your face like a lace veil, while as the creature that has woven it takes up its position in the middle it generally catches you right on the nose and, though it seldom bites or stings, the contact of its large body and long legs is anything but pleasant. If you try to catch it, bite it will, and, though not venomous, its jaws are as powerful as a bird's beak, and you are not likely to forget the encounter. The bodies of these spiders are very handsomely decorated, being bright gold or scarlet underneath, while the upper part is covered with the most delicate slate-colored fur. So strong are the webs that birds the size of larks are frequently caught in them and even the small but powerful scaly lizard falls a victim.

SLUMBER SONG.

Adown the twilight river we float,
Baby and I together,
Gliding along in our little boat,
Baby and I together,
Down to the wonderful land that waits
Where the river flows through the sunset
gates,
While the silvery stars keep watch and
ward

As we drift beneath their loving guard,
Baby and I together.

Adown the river we softly glide,
Baby and I together,
As the days go out on the ebbing tide,
Baby and I together,
The twilight river is broad and deep,
So close to the shadowy banks we keep,
While growsy poppies nod and sway,
And sleepily beckon us to stay,

Baby and I together,
To Slumberland our craft we steer,
Baby and I together,
Slowly, but surely, our port we near,
Baby and I together.

Where the Dream-tree spreads its
branches wide,
And scatter rare fruit on every side,
Down the twilight river we float along,
While lapping waves croon a tender
song.

Baby and I together,
A fair little head is drooping low,
Baby and I together,
Gently into the harbor go,
Baby and I together.

Have reached the shores of Slumberland,
By whispering breezes softly fanned,
Amid the fleet that are anchored fast,
Hush! we are safely moored at last,
Baby and I together.

THE CALL OF THE WILD

Those interested in a place to go hunting this fall should write for a copy of "Haunts of Fish and Game" a publication issued by the Grand Trunk Railway System telling where all kinds of game may be found, list of game laws, descriptive matter regarding the several hunting districts, maps, etc., sent free to any address on application to J. Quinlan, District Passenger Agent, Bonaventure Station, Montreal.

The man who claims the right under all circumstances to "say what he thinks," would be a more popular man if he thought more and said less. He who is inconsiderate of the feeling of others is not a man to be welcomed into their companionship.

The icebergs are not all at sea. You will find many of them stranded in the back pews.

KEEP CHILDREN WELL

Your little one may be well and happy to-day, but would you know what to do if it awoke to-night with the croup, or went into convulsions or spasms to-morrow? The doctor may come too late. Have you a reliable remedy at hand? Baby's Own Tablets break up colds, prevent croup, reduce fever, check diarrhoea, cure constipation and stomach troubles, help the obstinate little teeth through painlessly, and give sound, healthful sleep. And they contain not one particle of opiate or poisonous soothing stuff — this is guaranteed. They are equally good for the new-born infant or the well-grown child. Mrs. Susan E. Mackenzie, Burk's Corners, Que., says: "Before I began using Baby's Own Tablets, my little one was weak and delicate, since then she has had splendid health and is improving nicely. I find nothing so good as the Tablets when any of my children are ill." Sold by all druggists, or by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

One of the sublimest thoughts in the universe is that God cannot be misinformed in regard to any of his children. He lacks no particulars. There is no missing data. He knows us better far better, than we know ourselves.

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CHURCH
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NEWS
LETTERS

OTTAWA.

Rev. Dr. and Mrs. Gibson of Edinburgh Scotland, who have been the guests of Dr. and Mrs. Gibson for several months, left on Saturday for home. Rev. Dr. Gibson preached in several of our city pulpits with much acceptance.

The W. F. M. Society of Bank street church elected officers for the ensuing year at its annual meeting. They are: Honorary president, Mrs. Hardy; honorary vice-president, Mrs. Braden; president, Mrs. Turnbull; vice-presidents, Mrs. Dewar, Mrs. Hutchison and Mrs. Panner; secretary, Miss Braden; treasurer, Miss Allen.

The inaugural meeting of the recently formed Ottawa Sunday School Association will be held in the Dominion church next Friday evening at eight o'clock. An interesting programme has been arranged. Rev. Dr. Johnston, of the American Presbyterian church, Montreal, will deliver an address, and Rev. Mr. Salton, of this city, is announced for the illustrated talk on Palestine.

At the annual meeting of the W. F. M. Society of Erskine church, the reports presented by the secretary and treasurer were of a most encouraging nature. The secretary reported an increase in membership over last year and the treasurer reported an increase in the contributions. The following officers were elected: President, Mrs. Geo. Burns; vice-presidents, Mrs. (Rev.) Jos. White and Mrs. H. McGillivray; secretary, Mrs. A. Younger; treasurer, Mrs. Wm. Anderson; organist, Mrs. R. E. Scott; superintendent of scattered helpers, Mrs. Lockyear; assistants, Mrs. Lillaco and Mrs. Hoople.

The Ottawa Ministerial Association met on Monday for election of officers and arranging programme. Officers elected:

President—Rev. J. W. H. Milne; vice-president—Rev. W. McMaster; sec.-treas. Rev. P. W. Anderson. The programme for the coming year is as follows:

November—The aim of the preacher.—B. W. Merrill. December—The conception of God prevailing in the church.—Rev. W. D. Armstrong. January—The Epistles to the Hebrews.—Rev. Horsey. February—What may the average man expect of the church and are they meeting that expectation?—Rev. W. T. G. Brown-March. The church and Missions.—Rev. W. A. McElroy. April—Missions in our church.—Rev. A. A. Cameron.

The annual meeting of St. Paul's W. F. M. S. was held on the 26th ult. Mrs. Thorburn, president, gave a short address in which she mentioned the gratification felt by the society in having had the Thankoffering story written by one of the St. Paul's Auxiliary accepted of the board in Toronto. The Thankoffering meeting will be held on October 17th, this year. After an address by Rev. Dr. Armstrong a vote of thanks was passed to Miss Lindsay, who is retiring from the position of secretary of the Missionary Tidings after eleven years' service. Officers for the ensuing year were elected as follows: President, Mrs. J. Thorburn; vice-presidents, Mrs. W. D. Armstrong, Mrs. Gallager; recording secretary, Mrs. J. R. Hill; corresponding secretary, Miss Annie Elmitt; treasurer, Mrs. W. J. Irvine; executive committee, Mrs. Denesha, Mrs. Waters, Mrs. McNab, Mrs. Blackett Robinson; superintendents of scattered helpers, Mrs. J. D. Anderson, Mrs. P. W. Anderson; secretary of missionary tidings, Miss Margaret Waters.

Mr. Eneas Mackay, Stirling, is to issue under the title "Wallace, Burns, Stevenson," three addresses delivered by the Earl of Rosebery on memorable occasions.

EASTERN ONTARIO.

Rev. F. Davey, Storrington, accepts the call to Mono Mills, and his pulpit will be declared vacant next Sabbath.

Rev. Dr. McTavish's induction as minister of Cooke's church, Kingston, took place this evening. Rev. W. J. MacQuarrie of Pittsburg preached, Rev. Dr. McGillivray addressed the new minister, and Rev. H. Gracey of Gananoque the people.

Mr. Burnie, of Montreal, who is travelling in the interests of Sabbath school work, occupied St. Andrew's church pulpit, Williamstown, on Sabbath evening last and gave a very interesting and practical address.

Napanee Beaver: The congregation of the Church of the Redeemer, Deseronto, deeply regret the loss of Rev. Dr. McTavish as their pastor. The session, in an address to him, recorded its deep sense of loss which all the departments of the church would sustain by his removing to Kingston, and bore testimony to the splendid work he performed during his ten years' ministry in Deseronto. Testimony was also borne to the work performed in the congregation by Mrs. McTavish.

At a meeting of the Peterboro Presbytery at Keene, on the 26th ult., Rev. Wm. Bennett of Peterboro, for twenty-seven years clerk of the presbytery, who has just completed fifty years' work in the ministry, resigned the clerkship. Rev. Dr. Torrance, on behalf of the presbytery, presented Mr. Bennett with a sum of money and an appreciative address. Mr. Bennett is in his 77th year, and is greatly beloved by all who know him. A son, Rev. Orr Bennett, is minister of St. Andrew's Church, Almonte.

On Tuesday evening a deputation consisting of R. White, B.A., representing the Session and Sunday School of the Church of the Redeemer, Deseronto, Mr. A. G. Bogart, representing the Board of Management, Mr. A. E. Gracey representing the congregation, Mr. J. L. MacFarlane representing the Y.P.S.C.E. and Mrs. F. S. Rathbun, representing the Ladies' Missionary Society called at the Manse and presented Rev. Dr. and Mrs. W. S. MacTavish with a purse of \$100 in gold. An address was read by Mr. Whyte expressing high appreciation of the eminent services rendered by Dr. MacTavish the great regret of the congregation in parting with one whom they so highly esteemed and the hope that his ministry in Kingston would be as fruitful and as helpful to others as it had been in Deseronto. Much praise was accorded Mrs. MacTavish also for the official help she had rendered in the various departments of the congregation's work. Dr. MacTavish in a brief reply, thanked the deputation most cordially for their generous gift, and assured them that the regret was not all on one side. He intimated that his ministry in Deseronto has been a joy to him, and declared that both he and his wife felt very keenly the severance of the many ties formed during thirteen years' residence in Deseronto.

The other day Rev. Hector Kennedy, late of Park, Lochs, was met by the office-bearers of the Free Church, Stornoway, and presented with a purse of sovereigns and a gold-mounted silk umbrella.

Lord Stratheona accompanied the King to the review of Scottish volunteers at Edinburgh. He was afterwards at the dinner given by the Lord Provost.

The water famine in Berwickshire has become most alarming. The supply is almost exhausted.

The Caledonian Railway Company are making arrangements for improving their train service between Glasgow and Edinburgh.

WESTERN ONTARIO.

Rev. A. H. Kippen, of West Lorne, received and accepted a call from Knox Church, Harrington.

Rev. R. S. Scott, of Dracon and Metz, occupied Mimosa Presbyterian church pulpit, very acceptably on a recent Sunday.

Rev. F. W. Gilmour, B.A., Granton, has been called to Penetanguishene, vacant since the resignation of Rev. Dr. Campbell.

Rev. Professor Baird, D.D., of Manitoba College, spent a few days at Motherwell recently. He had come east to attend a committee meeting in Toronto.

The death is announced of Mr. Andrew Wilson, of Hamilton. Two of his sons are Presbyterian ministers: one, Rev. W. A. Wilson, a missionary in Central India; the other, Rev. George Wilson, of Vancouver, B.C. Deceased was much respected and will be greatly missed.

Rev. Mr. Atkinson is called to the pastorate of Appin and North Ekfrid, left vacant by the retirement of Rev. Alex. Henderson, clerk of London Presbytery. Mr. Atkinson accepted the call and the date for his ordination and induction is fixed for Tuesday, Oct. 31st.

Rev. James Malcolm, recently of Teeswater, was inducted into the pastorate of Dutton church last week. Rev. A. J. McGillivray presided, Rev. George Weir preached the sermon, and addresses were given by Rev. Mr. Courtney of Port Stanley and Rev. J. F. Scott, of Rodney.

At the meeting of Guelph Presbytery last week the Rev. D. Straclan, B.A., effectively addressed the Court in the interests of the recently initiated movement for an increased endowment of the University of Queen's College, Kingston.

Rev. Charles Tough has been inducted into the charge of Duntroon, West Settlement and Nottawa. Rev. Mr. Carr, of Cockstown preached the sermon; Rev. W. T. Allison, of Stayner, addressed the minister, and Rev. Mr. MacLean, the former pastor, the people. The interesting service was followed by a pleasant social meeting.

Rev. J. C. Wilson, B.A., of Acton, preached the Jubilee sermons of the Presbyterian church, at Melville, Ont., last Sunday. Rev. Mr. Wilson is a former pastor and enjoyed this visit on the occasion of the sixtieth anniversary of the congregation which was under his ministry in earlier years.

The Rev. W. G. Hanna, B.A., of Mount Forest, on Sabbath evening preached on the Message of the Old Testament to the World. In brief, it shows how Israel was prepared for Jesus Christ as priest, prophet and king, and it conveys the same message to after generations. "The word of our God shall stand for ever."

A pro re nata meeting of Stratford Presbytery is called for October 10th at 10 a.m. in St. Andrew's church, Stratford, to dispose of the following business: Call to Rev. H. Cowan of Shakespeare, from Blytheswood; call to Rev. F. W. Gilmour of Granton from Penetang; call from Knox church, Mitchell, to Rev. J. W. McIntosh at present acting as assistant minister of Bonar church, Toronto.

Rev. F. McCuaig, pastor of the Welland church, died very suddenly there on Wednesday aged 65 years, after a brief illness. He was most beloved by his people where he had been pastor for eighteen years. He leaves three sons—H. M. McCuaig, principal of Welland High school, Dr. John McCuaig and Mr. Bayne McCuaig, of Erie, Pa., and one daughter, Miss Effie McCuaig, at home. Rev. Dr. Fletcher of Hamilton, a warm personal friend, and old college mate of deceased, Rev. Mr. Mitchell minister at Blackheath, conducted the funeral service, assisted by other members

LINDSAY NOTES

MONTREAL.

of the Hamilton Presbytery. Interment took place at Clinton. Rev. Dr. Fletcher will conduct memorial services in Welland Church next Sunday.

Rev. Mr. Barber will prepare a paper for next meeting of Saugon Presbytery.

On his return from Britain, Rev. R. E. Knowles, of Knox church, Galt, was tendered a reception by the teachers of the Sabbath school.

Revs. Farquharson and Little, with Mr. McInnes were appointed by Saugon Presbytery to procure supply for Cedarville and Esplan.

Rev. A. McLaren preached his farewell sermon at Desboro, and has removed with his family to Owen Sound for the winter. The removal is generally regretted.

Rev. Mr. J. B. Mullan, pastor of St. Andrew's church, Fergus, has tendered his formal resignation to his congregation after a pastorate of thirty years. Of those who signed his call (over a hundred in number) only twelve remain in connection with the church at the present time. Mr. Mullan has had an exceptionally successful pastorate and by his broad and kindly spirit has won the affection of the whole community.

Rev. Dr. Kilpatrick, of Knox College, conducted anniversary services in the Paris Presbyterian church on Sunday, the 24th Sept. There were present crowded congregations, who listened with profound interest to the intense deliverances of our new professor. On Monday the ladies gave the annual re-union supper with a programme following. The rule of the church is to raise money by direct giving and at the anniversary services \$700 were contributed in this way. The pastor, Mr. MacBeth, announced that he had received a cable from one of the elders, Mr. Penman, who was in England, conveying best wishes and a handsome contribution.

TORONTO.

Dover Court Road Presbyterians have begun the erection of a new church—a thoroughly modern style building—to cost about \$25,000.

Rev. Alexander McGillivray, of Bonar church, accompanied by his wife, leaves this week on a two months' holiday trip to Britain. Before leaving they were presented with a well-filled purse of gold in appreciation of fourteen years of faithful services. At the communion in this church last Sunday thirty-five new members were received.

At the meeting of the Toronto District W. C. T. U. last week, the Pelee Island wine was condemned as containing four per cent. alcohol. Although druggists sometimes declared it to be the real fermented, one of the ladies had been at a church in the country this summer where this had been used because guaranteed to be unfermented but had "found out it was not the case upon partaking of it." The great majority of the churches in the city now use the unfermented, those of the Protestant denominations still using the fermented variety being four Presbyterian churches and the Anglican churches.

The Dundee Sunday car service was inaugurated on the 10th inst., and was largely patronized.

Rev. John Martin, St. Paul's, Dundee, has accepted the call to Callander U. F. church.

The smallest graveyard in the world may be seen at Galashiels. It is in Bride street, and entrance is obtained to it by a close fronting Ladhope U. F. Church.

John Alexander Dowie announced to a large audience in Shiloh Tabernacle, at Zion City, Ill., on Sunday, that King Edward was among his converts.

Rev. Mr. Macdonald, who has just resigned from Dornoch U. F. Church, is a cousin of the late General Sir Hector Macdonald, and belongs to Ardochy, near Inverness.

The September meeting of the Presbytery of Lindsay was held in St. Andrew's church, Lindsay, on the 10th inst., with Mr. W. G. Smith of Bobcaygeon, moderator, in the chair. There was a good attendance, most of the members looking exceptionally vigorous after more or less extended holidays. Very likely it is this recent returning from holidaying that gives to the September meeting something of the air of a re-union. There was much genial good humour, and an evident disposition to work; the only member who showed signs of a quarrelsome humour was a man who has taken no holidays this year. The moral is plain.

The request that Dr. A. Nugent of the Presbytery of Malwa, Central India, be enrolled in the Presbytery of Lindsay, was received and granted.

The scheme sent down to Presbyteries re the travelling expenses of commissioners to the General Assembly, was considered. Presbytery agreed with the affirmation of the principle that Presbyteries should provide, at least in part, for the travelling expenses of their commissioners, but held that the matter should be enjoined upon the several Presbyteries that they might deal with it individually, as it was felt that no practicable scheme for mutual assistance among Presbyteries has yet been submitted—Sections 2 and 3 of the scheme were not approved. One member estimated that to carry out the scheme as sent down, would require a fund having a yearly revenue of \$25,000. Is his estimate too high or too low? Let some of the mathematicians speak.

During the past year the minutes of the ordinary meetings have been mailed to the members in printed form. Apparently it has been found to be an advantage, as it was ordered that the practice be continued.

On the report of the committee of the examination of students, it was ordered that Mr. J. A. Donnell, M.A., be certified to Queen's as a third year student in theology. Mr. Donnell is also an assistant in the department of Political Science. He is one of a contingent of five from St. Andrew's, Beaverton, who are attending Queen's this year—one in theology, three in arts, two of whom are preparing for the ministry, and one in science.

A committee of Presbytery has completed a thorough visitation of the Sabbath schools within the bounds, with good results. This work is to receive more careful attention in the future than has been given it in the past.

The officials of one of our congregations met the other day and decided that their minister needed additional holidays, as the greater part of his regular holiday he had given up on account of cases of illness in the congregation which, he felt, required his care. They therefore asked him to accept another month's holidays, and hoped that he would return with vigor fully restored. Generous sympathy of this sort goes straight to the minister's heart, and will even more than the holiday itself help to put him in good condition for the years' work—its fragrance will be with him long after the holiday is past and forgotten.

Interesting anniversary services were held in Knox Church, Beaverton, last Sunday, when large congregations enjoyed the services which were conducted by Rev. G. C. Patterson of Embro, a much loved and respected former pastor of the congregation.

A convention of the S. S. and Y. P. S. Association of the Presbytery will be held in Woodville on the 28th inst. Rev. T. C. Robertson, Secretary of Assembly S. S. Committee, and Rev. R. E. Knowles of Galt, will be the principal speakers.

The next ordinary meeting of Presbytery will be held in St. Andrew's church, Lindsay, on the third Tuesday in December at eleven a.m.

Japan's revenue for the last fiscal year was nearly \$150,000,000 against only \$37,500,000 in 1883-84. In the corresponding period the national debt went up from \$115,000,000 to \$725,000,000.

Mr. Farquhar McLennan, an evangelist from Scotland, is at present in this city. He comes to Canada at the suggestion of Rev. J. R. McLeod, clerk of the Synod of Montreal and Ottawa, who recently returned from a visit to the old land. Although Mr. McLennan's plans have not yet taken definite shape he has already been invited by at least two Presbyterian pastors to conduct special services for them. Meantime he will supply some of the city pulpits and study the field.

The effects of the Welsh revival, Mr. McLennan says, have reached Scotland and great movements have started in different parts of the country. Dozens of Welsh workers spent last winter in evangelistic work in Scottish centres and thousands of people were converted. Noonday prayer meetings and nightly mass meetings stirred multitudes to serious thoughts and good resolve, which have had permanent effects in changed lives. It was a prayer meeting movement that inspired and developed Mr. McLennan as an evangelist.

Asked by a Witness reporter when he was converted; Mr. McLennan replied:

"Just seven years ago, and I have been in evangelistic work for five years. I was born and educated at Inverness and began soul-saving work in Cowcaddens Church, of which the late Rev. William Ross was pastor. Mr. Ross was a close friend of the Rev. W. D. Reid, of Montreal. An interesting thing about Cowcaddens Church is the fact that religious services were held in it regularly every day for seventeen years. Naturally, much good has been done there. I labored there for five consecutive months at one time and have conducted revival services in many other parts of Scotland since; both in missions and tents, as well as in churches. I have spent much of my time in Glasgow, but perhaps the most successful series of meetings I ever conducted, judging from results was at Stranraer, in the south of Scotland, where, in three weeks five hundred souls professed conversion and permanent work was done.

SANGHEEN PRESBYTERIAL

The Presbyterial meeting of the W. F. M. S. met in Durham on Sept. 19th. The morning session was devoted mainly to business. Satisfactory reports were presented and the following officers were elected: President, Mrs. W. G. Hanna, Mt. Forest; vice-presidents, Mrs. J. Little, Holstein; Mrs. Gunn, Durham; Mrs. Ridd, Arthur; Mrs. E. C. Robson, Conn; Secretary, Mrs. Barber, Arthur; Treasurer, Mrs. Aull, Palmerston; Sec. of Tidings, Miss Young, Clifford; Sec. of Supplies, Mrs. McKay, Harriston.

In the afternoon the President, Mrs. Hanna, gave an able address; Miss Stevenson, of Holstein, offered the dedicatory prayer; the Rev. A. B. Winchester of Toronto, gave an inspiring address; and a conference on "Our Stewardship was led by the reading of fine papers by Mrs. McTaggart, Mount Forest; Mrs. Aull, Palmerston; and Mrs. A. C. Robson, Conn, on various aspects of giving. At the evening session the main feature was another address by the Rev. Mr. Winchester.

A pleasing feature of the afternoon session was the reception of greetings from sister societies, nicely presented by lady delegates from the Baptist, Methodist and English churches.

Next year the Presbyterial will meet in Arthur.

The Journal of Commerce and Commercial Bulletin, of New York, says: "Japan has shown the sincerity of her desire for peace by yielding more to her adversary than the impartial judgment of the world declared she ought to do, and certainly more than any other of the great powers would have yielded under similar circumstances."

HEARTH AND HOME HINTS.

When knives and carvers are blunt, rub them across a common brown earthenware dish, rough side, and you will obtain a good edge.

In wiping china dishes do not pile one upon another while still hot. Spread out to cool off, then pack. Piling together while warm is apt to make the glaze crack.

No less a medical authority than the London Lancet is responsible for the assertion that perfumes are powerful disinfectants, equal to carbolic acid, the essential oil which forms the basis of all perfumes being a strong antiseptic.

A Useful Warning—Inflamed eyes, weak eyes, sore eyes, pimply faces and catarrh may all be communicated through using the same towels. Handkerchiefs used by those having colds and catarrh should be washed and boiled separate from other things.

Milk is an excellent substitute for soap in washing dishes. It not only softens the hardest water and gives dishes a clear, polished look, but it preserves the hands from chapping. It also prevents a greasy scum from appearing on the top of the water.

Cure for Croup—A teaspoonful of ipecacuanha wine, and repeated after ten minutes until the child vomits freely. If possible give the child a drink of warm water after the first dose of wine. A hot bath is needed after the vomiting is over, then a linseed poultice, mixed with boiling vinegar, to be placed on the chest.

One does not get so tired using the sewing machine if only the right foot is placed entirely on the treadle, allowing but the toe of the left to touch the front edge.

The easiest way to clean decanters and water-bottles is to put about two tablespoonfuls of vinegar to one of salt, and shake round for a few minutes; then rinse with clean water.

Nut Biscuit—Put through a food-cutter sufficient shelled nuts to measure one cupful, add two-thirds of a teaspoonful of salt, two teaspoonfuls of baking powder and one tablespoonful of butter, and mix to a dough with sweet milk; turn out on a floured board, knead for a moment, and roll two-thirds of an inch thick; cut into round or square biscuits, brush the tops with milk, and bake in hot oven.

Olive Sandwiches—Having stoned, chop to a paste two dozen olives. Add half a teaspoonful of celery salt, one teaspoonful of tomato catsup, one-fourth of a teaspoonful of prepared mustard, two drops of tabasco sauce and half a cupful of mayonnaise dressing. One-fourth of a teaspoonful of pepper may be used in place of the tabasco sauce. Spread the paste on bread just a few moments before serving.

French Baked Potatoes—In a baking dish place a layer of sliced potatoes; salt, pepper and add a small lump of butter on each slice; then another layer of potatoes, pepper, salt and butter till dish is two-thirds full. Then fill with bread crumbs or cracker crumbs and cover all with milk. Bake in a hot oven three-quarters of an hour. Serve in same dish.

A little serious consideration will probably show that there is a good deal of truth in the following, taken from an article on Christian Citizenship, in Collier's Weekly: "Whenever a Christian votes, he votes against God or for Him, and he knows this quite well. God is an issue in every election; He is a candidate in the person of every clean nominee on every ticket; His purity and His approval are there, to be voted for or voted against, and no fealty to party can absolve His servant from his higher and more exacting fealty to him; He takes precedence of party, duty to Him is above every claim of party. If Christians should vote their duty to God at the polls, they would carry every election, and do it with ease. They would elect every clean candidate and defeat every soiled one. Their prodigious power would be quickly realized, and afterward there would be no unclean candidates upon any ticket, and graft would cease."

CATCHING COLD

Why is it, asks Dr. Simpson, in Popular Science, that people who are most exposed to cold by outdoor employment are the people least subject to colds? Simply because no one catches cold by exposing the whole body to cold. Those people catch cold who try to oddle themselves and keep away from cold. A person more easily catches cold when a portion of the body is warm by artificial heat. One is more apt to warm by artificial heat. One is more apt to catch cold sitting by a stove in an unventilated room than by facing a blizzard in the open air.

Nansen and his men, when in the Arctic regions, were exposed to cold of every description, and it is stated that they never once suffered from colds. But no sooner had they returned to their native land than they one and all caught severe colds. The reason for this is probably because they were again warmly housed and spent a portion of their time in unventilated rooms, sleeping in stuffy bedrooms.

The more children are coddled to keep them from catching cold the more apt they will be to catch cold. The proper course to take is to clothe the children warmly, provide good, stout shoes and turn them loose in the open air. Let them go, rain or shine, cold or warm; let them have the open air every day. Such children are far less liable to catch cold. And their bedroom window should be open every night, winter and summer, in such a way as to avoid a direct draught upon them while they are sleeping, especially as they may uncover themselves when restless.

CURING A BAD TEMPER

The revival in Wales is very real, and a church-army officer tells a good story, founded on actual fact, showing how the outpouring of the Holy Spirit has affected an individual.

A miner with a particularly bad temper always said: "Praise the Lord!" instead of giving place to his anger.

His mates determined to make him break his resolution to cure himself of his prevailing sin. Consequently, he found that his dinner had been stolen from his box the other day.

"Praise the Lord!" he cried: "I haven't lost my appetite. They can't take that."

FRENCH HEELS AND RHEUMATISM.

There's another of those women with broken-down feet," said the shoemaker man as he walked back to the case for a particular shape of shoe. "Didn't you know there was an epidemic of that sort of thing? No? Well, there is, and the French heel is to blame for it. There's a whole lot of women who think they have rheumatism in their feet, but they haven't. It's simply a case of the arch of the foot being broken down. They wore French heels that threw their heels up in the air, and the next season they went to the low heels. The change threw the bones of the instep out of place, and now when they walk the bones cause them pain.

"I have fixed up any number of feet for them. Some of them have been to springs, where they treat rheumatism, and some of them even to Europe. When they come in here to buy shoes they speak incidentally about their troubles, and generally a silver plate and a shoe that will hold the bones in place fix them up.

"Often I can tell what is the matter with a woman's foot just by seeing her walk. You see that shoe, all worn off at the side? And this one, worn at the toe? Well, that is because the woman have tried to ease the pressure on those broken-down bones. A foot that's formed right and that is in perfect health will wear the shoe evenly across the sole. If women only knew what was the matter with their feet, the doctors would miss a lot of fees for treatment for rheumatism."

SPARKLES.

"Some chillun," said Uncle Eben, "is pow'ful good jes' befo' Christmas, jes, de same as grown folk is pow'ful good when dey's lookin' foh office.—Washington Star.

A young ban who was about to be married was very nervous, and, while asking for information as to how he must act, put the question:

"It is kissonary to cuss the bride?"

"I thought, Senator, that you were going to insist on being vindicated before a jury."

"I was. But my lawyers have been fortunate enough to find a flaw in the indictment."

The young man with presence of mind resides in Detroit. Just as he was lifting his hat to a couple of young ladies the other day a boy ran a barrow against his legs, and the fashionable young man turned half a dozen pigeon wings and came down on all fours. He picked up his hat without so much as a frown. "I am always subject to those dizzy spells in summer," he said apologetically.

Alice Barber Stephens, the artist, told this story recently to a New York Tribune man:

A little east side boy was on his first country excursion. He lay on the grass in a peach orchard making a chain of daisies and buttercups. Across the blue sky a line of birds darted, and his hostess, a young woman, said:

"Look up. Look up, Tommy. See the pretty birds flying through the air."

Tommy looked up quickly, and then he said in a compassionate tone:

"Poor little fellers! They ain't got no cages, have they?"

An Unlucky Horse—An Englishman was driving on an outside car in Dublin a few days ago. Noticing the horse looked worn out, he remarked to the jockey: "Well, Pat, that seems a very poor horse you have."

"Bedad, yer honor," came the reply, "he's worse than poor; he's the unluckiest horse iver was."

"Indeed," replied the Englishman; "and may I ask why?"

"Well, now, O'if I tell yer honor. For the last four mornin's O'ive tossed him whether he'd have his breakfast or O'iv hav' a drink, and bedad, O'ive won every toime!"—The Tatler.

WHAT SHE SAW

"I thought it was a pretty sort of telescope for one that wasn't very big," said Uncle Hector. "I rigged it up in the attic by the high north window and had, it fixed so it would swing round easy. I took a deal of satisfaction in looking through it—the sky seemed so wide and full of wonders; so when Hector was here I thought I'd give her the pleasure, too. She stayed a long time upstairs and seemed to be enjoying it. When she came down, I asked her if she'd discovered anything new.

"Yes," she says. "Why, it made everybody's house seem so near that I seemed to be right beside 'em, and I found out what John Pritchard's folks are doin' in their outkitchen. I've wondered what they had a light there for night after night, and I just turned the glass on their window and found out. They are cuttin' apples to dry—folks as rich as them cuttin' apples!"

"And, actually, that was all the woman had seen! With the whole heavens before her to enjoy, she had spent her time prying into the affairs of her neighbors! And there are lots more like her—with and without telescopes."

If a tablespoonful of paraffin is added to a pail of hot water, when scrubbing tiles, it will both cleanse and show up the colours to perfection.

PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 29th Aug.
Newmarket, Whytecombe.
P. E. I. Charlottetown, 1st Aug.
Pictou, Hopewell, 4 July, 2 p.m.
Wallace, Wallace, 29 June.
Truro, Truro, April 19.
Halifax, Halifax, 19 Sept.
Lansburg, Labase.
St. John, St. John, 4th July.
Miramichi, Campbellton.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Que., St. Andrew's, 5 Sept.
Montreal, Knox, 27 June, 9.30.
Gingarry, Finch, 4th Sept.
Lanark and Renfrew, Zion Church,
Carleton Place, 21 Feb.
Ottawa, St. Paul's, 7th Mar., 10
a.m.
Brockville, Winchester, Feb. 25,
- p.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 4th July.
Peterboro, Keene, 29 Sept., 9.30
a.m.
Whitby, Bowmanville, 17th Oct., 10
a.m.
Toronto, Toronto, Knox, 2 Tuesday,
monthly.
Lindsay, Canington.

Oranville, Oranville, 4th July.
Barric, at Barric, on 26th Sept.,
at 10.30 a.m.
Owen Sound, Sep. 5, 10 a.m.
Algoma, Blind River, March.
North Bay, South River, July 11.
Sturgeon, Harrison, 4 July.
Guelph, in St. Andrew's Church,
Guelph, 19th Sept., at 10.30 a.m.

SYNOD OF HAMILTON AND LONDON.

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

SYNOD OF MANITOBA AND NORTHWEST.

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

Rock Lake, Pilot M'd., 2 Tues. Feb.
Glenboro, Trehems, 8 Mar.
Minnedosa, Minnedosa, 17 Feb.
Melita, Melita, 4th July.
Regina, Moosejaw, Sept.
Prince Albert, Saskatoon, 5th Sept.
Glenboro, Rathwell, 5 Sept.
Red Deer, Olds, 19 Sept.

SYNOD OF BRITISH COLUMBIA.

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

THE

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VIA SHORT LINE FROM CENTRAL STATION:

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

a 1.40 a.m.; b 6.40 a.m.; a 1.15 p.m.; b 6.30 p.m.;

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

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All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

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9.30 a.m.	Cornwall	1.16 p.m.
12.55 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	8.50 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.

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THE CANADIAN NORTH-WEST

HOMESTEAD

REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purpose, 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 100 acres, more or less.

ENTRY.

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

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

HOMESTEAD DUTIES.

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

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

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

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent counter-signed in the manner prescribed by this Act and has obtained entry for a second homestead, the requirements of this Act as to residence 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 Classes (2) (3) or (4) must cultivate 20 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

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

APPLICATION FOR PATENT.

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

INFORMATION.

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

W. W. COBY,

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 Railway and other corporations and private firms in Western Canada.

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

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

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

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the 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, September 29th, 1905.

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

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