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**DEATHS**

At 710 Gilmour street, Ottawa, Thursday morning, Marion Lorne Campbell (Minnie), beloved wife of Mr. James Montgomery, and eldest daughter of Mr. Colin Campbell, Sorist, Montreal.

**MARRIAGES**

At the residence of the bride's sister, Mrs. A. Leslie Foster, 443 McLaren street, Ottawa, on June 13, 1905, by the Rev. A. E. Mitchell, Annie D. Graham to Edward S. Johnston.

At St. Andrew's church, Toronto, on June 6, 1905, Kerr Duncan Macmillan, of Princeton, N. J., to Cornelia Chesbro' Lamb, daughter of E. A. Lamb, R.C. The ceremony was performed by the Rev. Armstrong Black, D.D., assisted by the Rev. I. W. Macmillan, of Winnipeg, brother of the groom.

At Keenupville, Ont., on June 6, 1905, by the Rev. W. F. Reeve, B.D., C. Annie Bennett to J. Alexander. On June 7, 1905, at Grace church, Phillips, both of Ottawa.

Winnipeg, by the Rev. Dr. Sparling, Georgina, daughter of Mr. J. Robinson, Winnipeg, to John Young Reid, of Toronto.

In Chesley, Ont., on June 7, 1905, at the residence of Mrs. John Ferguson, sister of the bride, by the Rev. Robert Atkinson, Charles M. Smollett, Eldersterle, to Annie Louise, daughter of Mr. W. G. Elworthy, of Belleville, Ont.

In Perth, at Knox church manse, by Rev. Dr. Campbell, on Wednesday, June 7, Arden Keays, of Drummond, to Jennie Stewart, of Lanark.

At St. Augustine's church, Toronto, on June 7, 1905, by the Rev. F. G. Plummer, Edna Gertrude, elder daughter of the late James Charles Phipps, Indian Superintendent at Manitowaning, and grand-daughter of the late Captain Wm. Phipps, R.N., Swansea, England, to George Frederick, second son of James Adams, of Toronto.

On Wednesday, June 7, 1905, at Clinton, Ont., by Rev. Dr. Stewart William J. Muir, son of James Muir, Port Elgin, to May, youngest daughter of Mr. and Mrs. John Shaw, Clinton.

On June 7, 1905, at the Westminster Presbyterian church, Toronto, by the Rev. John Nell, Godfrey Edward Spragge, of the Imperial Bank of Canada, to Jessie, daughter of John Waidle, Glenhurst, Rosedale.

On June 6, 1905, by the Rev. Wm. Armstrong, Ph.D., D.D., J. Albert Ewart to Alice Gertrude Howe, at St. Paul's church, Ottawa.

On June 6, 1905, at St. Andrew's church, Quebec, by the Rev. Wylie C. Clarke, B.D., of Chalmers church, Quebec, Jessie Alexander Thomson, youngest daughter of John C. Thomson, Etterick House, to Claude Stanley Croft Hulme, son of Lieut.-Col. Hulme, of Belleville, Ont.

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## GENERAL ASSEMBLY MEETING. FIFTH DAY.

Kingston, June 12.—The General Assembly today decided against giving up control of the industrial school at Regina by the first division that has occurred since the session began. The Foreign Mission Committee reported that the expenditure in the school was too large for the advantage obtained, that the industrial school system was becoming more and more generally believed a mistaken policy, and that all the educational advantages could be secured in boarding schools. It asked power to hand over the school to the Department of the Interior, to take such other arrangements as the situation might seem to warrant. W. A. H. Martin, of Brantford, chairman of the committee, said they should have boarding schools with large farms attached. They had nothing to do with the Indian after he grew up, and wanted to be in a position to do what was best.

### Discussion on Indian Schools.

Rev. Thurlow Fraser said there was a feeling that the Regina school was a white elephant. In boarding schools the expenses would be increased. The Indians must be prepared for farming, and there was no guarantee of what training would be given the 70 or 80 pupils at Regina. They might be handed over to the Roman Catholics.

Dr. Hart, of Winnipeg, viewed with alarm the idea of doing away with the school.

Principal Patrick said he had asked for a conference on the matter, and if that were refused, he would divide the assembly. The committee had not laid the views of the Indian Commission before the House, which was not in possession of full information. He moved that the assembly defer its opinion on the industrial school till next Summer.

Col. McCrae said if there was any mission they should stand by it was the mission to the Indians. It was a mistake to try to make a farmer out of the Indian at the start. If they tried to make him a rancher they would be acting more rationally.

Dr. R. P. McKay, secretary, said the committee only asked permission to consider a policy, not to carry it out. The Dominion Government and all its officials were dissatisfied with the Indian system. The amendment of Dr. Patrick was carried, and the report adopted as amended.

London was elected as the next place meeting, and the date was fixed for the first Wednesday in June, 1904.

### Delegates from Scotland.

There was great enthusiasm when Principal Gordon entered the hall, escorting with the secretary, Drs. Norman McLeod, ex-moderator of the General Assembly, and Melford Mitchell, convener of the Colonial Committee, delegates from the Established Church of Scotland appointed at the General Assembly at Edinburgh. Dr. Gordon aroused interest by stating that there was a personal tie binding Dr. McLeod to the city, in that he was an intimate college friend of the late Principal Grant. It was arranged that the delegates should address the assembly tomorrow evening.

Rev. Dr. Winter, of Winchester, and Mr. Abram Shaw, of Kingston, were introduced by Prof. Bryce, and spoke at some length, conveying the greetings of the Montreal Methodist Conference. Dr. Seringer, of Montreal, introduced a resolution reciprocating the kindly feelings and expressing the hope that the consummation of church union would shortly be accomplished. The motion was seconded by Rev. Dr. Duval, of Winnipeg, in a humorous speech, and carried.

## Finance Report.

The report of the Finance Committee, eastern section, was presented by Mr. J. C. Mackintosh, of Halifax.

The report showed that between March 1st, 1904, and March 1st, 1905, the Consolidated Fund was increased by \$24,841.69, making a total at the later date of \$390,758.67.

While the gross receipts were not as large as last year, this was accounted for by the special offering of \$13,000 in 1904, and deducting this, the fund showed a substantial increase.

Rev. Dr. MacCurdy seconded the report, which was adopted.

Mr. R. Douglas Fraser presented the report on Sabbath school publications, which he considered very satisfactory. Since his appointment seven years ago the circulation had trebled, and the income more than doubled. The publications of the Church were displacing foreign publications, but the field was not yet entirely covered by them. Fine teachers' hand books had been completed, and nine separate serial publications were issued. There should be at least \$20,000 excess assets over liabilities. The report was adopted on motion of Dr. Robert Murray, of Halifax.

The Synod of Manitoba and the North-West was asked to deal with the question of creating a Presbytery of Battleford in Prince Albert District. New presbyteries were created in Minnedosa and Melita, to be known as Yevaton and Arcola.

### Sabbath Observance.

Rev. R. G. McBeth, of Paris, presented the report on Sabbath observance and legislation. It recommended the work of the Lord's Day Alliance to the cordial support of all members and adherents of the Church, and urged upon all pastors and teachers to impress upon their people and Sunday school scholars consideration of their own and their fellows' highest good in the cause of the hours of the Holy Day. The report also said:

"Your committee cannot close their report without recording their deep sense of loss in the passing to his reward of the late Principal Caven, who was at once one of the foremost and most stalwart defenders of his day."

Rev. Dr. McLaren supported the report, and said they should seek to unite not only all the Protestant churches, but all labor organizations and the Roman Catholic Church.

### Tribute to Dr. Caven.

Mr. J. K. Macdonald, president of the Lord's Day Alliance, spoke feelingly of the death of his predecessor, Rev. Dr. Caven. He said encroachments were daily being made on the Sabbath, and it behooved all members to give their support to the alliance. The Legislatures would only move when they were sure of a large vote behind the movements.

On motion of Dr. Somerville a rider was added requesting all the people to urge on the representatives the wisdom of passing legislation toward Sabbath observance.

A petition was presented from Mrs. Susan Campbell, of Nova Scotia, whose husband predeceased her, leaving \$13,000 to schemes of the Church and \$250 per annum to the widow. She has an invalid son in Denver, and wishing to live with him, asked the assembly to abate the interest on the charitable bequests in her favor. Dr. Sidgewick, Dr. Falconer, and Dr. MacCurdy opposed any diversion of the money on the grounds that the church was only trustee, and could apply it only to the purpose for which it was intended. The petition was denied.

## Church Statistics.

Rev. Dr. Torrance of Guelph, presented the report of the Committee on Statistics.

According to the returns there is a total of 1,024 pastoral charges; and not condescending to these according to presbyteries, or comparing them with those of former years, to ascertain in which ones there was an increase or a decrease, 193 were in the Synod of the Maritime Provinces, 158 in that of Montreal and Ottawa, 259 in that of Toronto and Kingston, 224 in that of Hamilton and London, 127 in Manitoba and the North-West Territories, and 63 in British Columbia and Alberta.

In these charges there were 1,270 self-sustaining congregations and 417 augmented or upwards for the reasons stated in the introductory sentences. There were 899 mission fields or stations of one character or another.

Turning to the comparative table on page 488 of the appendix to the minutes of last General Assembly, it is seen that there is an increase of 450 self-sustaining, and of 183 augmented congregations. No comparison can be made with regard to mission stations. There are four names fewer on the roll of presbyteries, namely, 1,285; and 17 more, 186, on the appendix to the roll—and the former may be taken as the number still in active service in the Church, and the latter of those who, from age or infirmity or other satisfactory reason have retired from the work to which they had devoted themselves, and in which the Lord of the vineyard employed them, according to His call and sovereign pleasure.

In the number of sittings in churches there had been an increase of 2,296—the Synods of the Maritime Provinces and of Montreal and Ottawa showing decreases, and the other four showing increases.

Mansees, 855, have increased by 29, and rented houses, decreased by '6. There is not a presbytery in the Church which has not mansees, and 36 have 10.

### Increase in Membership.

The total number of families was 125,790, an increase on the previous year of 3,604; and that may be taken as representing a population of 628,950. This gives an excess of 15,426 above the number for whom sitting accommodation has been provided, but it is not to be expected that the two numbers should coincide. Nor can it be claimed that the sittings provided are occupied to their full extent.

The additions to the Church on the personal profession of their faith, and these figures indicate added numerical strength, were 12,530, an increase of 610 on the previous year; and on certificate, 11,031, an increase of 1,288. On the other hand the removals have been 8,324 by certificate, an increase of 384, and 7,386 by death and otherwise, an increase of 1,211. No observations can be offered on these figures, nor lessons drawn from them in consequence of certain elements of uncertainty that surround them.

The total number of communicants' rolls was 232,734, an increase of 3,149. No attempt need be made to check these figures by those affecting them in preceding columns.

The baptisms were 11,490 infants and 1,246 adults, an increase of 170 in the former and 119 in the latter. From these two sources then 12,745 were added to the visible Church.

In the eldership there were 8,059, an increase of 257, every synod showing an increase except Montreal and Ottawa.

Congregations have paid during the past year of their own contributions \$1,080,767 as stipend. This is an increase of \$30,776 on the year before, and gives an average of \$1,074 from each pastoral

tion, self-sustaining and augmented; and an average from each family of \$8.74 and from each communicant member of \$4.72; and allows to each minister in active service \$876.

#### Next Assembly at London.

The question of the place of holding the assembly next year was taken up in the aft noon. An invitation was extended by the Presbytery of London, through Mr. A. C. McGreagr who thought it was time the assembly went to London.

Judge Forbes, of St. John, favored London, saying he had very pleasant memories of his last visit there, eleven years ago.

Mr. Walter Paul put forward the claims of Montreal, saying that it needed a meeting of the assembly every eight years. They lived there among people of another religion and race, and the assembly served as an object lesson to them, showing the strength of Presbyterianism.

Principal Scrimger spoke of the beauties of Eskine church, Montreal, and Dr. McCrae, of London, made a strong appeal for London. On a show of hands London carried by an overwhelming vote. It is likely Montreal will be the unanimous choice next year.

#### Western Stipends.

Rev. E. D. McLaren moved the adoption of the report of the eastern section. He made a plea for a more honest effort to raise the income of missionaries and sustained ministers on behalf of the brave women who went out to the West to fight the battles of the Church. It was not creditable to a Church so large and wealthy that appeals should have been made for salaries of augmented charges, and the committee authorized to make increases should not be able to add one cent. The whole work bore directly in the prosperity of the Church at large. During the past 30 years the expenditure of the Church west of Lake Superior as \$880,000, and there were now there 330 mission fields, 60 augmented stations and 130 self-sustained stations. It was not creditable to so large a body that the congregations should stick at the augmentation of stipends.

Rev. W. G. Wallace, of Toronto, said that Presbyterianism meant brotherhood if it meant anything, and it would hurt the cause if the congregations did not take part in the work of the augmentation funds. The strong should bear the burdens of the weak. The Augmentation Committee absolutely refused to go into debt, and unless there was a response from the Church the committee would be compelled to refuse the increase of the stipend from \$750 to \$800. The reports were adopted.

#### Sabbath School Report.

At the evening session Rev. John Neil, of Toronto, introduced the report of the Committee on Sunday Schools, which said in part:

"For 1901 the conveners and the secretary report knowledge of 2,628 Presbyterian schools, three more than in 1903, and 464 union schools, five more than in 1903. Of these schools, reports have been received from 2,569 Presbyterian schools, 44 more than in 1903, and from 364 union schools, 19 less than in 1903. Conveners report difficulty in securing any report of work in union schools. There has been an advance during 1904 in every item except in the amount contributed by the congregations to the support of schools; \$67,730, an increase of \$3,962 to the schemes of the Church; 1,383 schools gave \$8,494, an increase of \$4, to the children's day fund; \$22,752 was contributed to other purposes, and a total of \$132,086 for all purposes. Congregations gave \$10,019, a decrease of \$1,167, to the support of schools.

Mr. Neil said it was their policy to account for every child of the Church and to claim every child on the outside, not

only to make them Christians, but loyal and efficient church workers. They should be taught to value membership in the Christian Church and to consider the appointment as moderator of the General Assembly as a position of greater honor than to be Governor of a province. Principal Falconer moved the reception of the report, complimenting Dr. Neill highly. He said the great function of the Church was to create reverence for the Bible and things unknown in the minds of children. The home would become the feeder for the Church and the Church hold the conscience of the nation.

The report will be considered later.

#### Young People's Societies.

Rev. Dr. McTavish, of Deseronto, presented the report of the Committee on Young People's Societies, which submitted the following figures:

Total membership reported, 29,116; number of male members, 10,264; number of female members, 15,732; members in full communion with the Church, 14,600; total contributed to the schemes of the Church, \$13,225; total contributed for all purposes, \$33,172.

The committee said the report was the most encouraging one which has been presented to the assembly for several years. There has been an increase of 22 in the number of societies and of 3,118 in the membership. The contributions show substantial increases in almost all departments.

The convener said the report was the most encouraging in number of members reported for five years, and in finances the best ever made, with one exception.

There had been a distinct revival in young people's societies in the past, but in Hamilton and London Presbytery the results were not encouraging. It was also true that in one thousand congregations there were no young people's societies.

Rev. Hugh Matheson, of Alton, said the mistake in the past had been where the young people were without leadership. He moved that the report be received and considered at a later sederunt, which was seconded by Rev. R. G. McBeth, of Paris.

#### SIXTH DAY.

Kingston, Ont., June 13.—Church union was the principal subject of discussion before the Presbyterian Assembly today, and a strong note of opinion was sounded, especially among brilliant young members of the Church. There was nothing in the report on the matter to arouse antagonism, and it was not expected that there would be any debate, but some of the commissioners feared there was something behind the statement of the commission, and wished to record their opinion. The discussion threatened to become warm, but a motion limiting the speeches to five minutes had the effect of checking the flow of oratory. A notice of motion reaffirming the position taken on the Separate school question in 1896 was filed, and received with some applause, but it was evidently against the desire of the leaders of the assembly, who did not view it with approval, having evidently desired to keep the question entirely out of the way during the present meeting.

#### Church Union Report.

The report of the commission on Church union was presented by Principal Patrick, who gave a resume of the work done by the sub-commission in conjunction with representatives of the Methodist and Congregational churches. He said the spirit of Dr. Caven had a greater influence than any living man, and paid a splendid tribute to Dr. Warden, of whose perfect fitness to succeed Dr. Caven there could be no question. The commissioners all felt they were making history, and that the occasion was most important, although the movement was practically just in the beginning. All

the specific suggestions made had emanated from the Presbyterian members, but none attempted to bring their labors to a conclusion. Their policy had been to ascertain by actual trial if union would be practicable. Dr. Patrick had served on a union commission: before this, but had never known one to take a more prudent line. It was a question for the churches, and they wanted to carry all members of the free churches into union. For this a great educational work must be carried on in all church courts and congregations. It was for the evangelization of Canada, and especially of the West, and he would fain that Canada, beyond all question, should be the most powerful instrument for development of Christianity. He moved that the commission's report be adopted, and that it be re-appointed, which was seconded by Dr. Robert Murray.

Principal McLaren, of Knox College, thought it necessary to guard against the impression that the position of the conferring bodies was the same as it was 50 years ago. It would be a mistake to suppose all was clear sailing. There might be a question if they should not pay attention to educating ministers and professors in the direction of the Presbyterian Church. The impression was that unless the commissioners were prepared to make open questions its task would not be easy. If they were prepared to do that, why should not the question of union take a much wider range, and other churches be included.

Rev. John McKay, of Montreal, said the people negotiating took too much for granted. He did not believe the highest type of unity was uniformity. He was convinced it would be a mistake to form a union. Size was not the measure of power in Christ. If they took the three churches and eliminated what made them distinctive they would destroy them. There was no problem too big for the Presbyterian Church to face, shoulder to shoulder, with the other churches.

Rev. R. McLeod, of Ripley, said they were treading on dangerous ground in endeavoring to bring about a thing that was not endorsed in the Bible, nor on grounds of common sense.

Principal Forest thought the curse of the Church had ever been the subdivision of its followers into a thousand factions. The former speakers had argued that when Christ prayed for unity he did not mean organic union.

Dr. G. B. Wilson, of Winnipeg, said the life of the Church the first few centuries had been killed by church councils trying to force unanimity. The reform had been staved by men ceasing to work with spiritual weapons and trying organization.

The discussion was continued by Dr. Campbell, Dr. Duval, Rev. J. B. Mullen and Rev. G. W. G. Fortune, who appealed for union in mission work in the Far West. The motion to adopt the report was then carried without dissent.

#### Secretary of Sabbath Schools

The appointment of Rev. J. C. Robertson, of Milltown, N.B., as general secretary for Sabbath schools with headquarters in Toronto, was made without opposition at the sederunt. A special commission made the same recommendation last year, but it was sent back for further consideration.

Dr. Robert Murray again presented the report, and spoke highly of Mr. Robertson's work at McGill, Glasgow, and in Germany. Principal Falconer said he believed that the appointment would meet a crying want, and that Mr. Robertson was the right man for the position. The salary would be

\$1,500 a year, with office and travelling expenses, and he would enter on his duties in Toronto on Sept. 1st next.

Rev. Dr. Neil supported the nomination because no man who had a congregation could do the secretarial work of the commission, and the necessity of the work demanded a capable man. They had the best plans of any church on earth, but no church had such poor machinery to carry out its work.

Dr. Scrimger supported the motion, saying the Sunday school work should be carried on more systematically and socially, and the nominee possessed the highest measure of common sense and great organizing ability.

Rev. E. Scott, of Montreal, also spoke in favor of it, and the motion was unanimously adopted.

The appointment of an official in Winnipeg to take charge of the financial work of that synod was recommended by a committee, of which Dr. Patrick was convener. It placed the salary at \$1,000 and office expenses at \$400 per annum, and the question was referred to a special committee named by the moderator.

#### Separate School Question.

The Separate school question came up on the following notice of motion, filed by Rev. R. G. MacBeth, of Paris:

"The General Assembly re-affirms on the motion of the late Principal Caven, seconded by the late Principal King, in regard to Separate schools, by declaring that such schools are inimical to a united condition of citizenship, and by protesting against the establishment or perpetuation of Separate schools in any part of our country unless they are imperatively demanded by the Confederation compact, by the terms of the Constitution, or by the legislative action of the people most directly concerned."

The reading of the motion was received with applause.

#### Reception of Ministers.

The report of the committee on the reception of ministers did not go through without opposition. The application of Rev. J. L. Skerrett, of St. Andrew's Church, Glasgow, was withdrawn, but Principal Forrest made a fight on Rev. MacFarlane, of the Church of Scotland. He said the applicant had been employed irregularly in the presbytery of Barrie, and had been told distinctly in February last that he must get his certificates. The reason why he had not done so was not known to the presbytery. Dr. McLeod of Barrie, said that Principal Forrest had not presented the facts correctly. The presbytery of Barrie did not think another certificate necessary. The committee had refused the application, but an amendment was carried permitting Mr. MacFarlane's admission on condition that he obtained his certificate.

The application of Rev. E. B. Chestnut was recommended on condition that he file a written statement of his views on infant baptism. Rev. G. D. Bayne, presenting the report, said it was thought that the applicant's opinions should be on record, in view of the way he vacillated in Hamilton presbytery. He had changed his mind three or four times, and should be asked to get it in writing. Rev. Dr. Bryce said Mr. Chestnut's history indicated a great degree of conscientiousness, and he was a very valuable man. Dr. Sedgwick said there were good men in every church. He had grave doubts that such a man could be useful in the Presbyterian Church, and hoped the application would not be entertained.

Dr. Duval said that when a man had wobbled five times within a short space of history, it would dignify the assembly if it arranged that he did wobble any more.

The convener of the committee agreed to drop the requirement of a written declaration of faith, and all of the applications were passed.

#### Scotch Delegation.

The evening session was chiefly devoted to the reception of Dr. Norman McLeod and Rev. Milford Mitchell, the delegates from the Church of Scotland, who were warmly received and addressed the assembly at length.

Dr. Mitchell, after conveying the greetings of the Scotch Church, congratulated the assembly on the continued success of the Church in Canada. He was lost in wonder at the greatness of the work in the North-West. Scotland had been asked to furnish more men and money. She would not send failures, and a wave of religious indifference that passed over the land had shortened the supply of men. The quality was better than ever, but there were now only as many students all over the land as there were in Edinburgh 40 years ago. But there were signs of the two great branches of the Church growing closer together. There were no Little Englanders in the Church of Scotland; they believed in the Empire. They believed that the Presbyterian was the ideal church government for a democratic country, and in Canada the Church had a task sufficient to awaken the ambition of any church.

#### Growth of Imperial Spirit.

Dr. McLeod said there had been nothing so remarkable as the growth of the Imperial spirit. It animated every heart in all the Empire, and no possession had a greater place than Canada. In Scotland the people were still divided, but the Church of Scotland was sound and healthy, and its members were increasing every year. In Canada the Church was opening up a splendid destiny, and he trusted that it would succeed in moulding the character of the people.

On motion of Principal Patrick and Dr. Fletcher a resolution expressing the gratification of the assembly at the visit of the delegates and conveying its best wishes to the Scottish Church was passed by a standing vote.

#### French Evangelization.

The report of the Board of French Evangelization was presented by Dr. A. J. Mowatt, of Montreal. The report showed that the work had been fruitful of spiritual results. Twenty-eight pastors and ordained missionaries, five colporteurs, eight students and catechists, and nineteen teachers have been employed. The average attendance of persons over 10 years of age at 86 preaching stations in 43 mission fields and colportage districts has been 1,810, representing 712 families, and 463 single persons not connected with these families. There are 1,220 communicants, of whom 186 have been added during the year; 917 scholars in the Sunday school, and 558 in the mission schools, and of the latter 288 came from Roman Catholic homes. Eighteen hundred and forty-eight copies of the Scriptures and 29,044 religious tracts and papers have been distributed. The fields contributed \$5,481, and the schools \$2,175, a total of \$7,656.

In moving the adoption of the report, Rev. John McKay said the Roman Catholic Church was a great agency for good in French Canada. There was found genuine devotion, not exceeded in other parts of the country. The priests said they could not hold the people. Countless numbers were leaving the Roman Catholic Church, and that was the great problem of the country.

The motion was supported by Dr. F. W. Kelly, who drew a dark picture of the condition of Presbyterian missions in Quebec, and appealed for \$50 from every church in Canada.

E. H. Brandt, principal of the Pointe aux Trembles School, concluded the session with an address on his work.

#### Mr. MacBeth's Motion.

It was almost the hour for adjournment when Mr. MacBeth's motion was reached on the order paper. As he rose to speak, Mr. A. G. Farrell, R.C., of Smith's Falls, drew attention to the fact that the resolution was inaccurate, in that it referred to the position taken on the school question by the assembly in 1896 as unanimous. He was present at that time, and the assembly was not unanimous. Mr. MacBeth argued that the word should be stricken out, but Mr. Farrell insisted that it would necessitate the giving of a new notice of motion.

Rev. Robt. Campbell pointed out that the objection was not well taken, and Rev. Wm. Martin, of Exeter, said it was unfortunate that the House was so small, and thought that consideration of the motion should be postponed. He moved that he be laid on the table, amid cries of "Next year."

Principal Scrimger said it would be unfortunate if the motion to lay on the table were carried, as it would create a most erroneous impression. He was interrupted by cries of "Vote!" and Rev. Roderick McLeod, of Ripley, seconded Mr. Martin's motion to lay the matter over, which was carried by a large majority, almost all the leaders of the assembly voting in the affirmative.

The majority of the commissioners had left for their homes by noon, and it was a slim house that carried on the business this afternoon. A large amount of work was done, however, and great unanimity marked the proceedings.

Rev. Dr. Somerville, secretary of the Business Committee, in presenting the docket for the day's business, intimated that it could be cleared off and an adjournment reached before night. A tangle was encountered, however, in the report of the Committee on Statistics, which was before the House for the third time. It recommended that columns be added to the financial statement, to show the contributions of presbyteries to the different schemes of the Church. Rev. Dr. Somerville opposed any change in the direction of enlarging the statement, as it would become entirely too unwieldy. On his motion action was deferred until next year. A similar motion directing the committee to confine the figures to one page was also referred back, and the report as amended was adopted.

Prof. Ballantyne presented the report on the admission of students, which was adopted with a few modifications. Principal Patrick said he knew of nothing worse than extra-mural study. The results in Manitoba College had been most satisfactory, and he deprecated any direction to students to take such a course.

#### Churches and Manses.

The Church and Manse Building Fund report was presented by Prof. Baird. The financial statement showed receipts of \$38,680.67 and payments \$30,243.81, leaving a balance of \$8,436.86. The past year has been one of considerable activity in the building of churches and manses. The number assisted was 46 by way of loan and 19 by way of grants, a total of 65, which marks an increase of rather more than 50 per cent over last year, and is a record very much in advance of any earlier year. Of the 19 grants made during the year the largest sum was \$200, and the average was \$126. Repayments of loans advanced in former years have been made at a very satisfactory rate during the past 12 months. Seventy congregations have made payments of principal or interest, or both, and the amount returned in this way to the treasury has been \$12,649.04, a sum considerably larger than in any previous year.

The adoption was moved by Principal Gordon, secretary of the committee in its earlier years, and carried.

#### Terms in Theological Colleges.

An overture from the Synod of British Columbia prayed that the term in the-

(Continued on Page 12.)

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE TRIAL AND TRIUMPH OF FAITH.\*

(By Alexander McLaren, D.D.)

The chronicler's account of Sennacherib's invasion and defeat is much briefer than the parallels in 2 Kings and Isaiah, but it has a distinct character, in that it looks at the whole incident mainly as the trial and triumph of faith, and as the victory of Jehovah over false gods and their worshippers. The verses before the lesson bring out two points: Hezekiah's superb confidence in Jehovah's help, and the people's faith caught from the king's. He and they armed themselves against "all the multitude that is with Sennacherib," not with swords and spears, but with the shield of faith. On the one side was arrayed a host with all arms and appliances of war; on the other a little handful, all but defenseless except for God, whom they believed to be with them. The field was cleared, and our lesson tells how the battle was joined and fought. The stages of it are clearly marked.

Sennacherib's message. From his point of view he was speaking common sense, and putting plain truth in a not unkindly fashion. No doubt he seemed to himself to be remonstrating condescendingly with a feeble antagonist who was rushing on destruction. It was perfectly true that he and his predecessors had swept, like a forest fire, over the earth and conquered. It was perfectly true that Judah and its king had no more chances against him than a sheep against a wolf. And his first question by his messengers (v. 10) expressed his astonishment, which was no doubt quite sincere, at their insanity: "Whereon de ye trust, that ye abide the siege of Jerusalem?" The man whose vision is bounded by things seen by sense can never understand the conduct of him whose faith pierces through the shows of time to grapple itself to the throne of the unseen Jehovah. It cannot but appear madness to him. And faith has always to make an effort to sustain itself, and to stop its ears to the whispers of fears within as well as to the voice of foes without, which seem to be speaking plain common sense, and can quote many experiences to back up their contentions.

Trust in God does not often seem to our faint hearts quixotic, and there are never wanting Sennacheribs to say to us: "Who are you that you should be able to resist where so many have been overcome? Look at facts and recognize your weakness, and save yourselves from a worse fate by giving up this unequal struggle." In regard to our own ottavation of the higher life of unworldliness, and in regard to the warfare that all noble souls must wage against social evils, and for the spread of righteousness and religion in the world, we are ever being tempted to save our own skins by a base conformity and surrender. Our own calculations of available forces too often coincide with Sennacherib's godless estimate. It is depressing work counting our resources unless we set down God as the first of them. But it is animating to say with another king of Judah: "We have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee."

We can but point out the striking contrast between Hezekiah's and his people's distrust of themselves and trust in Jehovah, and Sennacherib's arrogant self-confidence and contempt for the gods of

the defeated nations whom he acknowledged to be gods. "My hand" was stronger, in his estimate, than the "god of any nation or kingdom." True, in his boasting inscriptions he pretended to owe his victories to his own gods, but under the thin veil of such conventional humility a godless self-confidence strutted and swelled. And there are a good many people nowadays whose religion is as mere a mask for an equally godless reliance on their own "hands."

The counter-stroke of faith. When Sennacherib threatens and taunts, what can Hezekiah do but pray? The consciousness that Sennacherib was quite right in asserting his own superiority in power must have driven Hezekiah to one of two things,—despair or prayer. He "caught at God's skirts and prayed." The chronicler associates Isaiah with him in the prayer, while the other accounts in 2 Kings and Isaiah represent the king as praying and the prophet as bringing God's answer. The two accounts are not contradictory, and the lesson that they teach is very useful. The prophet must be a petitioner first if he is ever to be God's messenger. He must kneel with empty, open hands and feel his own impotence before he comes out from the sanctuary the bearer of God's gifts to men. The king and the prophet must pray together if the prophet is ever to have a message of cheer for the king.

The chronicler does not give the prayer, but the other account does so. And very instructive is it. It begins, as tried faith always should begin, with tightening its grip on God. It is not conventional adoration, but faith heartening itself by the remembrance of what God is in himself and to it that speaks in Hezekiah's invocation of "the Lord of hosts, the God of Israel," and recalls his universal sway over all the kingdoms of the earth.

The boast of the Assyrian king had been that "all these kingdoms and the glory of them" were his, and for a moment Hezekiah had almost been carried away to believe the boast, but in the presence of God his tottering faith rights itself, and he sees reality once more. If we "go into the sanctuary of God," we shall not only understand the end of godless power, but its limits while it lasts, and when we think of the omnipotence of the God whom we unpresumptuously call "our God," then all the Sennacheribs in the world are, as Jeremiah called one Pharaoh, "but a noise." The struggle seemed almost ludicrously unequal between the invader with his legions and these two defenseless men; but their prayer was the whisper that loosed the avalanche. Our prayers have the same power if they are the prayers of faith.

The collapse of godless self-confidence. The chronicler brings together, as cause and effect, the apparently small matter of two helpless men praying, and the annihilation of a great army. Hezekiah and Isaiah "prayed because of this. . . and Jehovah sent an angel, who cut off all the mighty men of valor." There are hydraulic machines in which a jug full of water poured in at one end brings into action power that can crush iron masses or beat them out into thin sheets.

One poor man in distress has told his experience in the eighteenth psalm. "I called upon the Lord," and the cry brought Jehovah riding on a cherub and wrapped in thick darkness, and laying bare the foundations of the world. And what was all the majesty and terror of that theophany for? Only this: "He took me; he drew me out of many waters." A manifestation of God that shook creation was brought about by one man's prayer, and had for its adequate purpose

one man's deliverance. So was it with Hezekiah in his distress. So it may be with us. Sennacherib's inscriptions say nothing about the failure of his campaign and the destruction of his army, which silence is very intelligible, and is paralleled in the proverbially mendacious bulletins of many modern military nations.

But there are traces, in what they do not say, of some concealed disaster; and they reveal that he never ventured to attack Judah again, though he reigned and fought for twenty years after the destruction of his host. The great lesson of that destruction is pointed out by the chronicler in verse 22, where he evidently refers to Sennacherib's boast that Jehovah could not "deliver you out of mine hand," in his triumphant declaration: "Thus the Lord saved Hezekiah. . . . from the hand of Sennacherib, king of Assyria (what irony in giving the defeated boaster his title!); and from the hand of all others." Jehovah had been defiled, and had smitten the defiler to the dust with a touch of his finger. Hezekiah had trusted and been taunted, and his faith is vindicated. The man that felt he could do nothing stands erect and triumphant; the man that thought he could do everything is in full flight, and stripped of all the force in which he trusted.

But that was not all. Twenty years after, Sennacherib was worshipping his God, as Hezekiah had been doing when the answer came to him, but Sennacherib's prayers were addressed to one who could not hear or help, and even when they were being spoken, "they that came forth from his own bowels slew him there with the sword." That is the end of godless self-confidence, or of prayers and hopes turned to or fastened on false gods who cannot deliver either themselves or their votaries.

## A DAILY PRAYER.

O Lord, I have a busy world around me; eye, ear and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it, I would commit eye and ear and thought to thee. Do thou bless them, and keep their work thine, that as through thy natural laws my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at these times, when my mind can not conspicuously turn to thee to commit each particular thought to thy service. Here my prayer, for my dear Redeemer's sake. Amen.—Dr. Thomas Arnold, of Rugby.

## PRAYER AND PEACE.

It is small things that, just because of their smallness, distress and overset us. I mean the weight of daily care, which is the small details of personal expenditure and in the careful routine of a household, and in the rearing of children, and in the society of friends, and in the outside duty, and in private affairs, singly and separately, is sufficiently burdensome; but altogether, and on one set of shoulders, is sometimes felt to be more than the strength can bear. Those most anxious lives, tempted to be fretful, and hasty, and self-important, and fumed with their incessant activities, may, if rightly interpreted and manfully grasped, settle down into round and sunny centres of regular, and peaceful, and fruitful activities. Where there is prayer there is peace; and God, who makes every duty possible, knows, helps and cares.—Dr. Thorold.

\*S. S. Lesson 1, July 2.—2 Chron. 32: 9-23. (Study the chapter. Read Isa., chaps. 36, 37.) Golden Text: With us is the Lord our God to help us, and to fight our battles.—2 Chron. 32:8.

THE INDWELLING CHRIST.

Some Bible Hints.

For Christ to dwell in us means that much else must not dwell in us—whatever would displace Christ (Col. 3: 8).

If we would receive the Christ, we must first receive the Bible through the Spirit, who will take these things of Christ and show them to us (Col. 3: 16).

There is no such thing as an indwelling Christ without an out-welling Christ (Col. 2: 6).

Whatever you lack, whatever with a godly mind you want, you will find in Christ as certainly as you find oxygen in fresh air (Col. 2: 10).

Suggestive Thoughts.

This one thought, fully apprehended and followed out, would make a perfect Christian: I must make my life fit for the indwelling of Christ.

If Christ lives in us, we shall be pleasant for others to live with.

Let us make our hearts not only places where Christ will endure to live, but places where He will delight to live.

Do not try to understand how we can dwell in Christ and He in us. Live each truth out, and you will readily understand it.

A Few Illustrations.

No king will remain in a house where he is not the chief guest. And Christ is the King of kings.

Some guests are a constraint upon the household, but Christ in our hearts introduces us to ourselves and to one another.

We have "company behaviour" and "home manners." Christ recognizes only the latter.

Where heat is, there cold cannot dwell; where you would have Christ, you must banish sin.

To Think About.

Am I waiting for Christ to force Himself into my life, or am I inviting Him in?

Am I harboring any sin which would keep Christ out of my life?

Is Christ all to me that He should be?

A Cluster of Quotations.

Teach me Thy patience; still with Thee In closer, dearer company.—Gladden. Familiar, condescending, patient, free, Come not to sojourn, but abide with me.

—H. F. Lyte.

In the secret of His presence you may every moment hide.—Goreh.

Open the door with shame, if ye have sinned;

If ye be sorry, open it with sighs.

—Jean Ingelow.

Endeavors Out-of-Doors.

In summer (or spring or fall) it is a beautiful custom to hold an occasional prayer meeting out of doors. A sunrise or sunset meeting on a hilltop is especially impressive.

Our societies do not as often as they should hold their socials outdoors, with outdoor games.

Some societies have organized Endeavor cycle clubs, that travel off (on week-days) on their wheels, and hold evangelistic services in neglected places.

Christian Endeavor flower gardens have been made in many places to furnish all the flowers needed for the church.

An Endeavor field-day might be held once a year, with a series of athletic contests carefully planned and carried out with spirit. Fix it for some patriotic holiday.

Christian Endeavor walking clubs will strengthen the body, develop delightful companionships, and bring the society into all the most beautiful and interesting spots of the community.

Get some bird student to take the society on a bird walk, or some geologist or botanist to lead a scientific excursion, or some astronomer to take the society out under the stars to learn the constellations.

DAILY READINGS.

M., July 3. "Hid with Christ." Col. 3: 1-4.  
T., July 4. By obedience. John 15: 9-16.  
W., July 5. One with Him. John 17: 22-26.  
T., July 6. His temples. 1 Cor. 6: 15-20.  
F., July 7. Dead to the law. Gal. 2: 19-21.  
S., July 8. Abiding in Him. 1 John 2: 6, 24-28.  
Sun., July 9. Topic—The indwelling Christ. Col. 2: 6-10; 3: 8-16.

HEAVEN.

That there is one is an almost universal belief; but it would be very difficult to write in the compass of an editorial a fair presentation of the forms the belief takes in the minds of men and women. We confess we have no idea of heaven that we could put into coherent words. We take the word of Jesus as an absolute truth and rest in it, and work away untroubled. "I go to prepare a place for you," he said. That is enough. It will be well prepared. He did nothing here on earth by halves; and he will not in heaven, of course.

Various persons have had ideas of heaven that they have expressed in concrete way. But they are inadequate. Paul knew better than to try. He said it was not lawful to utter what he saw when caught up into the third heaven. Whether there is a first heaven and a second heaven through which he went to reach the "third," he does not tell. But he was very confident that he was to go to receive his crown of life: "I have fought; I have finished; I have kept," he writes, and therefore "there is laid up for me a crown." Coronation seems to be Paul's idea: he was to be one of Christ's kings; and "fighting" "finishing," keeping" were his title to that coronation. John had a vision of heaven. He did try to write it, but we doubt if he knew the meaning of all he wrote, and we are sure we do not know. He said he saw a Lion which looked like a slain Lamb, and where there is probably sublime spiritual truth in that phraseology, it yet defies explanation to the ordinary unspiritual mind: for lions and lambs have no resemblance to each other.

Painters of the medieval school loved to paint heaven, but their heavens were Dutch, or Spanish, or Italian, according to the nationality of the brush wielder, and they were very earthly heavens too. Poets have sung about it: they do better, for real poem is or pretends to be anything more than the flights of imagination, or the heavings of emotion. Preachers have tried to wake human desire by word pictures, or by appeals out of surcharged hearts, but in spite of all, we are left without a conception of what it is, or an idea of where it is.

And yet how do we try to express it. How we long to concrete the unconcrete. We call it a place. We call it a thing. We say of things, these will be in heaven; these will not be in heaven, and we ask each other will there be Bibles in heaven, and we write "Gates Ajar" books, and do many like things. But the conceptions are born of our own human limitations, wants, desires, or ambitions.

Has a longing for luxury, ease, comfort, elegance, and wealth, after hard earthly life, taken possession of us? We will go about singing the song of the Sable Children of Expectation of a Southern plantation. "Dem golden slippers, I'm gwine fer to wear, Oh, Sinners, fare ye well." How strange ideas are. We sang a song in our Sunday-school days which must have been written by some one who slept under the attic roof, with unshunted rafters, out on some mountain road where the winds shook the structure, and rafters and shakings were wrought into his soul: for he wrote,

"Oh, golden hereafter, whose every bright rafter

Shall shake with the thunder of sanctified song."

We wish we had kept a clipping-book of oddities and endites about heaven. It would make the most grotesque, picturesque, and impossible presentation of this

subject that has ever been seen. We have kept some: not in a clipping-book of paper pages, but in a clipping-book of memory. And here is one from a sermon by a plantation preacher in the days "befo' de wah," who closed a fervid harangue about heaven with the following peculiar eloquence:

"My brotuhahs, heaven is lak a lake of m'lases; lake a lake of m'lases, my brotuhahs, wid a islan' in de middle; wid a frittah tree a-growin' on de islan', wid de branches spreadin' wide; an' dey hang down low, to de surface of de lake, all roun' de islan'. An' we pote sinners on de sho' of sin; an' de boat of salvation on de sho': an' de oahs of faith in de boat, an' we git in de boat, an' we grab de oahs, an' we pull away in de gospel boat, away, over de lake o' m'lases twel we come to de frittah tree: an' my brotuhahs, yo' rach up yo' han', an', my sestahs, yo' reach up yo' han', an' you pull off de frittah, an' yo' dip it in de m'lases, an' yo' eat forevah an' forevah—m'lases and frittahs, frittahs and m'lases, forevah and forevah! Sing, brotuhahs, sing, sestahs —Swing low, sweet chariot, gwine for to carry me home."

We seem to hear the song die away in the distance. The pathos of that checks the laugh which the fantastic thought awakes. But if we do not laugh we remember, and the preacher's conception comes back to us again and again. What a heaven! Sweet heaven; sticky heaven: sweet and sticky heaven: heaven of an appetite: heaven of a soul that has not risen above that which belongs only to the animal side of life. And we think, we realize that here is the sadness of it all. We concrete the unconcrete.

We find ourselves facing the fact that in all literature and history the idea of heaven that rises above the material, or at least above the level of the dominant influence in life is the rare exception. There is a Persian heaven, and a Hindoo heaven, and a Moslem heaven. The American Indian thought of happy hunting-grounds: the American negro says, "I am willing to die today, for tomorrow I will be white;" and the weary sons of toil think there's a time not far away, when "in the sweet by and by they shall rest on that beautiful shore." Always heaven means something in connection with personal desire. Said a child in our own childhood's home many a year ago, "Won't I be glad to go to heaven! Then I shan't have to wash dishes any more." That tells the story. Have we not struck a string whose high harmonic answers out of your soul, reader? We cannot answer for you, but we can for ourselves: don't tell any one, but we confess to you there is a little "frittah tree" growin' on an islan', and there is a little lake of m'lases" in our own soul. Is there not in yours? Just a little one. And while you are thinking whether there is or not, let the melody of a beautiful song which the dear old New England Quaker sang sink into your ears:

"I know not where His islands lift

Their fronded palms in air;

I only know I cannot drift

Beyond his love and care:"

For beloved, those islands are better than "frittah tree" islands, and "His love and care" must be heaven.—R. S. H. in Philadelphia Westminster.

He who goes to school to Christ will not want for an honorable diploma.

If you desire heaven you must win it; for heaven is a temper, not a place. . . . You must win it by that obedience to God's laws which nothing but the grace of Christ can enable you to render.—Archdeacon Farrar.

Cultivating the fruits of the spirit—love, joy, peace, long-suffering, gentleness, meekness, patience, temperance—which are the different departments of the kingdom, is the most needed work in the world.—Mary M.A. Lullie.

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No fewer than 1,086,670 Bibles are recorded as being circulated in China last year. "The seed is the Word." Nothing could give greater promise that the future holds a great harvest for the Kingdom.

It is curious to note how all the governments, including the United States,—all except the British government, stand up for the "open door" for trade, and at the same time close their own doors by high protectionist tariffs. This is what they all ask in China, and now in Morocco. Great Britain alone has the moral right to make the demand; for she opens her doors freely to all. Even Canada who has put up fences against outside products urges "the open door" in Great Britain for her cattle.

Practical divorce legislation has been enacted by the Illinois Legislature. The new Illinois law prohibits a divorced person from marrying again for one year, and when infidelity is involved, the guilty party is prohibited for two years, while the penalty for violating the law is from one to three years in the penitentiary and the annulment of the marriage. In urging this measure it was stated that last year there were 6,000 divorce cases in the state, outside of Chicago, and that 2,200 divorces were granted.

In the Swedish army 500 men were recently tested in rifle marksmanship without alcoholic drink immediately before and considerably before rifle practice—the results in all cases proving in favor of entire abstinence from intoxicants. And the Swedish Parliament has voted to exclude beer from the army stations—spirits being previously interdicted. It has also forbidden the transmission of intoxicating liquor by parcels post. The Herald and Presbyterian says: "All of this justifies the position of our own Government in abolishing the sale of liquor in our army cantons, and argues against the restoration of it. We have a right to be served by sober men in our army as certainly as a railroad has a right to demand sobriety of its employes."

### THE MISUSE OF WEALTH.

Cleveland Moffett is publishing a series of articles on "the misuse of wealth" in the Success Magazine, in which he notes some very startling facts. He says that there are 6,000 women in New York, wives and daughters of millionaires, who spend every year an aggregate of \$43,000,000 in dresses. This is an average of over \$7,000 apiece. Yes, \$7,000 in gowns, hats, fans, gloves, furs, etc. Some robes of Siberian sable cost from \$6,000 to \$30,000. Some women must have an entirely new outfit for every social function that they attend, just to show that they can afford it. And these social functions are often most absurdly expensive. It was generally understood, at the time, that the Bradley-Martin ball given at the Waldorf-Astoria Hotel, a few years ago, cost \$100,000—yes, money enough to pay the necessary expenses of over a hundred families for a year squandered in a single evening. And while these few rich people in New York were thus worse than wasting their millions, there are a million people in that city who are living on the borders of starvation. Is not this the case in a lesser degree, of course, wherever fashion and costly functions prevail? Even in Ottawa thousands of dollars are criminally wasted in connection with such functions, while hundreds of people are in actual want, while churches and charitable organizations find difficulty in "making ends meet" and vast mission fields crying for the Gospel are left untouched by the Heralds of the Cross because Christian churches cannot get money enough to send out missionaries to touch and save men for whom Jesus died. As a writer in the Herald and Presbyterian says, in referring to the plea that rich men have a right to do as they please with their own, "This is sheer atheism. It is God who giveth power to get wealth (see Deut. viii. 17); and he to whom God gives that power is his steward, his trustee, and each will have to give an account to him of his stewardship." Some day there will be an awful reckoning for those who waste God-given wealth.

The Presbyterian Witness has some interesting historic notes of the first meeting of the Presbyterian General Assembly in Kingston in 1881. Of the maritime men who attended that assembly ten have entered upon their rest; twenty-three are still with us mostly in active service. Dr. Burns, Dr. McGregor, Dr. Waters, Samuel Houston, Murdoch Stewart and John McKinnon are most notable of these who have gone. Among the other notable men who were there and whose day of toil is over we note Dr. Cook of Quebec, a genius as well as a theologian; Dr. Jenkins, a remarkably pleasing and attractive preacher and a model pastor; Principal McVicar, a sturdy warm-hearted Highlander, orthodox and progressive; Dr. A. B. Mackay, a strong evangelist as well as pastor, never thoroughly Canadianized. Of Toronto men we miss Caven and Reid, MacDonnell and King, Dr. Fraser, the venerable Clerk, we used to bracket with Dr. Reid. They were a noble pair of brothers." Hamilton sent Dr. John Laing; Paris Presbytery sent Dr. Cochran, one of the most indefatigable workers of the time, greatly engrossed in Home Missions. John Black of Kildonan and James Robertson were present; Black for the first and only time.

The Religious Tract Society, London, publishes and circulates works in 275 different languages. At its recent annual meeting the Rt. Hon. James Bryce presided and made a fine address. Two bishops were there and spoke of the importance of the services rendered by the society to the cause of religion. Many years ago an Englishman made a gift of twenty thousand pounds to the Society to enable it to publish books dealing with errors of Ritualism. Many useful works have been published in defence of the reformed church.

### DR. ARMSTRONG APPRECIATED.

As a recognition of the honor which Dr. Armstrong has brought to St. Paul's congregation and incidentally to all the Presbyterian churches of the city, in being unanimously elected moderator of the Presbyterian church in Canada, the members of the congregation on Monday evening assembled and presented their pastor with an address. Mrs. Armstrong was also made the recipient of an exquisite bouquet of white roses.

The platform on which were Dr. Thornburn, chairman, and Rev. Dr. Moore, Rev. Dr. Wardrope, and Mr. George Hay, was a mass of beautiful cut flowers. The evening opened with the singing of the doxology, and a short prayer by Rev. Dr. Moore, after which Dr. J. Thornburn, on behalf of the congregation, read the following address:

"To Rev. Dr. W. D. Armstrong, Ph. D., D.D.

"Dear Sir: It has been our happy privilege on several occasions to present to you the congratulations of this congregation, both in appreciation of your long, faithful and efficient services among us as our pastor, and for the honors received from your alma mater. It affords us renewed pleasure on the present occasion to convey to you our hearty congratulations for the fresh honor conferred on you at the recent meeting of the general assembly, in your election to the highest office in the church, namely, that of moderator, of the Presbyterian church in Canada.

"Since you came to us thirty-one years ago you have not confined yourself in your ministrations merely to the limits of your own congregation and city, but have closely identified yourself with the various schemes of the church at large. You have labored assiduously in connection with home missions, Sabbath observance, lumberters' missions and French evangelization, and for some years have been managing director of the Ladies' Presbyterian college of Ottawa. You have also been long actively engaged in furthering the interest of the British and Foreign Bible society and other kindred agencies. It is therefore a source of great pleasure and satisfaction to us, the members of St. Paul's congregation that the church in its highest representative court has recognized your public services by entrusting to you the high and responsible office of its moderatorship.

"Canada in recent years has been making rapid progress in the development of her various material resources. Vast and increasing streams of population are flowing into our great northwest, and the future welfare of our country depends largely upon how the church meets her increasing responsibility by providing for the spiritual welfare of the people. The Presbyterian church has, we are pleased to know, not been altogether unmindful of her God-given mission in this respect. It is no slight honor, therefore, at this critical period of our history, that you have been placed as the overseer of our church.

"Our earnest prayer is that during your term of office you may be so guided and strengthened by the Great Head of the church as to be enabled to perform the important duties entrusted to you, with a large measure of success.

"We extend to Mrs. Armstrong our cordial and best wishes, and we trust that she and you may long be spared to each other and in passing years continue to enjoy the affectionate regard of your family.

"On behalf of the congregation—JOHN THORBURN."

Mrs. Armstrong was then presented with the bouquet by Miss Jean Irvine. Both recipients made suitable replies, thanking the donors for their evidences of friendly feeling and hearty co-operation.

Rev. Dr. Wardrope, formerly pastor of St. Paul's, Rev. Dr. Herridge, Mr. George

Hay, Rev. Dr. Ramsay, Rev. J. W. H. Milne, and Rev. J. Tallman Pitcher of Eastern Methodist church, spoke a few words congratulating the congregation and Dr. Armstrong.

Dr. Herridge said it was an honor not only for St. Paul's congregation but for the Presbytery of Ottawa, and one of which Dr. Armstrong is justly worthy.

At the conclusion of the programme dainty refreshments were served by the ladies, the tables being artistically decorated with flowers and colored paper ornamentations.

A remarkable spiritual awakening is in progress in Christina, Norway, affecting even the ultra-conservative State church. It is under the preaching of a young evangelist, Albert Lunde, whose addresses are heard by crowds of whose addresses are heard by crowds of all classes. The largest fall in the kingdom is constantly filled.

No less than 15,000 physicians in England, Ireland, Scotland and Wales have signed a petition for the compulsory study of hygiene and temperance in the public schools. A committee also has sent out to every school board a system of graded lessons on the subject for immediate adoption.

Mr. W. T. Stead records that the outbreak of the great revival in Wales is traced to the trembling utterance of a poor girl, who, at a meeting in a Cardigan village, was the first to rise and testify. "If no one else will," were her simple words, "then I must say that I love the Lord Jesus Christ with all my heart." Says Mr. Stead: "The pathos and the passion of the avocal acted like an electric shock upon the congregation. One after another rose and made the full surrender, and the news spread like wild-fire from place to place that the revival had broken out, and that souls were being ingathered to the Lord."

The Rev. Herbert S. Johnson of Boston a leading minister in the Baptist denomination, said recently concerning the discussion of the gift by John D. Rockefeller to the American Board: "Since this agitation began one of the most prominent men of the country, one whose name represents something in the world, sent a business associate of Rockefeller's, a mutual friend, to the king of finance, and said to him in substance: You are an old man. Your influence has been very bad. I beseech you either to meet the charges brought against you, if possible, or, if not, publicly to acknowledge that you sinned in the acquisition of your wealth, and say you will therefore restore it to the people to whom it belongs. You will soon die. Your duty to humanity demands that you meet the charges or declare your sin."

Speaking of the Welsh Revival, the Rev. Elvet Lewis, himself a Welshman, believes the awakening is due to faithful ministerial work in the past. He says: "I want to show how this Revival, coming suddenly, is really based on years of service. I have been afraid sometimes when hearing English visitors say how Wales has proved there is no need of the preacher, there is no need of the missionary, there is no need of the teacher. I have felt inclined to say 'Thank God, that is a lie.' This Revival means not less work, but more work than ever. It means more demands for the preacher, it means a finer opportunity for the missionary, it means more for the Sunday-school teacher, and more for every parent in the land." That is so says the Belfast Witness. "A true revival is preceded by Gospel preaching, which indeed produces it, and it must be followed by Scriptural teaching that the awakened may be established, strengthened, and settled."

#### SPARKS FROM OTHER ANVILS.

Philadelphia Westminster: Knowledge alone but increases the mystery of things. The higher one ascends the mountain, the wider the horizon about him. If the acquisition of knowledge be the sole object of existence, as well stay at the bottom and watch the sunset.

Herald and Presbyter: A contemporary thinks the Confession of Faith has passed its usefulness, and wonders whether "any one cares for it these days." We have the Confession in our special offer list, and it sells right along. If nobody cared for it, it would not sell.

Christian Advocate: Of all the tedious, tiresome things connected with our public services, nothing can compare with "giving the notices." To follow the reading of the Scriptures with a dribble of all sorts of announcements seems like sacrilege. There are proprieties connected with God's house and the conduct of public worship which should never be violated.

Christian Conservator: The great trouble with most young Christians is that they take the life and example of older Christians as their model rather than the life and example of Christ; that they follow the teachings of men rather than the teachings of the Bible; that they read most anything else rather than the Bible. The result is a very imperfect type of Christianity. Christ is the only perfect model and the Bible the only correct guide.

Christian Observer: It is the preaching of the gospel pure and simple that will hold men and women to the services of the sanctuary. To preach anything else is to be not only untrue to the mission of the gospel ministry, but it is to invite failure in one's ministry. To tell sinful, burdened men and women of the love of God, of the cross of Christ, of the renewal of the heart, of the consolation of the Holy Spirit, of the life of self-sacrifice, of the victory over sin, and of the rest that remaineth in heaven, is the only message which will hold and help those to whom the minister is to preach.

Christian Work: After all, we see with the mind; but where we assume the hostile or indifferent attitude we see only in part. People had seen apples fall from trees before Newton's time; but it was only the great scientist who discovered in the spectacle the great law of gravitation, which no one now presumes to doubt. But he saw with the eye of a scientist, and Science came to his aid. Whoever looks with the eye of a materialist will see only material things; he who views objects with the eye of an idealist will see both the ideal and the material side; but he whose discernment is by the spiritual eye will see all three.

It is now announced that every African tribe from the mouth of the Congo to Stanley Falls, a thousand miles in the interior, has the Bible in its own language. About 9,000 converts are gathered in the various native churches, Christian schools are planted in hundreds of villages and native seminaries for the training of Christian workers are established.

The Legislature of the State of Maine has just enacted what is known as the Sturgis Law, for the enforcement of the principle of prohibition of the liquor traffic, which has so long held sway in the state. Though heretofore the state as a whole was responsible for the law, the enforcement of it was left largely with the different localities, with the result that illegal traffic was winked at in many places, and the law brought into disrepute. The new law makes the state government absolutely responsible for enforcement.

#### THE BROTHER.

We have little faith in arguments for temperance which are based upon any other foundation than the cross of Christ and the unselfishness which it teaches. We have little sympathy with those enthusiastic though, in our opinion, misguided men who try to prove that the biblical wines were non-intoxicating, that Noah became drunk on the pure juice of the grape, or that St. Paul, in his famous advice to Timothy, was really urging the use of Apollinaris. We do not believe that men will ever be converted to our cause by any mere statistics, however overwhelming, of the greater output of boots and shoes and clothes, etc., and of the larger trade—using the word in the real and not the degraded sense that the brewers favor—that would result if the millions that are at present wasted were diverted to more useful objects. Nor do we believe that mankind will be persuaded by any lectures, however scientific, upon the effects on the physical system of alcohol as a drug; or any statistics, however accurate, as regards the greater favor in which he is held by insurance societies. All these motives and pleas seem to us to be of the earth, earthy. There is only one way whereby man can be persuaded to embrace, not only the platform of temperance, but any other cause which involves self-denial and the pulling against the stream. It is the old plea, which has never failed yet to overthrow tyrannies, to liberate men from thralldom, to turn selfish men into heroes, to fire with enthusiasm the dullest souls when once they have realized its meaning—the plea which lay so close to the heart of St. Paul—"the brother for whom Christ died."—London Christian World.

Dr. Parkhurst preached a Sunday in the Madison Square Presbyterian Church a powerful sermon on "Wealth." Speaking in the course of his sermon, on modern estimates of men's worth, he said: It is rather a dubious commentary on our current ways of thinking and estimating, that when we ask how much a man is worth we are not thinking about his own worth at all, but about the worth of the things that he lugs around with him. Yet by the Bible standard, the worth of a man is not calculated by the number of his things, but by the amount of his ability to get along without things; that is, by the amount of his internal endowment. I remember with a sadness that has continued to this hour the last interview I had with an old friend many years ago, whose millions ran up into the high figures, and whose life, and a long life at that, had been spent in the steady pursuit of dollars. With tears coursing down his pallid cheeks he said to me, "And what have I now to show for it all?" The horror of it was unspeakable. He was not a bad man. He was not addicted to vices of any kind. He was no thief—and his money, it is said, was all of it honest money. But his soul was empty—a clean soul, perhaps, but nothing in it. In his soul was no music, but the echo of the days that were gone. He had few friends with whom he could confer or commune, and he couldn't commune with himself—there was desperately little to commune with. His estate was worth a great deal, but he himself was worth very little. While outwardly a multimillionaire, inwardly he was insolvent."

In a speech before the English Army Temperance Association, Lord Wolseley said: "There are yet some battles to be fought, some great enemies to be encountered by the United Kingdom, but the most pressing enemy at present is drink. It kills more than all our newest weapons of warfare, and not only destroys the body, but the mind and soul also."

## - - A SOUL OF FIRE - -

BY E. J. JENKINSON.

### CHAPTER V.

#### THE HILL ROBBERS.

"Curse 'em; they're round."

Sir Colin stood on his vessel's prow and stared after the lugger as she slipped out of sight behind a headland.

It was evening; and the wind that had blown freshly all day suddenly fell. The brig lay in a narrow channel ridged and sown with rocks. His final reckless tack, the last of a series of attempts to cut off the retreat of Dark Rory, had brought him into this precarious position. Before even the anchor could be dropped the vessel danted and scraped her side.

Sir Colin was in a towering passion. He had been baulked of his prey at the last moment. He felt himself beaten and disgraced, largely through his own bad seamanship and folly; yet like most headstrong men he threw the blame on others. He strode backwards and forwards swearing at his followers for their unreadiness in letting go the anchor, cursing them with a volubility that made up in violence what it lacked in point.

"You infernal blind puppies, you slack-handed fools," he shouted, "are you bent on sinking the brig as well as losing the game? Must I go home to Sarno like a whipped dog, become the laughing stock of the clan and all through your unreadiness? Damn you all."

"There'll be no going home to-night, whatever," replied one surlily, "the last puff of wind carried Dark Rory round Erroch Head. You must just content yourself in this Hell-trap till the morn's morn."

"Silence, cur."

The man uttered an oath. Sir Colin fingered a rope's end and then let it fall again. It was not policy to strike men whose pay was months overdue.

"Lad," he said with a rough laugh, "many's the time, I've warned you that you'll swing at the yard arm if you dinna mend your manners, and put a more civil tongue in your head."

"A base reward that, Sir Colin, for following you through many a rod field."

"Man, man, I ken you're no tailor body," replied the chief, swallowing his spleen and resolved to make the best of a bad job; "you've served me no' so far amiss for the best half of your life, although you're a wee ill-set in the temper, but I'm no angel myself! Well, well! here we are and here we must stay, but we'll not sit down and sup this black luck like a ween silly hairs. Hi, Hector!" He clapped a man on the back with a friendly curse—"fetch up the brandy. You shall have a drink all round, and may the de'il take Dark Rory and the huzzy."

A fine white mist came over the water, a mist as confusing as it was familiar. They were in the heart of Argyll, the love-land of clouds and rain, the hunting ground of the hill-robbers. But there was no escape; they were chained there by a dead wind, and chilled to the marrow by the clammy hand of a dying day. They could only hope that with the dawn a favorable breeze would release them from their danger.

Sir Colin, having given his orders for the night retired to his cabin, where he sat nursing his wrath, and brooding over his disappointment. Dark Rory, he never doubted, would row his lugger across the loch and be well up the passes on his way to Glen Lara before the dawn. There seemed to be no possibility of ever catching that subtle disturber of his peace.

"'Twill be a wonder if he's not thundering at Sarno gates before the month's out," he muttered bitterly. "There's nothing to keep him back now Helen's gone!"

He knew that to follow them further was out of the question. The whole country was full of danger to a Maclon; there was nothing for it but to return home as quietly as possible and take counsel with Fergus. So the old man thought, and drank till all his bitter reflections were drowned in heavy stupor.

As to his crew, it was equally reckless. Hector had not only brought forth the allotted measure of brandy, but had surreptitiously removed a keg of spirits, and when he saw Sir Colin in a fair way to becoming helpless he produced the treasure. The men received it, as might be expected, with unqualified marks of appreciation.

"Brandy, blood and bonny faces," said one, "make a man's life. Here's to the three."

"I'll match that with another," said a second, "wine, war and women."

"Bah," said a third, "You're losing your heads, lads! We've neither the war nor the women here, nor the wine for that matter of that, and what there is of the brandy wouldn't turn the head of a new hatched chicken. Hand it round here."

The wooden mugs passed quickly around them. Conversation flowed, in a tenor not unworthy their day and calling. Those on duty relaxed their watch, they were dead tired; for Sir Colin had roused them before day-break; they were cold and not by any means in the most amiable of tempers. Dark Rory was far away, and if any of the hill-robbers were about they would not dare to attack the brig. So they also joined their mates.

But neither Sir Colin nor his men had gauged the depths of Rory Maclon's

In a secluded bay, sheltered behind a bleak range of hills that formed the jutting headland round which Rory had escaped, lay his lugger filled with as desperate a band of rogues as could be found in all Scotland, Lowland or Highland, even in those unsettled times. Their belts bristling with pistols and hunting knives, told plainly enough their business in those waters. A strange company they were, gathered from various broken clans, some outlawed for their crimes, but for the most part like their intrepid leader, the victims of cunning and rapacious nobles. They were held together mainly by their desire for revenge, and for years Dark Rory's black band had been the terror of the West. Hardly one of them but had a price on his head.

Their leader was away. He had seen with satisfaction the predicament into which Sir Colin had steered his vessel; and, knowing that further pursuit was impossible, had come to a bold resolution. He wasted until the mist came down and darkness gathered, and then armed to the teeth he and two of his men had gone off in the small boat.

The rest of the band were either asleep or talking in undertones. Old Alan Vor, one of the few in that boatful who claimed kinship with Helen, kept watch.

Helen sat in the stern of the lugger with Maisie fast asleep by her side. For Helen there was no such refuge; she must think and suffer through the dark hours. Not until she was thus left alone had she the opportunity of fairly surveying her position. From the moment she awakened in the dungeon one excitement followed another without intermission. The day had been a whirl of hope and dismay. They had hardly cleared out of Sarno bay before the brig started in pursuit, and it was only through Rory's superior seamanship and knowledge of the currents that they had been able to keep out of the range of her fire. Again and again their capture had seemed inevitable. Now that those fears were past, however, she

had time to think, and think she did, till her brain was in a tumult.

"Mistress Helen, if you'll take my advice," said Alan, "you'll lie down, like Maisie, and sleep. It's been a long day and maybe there'll be a longer to come, and no chance of rest. God kens."

"I can't sleep," answered Helen.

"Ay! lassie," he replied with a sigh, "the curse of our clan is that they aye lose their chances. Poor folk, poor folk!"

"Where is Rory?" asked she.

"Sure, and I hear him coming," he answered evasively.

They listened, and after a moment the low ripple of oars broke distinctly on their ears. The boat shot to their side.

"Lads," said Rory, "fortune favours the brave. There's a grand night's work before you."

They roused themselves with alacrity. One young giant drew his belt an inch or two tighter.

"What's on the cards?" he stutored. "Dinna it! there's my pistol overboard. Hand out another, Alan."

Rory looked at the man.

"You've been drinking," he said with a frown.

"So I have," answered the accused, "but a bucket o' water 'll put that right. You've been over yonder, Captain?"

"Yes."

"And what of the 'row'?"

"Crew! swine, say I, and they've got their vessel in as tight a corner as ever men did before. In an hour's time the tide'll be rushing through the channel like Corrieveskan. Then's our chance."

He turned to Helen.

"You'll have to go ashore, Nell," he said. "You're better out o' this night's work, however it may go. Alan will take you through the passes to Glen Lara. It's a rough path, but safe."

"I'm not afraid; let me share the danger. Can I do nothing?"

"Nothing; you would only be in the way."

"Are you going to attack Sir Colin?"

He nodded assent: "Yes, and bring him to Glen Lara."

"It is a desperate deed."

"We are desperate men, Helen. But, say nothing of this to anyone save your father. I can trust Alan."

"And what must I do?" asked a voice behind. "Seems to me, Captain, you are giving orders to everyone but me."

He started with a look of constraint.

"Ay, Maisie, lass," he answered. "I forgot you. You must along with Mistress Helen."

Helen sighed. She was not altogether satisfied; but she stepped into the boat Rory had vacated without another word. Alan sat down in the stern and a young man who was to bring the boat back took the oars.

"Adieu, Captain Maclon," said Maisie petulantly from the bow, where she had already seated herself, "some folk have queer notions about us women, but this is the awfulest like thing I ever knew, to send two lone lassies adrift at night because you are afraid they will be in your way. Well, well—I wish I had never come. Better Hag's Ha' than this."

"You're quite safe," he answered stiffly, "the road to Glen Lara is too far off from Sarno for any one to trouble you."

He swung the little craft clear of the lugger and turned to his men.

"Comrades," said he, "we may have the hardest night's work before us, you'll ever remember."

"But the men are ready," replied one.

The reply was significant. No one could look at their scarred faces shagged with thick black hair, and their arms strong as crowbars without an inward shudder and praver never to meet them at night in the lonely places of the earth.

"The men are here," said another, "and the night has come. What more would you, Captain?"

"Nothing. Follow me."

"Forward then. Death to the Macfons—one and all, root and branch, man, wife and child. Death to Sir Colin—"

"There'll be the devil to pay then," said Rory fiercely, "I'll shoot the first that lays a finger on him without my word." "You forgot," whispered one to his neighbor, "Dark Rory himself is half a Macfons."

"Get out the sweeps," said the outlaw

With an order and promptitude worthy a better enterprise, the robbers put the lugger in fighting trim. The mist had risen a little, and a hazy moon gave a candle's light to the scene. They muffled the long oars and at a word from their leader took their places each silent and stern but inwardly exultant. The lugger glided from her moorings with scarcely a sound.

It seemed to Helen, watching from the shore, that there was something diabolically dogged in the stealthy sweep of her black hull across a patch of moonlight. But it was gone again in a moment; and she saw it no more, yet it left an impression on her mind of a resolute Devil-may-care spirit that haunted her for hours after.

"Keep well out, lads," said Rory, "as you round the point."

"Ay, ay," was the answer of the man at the tiller.

They rested on their oars for a moment and listened—listened as they had done a thousand times before during the night-time to the murmurs of the dark. Men, whose business for the most part, was concerned with other folk's cattle-yards, had need of every precaution. All the hundred and one sounds, which meant so little to the vast company stroked out in sleep behind their bolted doors and shutters, carried a meaning to their ears of the utmost importance.

But there was no sound except the lap-lapping of the tide against the hull.

"Forward again," said Rory, and the lugger renewed her course. About half a mile away from the brig she hove to. Roderick with his smith—an indispensable member of the band—took the small boat. They rowed into the narrow channel running now like a mill-race between the reefs. The brig loomed before them; a huge phantom, for the mist had fallen again and hung a ragged curtain all round, faintly luminous through the light of the moon. A few men were brawling on her decks, most of them, however, were beyond that state of exuberant good-humour and sprawled about in every posture and condition of intoxication.

The boat crawled under her bows. Her cable was cut. It sank with a rattle, and immediately the brig began to drift. Rory pushed off, confident that in another minute she would be on the rocks. Twice she scraped her sides; but her crew did not heed the warning. Sir Colin snored on in his cabin and his men played ducks and drakes with their wits on deck.

Nearer she swung; then with a last wild sweep crashed full at the black saw-edges. A shiver ran from stem to stern. The crew staggered to their feet.

"Gad! we're on the rocks."

A yell burst from their lips while the brig launched forward again and all her timbers cracked and shook.

"We're on the rocks. Do you hear, lads? The anchor's gone. Curse those hill robbers: this is their work."

They flundered to the bulwarks and stared down.

"Lordie! what a plight," said one with a stupid leer; then the seriousness of the look-out dawned on his fuddled brains.

"Rouse, Sir Colin," he called, "we'll be at the bottom in a trice."

But at that moment the black hull of the lugger swept down on them, and grappled herself to the brig. Rory leaped aboard, followed by his men.

"Confusion take you," cried he, "confusion at the hands of Glen Lara wolves, and a black death. What ho! my lads, overboard with them. Give it them, give it them."

"Cockle-brained callants," stormed Sir Colin reeling from his cabin, "have you no respect—? Curse it! What's wrong?"

He was driven back against the mast by the impetus. No one answered him, no one heard him. His men were hurled overboard, some on the rocks, some into the sea, they were as twigs in the strong cruel hands of Dark Rory's band.

"A plague on you, ill-favoured buckies," spluttered Sir Colin, "why didn't you charge us fair and square? Spying, sneaking gipsies and hill-robbers that you are."

"Charge you fair and square! Did you charge me fair and square?" said Rory dealing a blow that splintered the old man's sword and left him only the hilt.

Sir Colin recognized the voice. He flung the broken hilt in the outlaw's face.

But he was tripped from behind and fell with a crash. Two men dragged him off to the lugger.

"All aboard!" shouted Rory.

"All aboard," was the answer.

He cast a look round on the brig. A few dark forms were huddled on the deck, and the moon breaking through the mist showed him her hopeless and desolate plight. A seam had opened in her side. "Cast off," he said, and the lugger sailed away.

But as they withdrew from the shadow of the larger vessel a scornful cry came to them from the shore.

"It's your big fellow who tipped over," said one. "Gad! but he swam like a duck though he was three sheets in the wind."

"What does he say?" asked Rory.

They paused and listened. Then the far off voice came like a murmur.

"I'll be avenged."

(To Be Continued.)

THE FRIENDLY HAND.

Rev. Mark Guy Pearse relates this story: "I was waiting for a train a little while ago. A man came to me and said, 'You don't remember me?' I said, 'Yes I do. I remember you when you were a boy. When did I see you last?' 'Don't you remember while you were preaching to 3,000 people you saw me and called me up on the platform? You saw that I was low down and you said, 'Wherever you see me, whatever company I am in, come and shake hands with me, because I knew you when you were a boy.'"

"That was the turning point of my life; I don't know what you preached about, but I said if you would shake hands with me like that there is some hope for me. That was nineteen years ago. I am a prosperous manufacturer now, and have a devoted wife and family. 'You have forgotten that text?' I said. 'Yes.' 'And you don't remember the sermon?' 'No.' 'That sermon that I had prepared so carefully!' No, but the grasp of the hand saved him. One little bit of love weighs down all oratory, or whatever you like to call it."

The prodigal should not forget that no matter how many swine there may be around him he has still a father's house to go to. And such women as those in John 8:13-11 should ever remember that there is forgiveness at the hands of the Redeemer. Swine are poor companions and bad men are hard masters, but Christ is always merciful. He waits for even the chief of sinners. In that way lies the sinner's opportunity. He is waiting to "vindicate" the higher spiritual law of a new chance. Penitence never leads in vain.

To destroy the microscope does not remove the impurities from the food. To call truth impracticable does not remove the errors which it discloses. To quench the thirst with aconite is death and not life.

A JAPANESE MARTYR.

Thousands of young people who are studying "Sunrise in the Sunrise Kingdom" have been profoundly impressed with the incident related in the following paragraph, and the author's comment thereon:

"Japan has produced one man who gave his life to save the people of his province from oppression and ruin. He was cruelly crucified, his innocent wife with him, and their children were barbarously executed before the parents' eyes. Yet this man's dying words on the cross were: 'Had I five hundred lives, I'd gladly give them all for you, my people.' So far as I know there is no story in all history so closely resembling that of the crucifixion of Christ as this. The nation that can produce one such hero has the potency and promise of noble morality. This fearlessness of death in the face of duty runs all through the history of the people, which tells of wives who willingly died for their husbands, of children for their parents, of parents for their children, and of subjects for their lords."

Trust not to appearances; the drum which makes most noise is filled with wind.

LIQUOR AND TOBACCO HABITS.

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

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

Sir W. R. Meredith, Chief Justice.  
Hon. G. W. Ross, Ex-Premier of Ontario.  
Rev. John Potts, D.D., Victoria College.  
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**GENERAL ASSEMBLY.**

(Continued from Page 5.)

logical session hereafter extend from the beginning of November to the end of April. It was supported by Dr. E. D. McLaren, who said that the change would give students in home mission stations the whole month of October in their fields, and Rev. K. Lawd, who said that home missions should be the supreme object of the Church, and depended upon the efficiency of the colleges.

Principal Gordon drew attention to the fact that the term was now so fixed at Queen's, and Principal Patrick said that only a few years ago the term at Manitoba College had been altered at the instance of the Home Mission Committee, to start in October.

The matter was referred to the senates of the colleges with instructions to report to the General Assembly next year.

Dr. James Farquharson, of Pilot Mound, Man., was named to take charge of the new church office to be opened in Winnipeg, and of the financial work of the various boards of the West. Principal Forrest presented the report of the special committee appointed to consider the question, and recommended that the salary be \$1,600 with \$400 allowed for expenses. The report was adopted, and Principal Patrick presented the names of Dr. Farquharson for the position. He said the nominee had given much gratuitous service to the Church, and commanded the respect and esteem of the whole people of the West. The nomination was received with loud applause, and Dr. Farquharson was escorted to the platform, where he expressed his thanks.

**Systematic Giving.**

Dr. McLeod, of Barrie, presented the report on systematic benevolence, which was seconded by Rev. Dr. MacCurdy and adopted without discussion.

The committee recommended: That in every presbytery a Committee on Systematic Benevolence be at once appointed with a view to securing a contribution for each of the schemes annually, proportionate to their need, from every congregation. That presbyteries endeavor to have a missionary association organized in each congregation; failing this, that systematic steps be taken by the office-bearers to obtain a collection annually for each scheme. That every congregation be recommended to procure envelopes for contributions. That the offerings for the schemes should be taken weekly or monthly by means of these envelopes, and where this is not found practicable, that the envelopes should be used at least quarterly. That treasurers be instructed to forward all money contributed to the schemes quarterly to the agent of the Church. That presbyteries require each congregation to report in the beginning of March annually the method adopted and the result.

**Missionaries' Wives Expenses.**

An overture from the synod of British Columbia asked that the Church should pay the travelling expenses of missionaries' wives going to home mission fields for not less than two years, was received with much sympathy.

Prof. Murison, in supporting it, said that the celibacy of the clergy was one of the great sins of the Church, and the unmarried missionary was only half a man. The Foreign Mission Committee was instructed to pay the expenses of the women, if their funds would permit.

The committee appointed to consider the petition that Mrs. Dr. McColl, of Chatham, be made a beneficiary of the Widows and Orphans' Fund, was disposed to regard the matter favorably, but a strong telegram from Dr. Warden was read, deprecating the establishing of any precedent whereby claims could be made on the fund which were not justified.

Dr. Falconer spoke on the needs of the case, saying he would willingly surrender

his claim on the fund to help the widow of the aged minister. Rev. J. W. McMillan moved that the petition be not allowed, and said that a fund could probably be raised by voluntary contributions from the delegates. The motion was carried.

The report of the Presbyterian Record was presented by Rev. E. Scott, editor, who spoke of the limitations and difficulties of the publication. Its adoption was moved by Dr. Robert Murray, and carried by Dr. Robert Campbell, and carried.

**French Evangelization.**

Dr. A. J. Mowatt presented recommendations from the French Evangelization Committee, and thought that missionaries going to work in mixed fields should be required to speak both English and French.

Dr. Armstrong asked Dr. Torrance to take the chair while he spoke in support of the overture. He asked that the assembly take steps to secure a supply of ministers specially prepared for the work among mixed populations.

Principal Scrimger said Montreal College had always been doing something in the desired direction, but the necessity for it was gradually becoming greater. In regard to increased salaries to men so equipped, he said there was considerable difference of opinion. On motion of Prof. Baird, the whole matter was referred to a special committee, composed of Dr. Armstrong, J. T. Robertson, Dr. Scott, Dr. Milligan, Rev. John McKay, and W. R. Cruickshank, who will confer with the senates of the colleges in Quebec and report to the assembly next year.

**Women's Missions in Quebec.**

The twenty-third annual report of the Women's Missionary Society of Quebec was presented by Dr. Scott. It showed receipts of \$5,453, with a balance of \$49.05, and worked in home, French and foreign missions.

A motion was passed expressing the thanks of the Church for its work.

An overture from Prince Edward Island asked that a yearly revision of the roll of communications of each congregation be required, as the statistics of the Church were often valueless. The matter was referred to a special committee, with instructions to report to the next assembly. Similar action was taken in regard to an overture from Hamilton Presbytery in regard to the dispensation of the Lord's Supper, it being desired that the form obtained by Christ might be followed and uniformity secured in public worship. The names of Prof. Kilpatrick and J. D. McIntosh were added to the Committee on Union, to take the places vacated by death.

**Church Life and Work.**

The report on Church life and work was presented by Rev. A. S. Ross, of Westboro, Ont., in the absence of Rev. A. B. Winchester.

Of fifty-seven presbyteries, thirty-eight reports reached the committee. Your committee regrets the form and quality of a number of these presbyterial reports. Six presbyteries deplore that, despite the assembly's earnest and repeated request, a majority of the replies are the individual compositions of the ministers.

Among the recommendations of the committee are the following:—

That the report on Church life and work be considered and answered by each session—not merely by the minister; that presbyteries and sessions be encouraged to continue their efforts to secure a better observance of the Sabbath; that the assembly reaffirms its oft-repeated judgment in re the fearfully destructive and morally indefensible bar-room traffic; urges total abstinence upon all our members as a Christian privilege; expresses the conviction that more definite, united, aggressive action is demanded, and counsels presbyteries and sessions to co-operate with such

organizations as the Dominion Alliance, with a view to securing by petition, education and the ballot, at least the following amendments and further legislation:—

That before an application for a license be received, the petition therefor must bear the signatures of a majority of the electors of the district for which it is craved; that the Local Option Act be made available by depriving Councils of the power to set aside the expressed will of the people, that legislation be enacted abolishing the bar and the treating system; that sessions be encouraged to labor yet more systematically and sympathetically to reach non-church-goers, and to foster a spirit of true Christian neighborliness among those who are members and adherents of the same congregation.

**Questions Hard to Answer.**

With regard to the expressed regret that replies had not been more generally received, Principal Scrimger said he had a great deal of sympathy with those who had the questions to answer. They were undoubtedly well meant, but very ambiguous and hard to answer. He thought they should have been framed so that an ordinary person could answer them.

Rev. Dr. Murray objected to cutting and carving into political details in referring to the liquor traffic, and on his motion they were stricken out. On the recommendations that amendments be secured to the license law, Dr. Murray regretted the absence of the old Temperance Committee, and deplored the wavering policy to which the assembly had descended. He thought the Church had better stick to principles and have nothing to do with licenses.

Rev. Dr. McLeod of Barrie, and Prof. Murison supported the report as amended, which was adopted.

**Anti-Opium League.**

A communication was read from the Toronto Anti-Opium League asking co-operation in an endeavor to have the Chinese opium treaties annulled. Rev. Dr. McLaren said that opium was forced on the Chinese by British treaties, and the conclusion of peace between Japan and Russia might afford an opportunity for annulling them.

Rev. D. McGillivray, of Shanghai, said that the only relief possible was by petitioning the King directly, as appeals to the House of Commons had proved unavailing. A resolution was passed declaring the position of the assembly.

Resolutions were passed expressing the loyalty of the Church to King Edward and Earl Grey, satisfaction at the general participation in the celebration of the Knox quadri-centenary, and sympathy with the United Free Church in the loss of its property. A special resolution was also passed expressive of the deep regret felt at the death of Rev. Dr. Caven and appreciative of his many qualities of heart and head.

**Representatives of Assembly.**

The following members were appointed as representatives of the assembly on the Executive of the Dominion Alliance: Rev. S. H. Eastman, Menford; Dr. E. R. Hutt, Ingersoll; Rev. William Frizell, Toronto, and Mr. Walter Paul, Montreal.

**Votes of Thanks Extended.**

The assembly business was now at an end, and Rev. Principal Falconer took the platform to move the customary vote of thanks. He said that the assembly had never been before received in such stately surroundings as it had been this year. The beautiful grounds of Queen's compared with the best he had seen in the old land. Queen's had set the pace in that regard for the other Presbyterian colleges. The assembly was glad to have come and seen Queen's University. Its members knew of Queen's

past and had some idea of the work it was doing, but now they had seen it in its material well-being and external beauty. The assembly commissioners were grateful for what they had received in the hospitable homes of Kingston, and he desired to say the people of this city were filled with the Christian spirit of hospitality. The assembly had been graciously received and entertained by the civic authorities—a case of the Church being received by the world—and it was grateful for the warmth of that reception.

Principal Falconer then moved that the cordial thanks of the assembly be tendered to Principal Gordon and the board of trustees for the use of Grant Hall and other portions of the university buildings; to the Presbyterian congregations, pastors and people and members of other churches, who have united to make the commissioners' stay pleasant and the meeting memorable; to the local committee, on arrangements, to the mayor and city council, to the railways and steamboat lines, to the members of the church choirs for assistance, and to the press for full and intelligent reports given of the proceedings of the assembly.

Prof. Marison, of Toronto University, seconded the resolution, which was carried unanimously by a standing vote.

**The Moderator's Remarks.**

The moderator said that this might be fitly called a delightful assembly meeting, in a delightful place and with a delightful spirit—a spirit which began at the very beginning of the session and continued throughout. It has also been an assembly in which a forward movement has been shown all along the line, as is evidenced by all the reports, and above all in those of the colleges. The assembly this year may be more distinctly known as the college assembly. The moderator thanked the assembly for the cordial support given him in the discharge of his duties. It is a great inspiration, he said, to belong to the Presbyterian church. There is no church in the world that has laid upon itself such large responsibilities. He was glad to see so many of the younger brethren with their energy and buoyant spirit doing their utmost in the councils of the church. As the fathers were taken away, the sons arose to take their places and carry on their work.

The moderator then called upon the venerable Rev. Dr. Wardrobe to offer prayer. This was followed by the singing of the 122nd Psalm. Then the moderator declared the assembly dissolved, to meet next June in London. The pronouncing of the benediction by the moderator concluded the session of the thirty-first General Assembly.

**TEMAGAMI.**

Nimrod was a mighty hunter, but had he hunted in the "Temagami" region he would have been a mightier one. Nimrod hunted for glory, but Temagamians hunt for game. Those Indians who made the first canoe of birch bark long ago, were our greatest benefactors. The children of these Indians know the canoe, and they know how to use it, and if you go to Temagami this summer they will paddle your canoe in their own superb way. They will be the best guides you ever had, and they will take you through the rivers, lakes, forests and hunting grounds their forefathers once called home, they will tell you of the tricks and habits of the bears, beavers, moose, caribou and deer. Ah! the Indians know, for once they were mightier hunters than ancient Nimrod. Students who camp in summer along the Temagami lakes are able to do two years' work in one. Business men who camp under the Temagami skies never stop at the hospital or go into bankruptcy. Easy of access by the Grand Trunk Railway System. For information address, J. Quinlan, D.P.A., G. T. Ry., Montreal.

**EASTERN ONTARIO.**

Rev. Mr. Childerhose, of Parry Sound conducted both services in St. Andrew's church, Newington, on Sunday.

The Stormont and Glengarry Christian Endeavor Convention will be held this year at Newington, on Oct. 10 and 11.

Rev. Alfred Gandier, Toronto, gave a very interesting address at the Christian Endeavor meeting in the church on Tuesday evening.

A pleasant time was spent at the garden party given at the grounds of Rev. Mr. Govan, under the auspices of the Mission Band. Rev. Messrs. Govan, the pastor, and McKenzie, Lancaster, delivered addresses.

By action of the Whitby Presbytery the congregations of Orono and Kendal have been separated and Kendal and Oakhill were erected into a Home Mission charge, with Rev. J. A. McKeen as Moderator of Session.

In the absence of Rev. D. W. Best last Sabbath, Rev. Mr. Hartley, of Roland, Man., occupied St. Andrew's pulpit, Beaverton, both morning and evening. At the evening service the rev. gentleman made an earnest appeal for more generous giving in behalf of the great west.

Knox congregation, Cornwall, will (D. V.) celebrate the 20th anniversary of the opening of their church building next Sabbath. Rev. H. M. Parsons, D.D., pastor emeritus of Knox church, Toronto, will preach both morning and evening, and will lecture on the following Monday evening.

The Brockville Recorder says: Rev. Robert Laird, Mrs. Laird and family, of Vancouver, B.C., have arrived in town and will remain for a few days, the guest of Mr. and Mrs. John M. Gill. Their many friends in Brockville are delighted to see them again. Rev. Mr. Laird preached in St. John's church last Sunday morning, and in First church in the evening.

A contemporary says: "The various Protestant churches of Vankleok Hill are proving a rich harvest of members as the result of the recent evangelistic services conducted by Rev. Messrs. Crossley and Hunter. In the Methodist Church on Sabbath morning, June 11th, forty-two new members were received, mostly young persons, with several more to follow. At the evening service in the Baptist Church, fifteen members were taken in by baptism, with more to come in later on. Rev. T. G. Thomson of the Presbyterian Church, has over one hundred names for membership, and there are others who have not yet reported.

The Presbytery of Algoma met at the Tarbutt Church, Desbarats, Algoma, Ont., on May 25 for the ordination of Mr. D. Browne, M.A., B.D., as missionary to the Tarbutt, Portlock, and Desbarats mission churches. The attendance was encouraging, the weather fine, and the services stimulating. Rev. Dr. Findlay of Barrie was present, constituted the court, and presided. The Rev. Mr. MacPherson of Richard's Landing addressed the missionary, and Rev. J. Anderson of Hilton offered up the ordination prayer and addressed the congregation. An ice cream social, under the management of the ladies of the congregation, was given in the evening, at which musical items were contributed and speeches delivered thus bringing a most inspiring, enjoyable and successful day to a close.

**WESTERN ONTARIO.**

Knox church, Stratford, has secured the services of Mr. T. Stevenson, Collingwood, as choir-master.

Rev. David Wardrobe, of Teeswater, has been 50 years in the ministry of the Presbyterian church. His jubilee will be celebrated on June 26th.

Rev. Dr. MacRobbie, of Kemble, preached in Division St. Presbyterian Church on Sunday in the absence of Rev. Dr. Somerville, who is attending the General Assembly at Kingston.

Rev. Dr. Dickson, of Central church, Galt, officiated at the anniversary service in the Preston church on 11th inst. Rev. R. E. Knowles, of Knox church, Galt, conducted the evening service. Rev. J. R. Johnston preached in Central church, Galt, in the morning, and in Knox church, Galt, in the evening.

Rev. J. A. McConnell and people are to be congratulated in the prosperous state of the congregation. The church has been undergoing repairs, which cost about \$200, and it was re-opened on the 11th inst., by Rev. Wm. McConnell, of Weston, who preached at 11 a.m. and 2 p.m., and Rev. A. Wilson, of Rosemont, at 7 p.m. Crowded congregations listened to excellent sermons. A successful lawn social was held in the following Monday evening. Receipts will cover outlay on building.

**QUEBEC NOTES.**

Rev. A. T. Love, of St. Andrew's Church, Quebec, has for the present broken down. It is hoped that he may be able to resume work at the latest by September. Dr. Reed is supplying for him.

The Rev. J. R. MacLeod, who has entered upon the fourteenth year of his work at Three Rivers, and who for a much longer period has been clerk of the presbytery, sails for England and Scotland, on the 17th June, seeking a well earned rest for six or eight weeks. We heartily wish him a good voyage, and a safe return to his family and flock.

Within recent date there were three vacancies in this presbytery—Kinneer's Mills, Richmond and Sherbrooke. Two of these are happily settled, viz., Kinneer's Mills and Sherbrooke; and Richmond in a few days will also have a pastor of its own, in the person of Rev. H. Carmichael, lately of Dunbar, Ont. Kinneer's Mills, Dr. Kellock is, as expected, doing good work and meeting with favor. The difficulties of several years' standing are now disappearing. Rev. C. W. Nicol, lately of Lynn, Mass., has entered energetically on the work at Sherbrooke.

The Rev. John McNeil, while engaged in evangelistic work in Scotland, was about to open a meeting by the singing of a hymn, when an elder whispered, "We sing nae hymns here." A paraphrase was next suggested, but "we sing naething here but the psalms of David" was the next response. "Then," said the preacher, "we will sing the 67th psalm and read the first line, 'Lord bless and pity us.'"

**LOW RATE EXCURSION**

**To California and the Clark and Lewis Exposition.**

The personally conducted excursion to the Pacific Coast via the Grand Trunk Railway System, to start July 5, bids fair to be an unqualified success. Every arrangement in connection with this excursion has been to the end that the one hundred and twenty-five people who take the trip may enjoy the pleasantest tour of their lives.

The route is one of the most attractive on the American continent, the rates are the lowest ever named from the Atlantic to the Pacific, and the details looking to the convenience and pleasure of the members of the party have had the most careful consideration, this tour affords any who desire to visit the Far West, the opportunity of a lifetime. Any who anticipate joining the July 5 party, should make their reservations at once, as all details must be closed within the next few days.

A second party will start on Aug. 28. Bookings for this one are coming in rapidly and any desiring to secure accommodations must apply soon.

Each party will be personally conducted by E. C. Bowler of Bonaventure Depot, Montreal, from whom full information may be obtained.

## ARTHUR'S PENNY.

"Uncle Arthur gave me a penny, mamma, because I haven't missed a Sabbath this month going to Sabbath school," announced little Arthur with his small fist in his pockets. "Can't I spend it for candy?"

"You could, dearie, if there was anyone to take you to the grocery," said mamma. "I am very busy just now, but after dinner I may find time to take you."

"I could go all by myself if you'd let me," pleaded Arthur, but his mamma was afraid to risk it. "There goes Miss Marion! Can't I go with her?"

Miss Marion was his Sabbath school teacher, and all the children loved her dearly. "I am afraid Miss Marion will not want to be bothered, Arthur," said mamma. But the pretty young lady had heard what Arthur said and came to the open door to say she would be delighted to have the pleasure of the little boy's company.

"I am not coming back this way," she said, "but I will watch from the corner to see that he gets home all right."

"So Arthur found his cap and his new red wagon that he could not think of leaving at home and walked proudly away beside Miss Marion with his money in his tiny pocket. They didn't talk very much for the wagon rattled a great deal over the stones and the grocery was not far away, but they had a good time in the sweet spring weather. Miss Marion stayed outside to watch the wagon while Arthur walked in to make his purchase.

"I want some candy," he said, laying the bright coin on the counter. "Some red and white sticks."

"For all that!" said the clerk in astonishment.

"Yes, sir. My uncle Arthur gave it to me for going every Sabbath to Sabbath school and he said I could spend it as I pleased."

The clerk saw the young lady at the door with the little wagon so he thought it must be all right and began to suck up the candy. "Do you want all one kind?" he asked politely as a large bundle was laid on the counter.

"Well, I guess I'll take some gum drops," said Arthur studying the rows of shining glass dishes filled with pink and red and white candies. A big sack of gum drops was laid on the counter beside the stick candy and still the clerk was asking what else Arthur wanted.

Miss Marion was chatting with a friend and never noticed the many bundles the clerk put in the little red wagon and soon they were walking toward home together. At the corner the pretty teacher waited to see the little boy turn in at his own gate before going on to her errands. Arthur turned to wave a brown hand and then rushed into the sitting-room to show his load to his mother.

"All that for a penny!" said Mrs. Day, peeping into the many sacks. "Arthur, there is certainly some mistake."

"No, mamma, I'm sure it's all right," said Arthur proudly. "I gave my penny to the clerk and he kept asking me what I wanted till I got all this. You said I could spend the penny for anything I pleased, didn't you, Uncle Arthur?"

"Your penny? It was a new dollar, child. Did you get all this stuff for my dollar? I suppose you might as well let him invite in all his little friends to help eat this lot of goodies, Mary," said Uncle Arthur.

So the little boys and girls flocked in just like bees where lots of flowers grow and they sat on the grass under the elm trees and had a little party with nothing but candy to eat. As there were lots of the children no one ate too much and soon Arthur was ready to earn another penny for another feast.

Make yourself an honest man, and then you may be sure that there is one rascal less in the world.—Carlyle.

## WHEN CHERRIES ARE RIPE.

The delicious flavor of cherries is greatly enhanced by slightly cooking; especially true is this of the sub-acid varieties.

Cherry Cream and Junket.—Stem and stone a pint of cherries, sprinkle with a cup of sugar and stand aside for at least an hour for syrup to form. Then let them simmer slowly until of the consistency of a puree; remove from the fire, and when cold add a cup of stiffly beaten cream, sweetened and flavored with a few drops of rose extract. Prepare the junket by heating a pint of milk to one hundred degrees, and adding in the order mentioned a teaspoon of powdered sugar, five drops of almond flavoring and one junket tablet; pour immediately into sherbet glasses, filling them half full, and set directly on the ice; when sufficiently firm fill up the remainder of the glass with the cherry cream, decorating each portion with glass cherries.

Cherry Souffle.—Stew a large cup of pitted cherries with a cup of sugar until tender; then pour a heaping teaspoonful of cornstarch, moistened, into the boiling cherries, stirring constantly until the mixture thickens and boils. Cool and add the juice of half a lemon and fold in the stiffly beaten whites of three eggs. Turn immediately into soufflé cups, placed in a shallow pan of hot water, and bake twenty minutes in a quick oven; serve with toasted angel cake, spread with sweetened whipped cream.

Cherry Parfait.—Beat the whites of four eggs with two tablespoons powdered sugar; set the dish over hot water, and by degrees pour in a cup of cream, stirring until well thickened; remove from the fire and add two tablespoons of honey. When thoroughly cold, turn into the freezer, together with the half pint of whipped cream and freeze to the consistency of mush; then add a heaping cup of sweetened cherry pulp, continue the freezing until smooth and firm; remove in a mold, so that it may be served in neat slices; these should be arranged on dessert plates resting on lace paper doilies, each decorated with a star of whipped cream and a few scarlet cherries.

Cherry and Macaroon Toast.—Cut in halves, after removing the pits and stems, a pint of Oxheart cherries, sprinkle with powdered sugar and arrange on oblongs of toasted whole wheat bread; place the toast in a moderate

## A LUCKY GIRL.

Saved From Deadly Decline by Dr. Williams' Pink Pills.

"When I think of my former condition of health," says Miss Winnifred Perry, of West River, Sheet Harbor, N.S., "I consider myself a lucky girl that I am well and strong today, and I owe my present good health entirely to Dr. Williams' Pink Pills. I suffered almost all that one can endure from weakness and nervousness. I was as pale as a sheet, and waded away. The least noise would startle me, and I was troubled with fainting spells, when I would suddenly lose consciousness and drop to the floor. At other times my heart would palpitate violently and cause a smothering sensation. Night and day my nerves were in a terrible condition, and I seemed to be continually growing worse. No medicine that I took helped me in the least until I began taking Dr. Williams' Pink Pills, and after I had taken a half dozen boxes, I felt so much better that I stopped taking them and went on a visit to Boston. I had made a mistake, however, in stopping the pills too soon, and I began to go back to my former condition. I then called on a well known Boston doctor, and after explaining my case told him how Dr. Williams' Pink Pills had helped me before. He told me to continue their use, saying I could take nothing better, and I got another supply and soon began to regain health. I took about eighteen boxes in all, and they fully and completely restored my health, and I have had no sickness since."

Dr. Williams' Pink Pills can do just as much for every weak nervous, pale-faced young woman, who is slipping from anaemia into deadly decline. They make new, rich health-giving blood, and that is what every growing girl and woman must have to retain their health. It is because these pills actually make new blood that they strike at the root of all common ailments of life, such as headache and dizziness and backaches, indigestion, palpitation of the heart, kidney troubles, sciatica, rheumatism, neuralgia, St. Vitus Dance, and paralysis. But only the genuine pills can do this, and the sick one should see that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around every box. Don't let anyone persuade you to take anything else. Sold by all dealers or sent by mail at 50 cents a box, or six boxes for \$2.50 by writing the Dr. Williams Medicine Co., Brockville, Ont.

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oven while preparing the meringue. Beat to a stiff froth the whites of two eggs, adding two tablespoons of pulverized sugar, a dusting of grated nutmeg, a heaping tablespoon of macaroon crumbs and a little lemon juice. Press through a pastry bag on each piece of toast in the form of a cone, and return to the oven to brown slightly; arrange on an ornamental chop platter and serve with cherry syrup thickened with arrowroot.

Cherry Pudding.—Crumble sufficient stale cake to fill a breakfast cup (sponge or plain loaf cake are the best), turn into a mixing bowl and add one well beaten egg, three tablespoons of sugar, a tablespoon of melted butter, half a cup of rich milk and sufficient flour, sifted, with a teaspoon of baking powder to form a stiff cake batter. Arrange in the bottom of an earthenware pudding dish to about the depth of three inches, a layer of pitted cherries sprinkled with a scant cup of brown sugar; carefully pour on this the pudding mixture. Place in a moderately quick oven and bake about thirty minutes; serve in the pudding dish, with hard sauce flavored with almond extract.

If you are an invalid, do your best to get well; but if you must remain an invalid, still strive for the unselfishness and serenity which are the best possessions of health. There are no sublimer victories than some that are won on sick-beds.

**PRESBYTERY MEETINGS.**

**SYNOD OF THE MARITIME PROVINCES.**

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

**SYNOD OF MONTREAL AND OTTAWA.**

Ouellet, Que., St. Andrew's, 5 Sept.  
 Montreal, Knox, 27 June, 9.30.  
 O'Leary, Alexandria, 4th July.  
 O'Leary and Renfrew, Zion Church,  
 Carleton Place, 21 Feb.  
 Ottawa, St. Paul's, 7th Mar., 10 a.m.  
 Brockville, Winchester, Feb. 23,  
 p.m.

**SYNOD OF TORONTO AND KINGSTON.**

Kingston, Belleville, 4th July.  
 Peterboro, Port Hope, July 11.  
 Whitby, Oshawa, 18 July, 10 a.m.  
 Toronto, Toronto, Knox, 2 Tuesday,  
 monthly.  
 Lindsay, Cannington.  
 Orangeville, Orangeville, 4th July.  
 Barrie, Barrie, 26 Sept.  
 Owen Sound, Menford, 4th July.  
 Algoma, Blind River, March.  
 North Bay, South River, July 11.  
 Saugeen, Harriston, 4 July.  
 Guelph, Knox church, July 18, 2 p.m.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, Hamilton, 4th July.  
 Paris, Paris, 11 July.  
 London, St. Andrew's church, London,  
 July 4, at 10 o'clock.  
 Chatham, Chatham, 11th July.  
 Stratford, Knox, Stratford, 27 June.  
 Iron, Exeter, 5 Sept.  
 Sarnia, Sarnia, 4th July.  
 Maitland, Belgrave, May 16.  
 Bruce, Walkerton, July 4, 10 a.m.

**SYNOD OF MANITOBA AND NORTHWEST.**

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

**SYNOD OF BRITISH COLUMBIA.**

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

**CANADA ATLANTIC RY.**

**MONTREAL TRAINS**

8.20 a.m. Fast Express and 3.30  
 Daily. 5.00 p.m. Daily except Sunday,  
 and 3.30 p.m. Sunday only, for  
 New York, Boston, and Eastern  
 points. Through Sleepers.

**TRAINS LEAVE MONTREAL FOR OTTAWA.**

8.40 a.m., Fast Express; 4.10 p.m.,  
 Fast Express, Daily.  
 All trains 3 Hours only between  
 Montreal and Ottawa.  
**FOR ARNPRIOR, RENFREW,  
 BRANVILLE AND PEMBROKE.**  
 8.30 a.m., Express.  
 5.00 Express.

**FOR MUSKOKA, GEORGIAN BAY AND PARRY SOUND.**

8.30 a.m., Express.  
 All trains from Ottawa leave Central  
 Depot.  
 The shortest and quickest route to  
 Quebec via Intercolonial Railway.  
 Close connections made at Montreal  
 with Intercolonial Railway for  
 Maritime Provinces.

For all information, apply nearest  
 agent.

**CANADIAN PACIFIC.**

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

b 8.15 a.m.; b 6.20 p.m.  
**VIA SHORT LINE FROM CENTRAL STATION:**  
 a 5.00 a.m.; b 8.45 a.m.; a 3.30  
 p.m.; b 4.00 p.m.; c 6.25 p.m.

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

a 1.40 a.m.; b 8.40 a.m.; a 1.15  
 p.m.; b 5.00 p.m.;  
 a Daily; b Daily except Sunday;  
 c Sunday only.

**GEO. DUNCAN,**

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

THE

**Dominion Life Assurance Co.**

Head Office, Waterloo, Ont.  
 Full Deposit at Ottawa.  
 Paid-up Capital, \$100,000.

This Company offers insurance in  
 a separate class to total abstainers  
 —thus giving them all the advan-  
 tage their superior longevity entitles  
 them to. Its security is unquestion-  
 able, its ratio of assets to liabil-  
 ities is unsurpassed in Canada,  
 save by one Company (much older).  
 —It added a greater proportion to  
 its surplus last year than any  
 other. **AGENTS WANTED.**

**BINDER TWINE**

Until further notice Binder Twine  
 will be sold at the Kingston Peni-  
 tentiary to farmers, in such quanti-  
 ties as may be desired, for cash, at  
 the following prices:—  
 "Pure Manila" (600 feet to the  
 lb.), 12½¢.  
 "Mixed Manila" (550 feet to the  
 lb.), 10½¢.  
 "Pure New Zealand" (450 feet to  
 the lb.), 9¢.  
 ½¢. per pound less on ton lots.  
 All f.o.b. Kingston.

Address all communications, with  
 remittances, to J. M. Platt, Warden  
 Penitentiary, Kingston, Ont.

Papers inserting this notice with-  
 out authority from the King's  
 Printer will not be paid therefor.  
 J. M. PLATT,  
 Warden.

Kingston, May 10, 1905.

**New York and Ottawa Line.**

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

And Arrive at the following Stations  
 Daily except Sunday.

8.50 a.m.	Finch	6.41 p.m.
9.23 a.m.	Corwall	.16 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.59 a.m.
12.20 p.m.	Tupper Lake	10.05 p.m.
6.45 p.m.	Albany	5.15 a.m.
10.00 p.m.	New York City	10.29 p.m.
7.00 p.m.	Syracuse	4.45 a.m.
9.10 p.m.	Rochester	4.48 a.m.
11.00 p.m.	Buffalo	9.45 a.m.

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

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

**"ST. AUGUSTINE"**

(Registered)

**The Perfect Communion Wine.**

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

**J. S. HAMILTON & CO.,**

BRANTFORD, Ont.,  
 Manufacturers and Proprietors.

**LEITCH, PRINGLE & CAMERON,**

Barristers, Solicitors, and  
 Superior Court Notaries.

Solicitors for Ontario Bank,  
 Cornwall, Ont.

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

A. C. Cameron, LL.B.

s'uate, or if the homesteader de-  
 sires 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 per-  
 son who is eligible to make a home-  
 stead 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 cer-  
 tificate for the issue of such patent  
 counter-signed in the manner pre-  
 scribed by this Act, and has ob-  
 tained entry for a second home-  
 stead, the requirements of this Act  
 as to residence may be satisfied  
 by residence upon the first home-  
 stead. If the second homestead is  
 in the vicinity of the first home-  
 stead.

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

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

A settler who avails himself of  
 the provisions of Clauses (2) (3) or  
 (4) must cultivate 80 acres of his  
 homestead, or substitute 20 head of  
 stock, with buildings for their ac-  
 commodation 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 In-  
 spector. Before making application  
 for patent the settler must give six  
 months notice in writing to the  
 Commissioner of Dominion Lands  
 Agents in Manitoba or the North-  
 west Territories, 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 Im-  
 migration, Winnipeg, Manitoba; or  
 to any of the Dominion Lands  
 Agents in Manitoba or the North-  
 west Territories.

W. W. CORY,

Deputy Minister of the Interior.

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

**THE CANADIAN NORTH-WEST**

**HOMESTEAD**

**REGULATIONS**

Any even numbered section of  
 Dominion Lands in Manitoba or the  
 Northwest Territories, excepting 8  
 and 25, which has not been home-  
 steaded, or reserved to provide wood  
 lots for settlers, or for other pur-  
 poses, may be homesteaded upon  
 by any person who is the sole head  
 of a family, or any male over 18  
 years of age, to the extent of one-  
 quarter section of 160 acres, more  
 or less.

**ENTRY.**

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



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

Autumn Term commences 6th September.

Calendar on Application.

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

**ATTENTION!**

— DEALERS IN —

**PHOTO GOODS**

do you handle CYKO PAPER. If not write for Special Discounts for the New Century to

**S. VISE,**

QUEEN STREET, TORONTO

**SECURITY**

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

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

**The Standard Loan Co.,**

24 Adelaide Street, East,  
 TORONTO.

W. S. DINNICK, - - Manager

1904 Caricatured  
 "World Wide" Cartoon Edition  
 Now Ready.

**TEN CENTS A COPY**

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

If You are **RENTING**

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

**NEW ONTARIO.**

For particulars write to

**HON. J. J. FOY,**

Commissioner of Crown Lands, Toronto, Ont.

**LITTLE WORK....**

The Dominion Presbyterian is seeking a reliable agent in every town and township in Canada. Persons having a little leisure will find it worth while to communicate with the Manager of The Dominion Presbyterian Subscription Department. Address: 75 Frank St., Ottawa.

**....LARGE PAY**

**THE YORK COUNTY LOAN AND SAVINGS CO.**

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

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 243 Roncesvalles Avenue  
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JOSEPH PHILLIPS, President.

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**PURE ICE**

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 CHAUDIERE FALLS.

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

Prompt delivery. Phone 935.

**Memorial Windows**

DOMESTIC ART WORK

Cheapest and Best.

Send for References.

**H. E. St. George**

LONDON, ONT.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Rondeau Breakwaters," will be received at this office until Monday, May 29, 1906, inclusively, for the construction of two breakwaters at Rondeau, Kent County, Ont., according to a plan and specification to be seen at the offices of H. A. Gray, Esq., Resident Engineer, Confederation Life Building, Toronto; J. G. Sing, Esq., Resident Engineer, London, Ont., on application to the Postmaster at Rondeau, Ont., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the printed form supplied, and signed with the actual signatures of tenderers.

An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for twelve thousand dollars (\$12,000.00), must accompany each tender. The cheque will be forfeited if the party tendering decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order,

FRED. GELINAS,

Secretary.

Department of Public Works,

Ottawa, April 27, 1906.

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

**Harrington's**

**Tubular Chime Bells.**

COVENTRY, - ENGLAND.

**CASTLE & SON,**

AGENTS.

Directors:  
 John W. Jones,  
 President,  
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**NO SAFER**  
 place to  
 deposit your savings  
 than with this com-  
 pany.

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

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M. H. ROWLAND,

London, Ont.

Manager