

Dominion Presbyterian

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OTTAWA, MONTREAL, WINNIPEG. SEPTEMBER 27, 1905.

Single Copies, 5 Cents.

THE BAPTIZER.

By Esther Throwbridge Catin.

It is a word that costs us most to speak
For which God listens, and doth wait to bless.
Our acts gain worth when paid in coin of self,
And self gains largess when 'tis sacrificed.

Behold a man sent forth of God, to be
Forerunner, Baptist, and great Witnesser
Of that true Light, whose path should be made straight,
Whose advent, and Whose Kingdom, were at hand!
Across the plains of Jordan rang his cry:
"There cometh One more worthy after me,
Fall down before Him, and prepare His way,
Repent ye all, and be baptized this day."

O, wonder-working words! The desert heard:
The mountains answered. Souls no longer veiled
Felt dimly hope and peace new-born in them;
But, wrapped in awe, they harkened to his voice,
Enkindling their benighted minds with light,
And called him "Baptist," name for ever dear.

A desert place his home; uncomraded,
And at the end prison and death—the price
Of saving souls from their sad death-in-life.
Strong heart of courage and of sacrifice,
The world awaits her new baptismal day,
And voice to cry: "I will prepare His way."

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Kingston, July 2, 1905.

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**Autumn Term Commences
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Write for calendar.

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MARRIAGES

At the residence of the bride's parents, on Sept. 12, 1905, by the Rev. R. McNabb, Dougald J. McKee, of Iowa, son of the late Mr. Duncan McKee, Roxborough, Mr. Daniel Edna Robinson, daughter of Mr. James Robinson, South Elmworth, Ont.

On Sept. 12, 1905, at London, England, by the father of the bridegroom, Malcolm Gordon, son of the Rev. A. J. Wilson, Malone, Belfast, to Myra, daughter of the late Wm. Thompson, of Gait, Ontario, and Mrs. Thompson, Parkdale, Toronto.

At Dunn Avenue Presbyterian Church, on Sept. 13, 1905, by Rev. A. Logan Geggie, Alexander Weddell to May Agnes Alexander, both of Peterborough, Ont.

At St. Luke's Manse, Finch, on Sept. 13, 1905, by Rev. D. MacVicar, Mr. John F. Warner to Miss Florence Latimer, both of Newington.

At Knox Church Manse, Cornwall, on Sept. 12, 1905, by Rev. R. Harkness, Ph.D., Charles H. Casselman to Myrtle A. Algire, daughter of John Algire, of Osnabrock Centre.

At Finch, on Sept. 14, 1905, by the Rev. D. McVicar, Jessie Fyke to James McGregor.

At the residence of the bride's mother, Perth, on Wednesday, Sept. 13, by the Rev. D. Currie, Edith Allan Lister, daughter of Mrs. Alex. Kippen, to George Lockhart Walker, of New York.

On Sept. 12, at the Central Presbyterian Church, Hamilton, by the Rev. Dr. Lyle, William S. Morden, B.A., minister, of Belleville, to Caroline Hope, daughter of Mrs. Samuel Gibson, and niece of the Hon. J. M. Gibson.

In Toronto, on Sept. 12, 1905, by Rev. James Horn, B.A., Robert Nelson Thomas, of Brock township, to Elizabeth Reynolds, of Toronto.

On Sept. 5, by the Rev. John MacKay, B.A., of Crescent Presbyterian Church, Frances (Fanny), daughter of Daniel Thompson, to John C. Burnfield, both of this city.

At Pembroke, Ont., on Sept. 13, by the Rev. G. D. Bayne, Ph.D., Madeline Purvis, youngest daughter of Mr. Alexander Moffatt, to Edward Percy Hunter, of Ottawa.

At Meville, Ont., on Sept. 13, by the Rev. A. S. Ross, B.A., Janet Agnes, eldest daughter of Mr. and Mrs. John Falls, to John James Nesbitt.

DEATHS

Entered into rest, on Sept. 13, 1905, after eight years' suffering, patiently borne, Anna Bella, dearly beloved wife of Rev. Dr. Turnbull, West Presbyterian Church, Toronto.

On Sunday, Sept. 17, at her residence, 134 Main street east, Hamilton, Elizabeth Ann, beloved wife of Hugh Murray, Grand Secretary A. F. and A. M., aged 58 years.

BIRTHS

At the Manse, Dundas, Ont., on Sunday, Sept. 10, to Rev. S. H. and Mrs. Gray, a son.

In Brussels, on Aug. 25, to Mr. and Mrs. A. C. Macfarlane, of the Standard Bank of Canada, a daughter.

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NOTE AND COMMENT.

The Presbyterian Synod of the Maritime Provinces is to meet in St. Andrew's church, Sydney, C.B., on the third of October.

Archbishop Bruchesi, of Montreal, has issued a mandement to his people forbidding Sunday excursions on any pretext whatever. He doubtless understands how demoralizing such excursions generally prove to be.

A century ago France had 26 per cent. of the population of Europe; now it has only 11 per cent. of it. At one time French was spoken all over the world. To-day it is the language of 45,000,000 people, while German is spoken by 100,000,000, and English by nearly 150,000,000.

Dr. H. G. Underwood writes that after twenty years of missionary work there are now in Korea 820 Protestant Christian churches with 16,233 communicants, 11,993 catechumens, and a total of over 40,000 adherents. In the Sunday schools are 18,000 pupils. Last year there were 2,400 received into the church membership. This year will show a larger number. One poor old blind colporteur has worked up an active liberal church of sixty members in a year.

Governor Folk declares that immigration has increased 256 per cent. and real estate values have advanced 20 per cent. during the three years of law enforcement in Missouri. "By the time the next Legislature meets," he says, "I shall be justified in recommending further reduction of the tax rate." It pays in improved morals and reduced cost of civic government to abolish saloon rule. If the liquor traffic could be wiped out the saving to the taxpayers in money alone would be marvellous.

A missionary of experience in India gives the following encouraging testimony as to the progress of the gospel in that land. It is well sometimes to forget how much there is yet to be done, and take a good heartening look at what has been and is being accomplished. "Perhaps the most significant and encouraging sign," says this authority, "that Christ's kingdom is rapidly making headway, is the changing condition of women. Excepting the very small Parsi community, the Christian women are now the most literate class in India. They are beginning to make homes such as Christian wives and mothers alone can make. The Bible-women are, as a class, remarkably effective."

It seems a burlesque, says the Lutheran Observer, that the Peace Conference should be officially welcomed to The Hague by King Leopold of Belgium. Honorable peace among the nations is the earnest prayer and hope of all the people, but is not to be merely peace among the great nations on whom the burden of huge armies and great navies, with their cost of men and treasure, must fall, and whose warring would hamper the commerce of the world. It must be the peace which will protect the weak from the aggressions of the strong. That is the aim of the Conference. For it to be greeted with pious platitudes, and beautifully rounded sentences expressive of noble hopes, from lips of one who is charged with the responsibility for almost unbelievable atrocities in his own dominions in Africa, would be grotesque if it were no so serious.

Evangelist Torrey and Alexander begins a series of meetings at Sheffield, England, on Sunday, September 3, the opening service being attended by over five thousand persons. They finish their work in England for the present in December, and are expected in Toronto some time early in the New Year.

The Moravian Church sends into the foreign missionary work one out of every ten of its members. The other Protestant denominations, together, send one out of every five thousand. It is said that the Moravian children are trained from infancy in the belief that the church exists for the giving of the gospel to a sinful and lost world.

The latest resume of German Protestant missions, according to an exchange shows that upon the foreign field the number of ordained men has about doubled in the last twenty years. In 1885 German male missionaries numbered 520; today they are returned as 1,013, with 117 unmarried lady missionaries to be added. The support of these missionaries has increased from an annual contribution of \$625,000 in 1885 to \$1,400,000 in 1905. The native Christians in full communion stand at 500,000 as against 200,000 twenty years ago. Just now the conflict between the German colonists and the native races in South Africa has excited a pronounced feeling against the work of the missionaries, as every outburst of barbarism has done in every age. The secular press of Germany is full of bitterness towards the natives of Africa and also toward all who have befriended them.

Here is an incident that is puzzling not a few thoughtful men among our American neighbors: August Albert, sixty-three years old, a native of Saxony but for thirty-two years a resident of Michigan, where he voted, has been refused re-admission to the United States by the Board of Examiners at Ellis Island after a trip abroad. They pronounce him too old to come in as an alien, though he possesses more than \$1,000, and ineligible for entrance as a citizen because he neglected to take out final naturalization papers. The gross absurdity of the decision is illustrated by what the New York World calls the interesting paradox "that a man may be a citizen of one of the United States but not a United States citizen. The Ellis Island 'board of examiners' should undergo a surgical operation with a view to getting some common-sense into its cranium, or combination of craniums."

It is good to note, says the Lutheran Observer, that while the tendency, not only in America, but in England, is to a growing secularization of the Lord's Day, England's future king and queen, the Prince and Princess of Wales, in their planning for their coming visit to India, have declined to travel on Sunday while ashore. President McKinley followed the same course, and our present President, while there are details in his practice on the Sabbath which we might wish were different, still stands unequivocally for the sanctity of the Lord's Day, and always is found among the worshippers in God's house. The call is to Christians everywhere, high and low, to be faithful and to realize their individual responsibility for guarding the day against the secularizing forces of the age. If men and women in high places everywhere would honor and faithfully observe the Sabbath day, their example would exert a beneficent influence upon the masses of the people.

In Scotland the fossilised remains of a prehistoric animal have been dug up on the Rossie estate, near Ladybank. It had horns of nine feet from tip to tip.

Professor Schurr, who has just died in Baltimore, was a pioneer in the crusade against killing birds for hat adornment. He had a collection of birds and butterflies representing 50,000 specimens, valued at about \$100,000.

Professor Scherer, the author of the book "Young Japan," takes a pessimistic view of that country. He says the two cancers at the core of the Japanese character are deep-set dishonesty and abandoned impurity.

Dr. Barnardo, the friend of friendless children, died in England last week after a short illness, at the age of sixty years. Through his efforts 55,000 orphan waifs have been rescued, trained and placed in life, and 16,000 of them have been sent to Canada.

An insurrection of Tartars at Baku has assumed an alarming aspect. Some 500 petroleum wells have been fired, an arsenal has been burned down, and in an attack upon a camp 1,000 people have been killed or wounded. There is murder with pillaging everywhere.

The British Museum has recently become possessed of a copy of the New Testament with these words written on the flyleaf in the autograph of our late Queen—"1 Cor. xiii., 4 and 8, Love suffereth long, and is kind. . . . Love faileth not"—V.R.L., 1861. The copy in question belonged to Lord Ronald Sutherland-Gower, F. S. A.

A writer in the London Outlook, quoting Mulhall's statistics, shows that an emigrant from Great Britain to the United States carries with him on an average \$165. To this is added the working value of the emigrant, estimated at \$1,250.

St. Paul's Cathedral was built on the site of a temple to Diana in 226. Several times it has either been destroyed or injured by fire, being wrecked by the great conflagration in 1086, and again in 1696. The first stone of the present edifice was laid on 21st June, 1675, and it was practically completed under Sir Christopher Wren in 1710 at a total cost of £1,511,002.

According to a recently published interview John D. Rockefeller is predicting hard times. He says that America's greatest panic is coming in 1907 and 1908, and that where there were 3,000,000 men out of work in 1903, there will be from 7,000,000 to 10,000,000 in idleness when the next seige of hard times is upon us. His conviction is that the crisis will be brought about by over-production in all lines. Glutted markets and heavy over-stock will lead to shutting down of factories, and consequent lack of work. One thing is certain, if such a cyclone does strike the United States Canada can hardly escape feeling the effects of the visitation. The hard times visitation which pressed so severely on Canada from 1873 to 1880 began in the United States in 1872 soon after the failure of the great firm of Jay Cooke and Co., and was marked by great over-production of manufactured goods, with glutted markets, wide-spread closing of factories and immense augmentation of unemployed men. Canada shared somewhat painfully in the results of that catastrophe.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSTHE SAVIOUR'S MISSION AMONG
MEN.

(By Rev. W. C. Hope.)

"And it came to pass, as Jesus sat at meat in the house, behold many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance."—Matthew IX, 10-13.

You know that the publicans were taxgatherers in the service of the Roman Government. The Jews were justly proud of their nation and its glorious past. They could not endure the thought of being subject to another Power, and, strange as it may seem, they even tried to persuade themselves that they were an independent people. Remembering this, we can understand how unwelcome a visitor the taxgatherer was, not simply because he wanted their money, but because the payment of it testified to their bondage. When the man who demanded the tax was a Jew, as he generally was, they thought he was a traitor to his country. They said if he had patriotism in his nature, he would scorn to earn his living in such an unworthy manner.

The more important among these publicans farmed the taxes; they undertook to return so much money for a given district, and then made as much as they could of it. Nearly all of them were rapacious and dishonest. Considering all the circumstances, it is not surprising that they were a well-hated and detested class.

There were others, men and women who had given themselves up to careless, dissolute ways, who were associated with the publicans in the minds of the Pharisees, and so we frequently have the conjunction of terms, Publicans and Sinners.

Let us assume that these people were really worse than other folk. If so there were two opposite ways in which the better men might treat them. They might try to make these poor sinners feel that although they were deeply stained by sin, yet they belonged to God, and therefore they were the brothers and sisters of the Scribes and Pharisees. Thus the better people might endeavor to awaken nobler feelings in them, and lead them to turn away from their sins. But this was possible only through loving sympathy.

A directly opposite course was also open. The Pharisees might be careful to have no voluntary dealings with these Publicans and Sinners, they might scrupulously avoid meeting them in social or religious life, be careful that they never sat down to meat in their company and even their garments did not touch by chance as they passed in the streets. This was the course adopted by the Pharisees. I have no doubt that if we could have talked with them about it, they would have said, These men deserve the treatment they are receiving. That might be quite true. Still the punishment was a very cruel one. Not because it pained the outcasts, for they probably cared little about it, and pain is not always a measure of cruelty. But cruel because it tended to their destruction. If you know a man who is worse than anybody else in St. Columb, and you make him feel that

he is an outcast whom you scorn, you are making it well-nigh impossible for that man ever to be saved. That is what the Pharisees did in relation to the Publicans and Sinners.

Now, the spirit of Jesus and his mission among men were in perfect harmony with the spirit and work of God as revealed in the Old Testament. The Jews made a mistake in thinking it was not so.

Their prophets had taught them that their great business in life was to glorify God. That was a truth of profound importance. It was the possession of this truth which distinctly characterized our Puritan Forefathers; and it made them strong, grand, heroic men. Now, the Jews had learned that truth intellectually, but in applying it they failed. They supposed that if they offered their sacrifices, and went through all their religious observance, God would be satisfied. It did not occur to them that glorifying God had anything to do with their treatment of Publicans and Sinners.

Jesus said, in effect, You Pharisees have made a great mistake; my Father is not the monster of selfishness that you imagine him to be! Go back to your own books, which he has given you, and tell me what that means: "I will have mercy and not sacrifice." If your hearts are hard and unmerciful towards your fellows, he will not have your sacrifices; they will be an abomination to him. You are astonished at my eating with Publicans and Sinners, but my action is in absolute harmony with the dealings of God in the prophetic days. That was an important fact. But has it anything to do with us? Yes, it teaches us that God never changes. In the days of the Prophets God was seeking in great mercy to do good to men and to save them; and when Jesus came it was not to show any new quality in God, but to declare in a new way, more distinctly and fully, the old truth, which had been spoken by the prophets in earlier days. And our God is still the same. I daresay you think sometimes: God must have loved men very much when Jesus died for them. Yes, he did—far more than we have yet understood, even by the aid of the Cross. But he loves us just the same today. In the prophetic times, in the days of our Saviour's sacrifice and in our own time, God loves us just the same. Indeed, we should not be here now but for the fact that his mercy is still as in the olden time. He would never have put it into the hearts of any of us to hold these Mission Services if he were not longing to save the unsaved. Think of it—God wants to save you. You may be indifferent about your salvation, but he is not!

I want—you to notice that Jesus came to save men who were regarded as worthless. The Pharisee looked at the Publicans and Sinners and said, These people are of no use to us; they do not enrich us either in social or religious life. They are a miserable, worthless lot. Better that we were rid of them. They are not worth a thought. And so they cast out these men and women as refuse. Now, Jesus looked at the same persons, and he said, They are worth thinking about; they are worth loving; worth dying for. What a wonderful contrast in these two estimates! What was the cause of it? This was one element in that cause. The Pharisee looked at these people superficially, and in the light of the present. Jesus saw that in their deeper nature,

beneath all their sinfulness, there was the capacity for a noble life. He saw them in the light of a possible future, and knew that every one of them, by his help, might at last stand before God a glorious man, a pure and gracious woman. And this vision inspired him. Do you wonder that seeing this, he died for them? I do not. Oh! that we could see as Christ sees. Then we should seek more earnestly to save men, and we should place a truer value upon ourselves. A man or a woman saved, and complete in the likeness of Christ and of the Father! Is not that a glorious creation? That is his vision for you, my friends. That is the salvation which he would accomplish to you, "The glory which shall be revealed in us."

In coming to men, even the Son of God could not save them unless they saw and acknowledged their need. The Pharisees came to his disciples, and said in genuine amazement, "Why eateth your Master with Publicans and Sinners?" He claims to be at least a prophet sent from God, and here we find him in the company of such people as these! Jesus answered, in effect, You Pharisees cannot understand me. It is not surprising for I have not come to such as you. You say that you are righteous and whole. I have come only to those who are sinners and sick. These Pharisees had built for themselves a platform of religious conceit; they had surrounded themselves with an impassable barrier of selfrighteousness, and the Saviour could not come to them. As we read his words we seem to hear him saying, You men that are up there on your little platform of religious pride, well-satisfied with yourselves, I have not come to you. My mission is only to these poor folk down here who know that they are sinners. Ah! how foolish those Pharisees were. They put themselves out of the Saviour's reach. There could be no salvation for them unless they came down to the place where sinners gathered about the Saviour, confessing their sins.

My friend that is our way of Salvation. The Lord, who died for us, cannot save us unless we perceive that we are sinners, and come to him in penitence and faith, confessing our sins.

But all who are associated with our congregations are supposed to be very familiar with that truth. You say, Of course we know that we are all sinners. Do you mean that? What! you know that you are a sinner, that you are unpardoned, that the guilt of sin and the wrath of God are upon you, and yet you intend to go out of this sanctuary tonight unforgiven, unsaved. If you realized your state as a sinner before God, surely you would not dare to leave this place without first seeking pardon.

But, you say, we have not the opportunity that men had in the Saviour's day. If he were here now it would be very different; but it is eighteen hundred years since he was here among men, saw his face or heard his voice. Is that so? Oh! no. How long is it since a sinner heard him speak gracious words of pardon? Eighteen hundred year? No, indeed. I know that in a church not three miles from here, a few days ago, there came a sinner with the burden of guilt upon him, but he met the Saviour and went out with the peace of pardon in his heart. How long it is since Jesus came to men? Why he is here now. We cannot see him with the bodily eye, but he is here as truly as we are. He is as really present as your friend who sits next to you in the pew.

Why has he come among us? It is the same loving purpose that took him to Matthew's table. He has come to save you. Will you allow him to do so? Here and now he offers you pardon and salvation. Tonight you may go home with the joy of forgiveness in your heart.

THE MUSKOKA LAKES

This Muskoka region is steadily growing in popularity, says a correspondent of the Utica Observer. They are coming to it with increasing numbers from the east and from the west, from the north and from the south. There is an island in Lake Joseph on which an Englishman from beyond the sea has built himself a cottage; and so enamored are he and his family with Muskoka that season after season they abandon England and come over here for their summer holiday. Presumably their motto is not "variety is the spice of life"—more likely it runs, "where you find a good thing hang on to it." But although Muskoka has secured a permanent place among "summer resorts," it has as yet lost none of its original flavor its fresh, primitive, untutored charm.

Emerson has sung that

If eyes were made for seeing
Then beauty is its own excuse for being.

The beauty of the woods and waters of Muskoka—like that of the woods and waters of Scotland—was made to be seen and enjoyed by human eyes. So the Grand Trunk Railway System for their labors in rendering this region readily accessible to the appreciative summer tourist are public benefactors. Nature was made for man, not man for nature.

BRITISH AND FOREIGN.

A fine seal was caught the other day in the salmon nets at Dysart.

The next meeting of Lanark and Renfrew Presbytery will be held at Carleton Place Nov. 28th at 10.30 a.m.

At Kinghorn the amalgamation of the Rosslands U. F. Church and Ladyburn U. F. Church is to be pressed forward.

Pastor Jacob Primmer, Dunfermline, has forwarded a long letter to King Edward, protesting against his attendance at Mass at Marienbad.

The Free Church decline to accept the suggestion of the Executive Commission that they should have a friendly conference with the United Free Church with a view to facilitating the allocation of the property.

Mr. Andrew Carnegie has promised to contribute half of the cost of a pipe organ for Anstruther Parish Church.

In Tokio there is a foreign language school where almost all languages are taught, and, strange to say, Russian is the favorite.

A young lady visiting Oban has achieved the distinction of sleeping a night on the lone, wind-swept island of Staffa, with no other company than a small spaniel.

Towards a new organ for Gilliland Memorial Church, Dundee, Mr. Andrew Carnegie has contributed £400, while Mr. J. Martin White and an anonymous donor has given £250 each.

Queen Alexandra, accompanied by the Prince and Princess of Wales and other members of the Royal Family, attended divine service in Crathie Church on the 3rd inst.

Cruden Parish Church congregation propose erecting a monument to the memory of the late Rev. Robert Ross, who was minister of the parish for over sixty years.

Rev. James Wilson, M.A., retired, died at Lanark on the 30th August. He was a scholarly Christian gentleman, who for over thirty years did large service at Lanark. For over a dozen years he has been quietly living amongst his old flock. He was in his jubilee year in the ministry, though not permitted to see its close.

LABRADOR

In connection with the observatory of the eclipse of the sun in Labrador Sir William McGregor, Governor of Newfoundland, visited the Labrador coast with a number of scientific men from the United Kingdom, Canada and the United States. "The People," of St. John's Newfoundland, reports that the principal object of the Governor's visit to the Newfoundland coast was to endeavor to lay down accurately the position (latitude and longitude) of leading points on the coast line which have not heretofore been correctly charted. If he is successful, it is stated that he will visit Canada with the purpose of effecting an arrangement with the Dominion Government delimiting the boundary of Newfoundland-Labrador towards the interior. Until the past few years, that boundary was accepted as the watershed of the Labrador peninsula between Hudson's Bay and the Atlantic, the Newfoundland territory including all rivers running into the Atlantic, and the Canadian territory all rivers running into Hudson's Bay and the Gulf of the St. Lawrence. So it was charted in English maps, and so the "People" says, it was once charted in an atlas of maps issued by the Dominion Government. The boundary given in the latest official map of the Dominion is very different, however, and secures for Canada, by way of Hamilton Inlet and Lake Melville and other inlets further north, ingress to the Labrador hinterland by way of the Atlantic ocean. The Newfoundland people object to this delimitation, and the "People" says there are two positions in connection with the matter that are reasonable. First, the watershed boundary, as described; second, a continuous strip forty miles wide running around every inlet from Blanc Sablon to the entrance of Hudson's Strait. In any case, it seems that Newfoundland will not give up what she considers her rights without a stiff fight, and the "People" believes that Canada cannot oust Newfoundland from her complete control of the whole coast line, including all inlets and rivers, and its timber, fishing and mineral resources.

The whole question bears a strong resemblance to that which has caused Canada so much annoyance on her western frontier. There, while the whole interior was unquestionably ours by transfer from the Hudson's Bay Company, the coast line, having been pre-empted by Russia a hundred years ago, was sold to the United States, and the question that remained were similar to those which now offer themselves, namely, as to where the Russian coast line terminated, what depth of territory it included, and whether the boundary followed the general coast or the inlets, that is whether the heads of the inlets were Canadian or belonged to the United States. The possession of the heads of the inlets did the United States no good, but, as the loss of it did Canada enormous harm, it was a thing to be fought over to the last inch. The chief differences between the east and the west are, first, that the coast line denied us stretches, not southward, but northward to more and more inhospitable regions, and only shuts in a peninsula which has other approaches to the sea, secondly, that the coastline in question has a value of its own, which is of relative importance to the country to which it belongs, and there is, therefore, nothing invidious in the tenacity with which it holds it; thirdly, that it is held by a country under the same flag as ours. Should the interior happen to develop value as the Yukon country unexpectedly did, we do not suppose the island colony would act the dog-in-the-manger towards us. At the same time, it is to be remembered that so long as we are separate countries there is no foreseeing

the future. If the matter cannot be adjusted by negotiations, as it ought, if possible, to be, it is likely to come, we hope, in an entirely friendly way, before an imperial tribunal. The best solution of this and other differences would be for Newfoundland to cast in its lot with the brethren. We lost a great opportunity when we rejected the terms on which the island which holds the gates of our country was willing to become a part of it. Those terms were very unreasonable, but Newfoundland controlled the situation, and who does not take all he can get? It would be a good thing if the negotiations which this difference necessitates should eventuate in a general agreement, and, seeing Canada has large interests at stake, it is just as well that she should admit, to a reasonable extent at least, that Newfoundland is in a position to be a little selfish and saucy.—Montreal Witness.

With representatives present from coast to coast the General Assembly Sabbath School Committee met in the secretary's office in the Confederation Life building last week.

The gentlemen present were Rev. Dr. Neil, convener; Rev. J. A. Logan, Eburne, B. C.; Rev. W. R. Cruikshank and Dr. F. W. Kelly, Montreal; Rev. Principal Falconer, Halifax; Rev. Dr. Smith, Sydney, N.S.; Rev. W. W. Peck, Arnprior, Ont.; Rev. R. D. Fraser and Rev. J. M. Duncan, of the Sunday School Publications, Toronto; Rev. Robert Martin, Stratford; Rev. Alex. McGillivray, Toronto; Messrs. Thomas Yellowloes, Toronto; A. S. McGregor, London; J. C. Robertson, General Secretary, Toronto.

Rev. Mr. Hewitson, convener of Foreign Missions, and Rev. Mr. Cameron, Superintendent of Educational and College Work in New Zealand, were present. They are now in Canada making a special examination of their respective interests in this country.

A delegation was present from the Sunday School Association, consisting of Rev. William Frizzell and Mr. Hamilton, to advance the question of holding inter-denominational summer schools for Sunday school work. On account of their funds for a similar purpose being returnable to the Synod, and their series of hand-books being just completed, it was thought better not to share the responsibility at present.

In response to instructions of the General Assembly to consider some simple method to encourage systematic giving it was recommended, first, that an offering be made by each pupil every week; that a portion of the money be devoted to some scheme of church work; that where an offering cannot be made each week it be made monthly or quarterly, the money to go to the regular Treasurer of the Sabbath school, he to remit to the agent of the church every quarter.

The Committee on Teacher Training, through Principal Falconer, reported that the new hand-books were now complete and proving satisfactory. They have been adopted by Sunday School workers in Canada and the United States. These include "The Books of the Old Testament," by Rev. Principal Serimger, D.D., of Montreal; "The Life and Times of Our Lord Jesus Christ," by Rev. Principal Falconer, D. Litt.; "A Summary of Christian Doctrine," by Rev. Prof. Kilpatrick, D.D.; "From One to Twenty-one," by Prof. Walter C. Murray, LL.D.; "Sabbath School Methods," by Frederick Tracy, Ph. D.

Grants were made to the several Synods as follows:—British Columbia and Alberta, \$400 each; Toronto and Montreal, \$500 each; Maritime Provinces, \$300.

Remuneration was officially expressed with Rev. Dr. Wapton, General Agent of the Church, who is quite ill, and appreciation of the work of Mr. Yellowloes of the Ontario Sabbath School Association.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLEDANIEL IN THE LIONS' DEN¹¹

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

Daniel knew that the writing was signed, v. 10. The result, to the outward eye, seemed so certain. On the one side was the whole power of the Persian empire behind a cruel decree that could not be changed; on the other a man who stood alone in his loyalty to God. But to the eye of faith the outlook was very different. To this inner vision the whole universe was on the side of the man who dared to do right. Like Elisha and his servant at Dothan, troops of bright and powerful angels stood around him for defence. Not less certain to-day than in those days of old is it, that the path of duty is the path of safety. Thronged with perils it may be, but those who tread it with steadfast purpose will be delivered out of them all.

He knelt upon his knees three times a day, and prayed, v. 10. In modern days there is a bomb-proof apartment. Here the harassed defenders can find protection from the storm of shot and shell bursting round them. In the Christian life the habit of daily prayer is the "bomb-proof" against the temptations that assail us. The brave Origen had once to choose between bowing down to an idol and suffering severe punishment. In a moment of weakness he yielded, and afterwards, in his bitter penitence, he ascribed his fall to his neglect of prayer on the morning of the fatal day. On the other hand, the great Gladstone tells us how, on the morning of a day that was to test his powers to the utmost, the message came to him, "Hold Thou up my goings in Thy path that my footsteps slip not." Strength and freedom of speech were given to him in a surprising measure. And he adds, "Many a prayer had gone up for me, and not, I believe, in vain."

And gave thanks, v. 10. Gratitude is ever linked with true petition. The quaint Puritan preacher, Goodwin, likened prayer and praise to the double action of the lungs, receiving the air from without and then breathing it forth. The gifts of God come to us in answer to our prayers, and we return to Him our grateful praises. And if Daniel, in the face of a fierce persecution and under the stern decree of a despot found reasons for thanksgiving, in the favor and friendship of God, how much should we in these happier days of peace and freedom in which our lot is cast.

As he did aforesaid, v. 10. There is a straight path in life before each of us. It leads onward to safety and honor. We shall never miss it if we follow conscience. Other paths may seem to be more pleasant and promising. They allure us with their prospect of pleasure or profit or power. But there is no departure from the right way that does not end in shame and loss.

The king, . . . was sore displeased with himself, v. 14. The boomerang of the Australian native rushes through the air, and returns to the feet of the thrower. So every sin, soon or late, comes back to the sinner, bringing with it the bitter fruit of remorse. A hard-hearted oppressor evicted from their lovely cottage a helpless widow and her four fatherless children. Afterwards he seemed to hear

S. S. Lesson, October 8, 1905—Daniel 6: 10-23. Study the chapter. Commit to memory verses 21-23.

Golden Text—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psalm 34:7.

the sobbing of his victims in the murmur of the stream while the rumble of the thunder sounded like the voice of approaching doom. The consequences of sin pursue us. There is no escape save in breaking with sin itself.

Cast him into the den of lions, v. 15. No real harm can come to the good man. For him the poison is extracted from every persecution, and the very den of lions is made a gateway to glory. "You have not yet tasted the bitterness of death," shouted a bystander to a prisoner for conscience' sake. "No, nor ever shall," was the reply, for Christ hath promised that those who keep His sayings shall never see death."

Thy God, . . . he will deliver thee, v. 16. "Courage, till to-morrow," adds the Greek version of the scriptures, called the Septuagint. And in God's to-morrow there is always hope. "This, too, will pass," said one who was greatly tried, when some new affliction came. However dark the present, the future, for those who love and serve God, is radiant with promise and hope. The best things are yet to come. We have not left behind us, we are moving forward to, the golden age.

My God hath sent his angel, v. 22. Not always after the same manner does God deliver His people. He did not, to take an instance from English history, rescue Ridley and Latimer from the fires of martyrdom. But He used their death to do more than a long life could have done to further the cause of freedom and spread His truth. They were brought safely through the brief shame and agony, to be crowned with a glorious and deathless fame.

No manner of hurt was found upon him, because he believed in his God, v. 23. An old writer pictures a man, intending to kill another, pelting him with precious stones. So may God's people enrich themselves out of the very sufferings inflicted upon them; gathering the priceless jewels of confidence in God's promises, and a growing fitness for His glorious inheritance.

WHEN THE DOOR IS SHUT.

I need not leave the jostling world,
Or wait till daily tasks are o'er,
To fold my palms in secret prayer
Within the close-shut closet door.

There is a viewless cloistered room
As high as heaven, as fair as day,
Where, though my feet may join the throng,

My soul can enter in and pray.
No human step approaching breaks
The blissful silence of the place:
No shadow steals across the light
That falls from my Redeemer's face.

One hearkening even cannot know
When I have crossed the threshold o'er
For He alone who hears my prayer
Has heard the shutting of the door.
—Harriet McEwen Kimball.

PRAYER

Let me not seek out of Thee what I can find only in Thee O Lord, peace and rest and joy and bliss, which abide only in Thine abiding joy. Lift up my soul above the weary round of harassing thoughts to Thy eternal Presence. Lift up my soul to the pure, bright, serene, radiant atmosphere of Thy presence, that there I may breathe freely, there repose in Thy live, there be at rest from myself, and from all things that weary me; and thence return, arrayed with Thy peace, to do and hear what shall please Thee. Amen.—Selected.

THE CHANGELESS SAVIOUR.

This attribute of God is claimed for Jesus Christ. He also is the same yesterday, today and forever. He was subject to change, but he did not change. Changes often prove the changeableness of men. New conditions modify men's views, and sometimes radically alter a man's whole life. Prosperity has its influence in politics and religion. It may turn a fiery reformer into a respectable moderate, and make the religion that made him seem contemptible and mean. Increase of knowledge invariably modifies judgment and tempers a man's habits of thought. Such changes test the foundations of life. If the man has built upon the unstable things of the world, then he finds the world and the fashion of it passing away. Jesus Christ passed through extreme changes of condition, but through them all he remained the same. He came from a throne to a manger, from the adoration and ministry of angels to the toil of a carpenter's bench, from the glory of the limitless infinite to the narrowed conditions of poverty and sorrow. It is impossible to conceive the immeasurable distance from the throne of his glory to the cross of shame, but through it all he remained the same. Now that he is exalted, he is the same Jesus men knew upon earth, and will come again unto his own. Who can measure his yesterday from the beginning when he was with God and was God? Who can declare his today from his birth in Bethlehem through all the ages of his indwelling in the hearts of men? Who can forecast his forever and unveil the hidden glory of the consoling Christ? Our comfort and confidence are in the assurance that through all the unknown we know that he has been, is and will be always unchanging and unchanging—in all things our Lord and Saviour.

THE POETRY OF LONGFELLOW

What marvellous combination of splendid faculties has combined to make this man the most widely read poet of two hemispheres of English-speaking people? The probable answer is found in the household character, the tender Christian spirit of his poetry. Moreover, he is easily read. There are no obscure passages which might be construed backward as intelligently as forward. His verse is limpid as a running brook, and as full of music; it glorifies, but does not drown, the thought. He writes in clear, strong, nervous English; and his lines have the power of clinging to the memory. * * * And this is the sort of poetry by which the universal heart is always won. The scholar loves the veiled meaning underlying classic form; the intellectual reader ponders on the subtle beauty, the shadowy and suggestive grace of lines that fascinate by their very indefiniteness of outline; but the heart of the people will always turn to the troubador, the story-teller, the man whose clear and simple thought chooses for its raiment the clearest and simplest language.—W. J. Dawson.

CRITICISM.

When we are severely criticised it is far better to try and profit by the criticism than to attempt to take vengeance on our critic. Criticism, as a rule, especially if it be just, will do us more good than flattery. The former is likely to stir us up to correct our faults; the latter tends to make us satisfied with ourselves and our attainments. Extreme sensitiveness to adverse criticism is an indication that we think of ourselves more highly than we ought to think. He who is blind to his own faults is not likely to amend them.

DR. DENNY IN MONTREAL.

The Rev. Dr. Denny, Professor of New Testament literature and exegesis at the United Free College, Glasgow, while in Montreal on invitation appeared before the Ministerial association and gave an address. The Rev. Dr. Symonds presided, and there was a large attendance including Principle Scrimger, of the Presbyterian College; Principal Rexford, of the Deesian College; Dr. Warriner, of the Congregational College, and others.

Professor Denny spoke upon the relation of the Scottish churches towards theological questions, and showed how the strict dividing lines between the churches were gradually being done away with. He was tempted to remark to say that Scotland no longer took an interest in strictly theological questions. The churches were separating themselves from the old dogmatic forms of the Christian faith. No matter how they liked to keep up the affection of being to the old forms, they were really abandoning them, though he hoped not in substance. The established church had now obtained from parliament power to alter the Westminster Confession, and while that confession would remain the creed of the church, it would be so relaxed that the officers of the church would not be bound to every jot and tittle of it, but only to what was held to be the substance of the reformed faith.

The question which was now exercising them was, what was the substance of the reformed faith? What was essential in Christianity as the evangelical churches had experienced it and were experiencing it? The churches had their fundamental doctrines, but the people were not asking what these doctrines were. They were asking what was Christianity? What was the essence of the thing? In one shape or another all men were prepared to give the answer that Christianity was Christ, and what people were anxious to do now, he believed all the world over, was to get into contact with Christ.

The definitions of Christ and of his work and of God and the universe that had satisfied former generations had meanwhile lost interest, and what the people were anxious about really was Christ himself and the true way to conceive him and to preach him. The thing absolutely necessary for them to know and for men to hear could be summed up in one word—'Christ.'

The more they thought of it the more they would realize, he believed, that there were two things without which the Christian religion could not live, without which men could not get anything in the shape of the gospel. The first thing was the mind of Christ, and the second was the exaltation of Christ.

TABLE TALK.

In a hospitable family where guests are frequently entertained there is advantage to the children in the conversation at the table. Some guests are very intelligent and their talk is an education to the young members of the household. A well-informed visitor opens a store of thought that may prove to be the beginning of a boy's desire to make the most of himself. A man or woman of fine mind with knowledge gathered from study, travel or contact with cultivated people, becomes the ideal of a child. This gives force to the Scripture injunction, "Be not forgetful to entertain strangers, for some thereby have entertained angels unawares." It may be said also of guests that it is their duty and opportunity to bring their treasures of thought into the home so far as is consistent with good taste, so that their visit may be a bright spot in the home life. Religious impressions are often left in the minds of children by the excellent words of men who have talked with God. Returned missionaries have rare information that is delightful as the subject of table talk and to which little ears listen with wonder.—The Watchman.

LEAVING FOR FORMOSA.

A most impressive service was that held in St. John's Church, Toronto when Miss Janie M. Kinney, B.A., of Florenceville, N.B., and Miss Connell of Alliston, Ont. were bade farewell before leaving for the mission field of northern Formosa to establish and conduct a school for native girls. They are sent out by the Foreign Missionary Committee of the Presbyterian Church. Both are graduates of the Ewart Missionary Training Home. Rev. Dr. MacLaren, Rev. Dr. Kilpatrick, Rev. Dr. McTavish, Rev. Alfred Gandier and Rev. Dr. R. P. MacKay delivered addresses at last night's service. Mrs. A. R. Gregory, President of the Toronto Presbyterian Society, assured the future missionaries of the abiding thoughts and prayers of all women of the Church, and presented them both with Bibles from the society.

Rev. Dr. Kilpatrick reminded the recipients of this earnest farewell that it was indeed the most solemn season of their lives. Called to the dark world of heathendom, their past would hereafter be a void, but he was confident they would both have abundant cause for thanksgiving and few regrets for their self-imposed vows. To the departing heartiest congratulations were proffered with no note of lament—congratulations that they had made the very best investment of their well-trained talents. The demand for varied powers on the foreign field was unique, also the opportunity for all the thousand exaltations of a great, noble and joyful life. Of all the trials they must face their separation from home would be the most unutterable. The disappointments, the long waiting, the absence of all nourishment, apart from their own prayers for grace, would all test their mettle. Dr. Kilpatrick urged the meeting to make a sacred promise to keep the two consecrated ladies in their sincerest prayers.

Rev. Dr. MacLaren, who presided, spoke of the Church's former work in Formosa, and the abiding inspiration of the late Rev. Dr. MacKay. He assured the young missionaries that their work would instill in them even greater zeal than they thought themselves possessed of.

FOOLISH WORSHIPERS

It would have been a good thing for the world if all those worshipers of the golden calf had perished in the wilderness. But they have kept on down the ages. They are still at it, worse than ever. Like all other worshipers, the calf idolater soon comes to partake of the nature of the being which he worships. His thought are of gold, his dreams are of gold; he toils, he plans, he schemes for gold; his heart is gold and his brain seems to be of golden convolutions. Life is a golden quest and friends are sacrificed to the golden calf; health and honor are hid upon its altar. A heart of stone is not worse than a heart of gold. Truly the love of money is the root of evil. It makes men hard-hearted, selfish, chiselled; it drives them into cliques and clubs, carousals and corruptions; it makes them imperious, lordly, all-sufficient, and separates from God.

It is one of the clear teachings of the Scriptures that any talent or gift to be profitable must be employed. Here preservation is unprofitableness. It is the same whether the thing entrusted be large or small. It must be used, it must be employed. Upon whether it is put to usury may in the development of events, prove a very momentous thing. But the thing to remember is that if our trust be only one talent it is everything to us. Its improvement secures all that is for us in life; if unimproved, if lost, all is lost. Happy is the man of one talent of whom it can be said:

"His virtues walked their narrow round,
Nor made a nause, nor left a void;
And sure the Eternal Master found
His single talent well employed."

TRIALS AND TRIUMPHS.

Some Bible Hints.

A good workman does not test a worthless tool, or one that has no promise in it (v. 2).

Our coming triumph is—to be perfect, to be just what Christ wants us to be. All other triumphs are lost in this (v. 4.)

Earthly fathers sometimes rebuke their children for their many requests, but God is more likely to rebuke us that we ask so little of Him (v. 5).

The hardest part of a prayer is after we have prayed, and the answer does not come at once, or manifestly. Still, even then, to pray is to obtain (v. 6).

Suggestive Thoughts.

"Good things are hard," Plato was fond of saying; and the Christian's triumph is the best thing.

There is no triumph except along Christ's way, and also no trial is sent the faithful Christian except along the way where Christ is.

Temptation has two meanings—an itching to sin, and a testing of virtue. God sends only the latter.

To doubt that Christ has met your special temptation is to doubt His perfect humanity; to doubt that He can help you out of it is to doubt His perfect divinity.

A Few Illustrations.

The larger and more perfect the diamond, the more certain that it will be placed on the grinding-stone.

Old soldiers have no greater joy than to relate the battles that were most terrible for them, and one of the greatest joys of heaven will be to remember the temptations over which we triumphed on earth.

Strong horses rejoice to be put to their topmost speed, and a strong Christian exults in having his Christianity tested.

"No cross, no crown," has become a Christian motto, and a crown surmounting a cross has become a Christian symbol.

To Think About.

Do I turn at once to Christ in any trial? Have I earned a share in Christ's triumphs?

Am I learning to rejoice in tribulations?

A Cluster of Quotations.

Lord, nail my heart with faith, and be my shield,

And if a world confront me, I'll not yield.

Francis Quarles.

So be ours the faith that saveth,
Hope that every trial breatheth,
I love, that to the end endureth,
And through Christ the crown secureth!

Bishop Doane.

When the devil tries our faith, it is that he may crush it or diminish it; but when God tries our faith, it is to establish it or increase it.—Marcus Rainsford.

It would take the wrinkleless out of your brow if you would just look into the future instead of the past.—Moody.

For Prayer-Meeting Leaders.

Plan your meeting as far in advance as possible.

Study the good points of other meetings.

Write out a programme of your meeting. Include in your plans at least one novel feature.

Begin on time, and close on time.

Assign work in connection with the meeting to different members in advance.

Call for sentence prayers at some time in the meeting.

Have a definite thing which the meeting is to accomplish.

Be very brief in your opening exercises.

Have much singing, but ask the members not to call for hymns as their part in the meeting.

FOR DAILY READING.

M., Oct. 2. Persecution. I Pet. 4: 12-19.
T., Oct. 3. The tempter. I Pet. 5: 8-11.
W., Oct. 4. Patience. Job 1: 1-12.
T., Oct. 5. Endurance. Dan. 3: 19-27.
F., Oct. 6. Weakness. 2 or 12: 7-10.
S., Oct. 7. Poverty. I or 4: 7-13.
Sun., Oct. 8. Topic—The Christian's trials and triumphs. Jas. 1: 1-8.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, SEPT. 27, 1905.

The Swedish Foreign Office has announced that the Swedish and Norwegian representatives at the conference at Karlstad have reached a solution of the difficulty between the two nations.

Mr. Farquhar McLennan, a Scottish evangelist who is to labor this winter in the Eastern Townships, says the recent difficulties in the Scottish Church have wrought more harm in the spirit of bitterness it has engendered than did the disruption of 1843.

The Roman Catholic archbishop of Montreal has issued a prohibition of Sunday excursions by Roman Catholic societies in the province of Quebec. All who prize the Lord's day and desire its preservation as a day of rest and worship will be glad that Archbishop Bruchesi is exercising his authority in this good way.

Much anxiety has been caused in many circles by the serious illness of Rev. Dr. Warden. His stay at his summer home at Roche's Point was not attended by the good results his friends expected. On Wednesday evening he was moved back to the city, and is now with his family at the Queen's Hotel. Yesterday afternoon Dr. McPhedran and Prof. Cameron of Toronto and Dr. Barker of Johns Hopkins Hospital, Baltimore, who has been summing on the Georgian Bay, were in consultation over his case. It is reported that no organic trouble was discovered, and as a result of the consultation there is a considerable measure of hope.

'The Church of England Pulpit' (London) says of 'Canadian Life in Town and Country,' by Dr. Henry J. Morgan and Lawrence J. Burnee, of Ottawa, that it is almost impossible to praise this particular work too much. The authors have described the life of Canada, both in town and country, in a remarkable way, and now that we are hearing a great deal of Canada, it is most gratifying to review so well written and so accurate an account of this vast and interesting portion of our empire. Of the vast extent of Canada this work deals very clearly, and we learn a great deal from its pages with regard to its great future. Indeed, it is a book worthy of study, and is calculated to unite the mother country with the Dominion in a manner which few books have succeeded in doing."

OTTAWA STRATEGICAL POINT.

The Dominion Capital is a natural centre of influence, religious as well as political. Representatives from all parts of the Dominion come to Ottawa on parliamentary and other missions. Many members of the great legislative body of Canada are Presbyterians, and are to be found in attendance at one or other of the churches of our denomination. Presbyterianism, we are happy to say, is strong and flourishing in the capital of Canada, and we trust may hold its own in the future. Hitherto Ottawa has been regarded as mainly a parliamentary and governmental centre, but it is destined to be much more than that. Its population shows steady growth; it is becoming increasingly important as a railway and business centre; while its wealth of natural beauty, taken in conjunction with the magnificent system of park and driveway improvements now in course of construction by the Dominion Government, will inevitably make Ottawa an important summer tourist centre. It is to be, in Sir Wilfrid Laurier's phrase, "the Washington of the North."

At this year's General Assembly in the United States, the Chief Justice of the U. S. Supreme Court, who is a good Presbyterian, made a powerful plea for a great Presbyterian minister, or cathedral, at Washington, to give additional visibility to Presbyterianism at the capital of the Republic. The idea has been taken up with enthusiasm, and will no doubt, within a very few years, become one of the conspicuous architectural facts of Washington.

Happily, as we have said, Presbyterianism at Ottawa occupies already a position of large and wholesome influence, which is satisfactory, when one considers the importance of a national centre strategically as a disseminator of thought and opinion.

THE DAY OF REST.

The indifference manifested by the professedly Christian public to the growing Sabbath desecration everywhere apparent in our country is simply amazing. The votaries of mammon and pleasure are everywhere making rapid strides in the work of secularizing the Sabbath, prostituting to their own greed the day solemnly set apart by the Creator as a day of rest and worship—as a day of rest for the sons of toil, to prevent their being ground down physically and mentally by the never-ending treadmill of continuous labor; as a day of worship so that men's spiritual nature may have an opportunity to guard against soul-brutalization and to give thought and attention to his eternal future. To those who are permitted to enjoy their Sabbath rest and the religious privileges which the observance of the Lord's Day affords them, it does seem to be a sad, not to say awful thing that corporations and individuals should be so heartless and cruel as to deprive their employees of the important privileges which the Creator, in His goodness and compassion, designed that they should enjoy for at least one day in seven. What moral or constitutional right have great corporations or individuals to deliberately set to work to frustrate the beneficent designs which the Creator had in view, when he set avert and proclaimed one day of rest in seven to be a period of rest for man and beast—for relaxation and preservation of man's body—and for the cultivation and training of man's spiritual nature and powers in the great eternal verities which so deeply concern his never-ending future!

And yet this is just the kind of heartless and cruel work which is going on in many parts of our country and notably in the great centres of trade and manufacturing activity. And the Christian people of this country seem to be looking on with absolute indifference while the grasping worshippers of mammon and the votaries of pleasure are diligently fostering the work of desecrating and secularizing the Lord's Day. How the Lord's Day our friends in Canada to raise their voices against all this wrong-doing?

DAYBREAK IN THE DARK CONTINENT.

The title is suggestive. A few years ago it was "Daybreak in Uganda," then "Daybreak in Livingstonia." Now it can be truly said, it is "Daybreak in the Dark Continent."

This is a mission study book. The point of view is "man as he is found in Africa." In addition to many years' study of mission problems relating to Africa the author Wilson S. Naylor had the rare privilege, a few years ago, of accompanying bishops years ago, of accompanying Bishop Hartzell, of the Methodist Episcopal Church, in one of his missionary tours through the Dark Continent. He writes with a full knowledge, a personal touch, and most intense sympathy with "the souls of black folk."

The eight chapters which comprise the book are well divided. Four tell of the darkness and four point to the coming light. There is not a dull page in the volume. A series of questions at the end of each chapter and "References for Papers or Talks" add greatly to the value of the volume as a textbook. We have examined these questions and suggestions with care and commend them to all study class leaders. The illustrations, maps, and index are excellent. The volume is compact. It can be carried in the pocket. It is a good book with which to begin the study of what promises to be the "missionary continent" of the twentieth century.

A writer in the "National Review" having stated that people in Scotland who can afford a motor, and aim at being fashionable, join the Episcopalians, the Rev. Archibald Fleming replies in this month's number—"Malargrother's" astounding assertion that the only Church that 'really counts,' from the standpoint of fashion, in Scotland is the Episcopal Church. Mr. Fleming easily demolishes. He corrects, by the way, 'Malargrother's' estimate of its membership—200,000—which he creditably assumes to be a misprint for 30,000, and contrasts this insignificant number with the 680,000 communicants, besides adherents in the Church of Scotland, and with the 400,000 to 500,000 members of the United Free Church and one or two isolated fragments of Highland Presbyterianism. As to the extraordinary contention that the recent 'improvements' in Presbyterian worship are the direct result of 'Episcopal contagion,' he remarks convincingly that 'one of the chief obstacles we have encountered in exercising the English Puritanism that invaded our borders with the English Cromwell has been the taunt that we were approximating to the Ritualism and extreme Sacramentarianism of which Scottish Episcopacy is the classic example. If we have improved at all, it has been on national and Catholic, not on Anglican lines; and in spite of rather than by virtue of "Episcopal contagion."

The Rev. Dr. Salmund, of Edinburgh, has written a most interesting pamphlet, dealing with the religious position of France today, looked at from the standpoint of a Protestant outsider. The rupture between France and the Vatican, Dr. Salmund holds, was natural and inevitable. "There can be no doubt whatever that France, as a whole, is heartily sick of the Papacy. Men have lost faith in it as a religion; they have become exasperated with it as a policy. Both as a religious and as a political system it is regarded by multitudes as nothing better than a cheat." A great opportunity Dr. Salmund thinks, lies before French Protestantism, an opportunity which he believes will be taken advantage of, leading ultimately to the winning of much of France for Christ.

Mr. R. L. Borden, K.C., leader of the Opposition, and M. W. Bro E. D. McLaren, secretary of home missions of the Presbyterian Church of Canada, were given a reception by Zetland Lodge of Masons in Toronto last evening.

THE PRIVATE COLLECTOR.

The opening paragraph of an article in *The Literary Collector* (Greenwich, Conn.) for July, by Samuel Lane Boardman, on Some Maine Collectors and Their Books, are of general interest.

To how large an extent the libraries of the world are indebted to the private collector for their vast stores of learning, let history answer.

The British Museum originated in the private library of Sir John Banks; that of Oxford University in the collection of Sir Thomas Bodley; after the burning of the Library of Congress by the British in 1844, it was the private library of Thomas Jefferson that laid the foundation of our magnificent national library, which has been further increased by the rich collections of Peter Force and George Bancroft. How the Boston Library has been enriched by the private collections of book-lovers and students like Joshua Bates, George Ticknor, Edward Everett, Theodore Parker, Thomas P. Barton and Mellen Chamberlain. What magnificent collections, one hundred thousand of volumes each, have been gathered by H. H. Bancroft and Adolf Sutro of California; while the splendid library of the late George P. Marsh, 10,000 volumes, gives character and distinction to the University of Vermont. Mr. Marsh was our Minister to Italy from 1860 to his death in 1881 and collected a splendid library which was purchased after his death by Frederick Billings and presented to the University of Vermont. The catalogue prepared by Mr. Harry L. Koopman, a graduate of Colby College in the class of 1880 and now librarian of Brown University in Providence, is a large quarto of 750 double column pages, forming a rare bibliography of general and especially of Scandinavian literature.

In all this we see the importance of the work of the individual collector. Nations do not collect libraries, cities do not do it; nor do great governments or towns authorities. This must be the work of the private collector, student or book-lover; and upon this basis we can estimate the worth of the book-lover, the enthusiastic collector, the diligent student, at his true worth. In his address at the dedication of the new building for the magnificent John Carter Brown Library in Providence last year, Dr. Frederick Jackson Turner of the University of Wisconsin referred to the fact that that library "strikingly illustrates the importance of the private collector in the scholar's field." This is what I wish to enforce in what I have said of the work of the private collector whose books so often go to the foundation or to the enrichment of some great public library.

MONEY FOR SCHEMES.

We again remind ministers and missionary treasurers of the amount to be paid out within the next ten days for the schemes of the church and earnestly ask them to see that the missionary moneys on hand be forwarded to Dr. Wood's office without delay.

Within the last two years a considerable number of congregations have become responsible in whole or in part for the salary of Foreign Missionaries. As these salaries require to be paid from here in advance, will ministers kindly see that the subscriptions are collected and forwarded within the next ten days.

The inspection upon correspondence with one of the most reliable quarters is that it will scarcely be possible to call parliament together earlier than February on account of the time that will be consumed in the tariff commission's tour of enquiry and the subsequent deliberations of the cabinet before the tariff revision is ready for announcement to parliament. (Ottawa correspondence of Montreal Witness.)

BARRIE CHURCH ERAMOSA

The re-opening services of this church after a thorough renovation, was conducted by Rev. John Nichol, of the Bible Training School, Toronto, whose impressive discourses will not soon be forgotten.

On Monday evening a large audience gathered to still further celebrate the event. Rev. A. J. Mann, pastor of the church presided.

Rev. Dr. Torrance of Guelph, was the speaker of the evening and was called on to give a brief history of the congregation. The venerable pastor was in reminiscent mood, as befitted the occasion, and his remarks were listened to with intense interest. Dr. Torrance recalled the crowded congregations that had, some 45 years ago, joined in celebrating the opening of the present church replacing the one that had stood just to the right for years previous. Then it was a new church, the pride of the parishioners, and conceded to be the finest in the rural districts of Ontario; like some men, it had grown old, unlike the ladies, who grew more handsome and more captivating the further they advanced in years. Now the church had been renovated, enclosed, and again it was, notwithstanding its forty odd years of service, as new as ever, and one of the finest Presbyterian churches in rural Canada. It was in the year 1830 that the first meeting for religious purposes was held in Ermosa. The township had been first surveyed and opened for settlement in 1819. Rev. Mr. Bell, of the United Presbytery of Canada, who had a charge at Streetsville, came in 1830 to the township to look over the ground, and preached to a meeting representing about 22 Presbyterian families in the "Northwest corner of Ermosa. Two or three days afterward, this minister and also preached in Guelph. It was very shortly after his visit that a session was formed. In 1834 Rev. Mr. Nicol was stationed among the congregation that had been formed, and about the year 1835, the old church was built, in which Mr. Nichol preached until toward the close of the year 1836.

The history of Canadian Presbyterianism is, about this time, linked with that of the United Secession Church of Scotland, which had been formed in 1747 as a result of the split from the establishment body in 1723. About the year 1820 the United Secession Church recognized the claims of the Canadian Presbyterian body, and sent out a number of missionaries, among whom were Rev. Messrs Robertson, Christie and Proudfoot. Of these three, Mr. Robertson died, soon after landing at Montreal, and Mr. Christie was stationed at Elmhurst West, and Mr. Proudfoot at London then a small village. Shortly afterwards these two made a trip through this section and reported on the strength of the body here. About the month of June, 1838, the Ermosa congregation made an appeal that they were destitute and had had no sermons for some time as a result of which a meeting was held, in August of the same year, presided over by Mr. Christie, at which a communion roll was made, the latter having 24 names. A session had been previously formed. The United Secession Church continued to send out missionaries to the Canadian field, and Rev. Mr. Barrie was one of those; he was called to the congregation and was ordained on Jan. 2nd, 1843. Shortly afterwards he was inducted as pastor of the congregation at Bay Accord. In 1843 Nichol and in this matter committee was the term of the two existing Presbyterian congregations, Knox and Glasgow at Elms. Mr. Barrie's itinerary was two Sundays in Ermosa and one at Bay Accord.

The Dundas Court benefice with the more recent history of the congregation, under the pastorate of Messrs. McKay

and others, and closed by extending hearty congratulations to the present congregation on the evidences of their prosperity, as indicated in these recent improvements, and by expressing a hope for continued prosperity and success in the future.

LITERARY NOTES.

The Fortnightly for September (Leonard Scott Publication Company, New York) gives a very attractive table of contents. The opening article in one by J. Butler Burke on *The Origin of Life*. Then follow: *British Naval Policy and German Aspirations*, by Arch. S. Hurd; *Mr. Wells as a Sociologist*, by Dr. J. Beattie Craizer; *The Legitimate Expansion of Germany*, by Sir H. H. Johnston, K.C.B.; *Church and State in France*, by Eugene Tavernier; and several others.

In the September Contemporary (Leonard Scott Publication Company, New York) Prof. Dicey has an able article on *The Paralysis of the Constitution*, and Principal Lindsay gives a general sketch of Revivals. Other articles of special interest are the following: *The Great Divorce in France*, by Richard Heath; *Belgium and the Congo*, by E. D. Morel; *Greece and Macedonia*, by Prof. Andreas; and *Evolutionary Ethics of Marriage and Divorce*.

For people who do any part of their dressmaking in the home it is absolutely necessary to have some kind of a periodical which will keep them in touch with the styles and help them in deciding on the way garments are to be made. Quite the most useful magazine we know of is the *Delineator* (The Butterick Publishing Co., New York) which is issued at one dollar a year. In addition to a very complete resume of the fashions, well illustrated, we have articles on foods, house-building, needlework, and cooking; and lately the *Delineator* has also developed into something of a literary magazine as well, giving several good stories each month.

Canadian readers will be specially interested in an article in the October *Cosmopolitan* (1780 Broadway, New York City) by Isobel Knowles called *Two Girls in a Canoe*, which describes a trip down the Upper Gattineau River. Miss Knowles concludes with the following: I have canoeed on Florida lagoons, on the deep-running waters of Maine, on the shallow streams of Connecticut, on the Hudson and Delaware Rivers, on the mountain-enclosed lakes of New York and New Jersey, but nowhere have I enjoyed the sport as on the wild forest rivers of Canada. The panorama of scenery which changes from the pastoral calm of unruffled river and lake, fit mirror for the ret unscared druid of the woods, to the torrents which whirl great trees like playthings and the cascades leaping in silver shafts from their precipices, is not surpassed in grandeur in the world.

A meeting of the General Assembly Sabbath School Committee was held last week in the General Secretary's office, Toronto, at which representatives attended from all the Provinces. The committee on teacher training reported that the new handbooks which were authorized are now completed. The question of holding inter-denominational summer schools for Sunday School work was discussed and a delegation from the Sunday School Association was heard in support. The committee decided not to take action at present. Grants were made to the various Synods as follows: To British Columbia and Alberta \$100 each; to Toronto and Montreal \$500 each; and to the Maritime Provinces, \$500.

The Rev. Dr. Barclay and Mrs. Barclay have arrived home from the Old Country.

- - A SOUL OF FIRE - -

BY E. J. JENKINSON.

CHAPTER XX.

The Hunters' Gully.

Stealthy, dark shadows spread over the glen, and buried the Hunters' gully in night;—a night so still that there seemed to be no living thing moving amid its vastness. Nature was swallowed up in one black gulf of infinity.

Most of the clan were wrapped in profound slumber, but Helen could not sleep. She sat by the camp, fire self-absorbed.

The drowsy tinkle of running water filled her ears with strange, far-away music. It took her thoughts back to that mystery-land where she had wandered as a child, before those latter troubles had fallen to bar her entrance, and make her face the real and the absolute. But it was only a glimpse that she caught now; for the Present had its hand on her heart,—a hard, unrelenting hand, whose grasp was too firm to be relaxed even for a moment.

"Mistress Helen! have you seen the hunters?" Morag came to her side and laid her long, bony fingers on the girl's arm.

"The hunters!" repeated Helen slowly, "what do you mean Morag?"

The old woman made no answer. She lifted her head and listened. The red kerchief, that usually bound her hair, had fallen back, and the grey locks straggled down each side of a face white and ghostly as a corpse. Some mental agitation was stirring her. It burnt in her eyes like a will of the wisp, a living, a lurid flame. Both life and death were present in those wild features.

Helen shivered; her brows contracted and she looked aside. She felt that if she gazed longer into Morag's unnatural eyes she would find a Gorgon there who would freeze her into stone.

"What's wrong?" she asked.

"Hark! I hear the baying of their dogs—far-away—on the moor. They are after the deer. Don't you hear them, Helen Vor? Nearer they come and nearer yet. I see them—like shadows—racing down the gully. What a noble stag leads the herd! and the dogs at their heels—, Yonder's Big Nell, the first of the band. I hear the wind whistling in his plaid; I hear the scrape of his brogues on the stones. Now, come the rest—hurrying—laughing—strange they should laugh!—There, they're past—the ghostly hunters—and the sounds die away in the burn. I've heard them already this night. If they come again, I shall ken it for a sign!"

Helen shook off the old woman's hand.

"You're dreaming, Morag," said she.

"Dreaming! never. I saw them as surely as I see you, Helen Vor; you with your warm young blood, your life, your passion. You're no dream."

"Oh, God knows there's little left for me to dream of!" answered the girl. "All is past. I am real, terribly real."

She pressed her hand to her breast and stifled a sob.

Morag drew back.

"Better to live in the truth, though it murders joy than live in a lie with a heart full of laughter. Better, Helen Vor, as it is. And I saw them truly—the ghostly hunters. Heavens! that I had not! But I saw their

eyes gleam with the fires of life, their cheeks flush with returning health, even the long red tongues of the hounds as they followed the deer panting, with noses to the ground."

"Don't say a word of this to the clan."

Why not? Better they should know it. If it's only a dream—which you believe—'twill not harm them."

"My word is law."

"I bend to no law, young mistress. I am a law unto myself."

The girl rose; standing she was taller than the old woman.

"I know what there's to fear if you breathe a word of this—"

A silence fell on the two, broken only by the soft lullalo of the burn, and the whispered voices of some of the clan. Morag strained her eyes up the gully: her form trembled as though struck with an ague, and drops of moisture hung like dew on her shaggy eye-brows. Behind her rose the cliffs. Their wet walls glistened in the fire-light, and a little stream, oozing out of a crevice near, trickled down in faint silver, beyond the circle of the fire however, was blank night, a wide canvas on which a troubled brain might paint illudicrously its strange fancies and illusions.

"They have passed for the third time," muttered Morag, "God-a-Mercy!"

She covered her face with her hands and turned away. Helen stopped her.

"What do you mean?" she asked.

"Mean! But you'll ken soon enough. Thrice have the ghostly hunters passed. Death is on our track: it grasps us; it points with warm finger to Castle Sarno. Death and Destiny go hand in hand, Helen Vor."

Murmuring to herself, the old woman vanished into the darkness.

Helen sat down again, uneasy, disturbed, shaken by preternatural fens. What did Morag mean by her enigmatical words? There was an awful mystery behind all the commonplaces and meanness of the world. Things which some felt and knew to be real, the eyes and ears of others utterly denied. She had found this contradiction in herself. Often had her inmost being stirred to what neither the sense of sight nor hearing more incomprehensible, then, must that deep be which forever divides human souls? Had Morag seen the ghosts of the murdered hunters? or was there some more palpable danger on the moor, of which her marvellous quickness of hearing and sight had warned her? Helen could not tell, but the memory of the mad woman's face with its wisps of grey hair and fierce eyes haunted her.

After a while, however, she fell into a short slumber; but her dreams were tumultuous and strange. What was it that she saw before her? Was it her father's face, or Rory's, or Morag's, ever vanishing and disappearing? Was it her own? Yes horror of horrors! her own features, wild and white and haggard staring with great pool-like eyes into her own eyes. Then she heard the hurried tramp of the hunters, the deep bell-notes of the hounds passing and repassing continually. She woke up: it was the dead of night but she knew that there was no more sleep for her.

"I'll send for Rory and Alaster," she said to herself and summoning a

guard bade him call the leaders.

They came, curious to know what had made her send for them at that hour. She told them of Morag and her vision.

Alaster gave a little laugh.

"Poor old dame," he said, "she's mad, stark mad. Put it all out of your mind, Mistress Helea."

She shook her head and looked at Rory.

"What do you think, Federick?" asked she.

"There may be more in it than we dream of," he answered. "I haven't seen Morag since arriving here. She's been away on the moor; she kens every glen and gully; every sheep track for miles around. I'll send out more scouts."

Saints and martyrs! Rory, are you going to scout for ghosts?" exclaimed the young soldier.

Dark Rory frowned.

"No," he replied haughtily, "but I think there's a reason for her fantastic delusion—worthless trash, you may call it. Old, though she is, Morag's sight is as keen as a hawk's and her hearing—well! its perfect. We can't tell what she may have seen or heard on the moor. You did well to tell me, Helen."

The night wore slowly away. The sky turned pallid, a dull, unpromising colour, but imparting a faint light on the moor; though mists still overhung the gully and wrapped it in darkness.

Helen gave up attention to the women, to whose ears a vague rumor of danger had come. In the hunters' hut were crowded all the children and their mothers, and thither she took her courage and her confidence. They knew nothing, why, then, should they fear the worst? But her eyes fell on one face, the white, despairing face of a young woman clasping in her arms a sleeping boy, and its dull, hopelessness staggered her.

"There's nothing to fear," she said gently.

"Nothing? oh, Mistress Helen, you've not lost father and brothers and husband in this wild work. You've no child to lose as I have, my bonny, wee, Alex. He must not fall into the hands of the MacIons. They'd toss him on their swords without mercy—they have no mercy. Poor, white, wee lamb! If the worst comes, I must lie down with him in the burn and let it drown us both, ochone!"

"That shall never be," answered Helen, "we've a good stout band to protect us. Meanwhile—"

Rory touched her on the shoulder and beckoned her outside.

"The MacIons are on our track," said he.

"The MacIons!" replied Helen, "where?"

"Over the Moor. They've killed the scouts—all, save one, who has just come in. Some one is guiding them to the gully who does not know it well. They're waiting till there's more light."

"Oh! Rory, Rory," she cried in spite of her brave words but a moment before, "what of the women?"

The cry broke from her unconsciously, it was the cry of a woman fearing what lay before her and her sex.

"Keep up your heart, Nell," he answered and laid his hand on hers. "My rieviers are mustering, and Alaster's rallying the clan. Keep up your heart. Morag's dream has forewarned us all and we'll lie in ambush at the head of the gully, and give them a taste of what they least expect—cold steel."

She withdrew from his touch. It seemed to burn through her flesh like a scaring iron.

"I'm not afraid," she replied wrapping herself round in that pride which had been her strength since she had made herself paramount in the clan. "I'm not afraid even of the worst."

"There'll be no 'worst,' if we can put some courage into these cravens," he answered.

He turned from her and a few minutes after led his band to the head of the gully. Alaster and his men followed.

Old Alan was left with a reserve force. He was to watch the course of events, guard the cattle-track and be ready at a moment's notice to render assistance where it should be most required.

It seemed to those who remained in the gully, with every nerve stretched, an eternity before they heard the slogans of the two clans. Then they knew that the struggle had commenced. Helen joined Alan in his watch from a natural belvedere, which the hunters had used as a look-out. But the morning was not yet far enough advanced for them to see much.

The birds were waking up among the trees where they whistled to one another in dulcet, though half-hearted notes, unconscious of the conflict, the strain, the death with which the coming day was overshadowed.

"Ah! Young Mistress," said Morag, the ghostly hunters bent what would befall. Did I not tell you, Death was grappling us; that Death and Destiny were hand in hand?"

"Too vague, too vague just now," answered Helen. "We want less talk of death and less fear of it. Then come what might panic would not rob our men of their manhood."

The old woman gazed round watchfully.

The gloomy disorder of the gully was depressing.

The great, grey boulders, worn smooth by centuries of running water, the high, scarred cliffs; the distorted overhanging trees, the deep gulfs filled with shifting shadows made a scene dismal and unpleasant enough even in broad day-light. Now half in night and half in twilight with wisps of tattered mists scattered round, it seemed the very abode of melancholy.

"Look yonder," cried Morag suddenly, "that's Fergus Maclon."

She pointed to a fugitive moving stealthily among the crags that formed the gully.

"The dastard!" exclaimed Helen; "he fears to fight himself. Coward, baseborn coward!"

"He's seeking the cattle-track," replied Morag. "I'm sure of it. Baby-faced Lamont's at the bottom of this."

"I'd give something to have your eyes," replied Alan staring across. "Can you see him, Mistress Helen?"

"Ay."

He was poking about among the scrub and rocks.

They watched and waited. The figure on the other side of the gully disappeared after a while; and as the light broadened, they began to see more clearly the position of affairs at the lip of the glen. All among the crags and the bushes and the steep banks, men fought, and cursed and fled. Every bit of vantage-ground cracked and blazed. The smoke mingled with the mist and hung over all a yet darker curtain of obscurity. It was the stand of desperate men against desperate foes.

"Alaster and the Vors are being driven back," exclaimed Morag with a groan. "God amercy on us all!"

"Ay! they're routed, Alan, they're routed."

Helen sprang forward. "Alan, the reserve."

The old man turned to his men. "I feared this would happen," he said grimly, "but follow me up the cattle-track and we'll come on them in the rear. We'll catch them like rats in a trap. Forward!"

Not one of the reserve moved. Helen's eyes flashed.

"Clansmen," she cried, "remember the sack of Stron-Saul! remember the death of the hunters! remember your chief. The time has come to avenge. Follow me."

A few swayed over towards her. "Farewell!" she said to the others. "You'll never see us more. I know well that I and these faithful few can't hope to sway the odds of battle. But we'll avenge the honor of the clan. We'll die as our fathers died in the days of old."

She sought the bridle of her horse and patting its arched neck led it up the steep cattle-track for which Fergus had sought in vain.

The men, fired by her vehemence, and stung by some inward shame, closed round her.

Alan sent a message to Rory assuring him that if he could hold the gully for half an hour longer, victory would be theirs.

"Stron-Saul!" shouted the men, "remember the sack of Stron-Saul! Remember the death of the hunters and avenge."

But breath was dear, and they had grim work to do: they gripped their swords and guns and setting their teeth, went forward.

Helen sprang into the saddle. Up the secret path they stole and then with a shout circled round on the mouth of the gully.

The Maclons turned like hunted animals. They found themselves between two fires and in the dim light amid the smoke and confusion knew not how great a number were upon them.

"Curse the Glen Lara wolves," they cried.

A panic seized them. They fled to the cliffs, to the trees, to the rocks, anywhere that offered the slightest protection from the steady firing of the Vors. They fought with one another for means of escape. Then confronted on every side, strove to tear themselves out of the trap.

Helen took the reins in her teeth and with a pistol in each hand charged in among the broken bands.

They scattered: they parted to right and left: they fell, man after man with a bullet in his back.

Only a few escaped the vengeance of the Vors, and they hid like frightened rabbits among the surrounding glens, all through the day till night-fall.

Minute vegetation which grows on the surface of the ocean is called "grass of the sea" by most unscientific persons, though fishermen call it "whale's food." The fact is that whales feed upon it as do many fishes, preferring it to animal food. In a fossilized form, it has a special value in the manufacture of dynamite. When asked to say how many fossil plants were in a block of it, Prof. Owen once replied: "Put down 1, then add a lot of naughts. In fact you can be as naughty as you like."

A good book is like a vision from a pearly plain. From it you can see not only more of earth but more of heaven. It means a widened horizon whether you look out or up.

INTERESTING LIVES.

"My life has been an interesting one to live." They were the first words in the autobiography of Frances Power Cobbe, which two friends were beginning together. The reader read the sentence once and then again.

"I wonder," she said suddenly, "how many people could say that."

Miss Cobbe had an exceptional life," the other argued. "It was full of work and travel and splendid friendship; anybody would find such a life interesting to live. If it had been spent in a farmhouse kitchen now, or behind a counter, she wouldn't have written that."

But the reader shook her head. "No," she said, "I believe that's putting it the wrong way about. It wasn't things that brought the interest; it was her deep, vital interest in life and humanity that called the things to her. I've tried to argue your way when I've been discontented and impatient, but it wouldn't go. I kept thinking of Agassiz finding a whole world of interest in his back yard, and of Stevenson, living so richly in exile—of Agassizes and Stevensons that the world will never know, who are living no less full and happy lives and, in spite of pain and imprisonment, finding life good. Do you know Miss Jones in the Home for Incurables? Do you know that she has fifty correspondents, prisoners, missionaries in out-of-the-way parts of the world? And don't you remember that dear old lady up among the hills who said she never was lonely because there were so many things in the world to love? I don't believe God ever meant any human being to have an uninteresting life."

"I believe you are right," the other answered slowly.—Forward.

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WESTERN ONTARIO.

Rev. W. M. Kannawin of Woodville has been visiting at Woodstock.

Rev. W. J. Knox, of Strathroy, conducted anniversary services in St. Andrew's Church, Chatham, last Sunday.

St. John's church, Wingham, held its first anniversary service last Sabbath. Rev. Dr. Patrick preached in the morning and Rev. Dr. Du Val in the evening.

Rev. Neil McMillan Leckie, formerly assistant pastor of the Central Presbyterian Church, London, but now pastor of Knox Church, Londesborough, was quietly married at London to Miss Georgia Webster Smith. The ceremony was conducted by Rev. W. W. McLaren, Picton, at the home of the bride's sister, Mrs. George Webb.

Rev. Thos. A. Mitchell, of Manotick, Ont., and his brother, the Rev. Geo. S. Mitchell of Red Bank, N.S., natives of Linden, N.S., have been spending their holiday in Nova Scotia.

Mr. C. Robins of Knox College will preach in the Presbyterian church Sabbath next and will lecture in the church Monday evening in behalf of the Grant School House, auxiliary.

An anniversary social will be held at Ballerson Presbyterian Church on Monday evening, October 2nd, celebrating the dedication of the new church a year ago. Anniversary services will be held on Sunday, October 1st, at which Rev. Dr. Crombie, of Smith's Falls, will officiate.

Next regular meeting of Guelph Presbytery will be held in St. Andrew's Church, Guelph, on Tuesday, the 21st November, at 10.30 o'clock, forenoon.

The resignation of Rev. H. R. Horne, of Chalmers Church, Elora, has been accepted, and on Sabbath last, by appointment of Presbytery, Rev. J. B. Mullan preached the pulpit vacant.

At the last meeting of Guelph Presbytery a letter was read from Mr. Arthurs intimating his intention of studying for the ministry. The letter was handed to the proper committee.

Mr. Carter, who has been laboring at Hawksville and Linwood for some time, has been reappointed to the field for the ensuing six months.

At the last meeting of Guelph Presbytery it was reported that the congregation of Alma and Zion Church, Nichol, were moving in the direction of increasing their contributions towards the support of their pastor so as to bring his salary up to the minimum of \$800.

Here is the way the president of the United Mine Workers of the U. S. puts the case in favor of recognition of the unions: "What we want to do is to have the union recognized in the anthracite region, so that we can say to Baer: 'Here is the labor of 150,000 men and boys. We want so much for it, and you can take it or leave it,' and he will take it, because he can't get along without us." But suppose Mr. Baer exercises his undoubted right to decline the offer on the terms stated and proposes to look elsewhere for labor, what then? Why, the united mine workers will refuse to Mr. Baer the right they claim for themselves and will resort to all kinds of disorder and violence to prevent other people selling their labor to him. Is that defensible?

The Philadelphia Ledger puts the situation in the Orient in the following terse way: "The successes of Japan, on land and sea, have made her a world power and hastened the awakening of China, her ethnological associate. It is not long since ingenious writers in the heavy magazines outlined plans for the complete dismemberment of China, awarding her soil to the leading nations of the Old World. But much history has been written in the last eighteen months, and it reveals China, the

sluggish, sleeping giant, preparing to assert its potentiality in Asia." Now it is in order for the Chinese and Japanese "excluders" of Canada and the United States to call off their exclusion laws and concede to the two Asiatic powers the same sort of an "open door" they want to see enforced in China and Japan. It is a poor rule that can't be made to work on both sides.

Says the Religious Intelligencer of Fredericton: "Mr. Sharretti, the Panal delegate in Canada, was in St. John last week. He has been making a tour of some of the Roman Catholic centres in the Maritime Provinces. He is the Italian gentleman who represents the Pope at Ottawa, and who dictated the separate school clauses of the new Northwest Provinces bill, and whose bill was registered by parliament. He occupies a large place in the direction of Canadian affairs. The Governor-General is not in the same class. And even the people, though supposed to be sovereign, do not seem to count at all." So good and faithful a man as our contemporary would be should try to be accurate in dealing with such a contentious question. The educational law of the two Northwest provinces is precisely the law which has been in force in those two provinces for quite a number of years, enacted by the Northwest Legislature before the present government came into power at Ottawa. Had Mr. Sharretti been able to "dictate" an educational law for the new provinces he would have "dictated" something very much more after his own heart's wish.

At the next meeting of Guelph Presbytery Rev. Dr. Eakin tendered his resignation of St. Andrew's church, Guelph, giving as his reason for doing so that he had been offered and had accepted the appointment of Lecturer on Oriental Languages in the University of Toronto. The resignation was laid upon the table in the meantime, and the session and congregation cited to appear at the next regular meeting.

Leave of absence has been granted Rev. A. W. McIntosh, of Bellwood and Mimosa on account of ill-health. Presbytery undertook to supply.

Rev. R. E. Kowles and Mr. Wm. Cowan, of Galt, have arrived home after their visit to the old land. Both gentlemen enjoyed and were much benefitted by the trip. The publication of Mr. Knowles' book—St. Cuthbert's—is announced. We hope soon to see it.

The latest news of the Rev. J. S. Scott of St. Andrew's church, Sarnia, is encouraging. He is still at the London hospital, but is progressing favorably.

The thirtieth annual convention of the Waterloo County Christian Endeavor Union will be held in Heseler on Friday, October 6th, the afternoon session in the Baptist church and the evening session in the Presbyterian church. Good programmes have been prepared for each meeting. Rev. Dr. Dickson of Galt, is announced for an address on "The Work Endeavors Ought to Do."

Our contemporary, the London Presbyterian says: On Oct. 15th, Dr. Watson will bring his ministry at Sefton Park to a close. He is to preach, both morning and evening on September 24th and the three following Sundays, and will then leave for other hands the work he has done, for Liverpool and the Church, for a quarter of a century. No one thinks, of course, of Dr. Watson's work as ended; much of it is only beginning. But in this impending retirement from the pastorate he will be followed by the grateful and sympathetic regard of hosts of friends.

NOTES FROM HAMILTON

An epidemic of weddings seems to have struck Hamilton. Rev. J. A. Wilson, of St. Andrew's church, recently brought home with him a bride. Then Rev. H. B. A. Ketchen, of MacNab street church, followed suit. Rev. J. Little, of Brampton, formerly assistant pastor in Central church, Hamilton, was the next to join the ranks of benedicts; and last week Rev. Neil M. Leckie, also a former assistant at Central church, took unto himself a wife. All four of these gentlemen have made excellent choices, and their congregations are in good heart over the added strength thereby gained.

Vacation time is over. The ministers are nearly all back in their own pulpits. The people from the beach have for the most part returned. Everything promises well for a good season's work.

Preparatory services and communion services are the order of the day. Large additions have recently been made to the membership of some of the churches.

The new Presbyterian church on the mountain is almost ready for occupancy. Mr. Stewart, who is in charge, has the work of this appointment well in hand.

Locke street Presbyterians, under the leadership of Rev. Mr. McDermott, look forward to a new church in the near future. Seven thousand dollars have already been subscribed.

Rev. J. Anthony, of Watertown, preached recently in MacNab street church in the absence of Rev. Mr. Ketchen.

GLENGARRY PRESBYTERY.

An adjourned meeting of Presbytery was held in Hephzibah Church, Williamstown, on Tuesday, 19th inst.

The first business was the resignation of Rev. Dr. McDonald. Messrs. George Elder, McG. McGregor and J. K. McLennan, spoke on behalf of the congregation, expressing their sorrow at parting with Dr. McDonald, who is retiring on the ground of old age.

Dr. McDonald then gave a review of his life as a minister during upwards of forty years, closing with a very feeling reference to his deep attachment to his little flock in Hephzibah church.

It was finally decided to accept Dr. McDonald's resignation, the same to take effect after 1st October next.

A Committee of Presbytery consisting of Rev. J. Matheson and Rev. J. U. Tanner, were appointed to meet with this congregation on Saturday, 30th inst., to ascertain what retiring allowance they will give to their pastor, and what the congregation will do in future. Rev. J. Matheson, of Summertown, was appointed interim moderator of session.

Presbytery agreed that an exchange of pulpits should take place on 5th November for missionary sermons, and that public missionary meetings be held within each charge on some night of that week. Each of these meetings is to be addressed by at least three speakers.

For this purpose the entire Presbytery has been divided into five groups—with joint conveners, who are to arrange the dates and speakers for their own group.

Due notice of these meetings will be given through the press.

Presbytery agreed to meet for business in Aultsville, on Monday, 4th December, at 1.30 p.m., a conference to be held at 7.30 p.m.

If we cannot see that mirvads about us, and in foreign lands, are living in the valley of the shadow of death it is because we ourselves are in the shadows. He who dwells on the peaks can tell when the clouds are over the valleys and the tablelands.

OTTAWA.

Last Sunday was Children's Day in the churches of the city, as indeed it was in a majority of the churches all over the Dominion.

There were 258 pupils present at the services of Stewarston Church Sunday school. The pastor, Rev. Mr. McElroy, and the superintendent Mr. Wm. Fitzsimmons, gave interesting addresses of a most helpful nature. The collection amounted to \$16.85.

Over 200 scholars were in attendance at MacKay Church Sunday school.

There was the customary singing and responsive reading, and addresses were delivered by the pastor, Rev. P. W. Anderson, and by the superintendent, Mr. W. B. Garvock, the former speaking on "Keeping the commandments, great reward," and the later on the "General Work of the Sabbath Schools." The church was nicely decorated with flowers, and there was some fine special music. Mrs. (Rev.) Anderson sang very sweetly "The best friend to have is Jesus."

The service in St. Paul's was interesting and well attended. Ninety teachers and scholars were present out of the hundred and twenty-five on the roll. Superintendent W. A. Graham presided. In addition to the usual exercises there was an address by the Rev. Mr. Cormack, who officiated in the absence of Dr. Armstrong. The pulpit was beautifully decorated with flowers brought by the children.

There was a large attendance at the Rally Day service of the Sunday school of St. Andrew's church. The roll showed that 207 were present out of a total membership of 250. Interesting addresses were given by Rev. Dr. Herridge and Mr. Jas. Gibson, superintendent of the school. The contribution was most generous.

In Erskine church the pastor, Rev. A. E. Mitchell gave an illustrated address, on the subject of the day, Light of the World." He had a row of small wax tapers with a tall one in the centre to represent the great central light, the Lord Jesus. By lighting these candles, some from the centre light and some with matches and by quenching others, and by having one in a bottle where it could not be lit and another rolled around with a piece of cloth, and by having two close together one of which lit the other, Mr. Mitchell explained to the children the various ways in which boys and girls may be affected either for good by the love of God or by evil to much love of worldly things. The candle in the bottle which could not be lit represented the boy and girl whose mind was so occupied by a love of sport and dress and worldly things generally that love of Christ could find no place. The secretary reported 505 children and officers on the roll and 426 present.

Port Hope, Sept. 25.—Special services were held in the First Presbyterian Church, Port Hope, last Sunday, in connection with laying the cornerstone of the new church. Rev. Dr. Armstrong of Ottawa, Moderator of the General Assembly, preached at both services to crowded congregations. On Monday afternoon the cornerstone of the new church building on Walton street was formally laid by Dr. Armstrong, with the usual ceremony, in the presence of a large crowd. Presbyterianism in Port Hope dates its organization back to 1827, and with the completion of the new edifice, which is to be known as St. Paul's Presbyterian Church, the present first church after a long life of usefulness, fades into history.

SALMON-BLAIR.—At Willow Brae Farm, Black Heath, on Sept. 21st by Rev. Dr. Marsh of Hamilton, Annie Beatrice, youngest daughter of Mr. John Blair to John Leonard Salmon of Denver, Colo.

TORONTO.

Knox College is preparing for the installation of its two new professors—Dr. T. B. Kilpatrick, to the chair of systematic theology, and Dr. H. A. A. Kennedy, to the chair of New Testament exegesis—on Wednesday, the 4th October. The Presbytery will meet in Bloor Street Church at 3 o'clock on the afternoon of that day to induct the two new professors, when the Rev. D. C. Hossack, the Moderator of Presbytery, will preside, and the Rev. W. D. Armstrong, D.D., the Moderator of the General Assembly, will deliver the charge to the newly-inducted professors.

At 8 o'clock the same evening the opening exercises of Knox College will be held, when Principal MacLaren will take the chair, and the opening lecture of the session will be delivered by Rev. Prof. Kilpatrick. The change of hour was decided upon to give many of the general public, who could not attend a meeting during the day, an opportunity to hear the inaugural lecture of Dr. Kilpatrick.

The pulpit at St. Andrew's West was occupied on a recent Sunday by the Rev. J. Reynolds MacKay of Glen's Falls, New York, a Scotchman, who has filled with distinction for some years the pulpit he now occupies. His discourses were marked by fine diction, by directness of utterance, and by aptness of illustration. In the evening, using the words "Watchman what of the night?" etc., as his text, he contrasted present-day civilization with the far off days in which man had been struggling to emerge from barbarism, and showed that in man, crude, rude, and barbaric, dwelling in caves and among the cliffs, there was the potentiality of all the ages and all the creative power of these richer days. Man, in emerging from savagery, had not much in the world today to appal the thinking man—things like the recent Equitable scandal in American business life, like the political conditions in both Canada and the States, that would to those who come after us seem scarcely less evil than the amphitheatre of Rome did to us.—In the noontide of righteousness, war, famines, preventable disease, and other great evils of today would disappear and our jails and prisons would be emptied. Righteousness, the idea of living the life of Christ, had in it recreative power to change the whole face of things, to become the greatest practical force in the world.

At the Presbytery of Paris, the resignation of Rev. Dr. MacKay, pastor of Chalmers Church, of which he informed his congregation some time ago was received.

Rev. Dr. Hutt introduced Jas. B. MacKay, applying to be recognized as a theological student, and to be recommended to a college. The application was referred to a committee. Mr. Erskine of Brantford applied to be recommended to the Home Mission committee as a catechist. His testimonials were handed to a committee before which he is to appear. A unanimous call from the congregation of St. Andrew's church, Brantford, in favor of Rev. F. J. Maxwell of the Presbytery of Paris, was reported by Mr. Pritchard, Moderator of the session. The call was sustained and the usual steps will be taken to communicate it to the Presbytery of Maitland.

RATRAY—GILL.—At the home of the bride's mother, Eganville, on Tuesday, Sept. 12th, by Rev. A. McKenzie, of Douglas, Rev. James Ratray, B.A., minister of Melville Presbyterian Church, to Miss May Gill, of Eganville.

ROBINSON-DUFRESNE.—On September 18th, 1905, at St. Joseph's church, by the Rev. Father Murphy, D.D., Louise Dufresne, daughter of the late L. F. Dufresne, advocate of Quebec and accountant in the receiver general's department, and of Mrs. M. A. Dufresne of this city, to Frank Gray Robinson of Montreal.

EASTERN ONTARIO.

The Rev. J. A. Ferguson, B.A., of Glenarm, preached in Knox church, Beaverton, Sabbath last, and the Rev. A. C. Wishart, B.A., occupied the Glenarm pulpit.

Special services were held in Salem church, Summerstown, last week. Rev. J. U. Tanner of Lancaster occupied the pulpit on Tuesday evening, and Rev. W. C. MacIntyre of Woodlands on Thursday evening. The services were well attended.

The congregations of St. Andrew's and Bethel churches, Hillsburg, have extended a call to Rev. Mr. Scott, of Metz. It is expected that Mr. Scott will accept.

The 110th anniversary of the organization of the congregation of Woodlands, which marks the birth of Presbyterianism in that neighborhood, was commemorated in St. Matthew's church, Woodlands, on Sunday last. The neighboring congregations, with their ministers, Rev. N. Waddell and Rev. D. N. Coburn, assembled for morning service. Rev. E. A. Mackenzie, B.D., recently appointed Professor of Practical Theology in the Presbyterian College, Montreal, was the preacher on this interesting occasion.

The following paragraph indicates a truly fraternal spirit, and should have frequent imitation: The union services of the Presbyterian and Baptist congregations in Stayner were brought to a happy conclusion on Sunday, 11th inst., in the Baptist church. Mr. Allison (Presbyterian) spoke with evident deep feeling of the kindness of Rev. Mr. Reid (Baptist) and of the happy results realized by the united congregations during the summer months. He hoped that the spirit of true brotherliness which had pervaded these services might ever continue, and announced that his congregation would meet with their Baptist brethren on the next Sunday morning to rejoice with them in the re-opening of their church.

Says the Picton Times: Rev. W. W. McLaren, M.A., B.D., who has very ably and acceptably ministered to the spiritual wants of the congregation of St. Andrew's church for the past three years occupied the pulpit for the last time as pastor on Sunday. Coming to Picton a mere boy fresh from Queen's, Mr. McLaren quickly developed into an able pulpit orator and became deeply interested in the great work of the Presbyterian church. Being a general favorite with the members of St. Andrew's church, and especially the young people, it was with regret that they learned of his intended departure. The Christian Endeavor society presented him with an elegant suit case as a memento of his earnest efforts on behalf of the young people's society. Mr. McLaren will take a post-graduate course at Harvard University and The Times predicts for him a brilliant future.

Very successful anniversary services were held in Knox Church, Beaverton, and Cambridge on Sept. 24th, in connection with the fifth anniversary of the induction of Rev. A. C. Wishart, M.A. The services were conducted by Rev. G. C. Patterson, M.A., Embro, a former pastor of the church, who, after an absence of eighteen years once more filled his old pulpit with great acceptance and profit. The sermons were strong, powerful and evangelical. Large congregations were present at all the services, and his old friends cordially greeted their former pastor with hearty clasp of hand, and hope that they might hear him again before long.

Rev. Wm. Moore, of Braeside, son of Mr. George Moore, of Carleton Place, and Miss Eleanor Hiscock, daughter of Mr. E. C. Hiscock of Kingston, were married a few days ago, Rev. Dr. Mackie performing the ceremony at the home of the bride's parents.

Belfast, with a population of 350,000 has 150 church buildings, including 55 Presbyterian, 30 Church of Ireland, 19 Roman Catholic, 30 Methodist, and a dozen others.

DEADLY ANAEMIA.

Leads to Consumption Unless Promptly Cured.

Many a young life might be saved from consumption if simple anaemia were promptly treated. Anaemia is the doctor's name for weak, watery blood. When the blood is in this condition the lungs have no strength. The whole system begins to break down. Then the growing girl slips slowly into decline, until at last the cough starts and her doom is sealed. Dr. Williams' Pink Pills can cure all weak, anemic people without doubt or difficulty. They actually make new rich, health-giving blood—they cure anaemia and prevent consumption. This has been proved in thousands of cases. Mrs. Edward Cochran, Merrion, Ont., says: "Dr. Williams' Pink Pills cured my daughter Matilda, when I felt that her case was almost hopeless. For more than a year she was a sufferer from anaemia. She gradually grew weak, was subject to violent headache, and dark circles appeared under her eyes. She was melancholy, had no appetite and complained of being constantly tired. At different times she was treated by two doctors, but with no improvement. As her case progressed, she was attacked by violent palpitation of the heart, and a suffocating shortness of breath. She had a deadly palor, took food easily, and continued to decline in weight, until I felt that she was in a hopeless decline. At this time my attention was called to Dr. Williams' Pink Pills, and I began giving them to her. She had not been taking the pills many weeks when her appetite was greatly improved, and this was the first sign that they were helping her. She continued the pills until she had taken eight or nine boxes, when she was again the picture of healthy girlhood. Every symptom of her trouble had disappeared, she has increased in weight, and is strong and robust. Her recovery is looked upon as marvellous, for the doctors thought her case hopeless."

Dr. Williams' Pink Pills will cure any case of bloodlessness just as surely as they cured this case. The pills, anaemia need only one thing—a new blood. Dr. Williams' Pink Pills do only one thing—they make new, rich, life-giving blood. That is why Dr. Williams' Pink Pills cure all common diseases like anaemia, indigestion, kidney trouble, palpitation of the heart, neuralgia, nervous troubles, and those special ailments that make the lives of so many young girls and women miserable. Be careful to get the genuine pills with the full name Dr. Williams' Pink Pills for Pale People on the wrapper around each box. If in doubt, send direct to The Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be sent by mail at 50 cents a box, or six boxes for \$2.50.

VENTILATE THE CELLAR

Some people do not see the great importance of ventilating and purifying this part of the house as much or even more than other parts. Mothers should not neglect to see every day that their cellar is well aired, by opening all the windows in it, and at the same time be sure that there are no decaying fruits or vegetables in any part of it, or the house. There should be no bad odors in the cellar. I say this emphatically because a mother once said to me when I asked her if she kept the baby's milk in a pure, clean place: "Oh, yes, indeed, I always put it 'down cellar' myself." "Do you air your cellar? Do you keep fruit and vegetables near the milk?" "Certainly; I have no other place." "Is the milk covered?" "Oh, no," she replied; "we have fresh milk every day; if I should open the cellar windows the flies would get in. The smell of the cellar cannot get upstairs for we always keep the door shut." Yet this young mother wondered why her baby was not just as well and rosy as the baby across the street, whose food was kept in covered glass and in a pure, clean ice-chest, away from fruit and vegetables! She had not thought that she could put screens in the cellar windows just as well as in other windows upstairs.—Trained Motherhood.

HEARTH AND HOME HINTS.

The death rate in infancy among the poor is six times higher than among the rich.

It takes eight times the strength to go upstairs that is required to accomplish the same distance on a level.

In making battonholes, if the cotton is passed through beeswax it will prevent its knotting and be much stronger.

Physicians assert that baked potatoes are more nutritious than those cooked in any other way, and that fried ones are the most difficult to digest.

The clear juice of one lemon, taken without sugar, in a wineglassful of cold water, is a thorough remedy for quickly complexioned and eruptions on the skin.

Flowers and growing plants need not be banished from the sick room, except at night, as—according to scientists—they distribute oxygen when under the influence of sunlight. Their brightness, fragrance and beauty are beneficial to the invalid, and this alone should give them a passport to the room, which ought to be the most cheerful in the house.

Ragumullins.—Into one pint of sweet milk stir one egg, one tablespoonful of sugar, one half teaspoonful of salt and one tablespoonful of butter, softened. Set it on level teaspoonfuls of baking powder with one quart of flour twice, stir in the milk mixture and roll out quickly with as little handling as possible; roll to about one-half inch thickness, spread over with one tablespoonful of butter, sprinkle thickly with light brown sugar, and grate one-half of a nutmeg over all; roll as you would a sheet of music and cut one-half inch thick; flour a large biscuit pan, lay in the muffins flat, and bake in a quick oven fifteen minutes. Serve warm with sifted sugar, or they are equally nice cold for Sabbath evening tea.

Apple Jelly Cake.—Beat to a cream half a teaspoonful of butter and a teaspoonful of sugar, add two beaten eggs, half a teaspoonful of sweet milk, two teaspoonfuls of baking powder twice sifted with two teaspoonfuls of flour. Beat five minutes and bake in three layers.

For the filling mix a pint of grated Australian apples with a teaspoonful of sugar, the juice and half the grated rind of a lemon. Cook, and when cold spread between the layers. Dust the top layer thickly with powdered sugar. Plantain may be used in place of the lemon juice, and lemon extract instead of the grated peel.

Tomato Jelly.—Take a half can of tomatoes or the equivalent in fresh-stewed ones, and add a little grated onion juice, a half-teaspoonful of salt, three or four cloves and a bay leaf. Cook for ten minutes and press through a sieve. Add a third of a box of gelatine which you have previously soaked till soft in cold water. Stir till dissolved; add two tablespoonfuls of medium strength vinegar, and pour into molds. This jelly served on lettuce leaves with a mayonnaise dressing is an unusually appetizing dish.

IN THE SCHOOL OF I'LL TRY

By Frank Walcott Hutt.

Oh, there's many a Smile and there's many a Sigh;

In the school of I'll Try;

And there's many a Wish and there's many a Why,

In the school of I'll Try;

But it's Being and Doing that win, after all.

Though many a failure and many a fall;
For they never drop back very far beyond
call

In the school of I'll Try.

It's the truant and dullard that never get far

In the school of I'll Try.

But the wise and the willing keep safe above
nar

In the school of I'll Try.

And it's Hopeful that asks just a bit of a start.

And it's Purpose that knows every line of his part.

And it's caring and Daring that never lose heart

In the school of I'll Try.

—The King's Own

SPARKLES.

Stranger in an Irish village—"Have you any public or historic buildings in this place?" Native—"Nivir a wan, sorr, but ye kin hev a drhop, if ye've a moind, by goin' out to the cross roads at Patsy Deolan's shop."

"Just from Ireland, are you?" asked Mrs. Snapper of the applicant. "And were you trained across the water?" "Shure, ye must know better nor that, ma'am," replied the girl; "I came across in a ship."

Queen Alexandra, when Princess of Wales, came one day upon a tiny mite of a boy crying piteously. He was in charge of a fat and comfortable old lady, who seemed quite unmoved by his grief.

"What is the matter?" inquired the princess who is very fond of children "Is he ill?"

"Well, ma'am," said the comfortable old lady, "he isn't hexactly ill; but no stomach can't stand nine buns!"

"Some people," said the timid man, "are criminally reckless. Now the fellow who jumped on a moving train is a fool."

"Well," replied the clumsy fellow, "if he's not a fool he feels like one when the woman who owns the train glares at him."

"Homer!" shouted the young man in the grand stand, as the player paused at third base.

"Dear me!" exclaimed the young lady who was seeing a ball game for the first time. "I didn't know that ball games were so literary. Why, that gentleman actually brought up the name of the old poet Homer!"

"You are a clergyman, ain't you?" asked a garrulous old Pennsylvania agnostic of the venerable and sainted Dr. Willits.

"I am, sir," said the gray-haired minister.

"And you preach out of the Bible?" "Why of course I do!" said the doctor, smiling.

"And you find a good many things in that book that you didn't understand?"

"Oh yes, of course; some things do puzzle me a little."

"What do you do then, Doctor?"

"Oh, I do just as I do when I am eating a luscious Delaware shad, and come to the bones; I quietly lay them aside and go on with the delicious shad and let some old, foolish idiot choke himself with the bones."—Ex.

ANSWERING THE CRITICS

Some members of the congregation of the late Dr. Joseph Brown, objected to his frequent absence from home, and complained of it—some of them personally, and more of them behind his back. When he thought he had heard enough of it, he addressed his congregation one Sunday thus:

"With regard to objections concerning my absence, I have to say, first, when I am out of the pulpit, I am usually in some other body's pulpit. When you are not in your own pew, are you in some other body's pew?"

"Second, when I am out of my own pulpit, I put some other body into it. When you are out of your pew do you put some other body into it?"

"Third, when I am out of my pulpit, I sometimes get better men than myself to fill it, and you have a chance of hearing the leading preachers in the Church; and sometimes I get worse men than myself to make you thankful for your mercies."

PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

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

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF TORONTO AND KINGSTON.

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

Orangeville, Orangeville, 4th July.
Barris, at Barris, on 26th Sept., at 10.30 a.m.
Owen Sound, Sep. 5, 10 a.m.
Algona, Blind River, March.
Noria Bay, South River, July 11.
Saugeen, Harrison, 4 July.
Geolph, in St. Andrew's Church, Geolph, 19th Sept., at 10.30 a.m.

SYNOD OF HAMILTON AND LONDON.

Hamilton, at St. Catharines, on 5th Sept., at 10 a.m.
Paris, Paris, 11 July.
London, St. Thomas, 4 Sept., 7.30 p.m.
Chatham, Chatham, 11th July.
Stratford, Stratford, 12 Sept., 10 a.m.
Luron, Exeter, 5 Sept.
Sarnia, Sarnia, 4th July.
Maitland Beigrave, May 18.
Bruce Paisley, Sep. 12th.

SYNOD OF MANITOBA AND NORTHWEST.

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

Rock Lake, Pilot M'd., 2 Tues. Feb.
Glenora, Trenene, 3 Mar.
Minnedosa, Minnedosa, 17 Feb.
Meota, Meota, 4th July.
Regina, Moosejaw, Sept.
Prince Albert, Saskatoon, 5th Sept.
Glenora, Glenora, 5 Sept.
Red Deer, Oils, 1st 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.

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

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; 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.

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

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All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

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

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And Arrive at the following Stations Daily except Sunday.

8.59 a.m.	Finch	6.41 p.m.
9.23 a.m.	Corwall	6.16 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.29 p.m.	Tupper Lake	9.55 p.m.
6.45 p.m.	Albany	5.19 a.m.
10.21 p.m.	New York City	8.55 p.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.59 p.m.	Rochester	6.45 a.m.
9.50 p.m.	Buffalo	8.35 a.m.

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

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THE CANADIAN NORTH-WEST

HOMESTEAD

REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

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

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

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

APPLICATION FOR PATENT.

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

INFORMATION.

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

W. W. CORY,

Deputy Minister of the Interior.

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

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

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

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

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

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

FRED. GELINAS,
Secretary.

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

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

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