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OTTAWA, MONTREAL, WINNIPEG. JULY 26, 1905.

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THOU KNOWEST, LORD.

By Jane Borthwick.

Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to Thee for rest;
Cares of today, and burdens for tomorrow,
Blessings implored, and sins to be confessed;
We come before Thee at Thy gracious word,
And lay them at Thy feet: Thou knowest, Lord.

Thou knowest all the past: how long and blindly
On the dark mountains the lost wanderer strayed;
How the good Shepherd followed, and how kindly
He bore it home, upon His shoulders laid;
And healed the bleeding wounds, and soothed the pain,
And brought back life, and hope, and strength again.

Thou knowest, not alone as God, all-knowing;
As Man, our mortal weakness Thou hast proved:
On earth, with purest sympathies overflowing,
O Saviour, Thou has wept, and Thou hast loved;
And love and sorrow still to Thee may come,
And find a hiding-place, a rest, a home.

Therefore we come, Thy gentle call obeying,
And lay our sins and sorrows at Thy feet;
On everlasting strength our weakness staying,
Clothed in Thy robe of righteousness complete;
Then rising and refreshed, we leave Thy throne,
Then follow on to know as we are known.

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Kingston, July 3, 1905.

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Write for calendar.

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BIRTHS

At Breadalbane, on July 7, 1905, the wife of L. D. Coburn, of a son.

At lot 16, First Concession of Lochiel, on June 29, 1905, the wife of John A. McDonald, of a daughter.

At Alexandria, on July 4, 1905, the wife of J. S. McKinnon, contractor, of a daughter.

At lot 2, Fourth Concession of Kenyon, on July 5, 1905, the wife of James McKay, of a son.

MARRIAGES

On July 15th, at the church of Our Father, Elgin St., by the Rev. R. J. Hutcheon, Margaret Graham, R. J. Hutcheon, Margaret Graham, of Musquodaboit, N. S., to Albert Horton, of Toronto.

On June 14, 1905, at the residence of the bride's parents, Finch, by Rev. D. MacVicar, Herbert Morgan, of Canton, N. Y., to Wilhelmina, eldest daughter of Geo. Smith.

At St. Luke's Manse, on July 11, 1905, by Rev. D. MacVicar, Duncan McDonald, of Osnabruck, to Miss Flossie Hawn, of Newington.

At Lancaster, on July 13, 1905, by Rev. T. A. Tanner, John Richardson, to Miss Isabella Terriah, both of Bainsville.

At Fairview Farm, Mariposa, by the Rev. W. M. Bannwin, June 21st, 1905, John Hoar, of Mariposa, by Flora Cameron, of Eden.

At St. Luke's manse, Finch, by Rev. D. MacVicar, Wm. Wilson, of Roxborough, to Miss Christina McGillivray, of Finch.

DEATHS

At Glen Sandfield, on July 8, 1905, Hugh R. McMillan, postmaster, aged 80 years.

At Glen Robertson, on June 25, 1905, Marcella Macdonald, relict of Ranaid Macdonald, aged 92 years.

At his residence, 295 Parliament street, Toronto, Robert Bradford in his 69th year.

At Cashion's Glen, on July 13th, 1905, Anne Maclellan, relict of Malcolm MacMartin, aged 76 years.

At her late residence, Linden Place, East Hamilton, Ontario, on 19th July, 1905, Esther M. Eastwood, widow of the late John Eastwood, in her 64th year.

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NOTE AND COMMENT.

The private wealth of Australia now amounts to no less than \$4,900,895,000, which gives an average of \$1,245 for each inhabitant, though even this figure is regarded as under-estimated.

On the advice of the Mexican board of health, the government has issued an order for the daily disinfection of confessionals in all the churches of the capital. Priests neglecting the order are subject to fine and imprisonment.

An uncounted treasury bill for £100 was presented at the Bank of England the other day, and bears the date of 1745. It is genuine and is thought to have been issued at 3 per cent. compound interest, so that now it is worth \$130,000. It has not been paid as yet, but the officials think it will have to be honored.

Excavators have unearthed 400 graves and 150 cave dwellings of the bronze age near Breslau, Prussia. Part of them are of the early bronze period, 1,200 or 1,500 years B.C., another portion of the grave fields is of the later bronze age. The excavation includes a village of a dozen huts, containing a collection of spinning and weaving instruments.

An exchange notes that the troubles in Russia have been favorable to temperance. The state controls the drink traffic and derives from it a revenue of \$250,000,000 a year. As a part of their opposition to the government, workmen are signing the pledge and refusing to drink liquors which add to the State's revenue.

Rev. Edward A. Wieher, for only a few months the pastor of St. Stephen's Church, St. John, N. B., has accepted a call to the Chair of New Testament Exegesis in the San Francisco Theological Seminary. St. Stephen's now, for the third time in succession, gives up their pastor to become a Theological Professor.—Dr. McRae, Dr. Fraser, and Mr. Wieher.

A Japanese statesman, an ex-member of the Cabinet, recently said: "No matter how large an army or navy we have, unless we have righteousness at the foundation of our national existence, we shall fall short of success. I do not hesitate to say that we must rely upon religion for our highest welfare, and when I look about me to see upon what religion we can best rely, I am convinced that the religion of Christ is the one most full of strength and promise for the nation."

The French Protestants have decided that the new bill prepared by Premier Rouvier for the separation of Church and State, while not ideal, is still one under which they can work, and is very materially less oppressive than the one of the Combes ministry, consequently they have decided to let it pass through Parliament without protest. The point at issue in the Combes bill was not the principle of separation, but the added section which forbade synodical relations and the home mission work of aiding weak congregations, and establishing new ones by concerted missionary action. The forbidding the giving of financial aid would have meant the necessary abandonment of many of the rural free church parishes. In the Rouvier bill there are still some restrictive provisions, but the work is not made impossible.

The American Baptist missionaries at Kengtung, North Burma, have come in contact with some tribes who have a tradition that men from the West will come and teach them the true religion. There seems to be an extraordinary movement toward Christianity among one of these tribes—the Muhsos. Rev. Mr. Young has baptized 712 converts in that tribe and word is going into all the north country and on into South-west China that the men of the West are teaching the true religion at Kengtung and every village must send its head men to learn.

The Belfast Witness pays the following well-deserved tribute to a not a Canadian Presbyterian: "We congratulate Dr. Munro Gibson, of the Presbyterian Church of England, on completing twenty-five years' ministry in London. To perform so long a service, and perform it so efficiently in such an exacting sphere as the London West End is an unusual circumstance. We all hope that Dr. Gibson may be long spared to the Church which he adorns and served so efficiently."

We note the following in a United States paper: "Ex-Moderator Henry, in celebrating the forty-fifth anniversary of his pastorate in the Princeton Church, Philadelphia, told his people that he had made from the beginning of his work with them 25,397 pastoral calls in their homes. Doubtless that statement reveals the most weighty reason why he has stayed in one church so long, and done such an inestimable work in it." It is this personal attention that tells.

The city of Glasgow, by a popular vote, in which about one hundred thousand ballots were cast, has decided to open its parks and museums to the public on Sunday afternoon, the majority favoring such action being eight thousand. Museums and galleries will be open only from two to six on Sunday afternoon. The churches, as a rule, took strong ground against the innovation, as it is feared that a marked secularizing of the Sabbath will follow. The authorities claim that they are not expecting such a result, but it remains to be seen whether or not it will come of necessity.

The following suggestive paragraph is from the pen of a correspondent of the London Presbyterian: "It is generally conceded that we have a highly trained and cultured ministry in the Presbyterian Church. The sermon is, unfortunately, locked upon as the chief feature of our service, and the other portions as 'preliminaries.' The way of improvement does not lie in lessening the importance of the sermon, but in making the 'preliminaries' of greater moment. The usual order of service gives too much to the preacher to do, and leaves too little for the worshippers. With the exception of the singing of three or four hymns, the congregation is passive, not active, in the devotions of the sanctuary. Of late years in several churches this has been remedied to the extent of requesting the congregation to join with the minister in the repetition of the Lord's Prayer. Considerable prejudice still exists against such a practice, but no very adequate reason has been given for the suppression of what should surely be a universal habit in the house of God. The very fact of giving utterance to the words makes the prayer so much more real to worshippers than can be experienced by merely listening to the prayer when said by the minister."

Rev. F. A. Cassidy writes the Christian Guardian from Tokio, Japan, saying: "There are many indications that the empire of Japan is making rapid progress not only in material things but in the spirit of liberality. There are few, if any, peoples more ready to hear and consider any new idea as the Japanese are, and there are few who are more ready to accept the best, or who can put it into operation with more grace and rapidity than they can." Mr. Cassidy continues: "There are many evidences in every-day life, as well as in the press, which shows a very decided opening up of the minds and hearts of the people for the reception of the light of the Gospel. Many periods in the past seemed crucial to Japan, but one cannot but feel that the present is pre-eminently so. A mighty effort at the present time, if free from bigotry, and filled with true love, may mean much in point of time and general results."

The Canadian Churchman notes the progress which is being made in England, under the auspices of the Anglican Church, of the lay movement in favor of Sunday worship and rest. Two Archbishops, six Bishops, the Dean of Westminster, and a large number of the London clergy have urged upon Church people the two principles which underlie the due observation of Sunday—public worship and rest; and pleaded for the discouragement of such employment on Sunday as prevent either ourselves, or our servants, or others for whom we are responsible, from being able to carry out these principles. It is worthy of note, says our contemporary, that the movement is supported by Churchmen of every type and group. So great, indeed, is the peril in which the alarming neglect of Sunday observance has involved the religious life of the country that sectional differences can be ignored. As we have often remarked, it was right to destroy the Puritanic conception of the Jewish Sabbath, but in doing so we succeeded in destroying the spirit along with the litral interpretation of the fourth Commandment. Hence the Lay Movement is a sad necessity, and we have to begin all over again, hampered by the difficulty of upsetting a new conception of the Sunday which seems to have taken as firm a hold upon the English mind as ever the earlier conception did." Perhaps the Puritan idea of the Sabbath and Sabbath observance may have been too rigid and austere, but it is quite clear, judging from the confession embodied above, that the plan of getting away from the old moorings, has had an unfortunate success in an undesirable direction. The friends of the Sabbath are everywhere discovering that it is a great deal easier to do mischief than to undo it. The complacency with which many Christian people regard the inroads which railways and other corporations are making upon the Lord's Day, increasing unnecessary work and depriving thousands of people of their Sabbath rest and opportunities for worship, will bring bitter regrets in the future, if vigorous work is not now done to stem the tide of wrongdoing involved in the profanation and secularization of the Lord's Day.

You can unlock a man's whole life if you watch what words he uses most. We have each a small set of words which, though we are scarcely aware of it, we always work with, and which really express all that we mean by life or have found out of it.—Prof. Henry Drummond.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE WORLD'S GREATEST TOWER

Some Lessons on What it Teaches.

By Rev. John Cameron, M.A.

We have in the eleventh chapter of Genesis a brief account of the building of the most ancient tower of which we have any record. It was built by the descendants of Noah. After the flood had swept over the earth, and destroyed its wretched inhabitants, Noah and his family survived and multiplied and soon became a powerful people. They occupied the same region, belonged to the same race, and spoke the same language. It would seem that in the course of centuries, as they increased, they lost some of the simpler virtues which distinguished their forefathers; they became proud and vain glorious. It was this vain-glorious spirit which prompted them to build a tower that would reach heaven and excite the wonder of succeeding generations. This tower was to serve as a national rallying point—a bond of unity. By this means they thought they would win for themselves "a name," and fame, preserve their supremacy as a people, and set at defiance other rival races who might envy their power. Their design was to make the earth, or that part known to them, one vast kingdom, themselves the ruling people, and Babylon the capital city and centre. They chose the plain of Shinar, as the site of this gigantic structure. Three years were employed in gathering materials and twenty-two years in erecting the tower which, at length, stood forth as historians record, towering to a height of 600 feet, over-topping the highest pyramid of Egypt. Travellers who have visited the spot, tell us that the remains of this tower may still be seen in the quantities of stone, brick and mortar which strew the plain, so that in its very ruins may be read the story of its former greatness. The fact that profane history describes the tower as one of the greatest works of that time, and as built on the site recorded in the Bible, goes to show the historical accuracy of the Bible account. Such good service have the spade and pick in recent times done to the cause of Biblical truth by exhuming the remains of ancient towers, temples and cities. There are several important truths which this tower may teach. First among these is that

Union is Strength.

If the people on this occasion were not united, were they broken up into factions and parties, the one contending against the other, they would never have succeeded in building the tower so far as they did. The secret of their strength lay in the fact that they were a united people, speaking the same language, inspired by the same spirit, and animated by a common purpose. And so, now as then, union is strength. In the family, in the school, in the state and in the church, union is strength. A disunited nation is a weak nation, a disunited church, the one member working or pulling against the other, is a weak church. And although we admit that an outward organic union of the church might easily become a tame uniformity, without that variety which seems the necessary accompaniment of a healthy spiritual life, although such a union might be accomplished and true Christian unity be absent, and disunion and discord still prevail, yet even such outward union is desirable, if possible, for there is no use in making distinctions where there are no real differences, and it is perfectly clear that were such a union accomplish-

ed, both men and means would be forthcoming and the church enabled to carry on active, aggressive work with greater success. In how many villages and towns throughout the land do we find several churches, representing as many different denominations, professing to be inspired by the same Spirit, with small congregations, each struggling for an existence, and unable to contribute anything towards the missionary and benevolent work of the church; whereas, were they to unite, men now laboring there could be released and employed in more needy fields, larger congregations could be secured, the financial resources of the church would be increased, and the treasury replenished to send the Gospel to these at home and abroad, who are perishing for lack of bread. We are thankful that we see cheering evidence of the approach of that time when such organic union shall be accomplished, when at least the various smaller sects of the same denomination, as has happily been done in our Dominion, shall be united, and thus the way prepared for a still larger union, and the church, thus presenting a more solid and united front, shall concentrate her forces and bend her energies for the suppression of the crying evils of our time—for the conquest of the world for Christ.

Union Must Be Based on Love.

This union, we notice further, to be worth anything must be based on love. Love is the great unifier. What the mortar is to the brick and stone in the tower, love is to the various members of the Church of Christ. Without love the Church exists but in name; discord and division prevail; the apparent union is an empty form—a solemn farce. But where love is present, uniting heart to heart and hand to hand, the sounds of strife are no longer heard, the fires of unholiness burn out for want of fuel, the wheels of Christian activity revolve without friction, peace and harmony reign, and every department of the Church work throbs and thrills with a healthy and happy life. Love, not fear or force, lies at the root of true Christian union, and even when outward, organic union has not been realized, where different forms of Church polity and different views on minor points of doctrine and duty still prevail, the presence of love will secure unity in the true sense of the word; that unity which implies more than an outward, organic union, or a tame uniformity—that unity which does not necessarily consist in having the same forms of Church polity, or in thinking or worshipping exactly alike, but in the possession of a common life and love flowing from Christ as their source and centre, which shall be strong and warm and deep enough to embrace every member of the Church, by whatever name he is known, irrespective of the views on minor points of doctrine which he may see fit to hold, or the type of character which he may exhibit.

Folly of Mere Ambition and Pride.

We learn again from the tower of Babel the folly of mere worldly ambition or pride. The descendants of Noah built the tower to gratify a vain-glorious spirit, so that they might increase their power to subjugate the world and monopolize its resources. In the overthrow of their ambitious designs, we see the folly of their course—a striking illustration of the truth that "pride goeth before destruction and a haughty spirit before a fall." God's design is not fulfilled when an individual or a nation bands itself together for vain-

glorious purposes, to increase its strength for the oppression of others. Hence it is that all monopolies, trusts, combinations of men for purely selfish purposes, which justify a resort to force to prevent the employment of men who do not choose to wear their badge or pronounce their shibboleth—the accumulation of wealth by dishonest means or sharp dealing, for personal aggrandizement, are hereby condemned and stamped with the disapproval of high heaven, and although a Church may accept money, as has recently been done in the case of Rockefeller, even when obtained by possibly unjustifiable methods, and devote it to a good purpose, it cannot exonerate the donor, if it knows that the gift he offers has been dishonestly secured. There is, ambition; a right ambition and a wrong ambition; a true pride and a false pride. It is right to be ambitious, to be good and to do good—to excel in the business or profession we have chosen—to acquire knowledge—to achieve the best kind of success. It is right to be ambitious, even to have wealth and to make wealth, not for its own sake, nor as an end in itself, but as a means to an end—for the purpose of spending it for the promotion of good and worthy objects; but our ambition is wrong when it prompts us to appear or do good from vain-glorious motives to gain the praise of men; to become so absorbed in the pursuit of our business or occupation as to forget every other claim; to amass wealth to win a "name" and fame, or for purely selfish objects, regardless of the methods by which we acquire it, or of the claims which the more needy have upon us, forgetful of the high and holy purpose for the furtherance of which it has been entrusted to our care.

Constable, N.Y.

THE ROMANTIC ST. LAWRENCE.

It might be said that all the romance in the history of the American continent from the time of its discovery to the present day is crowded into that section which forms the watershed of the St. Lawrence river. From our school days up to the present time we have been absorbed in the literature both historical and of fiction of which the scene is laid in the section above referred to. Every point from the Niagara frontier down Lake Ontario and the St. Lawrence river to where that grand stream debouches into the gulf, is provocative of something of the romantic in history, coupled with scenery at once grand and beautiful, magnificent and charming. There is no better way to spend a vacation or to enrich one's mind than to take, say a steamer of the Richelieu & Ontario Navigation Company from Toronto, passing down Lake Ontario thence through the charming scenery of the Thousand Islands and the rapids of the St. Lawrence to Montreal, thence to Quebec, and further on to that most interesting of rivers, the Saguenay. For illustrated guide book, send 6 cts. postage to Thos. Henry, Traffic Manager, Montreal.

In terms of the order of the Court of Session the U. F. High Church congregation, Dumbarton, have vacated their property in favour of the local Free Church.

To Christianity this is preeminently the age of opportunity. Never before did the world offer anything like the same open field as at this moment.

The lecturers at the Glasgow Summer School of Theology on the 22nd ult. were Professor G. Adam Smith, Professor Stalker, Rev. D. S. Cairn and Dr. Robertson Nicoll.

HOME MISSIONS IN MANITOBA
AND THE NORTHWEST
TERRITORIES.

Deut. 6: 16-23.

(Monthly Topic of Plan of Study.)

By Rev. John A. Comrie, B.A.

The past three years have been great years for Western Canada. The bountiful harvests, and the judicious acquainting of the world with them, has brought about such an inrush of settlement, that never before in the history of the West has there been so great activity. There is an enormous stretch of territory between the Lakes and the Mountains, and it is only in recent years that the world has known that this great territory contained 171 million of acres of the best wheat growing land on the face of the globe. (The statistics of this article include Alberta, which is in the Synod of British Columbia.) This country was long considered too near the north pole to be of any value to any but Indians and buffalo. Lately the world has been learning of its mistake, with the result that settlers are coming into the West at the rate of 120,000 a year. A few years ago a gentleman who has spent all his life in the West, remarked to a company with whom he was dining in London, England, that the greatest need of the West was a hundred million people. Whether that is the greatest need of the West may be a matter of opinion, but there is no doubt that there are resources in the West capable of supporting a population even of that vast extent.

The fact that 120,000 people are settling annually in the West, means much more than one living outside; one easily imagine. The population has increased to such an extent that two new provinces have had to be formed. Two railways are pushing their branches in all directions, and a third is about to begin the same work. Wherever the railways go, settlement rushes in with great rapidity. Groups of settlers form here and there, towns spring up in a night, and in an incredibly short space of time, what was once a wilderness becomes dotted over with harvesters' shanties, while at points here and there, you see the tall forms of elevators marking the place where towns are, or are to be. What happens at one such point happens at scores of others, over a territory hundreds of miles in length and hundreds of miles in width.

Western Canada has a great future. But the kind of future depends on what is done in the present. In any case, the future will be great, but the kind of greatness will depend on how these communities are moulded in their youth. Communities of individuals are wonderfully like the individuals themselves; they are more easily dealt with when they are young.

That the school is an important element in the life of a community, no one will question. But the school will not be everything. The church is needed as well; and it is necessary to have the church planted in the beginning of things. Otherwise the community goes backward, and a work of comparative ease becomes one of great difficulty.

When one remembers that the territory is 900 miles long and at least 300 wide, and the greater part of it very sparsely settled, he gets some idea of what it means to keep every community supplied with gospel ordinances. It would be small wonder if somewhere in the great sea of unoccupied territory, some small island were not discovered. And yet, I believe it to be a fact that, extensive as the country is, there is no community of a score of English-speaking families, but has religious services, more or less regularly held at some central point.

Last spring our church opened 48 new mission fields. These will have on an average four preaching stations, which means that the gospel is preached by Presbyterian missionaries at 130 new points than in the previous year. The total number of mission fields is now 254. In Manitoba, Winnipeg Presbytery leads with nine new fields, four of them being in the city, which, by the way, has doubled its population during the past five years. The Presbytery of Regina has made a record of opening a new field at the rate of one a month for eighteen months. And the Presbyterians in the Territories are still busy at the good work.

Sixteen mission fields went into the list of augmented charges, and eight augmented charges became self-supporting. One field, Tarbolton, in the Presbytery of Brandon, has done without the aid of the Augmentation Committee, and stepped at once across the gap from the standing of a mission station to the rank of a regular self-supporting congregation.

It may be further added that Home Mission work in the West has two departments, known as Home and Foreign. This is not so contradictory as it sounds. Nearly one-half the population is foreign-born. The Depository of the British and Foreign Bible Society in Winnipeg distributes the Bible in sixty-four languages and dialects. Our missionaries are preaching in nine different languages. Our missions to the foreign settlers are chiefly among the Galicians, who are found to be the most accessible, and the results have been very encouraging.

WORLD STUDENTS' MEETING.

From an exchange we learn that the conference for Christian students at Zeist, Holland, just closed, was attended by delegates from thirty countries, some men coming from as far as Japan, China, and Australia. They represented associations and unions in 1,800 colleges and universities, and a membership of 103,000 college students and professors, united together as the World's Student Christian Federation, with more than half of this membership from the college Young Men's Christian Associations. This was a council in many ways like the council assembled in the time of William the Silent, but its scope embraced the entire world of educated men and women. The expansion in ten years since the first meeting, when six men represented a few movements, to the present date, when the eleven movements with 125 representatives met, has been tremendous. This is especially shown in the influence on the characters of the members of the colleges and universities. It has been instrumental in leading fully 3,000 of its members to become foreign missionaries, who are now on the field, and hundreds more are to follow. This conference, like the Paris conference, reaffirmed its purpose "to lead students to become disciples of Jesus Christ as their only Saviour and their God."

A newspaper correspondent takes modern preachers to task for their growing habit of forgetting that "man" means not only "male human being," but "human being" simply, and for therefore using the term "men and women" in statements referring to the human race in general. He thinks they would be startled if they found their Bibles suddenly revised in this fashion and read such passages as, "Let your light shine before men and women;" "Render to no man or woman evil;" "Oh Lord, Thou preservest man and woman and beast." The question is asked why a minister should persist in a usage which in the Bible would seem grossly improper or even ridiculous.

A mind quite vacant is a mind distressed.

PRESENT DAY OUTLOOK IN
CHINA.

The most obvious change in this part of the country is in the facilities for transportation. Within the last few years lines of steam launches have begun to run on the river to the island of Chusan, and to various points on the coast of the mainland. They are small and old; they frequently break down, and the rates are higher than in the old passenger boats, but they are far more comfortable and swift than the latter, and are always crowded with passengers. For thirty years I have made four or five trips annually to Chusan in the native long boat, packed like a sardine with from thirty to fifty others in a little unventilated cabin, with an atmosphere charged with the smoke and smells of cooking, the fumes of tobacco and opium and other indescribable odors, each journey occupying from fifteen to twenty-four hours, according to the caprice of the winds and tides. My successor will know nothing of this, but what he has lost in novelty he will make up in comfort and efficiency.

But China is changing in many other ways, less noticeable, perhaps, but more radical. The daily newspaper is widely circulated, and many men are learning things about the outside world of which they never heard before. Their horizon is widening and they begin to realize that they are paying dearly for their devotion to a hoary antiquity. The remarkable advancement of Japan is an object lesson which many are taking to heart. There is a growing spirit of patriotism, and of impatience with the corruption and inefficiency of the government, and an increasing demand for reform. The present war between Japan and Russia is watched with keen interest by thousands, and is destined to exert a powerful influence on China.

Scholars, especially the younger men, are calling for a change in the studies required for a degree and in subjects given out for examination. There is a demand for English and for modern science. True, much of the demand springs from a selfish desire for lucrative positions to which these studies are a stepping-stone, rather than from zeal for knowledge itself; but the intellectual awakening of thousands of bright minds will not content itself with mere sordid results. It is certain to reach out for higher and better things.

With this political and intellectual movement there is a change in the attitude toward Christianity. Never have the people been more ready to listen to the Gospel. Never has the attendance at our chapels been as great as now, or the attention to the message as quiet and respectful. They are not eagerly seeking the truth, but they recognize the fact that we have something to communicate which it is worth their while to hear. There are many applicants for baptism. We have to exercise special care lest we receive some who come with unworthy motives. Surely we need to use our opportunities wisely and energetically. There are grand possibilities before us, for which we thank God and take courage.—Rev. J. R. Goddard, D.D., Ningpo, East China Mission, in Baptist Missionary Magazine.

The N.Y. Evening Post's London correspondent says: The Baptist World Congress here has been a great success. The secretary says that the two outstanding features have been the request of Dr. McLaren, the beloved president of the congress, for the recital of the Apostles' Creed at the opening session, and the ready acquiescence that followed, and secondly, the formation of an alliance, itself Baptist, with a worldwide membership of six millions, one result of which, it is hoped, will be the reunion of the divided American Baptists for common purposes of action.

Sophistry is the poorest sort of shelter for an honest head.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JOSIAH'S GOOD REIGN.*

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

Eight years old when he began to reign, v. 1. Picture this mere boy, placed upon the throne, with all the temptations to use his power for selfish and evil ends. But he did not fail. Nor will any one fail, who learns, as Josiah did, thus early in life, to trust in a wisdom and power higher than his own. The weakest and most inexperienced need not fear the difficulties of any path into which duty calls him. For, ready to help him at every step, is the counsel that never errs and the might that know no defeat.

While he was yet young, he began to seek after the God of David his father, v. 3. At sixteen, the larger life of the man or woman, with its greater responsibilities, opens out before the boy or girl. It is at this age that a new sense of the need of God's help rushes in upon the soul with almost overwhelming force. Happy the life that yields then to the impulse to surrender itself to divine direction. Never again will it be so easy to make the decision that means so much. Professor Coe found that the average age of conversion among 1,784 men was 16.4 years. Professor Starbuck, from wide and careful information, lays it down as a law that from 12 or 13 to 18 or 19 there is a period of religious awakening among boys and girls. They seem to hear God's voice at this period with great clearness. Oh, that all might heed and obey! There is a loving invitation into the kingdom of God for the child with his flaxen curls and the old man with his gray hairs; but to the boys and girls especially the Saviour is holding out his arms with anxious tenderness.

In the twelfth year (that is, at twenty) he began to purge Judah and Jerusalem, v. 3. There is a splendid energy in young manhood that is constantly seeking an outlet. It is among the young that we find the most burning enthusiasm for the reform of "this old world"; and no more fatal mistake can be made by church or state than to repress with a supercilious smile this moral ardor of dawning manhood. And there is still abundant place for the young man's splendid intolerance of wrong. True, no longer do the high places, the groves, the altars of Baal, the sun image, or the molten image, mar the worship of the Lord and degrade the morals of the nation; but there are corrupt trees still, at whose root the axe should be laid; customs and institutions that are a blemish on our fair soil—the saloon, the gaming table, bribery, falsehood, oppression, greed. No better use of youthful fire than to destroy them.

Even to the artificers and builders, v. 11. Wise master-builder, he, who knows how to distribute the work. There are more churches and Sunday Schools suffering from too little than from over much organization. This greater task of temple repairing went merrily on, because to each was allotted his share, small or great. Don't be afraid of machinery. No undertaking in which many unite is sufficiently organized until each has his part clearly marked out. What is to be dreaded, is lack of power to make the machinery go. But the source of power for God's work is infinite, and is easily accessible. There is but one source, the Spirit of the Almighty poured into the hearts of His servants.

*S. S. Lesson, August 6, 1905—2 Chronicles 34: 1-13. Commit to memory vs. 1-3.

Golden Text—Remember now thy Creator in the days of thy youth.—Ecclesiastes 12: 1.

And the men did the work faithfully, v. 12. In a modern battle, the general in command sits in the rear, receiving reports from different parts of the field, and issuing his orders by messenger or by telegraph or telephone. But of what use would be all his careful planning and skilful direction, unless each subordinate from the highest officer to the humblest private in the ranks, could be depended upon to do the part assigned to him? We may not be able to plan a campaign or direct a battle, but we can stick to our post and obey orders. And when the victory is won, there will be laurels, not only for commanders, but also for faithful ones in lowly places.

All that could skill of instruments of music, v. 12. What cheer and power there is in music. How briskly the faltering regiment steps out when the band begins to play. It was the sound of the pibroch that brought hope to the sickening hearts at Lucknow. In the great Welsh revival the music has been a marked feature. We want in our churches music that will thrill. And the music that thrills is not that of the mere professionals, however skilled, but that which comes from the hearts of the people. We may not have had much training in music, but we can help to swell the glad outburst of praise that is so sweet in the ears of God, and has such power over the hearts of men.

In any manner of service, v. 13. In a Mohammedan legend, a bright angel stood before the throne in the morning, to receive his directions for the day. One of the duties given him was to remind the great King Solomon of the morning hour of prayer. Another was to help an ant on Mount Ararat to carry a grain of sand. The angel went with equal readiness to do service to the king and to the ant. It mattered to him, only that in each case he was doing God's will. And that is the thing of real importance in our lives.

"Sunset and evening star
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.
"For though from out our bourne of time
and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

PRAYER.

O Source of Life and Strength! many of Thy miracles do we plainly see, and we believe in a boundless store behind. No morning stars that sing together can have deeper call than we for grateful joy. Thou hast given us a life of high vocation, and Thine own breathing in our hearts interprets for us its sacred opportunities. Thou hast cheered the way with many dear affections and glimpses of solemn beauty and everlasting truth. Not a cloud of sorrow but Thou hast touched with glory; not a dusty atmosphere of care but Thy light shines through! And, lest our spirits should fail before Thine unattainable perfections Thou hast set us in the train of Thy saints who have learned to take up the cross of sacrifice. Let the time past suffice to have wrought our own will, and now make us consecrate to Thine. Amen.—Selected.

It is well for us not to be free of care. Responsibility fits men for glory. It is a narrow way and strait gate that lead to the Kingdom. Care-free men are not as a rule useful men. "The crown shines brightest upon the forehead where pain has plowed her deepest furrow."

INTIMACY WITH GOD.

One cannot read the Old Testament without being conscious of a new and deep impression of the familiarity with which the patriarchs and prophets approached Jehovah. To them he was a silent partner in all their affairs; the Father whom they never hesitated to take into their confidence about little things; the God whom they importuned with reiterated and vehement earnestness about the things which pressed upon their hearts.

To Abraham, Jacob, Joseph, David, etc., God was not an abstraction, but a reality. He was a real person, who took an abiding interest in all their plans and doings, to whom they at once turned when most sorrowful for sin, confident that he would pardon them; with whom they pleaded for their friends, that they also might be forgiven; in a word, one who had to do with their entire daily life.

We live today at a great disadvantage, because we keep God at a distance. He is indeed practically not much in the thoughts of many men and women. They arrange the details of their homes, their business and their life without reference to the divine Being, in whose hands are the issues of life, and who, at any time, can lay an arresting hand on these activities and summon us to another world.

It would be well for the Christians of today to cultivate, as did the patriarchs, a child-like confidence in and friendly intimacy with our Father in heaven, who is revealed to us, here and now, as he was in the beginning of the Christian era, in the person of his only begotten Son, Jesus Christ our Lord.—Selected.

TESTED AND TRIED.

A blacksmith, about eight years after he had given his heart to God, was approached by an intelligent unbeliever with the question, "Why is it you have so much trouble? I have been watching you. Since you joined the church and began to 'walk square,' and seem to love everybody, you have had twice as many trials and accidents as you had before. I thought that when a man gave himself to God, his troubles were over. Isn't that what the parsons tell us?"

With a thoughtful but glowing face the blacksmith replied: "Do you see this piece of iron? It is for the springs of a carriage. I have been 'tempering' it for some time. To do this I heat it red hot and then plunge it in a tub of cold water. This I do many times. If I find it is taking 'temper' I heat and hammer it unmercifully. In getting the right piece of iron I found several that were too brittle to take temper; they cracked the first blow I struck. So I threw them in the scrap-pile. Those scraps are worth about a cent a pound; this carriage spring is very valuable."

He paused, and his listener nodded. The blacksmith continued: "God saves us for something more than to have a good time—that's the way I see it. We have the good time all right, for God's smile means heaven. But he wants us for service, just as I want this piece of iron. And He has to put the 'temper' of Christ in us by testing us with trials. Ever since I saw this truth I have been saying to him: 'Test me in any way you choose, Lord, only don't throw me in the scrap-pile.'—Selected.

"Be not high-minded, but fear." Bride is an enemy that blinds us to our own faults, as well as to the virtues of others. The proud can not forgive, nor the haughty know pity. Yet none more need both pity and forgiveness.

REALIZING OUR VISIONS OF TRUTH.

When visions cease and ideals have perished, when the heights of perfect living are lost to eyes turned downward, there is peril for the soul. We live by what we see, not merely by the gifts to which we have attained. God counts as his people not only those who have reached the goal, but also those who are upon the road. Our heart belongs at the further end of our desire. In loving Christ, whom as yet we know imperfectly, we have put ourselves in vital contact with one who is himself the truth, in whom all our imperfect aspirations are to be first purified, then satisfied.

It is God who gives the longing, and he will not let it die without attainment, if our wills are true. He corrects our vision as he leads us toward the goal. Peter had a vision of ceremonial purity which made the Gentiles all unclean; but God showed him that a true ideal was not a scornful separation such as he had practiced, but a helpful mingling which should bring a diviner purity to the unclean peoples. To Paul the preaching of the kingdom of God in Asia was the great ideal, the opportunity and goal of missionary zeal; but the way of entrance was closed against him that he might be the founder of the European Church. We hold our ideals subject to God's correction, but we may be sure that our attainments will be more blessed and more useful than we dreamed. Here on earth we are always growing, and the wish changes as the knowledge grows. The pattern of the tent of our abiding is in the loving thought of Christ.

Even when attainment seems wholly out of reach, the path of climbing is the way of strength. All God's denials, all our disappointments, issue in the transformation and uplift of character. God may postpone an attainment in order to complete the man. But the use of vision is to lead us on. The joy of present effort comes from the wide, fore-reaching view. No one is really profited by drudgery of which he thinks as drudgery and nothing more. Our life is not a treadmill, but a journey. When the hard and thankless *day* is thought of as one stage in a duty road that leads toward home, when self-denial takes form of service, when postponement of gift means opportunity of growth, even drudgery puts on the dignity and glory of a divine calling. It is, therefore, by the uplifted gaze, the lofty vision, that we are to attain. All that we can realize of our best ideals we shall attain in Christ. Our life is filled with meaning, by his presence and his trust. Faith, obedience and service are the waymarks of our journey. Faith looks up to him for guidance. Obedience keeps us on the road. Service to others, in the experience of Christians, is the usual medium of God's bestowal of enlightening grace. "He that doeth the will, shall know," is Christ's law of all attainment.—Parish Visitor.

WATCH AND PRAY.

"When you say 'lead us not into temptation,' you must in good earnest mean to avoid in your daily conduct those temptations which you have already suffered from. When you say 'deliver us from evil,' you must mean to struggle against that evil in your hearts which you are conscious of and which you pray to be forgiven. To watch and pray are surely in our power, and by these means we are certain of getting strength. You feel your weakness; you fear to be overcome by temptation. Then keep out of the way of it. This is watching. Avid society which is likely to mislead you; flee from the very shadow of evil. You cannot be too careful.—J. H. Newman.

The evicted Kintail U. F. congregation worshipped in the open air on the 25th ult. at the spot where Gaelic services used to be held in the olden days.

THE STRONGEST BOND.

Self-seeking cuts men apart like a knife. Common interest in another's need draws them together as blood kin. Watch a crowded thoroughfare, filled with men and women who for the time being are jostling each other in their self-centered purpose to accomplish their own ends; let a single human being in the crowd fall by the way or show need of assistance, and in a moment a dozen people, strangers to each other, will have drawn close together in their common effort to meet a fellow-being's need. In that turning away from thought of self to effort for another the helpers realize their common bond and let all that is best in them come to the front; and they take it for granted that those with whom they are thus working are worthy of their confidence and esteem. The image of God, who is love, flashes out for a moment from those who are made in God's image. Why not let that image shine through us all the time? Living for others will clear the way.

REST.

By David Farquharson.

O Christ, who givest rest, we come to Thee;
Thy voice calls sweetly o'er life's fretful sea;
And we are weary
With our journey dreary,
And Thou art waiting our sweet rest to be.
What is the rest Thou givest to the soul?
What potent magnet draweth to the goal
Our souls away,
With their conflicts dreary,
Whose compasses have failed to point the Pole?
It is the rest of faith, sweet trust in heaven;
Such is Thy victory to men still given,
To souls full weary
With their burdens dreary,
To anchor their frail boats, sore tempest-driven.
It is the rest of meekness and content;
Duty and discipline are heaven-sent;
So, sad souls, weary,
With life's duties dreary,
Take from God's hand what He in love hath lent.
It is the rest which maketh burdens light,
Which takes the irk from care, from frost the blight;
And to souls, weary
With their weeping dreary,
It giveth joy-songs in the darkest night.
O Christ, give Thou to us Thine own sweet rest;
Of all Thy precious gifts it is the best;
Then souls away,
With their failures dreary,
Shall take heart and renew their heavenly quest.

DAILY READINGS.

M. AUG. 7. The base of character. Luk 6: 46-49.
T. AUG. 8. The material. 1 Cor. 3: 9-11.
W. AUG. 9. The plan. Tit. 2: 11-14.
T. AUG. 10. The master-builder. 1 Cor. 3: 9-11.
F. AUG. 11. The completion. Zech. 4: 6-10.
S. AUG. 12. "Eternal in the heavens." Cor. 5: 1-8.
Sun., AUG. 13. Topic—The building of character.
2 Pet. 1: 1-11; Jude 20: 21.

Heaven has a smile for righteous minorities.

Where God is there is safety, where he is not there is danger.

Each man by the grace of God can rise to higher things; but he who gives way to temptation goes down with the avalanche.

Prayer will cause a man to cease from sinning even as sin will cause a man to cease from praying.

CHARACTER BUILDING.

Some Bible Hints.

As the basis of all material accomplishment is industry, so diligence (2 Pet. 1:5) is the basis of all accomplishment in matters spiritual.

The true Christian life is never satisfied, but will always be seeking to add attainment to attainment, conquest to conquest (2 Pet. 1:5.)

The foundation of our spiritual building is faith, its cornice is love (2 Pet. 1:5,7.)

As in the Temple at Jerusalem, there is no sound of the hammer in the building of character, but there is thorough-out the building of prayer (Jude 20).

Suggestive Thoughts.

No one can build without a plan; but if you have a plan, you can begin to build on any part of the ground.

The buildings that are to last for a long time are built most slowly.

No building but is the gathered contribution of many minds and many kinds of workmen. No man can build a noble character by himself.

The buildings in a city may touch one another but each must be able to stand as firmly though its neighbors are taken down. Our characters must be independent.

A Few Illustrations.

It often takes as long in a great office building to obtain a proper foundation as to erect the superstructure. So in a life.

What the iron framework is to a modern building, that a strong character is to a life.

When a building is made, they often cut on a conspicuous stone the name of the owner, calling it, for instance, "The Morgan Building." So let us carve conspicuously on our lives the name of Christ.

Some lives are like those edifices of wood and staff erected for the great exhibitions. They look like stone, but they perish in a year.

To Think About.

Am I consciously building my character, or letting it grow haphazard?

Am I building according to my own plan, or the plan of the Great Architect?

Am I seeking a showy building, or a permanent one?

A Cluster of Quotations.

Character is a perfectly dedicated will.—Novalis.

A good character is in all cases the fruit of personal exertion.—Hawes.

Best men are moulded out of faults.—Shakespeare.

What is the true test of character unless it be its progressive development in the bustle and turmoil, the action and reaction, of daily life?—Goethe. The world's union

The World's Union.

This is a simple organization of the Christian Endeavorers of all lands. Most countries are now organized in Christian Endeavor unions, with national officers, holding their own Christian Endeavor conventions in their own languages, publishing Christian papers in the native languages, and caring for their own societies in the way best suited to the needs of each country. Such United Societies exist in China, Japan, India, Burma, Austria, Canada, Brazil, New Zealand, South Africa, Great Britain, France, Germany, Spain, Italy, and other lands. The United Society of the United States has established most of these foreign United Societies, chiefly through the labors of Dr. Clark and through gifts of money. It is still carrying on a large work of organization in foreign lands, and will continue until—as speedily happens—those countries become strong enough in Christian Endeavor to take entire charge of their own work, and even to contribute to the work in less advanced communities.

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OTTAWA, WEDNESDAY, JULY 26, 1905.

Our reading is more a matter of habit than of taste. Cultivate the habit of reading religious literature and the taste will soon be acquired. It's a duty every Christian man owes to the Church, to read and to increase the usefulness of the religious press. Few of our church papers have a circulation above thirty thousand. Many of them ought to reach one hundred thousand homes.

An old country exchange tells us of the movements of the leaders in the recent Welsh revival: Dr. Torrey is spending his vacation in Germany, where he is taking part in several conventions. Mr. Alexander goes to Northfield to lead the music at the convention there. Mr. Harkness, the pianist, starts this week to visit his parents in Australia, and is expected back at the Plymouth Mission in October. The work in England is to re-open in September at Sheffield. In October a mission is to be held in Plymouth, and Oxford will in November see the close of the English missions. In January the missionaries are to commence work in Toronto, Canada.

We hope to live to see the time, says the Presbyterian Standard, when any man who prates about the hardship of a Sunday law will be seen to be an enemy of the poor workingman for whom he pleads so eloquently. We hope to live to see the time when not a whistle will blow or a wheel will turn on Sunday. The advances of our civilization ought to be making Sunday work less than it was, instead of making it more. The poor workingman has a great opportunity here. He has already wrested the eight-hour day from the government as his employer. When he turns his attention to Sunday, as his absolute right, beginning with the government mails and the train service, then the wheels will stop.

IS THE PUBLIC LIBRARY FEMINIZED?

It is alleged, editorially, by the New York Independent that public libraries in the United States "are useful to the women and children, but not so much to the men." The writer argues that a reference library rather than a reading library is best suited to masculine minds—"a library primarily composed of books which nobody wants on his own shelves, but which anybody is liable to need some time."

The writer thinks that the large predominance of women in library work and management has tended to increase the feminization of the public libraries. In consequence, "the town library is to be classed rather with municipal amusements, like the hand playing in the park on summer evenings and the fireworks on the Fourth, than with public utilities." And he offers the following suggestions toward extending its usefulness:

"When the farmer drops in to see what is the red bug that is eating his box-elder trees and what to do for it, rather, against it; when the editor telephones over for a map of Port Arthur for the afternoon edition; when the orator for 'Pioneer Day' finds there anecdotes of the early history of the town; when the boy who wants to study electrical engineering in his odd hours does not have to send \$25 to a correspondence school for books the library ought to supply; when the village inventor can learn how many times before his non-refillable bottle has been patented; when the grocer's clerk comes over to see what brands of baking powder contain alum; when the mechanic can find out what horse-power he can get from a windmill above his shop; when the political junta adjourns from the drug-store to the library to see how much McKinley ran ahead of his ticket in 1896 in the fifth congressional district; when the young married couple look over the colored plates of a volume on the house furnishings a l'art nouveau; when the labor leader comes in to look up English laws on the financial responsibility of trades-unions; when the mayor sends in for all the books on the municipal ownership of electric-light plants; when the clerk of the district court discovers in the files of the local paper an advertisement of a dissolution of partnership ten years ago—then we can be sure that Andrew Carnegie has not wasted his money."

From the Presbyterian Board of Publication, Philadelphia, we have received "Manual for Communicants' Classes," a suggestive little booklet, prepared by Dr. J. R. Millar, under direction of the general assembly; "Given to God," a memento of the Day of Baptism, and containing a blank for certificate of baptism.

The Christian Guardian, the organ of the Methodists of Canada, pays the following tribute to the work being done by the Presbyterian Church in Canada: "In her loyal support and vigorous prosecution of her home missions, the Presbyterian Church in Canada sets all the churches a splendid example. A very hopeful tone seems also to have prevailed at the Assembly touching the foreign mission work of the church. No other of our churches gives more liberally to the cause of foreign missions, and we are safe in saying that no other church more intelligently and persistently educates its members and adherents along missionary lines. The Canadian Presbyterian Church now carries on mission work in eight distinct fields outside our own country."

VIRTUES OF WARM WEATHER.

The people who rush hither and thither to get away from the hot weather may be interested in the view of the Secretary of the Cleveland Humane Society, that warm weather tends to make bad men better. This idea he supports in a newspaper interview, taking as his starting-point the fact that the demand for the aid of the society on behalf of abused wives falls off 90 per cent. in summer.

Says the secretary, Mr. Rickseker:

"In my many years in this office I have noticed that November and December see more real human wretchedness than any two other months in the year. I can not say this will be shown by the exact figures every year, but that is my impression. I have also noticed that with the coming of warm weather there are fewer wives coming in here to implore us to force their husbands to support them. We have fewer reports of absolute deserts. I am sure that the falling off will amount to 90 per cent., for, beginning with May and continuing almost through the month of September, the society is seldom called upon by these wretched women."

"I have an idea that the primary reason for this is to be found in the uplifting and rejuvenating influence of June and ample sunshine. I may be accused of spinning fine theories, but that is my honest belief. In the winters it is cold, life is only maintained by a hard struggle, and the struggle for mere existence among the poor is an exhausting one. What finer instincts they may possess are certainly subdued by this struggle for a mere existence and even almost blotted, I will not say entirely killed, for there is some good in every one. Now in the summer it is exactly the reverse. Work is more plenty, the tendency to drink to drunkenness is less; the warm, bright sunshine makes even the wicked and the vicious feel a little more of the love for their fellow men."

Traditions of The Covenanters (Edinburgh; Gall and Inglis) is a goodly volume of over 500 pp. made up of most interesting reading. These "traditions" were written by the late Dr. Robert Simpson of Sanquhar. In his preface to the first edition the author thus describes the design and scope of his work: "It would be an easy matter to invest these anecdotes with imaginative interest; but then that would destroy their character as traditional realities. It is the design of this collection to preserve the memory of some of those good men in the inferior ranks of society, whose work and whose sufferings have not hitherto been recorded. Their names though those of plain, unlettered men, do not deserve to perish; and their posterity may, by contemplating the virtues of their ancestors, be stimulated to emulate their godliness." The publishers have turned out the book in an attractive guise; while the contents are of such extraordinary interest as will revivify the reader's attention from start to finish. In Canada descendants of the Covenanters should give this book a large circle of readers. It is appropriately illustrated.

TOLSTOY'S LIBRARY PLAN.

A staff writer for a Russian daily gives an account of a recent visit to Count Leo Tolstoy's rural estate, Yasnaya Polyana, and his conversation with the great novelties about current and other topics. The Count, it appears, was full of energy, strength, and vitality, and displayed keen interest in such things as the war, European diplomatic intrigue, constitutional reform, agrarian discontent, etc. Withal, he spoke with withering contempt of newspapers and newspaper reading. He compared such reading to smoking, with its "depressing, befogging stupefying demoralizing effects." For his own part, he does not read newspapers at all and depends for news on his family and visitors. His chief occupation consists in preparing the clearest possible exposition of his whole philosophy and applying it to practical problems of the day. The result will be an elaborate work. But there are several other things in process of completion, some of them of an artistic and imaginative form. Count Tolstoy was not ready to indicate their nature, but he was willing to announce the early appearance of a unique eclectic work—a sort of philosophical, social, and artistic encyclopedia—a collection of specimens of the best literature of all ages and countries. This he had conceived as necessary for the guidance of men and women who do not want to waste time on inferior or indifferent stuff, and who are desirous of following a course of really profitable reading.

History of the Presbyterian Church of the World (Philadelphia: The Westminster Press) will be found a useful and instructive handbook on the subject of which it treats. The author, Rev. Prof. Reed, D.D., of The Theological Seminary at Columbia, S.C., in his introduction very properly says that while "writers sometimes use the term Presbyterian to cover three distinct things, government doctrine and worship; sometimes to cover doctrine and government, it should be restricted to one thing, namely: "church government." Dr. Reed deals with the History of the Presbyterian Churches in a clear and comprehensive way, as he finds it in Switzerland, France, the Netherlands, Austria (Bohemia and Moravia), Scotland, Ireland, England and Wales, the United States, Canada, British Colonial Churches and Missionary Territory. The statistical returns furnished in the appendix gives for 1904, congregations, 32,258; ministers, 27,447; elders, 125,490; managers, or deacons, 83,244; communicants, 5,137,327; Sabbath schools, 34,494; Sabbath school teachers and officers, 296,877; Sabbath school pupils, 3,788,509; contributions for all purposes, \$8,042,829. We commend this work to our readers. In the case of the young especially a careful perusal of its pages will help to a clearer conception of the extent, resources and far-reaching influence of the great church to which they belong.

The nearer the soul is to God, the less its perturbations; as the point nearest the centre of a circle is subject to the least motion.

ONE FUNCTION OF THE PULPIT.

In reading the memoirs of public men, as Andrew Bonar, Robert Murray, McCheyne, and others who had wide-reaching influence and great success in leading their people to Christ, says the Christian Intelligencer, it is impossible to overlook the fact that they made much of the opportunity to teach. They unfolded scriptural truth, explained it, drove it home. Their special function was that of instruction. In these days the pew does not always look to the pulpit for instruction. Men and women read and think, it is said, for themselves, and their object in attending church is to have their piety deepened and their spirituality increased, while they are impatient of any preaching that they do not consider practical. If a minister preaches doctrines, the people in the pews are supposed to listen with resignation or reluctance. They do not care about doctrines, or theology! they want help for the issues of daily life, and comfort in the trials of daily life, and strength in daily life to resist temptation.

This is what the pew often proclaims with an air of intense conviction. It is really as absurd, however, to ask a preacher to omit doctrines from his themes, as it would be to tell your builder you preferred your house without a foundation, or to suggest to your son's teacher, that no time should be expended in the principles of grammar and rhetoric, but that he should at once hurry the pupil into an advanced grade without any preparation.

The doctrines of our faith as contained in the Bible and formulated in the catechism form a substantial underpinning for our daily conduct. Why have an educated ministry if all we want is a voluble outpouring of eloquent emotion? Why call in a physician when the child is ill, if a little gentle sympathy and a waft of cologne water will cure the fever and exorcise the evil germ? How is one to fight Apollyon who does not know that sin is transgression of divine law and that there is a warring element in human nature that can be vanquished only by divine grace? How is one to be a staunch follower of Christ who has not the first glimmer of light as to why Christ came, as to the reason for the cross, or as to the vast significance of redemption? How is one to be comforted in sorrow who has never heard Jesus say, Let not your heart be troubled; ye believe in God; believe also in Me!

All practical preaching, as the flower from the bud, is the outgrowth of doctrinal preaching. Possibly, in this age, more than in any preceding one, men need to be taught in the principles of piety; need to be strengthened in their convictions. The age is commercial, material and luxurious. Among those who are most highly cultured there is often discovered a singular ignorance of the Bible. Family prayers are not universal. There are doubts in the air we breathe, doubts as to the atonement, doubts as to the value of personal consecration, and doubts as to God's willingness to answer prayer. To meet and dispel these, the pulpit must boldly assert its authority and dignity, and continue to maintain its function of teaching. The reading people in the pews read science and current events and the newspaper; they do not read God's Word. This is not true of all, but it is true of very many. To thousands in our day, simple Biblical preaching that conveys positive and definite instruction is a boon, and let us hope, a revelation of God Himself.

Our younger ministers will pardon a caution. In preaching to a congregation composed of diverse people, of immature young men and women, as well as of fathers and mothers, it is unwise to introduce much of what is loosely called higher criticism. To say that this passage is an interpolation of translators, that the other is an allegory, that the third rests on in-

secure tradition, and so on, is to undermine the faith of the average hearer. Our Master taught as one having authority. His representatives should do the same. The minister is clothed upon with heavenly powers as he stands in the pulpit, and it behooves him to declare the whole counsel of God with no uncertain sound, to the people in the pews.

LITERARY NOTES.

The July numbers of the Contemporary, Fortnightly and Blackwood's (Leonard Scott Publication Company, New York) are at hand with their usual variety of good reading matter. No magazines published on this side of the water equal these old world publications for good solid sensible articles on all subjects of current interest as well as on literary and other topics. The Study of the Russo-Japanese War running from month to month in Blackwood's is a valuable one; and Musings Without Method always contains interesting notes. The Fortnightly has perhaps a wider range of subjects than the other two magazines. This number, for instance, contains among other articles, the following: Autoeracy and War. A Morning in the Galleries, The Mission to Cabul, Richard and Minna Wagner, The Position of Women, and Scotland and John Knox. This last article will be of special interest to all good Presbyterians, whether they will agree with some of the conclusions arrived at or not. In the Contemporary Edward Greig tells of My First Success; Sir Oliver Lodge writes of Some Social Reforms; W. H. Mallock has an article on Through Mind to Matter; and Dr. E. J. Dillon gives his usual bright resume of Foreign Affairs.

The current number of The Literary Collector (Greenwich, Conn.) contains an interesting article by George French on Books as Books in England and America, in which he shows to his own satisfaction at least that the American nation make better books than the English. This conclusion may not appeal to us, but the article will be read with interest by all who love a well made book. The description of The Silver Library of Duke Albrecht of Prussia is also most readable.

John Willis Baer who has visited extensively in the island of Porto Rico, gives very encouraging reports of the waning power of Romanism, and the readiness of the people to listen to the gospel. While the island was under the domination of Spain, and until about five years ago, there was only one Protestant church in the island. He tells us that there are now in regular attendance at the Protestant churches in Porto Rico every Sunday more people than are to be found in all the Roman Catholic churches. The story of the cross is a new one to that people. There is a charm in it. It is utterly unlike anything they used to hear from their priests. Freed from the power of Spain, the Porto Ricans were freed from the power of Rome—and the outlook for the introduction of a pure gospel among them is very encouraging.

There has been a marked decrease in the number of theological students at the German universities. In 1887 the universities had 4,634 students of theology; but this year, in spite of the growth of population, there are only 2,533, or little more than half. The universities most frequented by them are Berlin, 321 theological students, Halle 305, and Leipzig 280.

A London exchange under date of June 30 says that "every one is benefitting by the Welsh revival. The magistrates have less to do, publicans are induced to seek a cleaner means of livelihood, tradespeople are getting in their bad debts, builders are hard at work enlarging the chapels, and—professors of theology are likely to find help in their New Testament exegesis!"

- - A SOUL OF FIRE - -

BY E. J. JENKINSON.

CHAPTER X.

The Philosopher's Stone.

"My dear Sir Colin, you could do nothing else; it is an oath of convenience."

The chief looked quickly at the tall figure. Fergus was standing with his back to him, bending intently over a crucible filled with some strange compound. There was a smile on his face, but the old man could not see it.

"Yes," he replied slowly, "it was an oath of convenience but I shall keep it."

"Man proposes, God disposes," answered his companion scarcely above his breath.

Sir Colin looked at him suspiciously. "What's that you say, Fergus?"

But there was no answer: Fergus was preoccupied with his crucible.

The chief had arrived at Castle Sarno that morning with a Vor escort. Now, Fergus and he were closeted together in a room in the tower—a kind of laboratory where Fergus dabbled in the mysteries of science and read the stars.

Sir Colin was in a quandry concerning his sleek kinsman. At first he had believed Helen's charges against him, but now, back in his own strong fortalice, face to face with the accused, things were a different aspect. They were, in all probability, fabrications of the robber clan to force him to sign the bond: he believed they were, and yet—and yet—"Why should not I keep my oath?" he asked, frowning.

Fergus looked up with a start. "Pardon!" he said, "did you speak, Sir Colin?" I was thinking of the shortness of life, and myriad dreams that float through it—seeds on the wings of the wind that never blossom, nothing more—seeds carried over wood and field, but dropt at last into the sea to be lost forever. Life's a strange thing, Sir."

The old man stirred uneasily and fidgeted with a dagger lying on a table near him. "What's that you're doing?" he asked, indicating the crucible with the point of the weapon.

"Searching for the philosopher's stone," replied the alchemist; then he added with a curious laugh, "I think I shall find it. But, pardon, Sir Colin, the dirk is poisoned."

The MacIon flung it down. "Why do you dabble in such tricks?" he exclaimed. "If a man clean and fair if you want to, don't make up by magic all you lose in strength. But what good will the philosopher's stone do if you find it?"

Fergus passed his hand over his mouth, and the green jewel on his ring sparkled.

Sir Colin frowned more heavily still. It seemed to him that the gem was a watchful eye ever alert and staring. He could not help gazing at it, as it shot out its emerald beams, fascinated him, though he hated himself for his weakness.

"The Philosopher's Stone," replied Fergus, "would make us rich. There's no bending and scraping to others when your back bone is gold, Sir Colin. Could I find it, the Vors should never return to Stron-Saul nor—nor Rory to Sarno. MacIon should be lord of the Highlands."

"That is," said the chief, sitting suddenly forward in his chair, "if I were dead."

Not a muscle of Fergus MacIon's face moved.

"You're old, dear Sir," he answered, "but strong as you ever were. There are many, many days before you yet, I trust."

"Fergus, I heard strange tales o' you in Glen Lara."

"Indeed, chief. A man hath no honour in his own country. But it is hardly to be expected that the Vors would speak well of me."

"I heard," continued Sir Collin doggedly, "that you had plotted against my life."

"So! and pray from whom?"

"Helen Vor."

If the chief had expected to see his kinsman start when he launched his bombshell, he was greatly disappointed. Fergus simply favoured him with a glance of blank incredulity and child-like innocence.

"The little liar!" he said, "and you believed her! Mon Dieu!"

"You're too quick, my man," replied Sir Colin angrily. "I've not said I believed her, but it's as well you should know what she says."

"Good Sir! What can I answer? I've never wronged you, and you know it. I've stood by your side as a son ever since Rory left you. I've worked for you, and this thought for you, slaved for you, and this is my reward. Oh gratitude, gratitude!"

He flung himself into a chair and covered his face with his hands. Again the green jewel caught the old man's glance and held it.

"There are other tales, too, against your honour, Fergus: they are rife among the Vors. But let us say no more of them. Only, beware, ill words spread like wildfire, and it would scarce do for the clan to hear of them."

"Chief," replied Fergus, "you have no truer friend than me, believe it. Oh Heavens, that the filthy rabble should bandy my good name about like a shuttlecock."

"Say no more, say no more," cried Sir Colin, "they are all liars in Glen Lara. Would to God I'd never signed that bond."

"part from the wrong to myself," answered Fergus, "you've riveted a chain round your own throat. The Vors are revengeful, it is a virtue with them, and they will no sooner be back at Stron-Saul than they'll fly like wolves for Sarno."

The MacIon sank back moodily into his seat. "Worse than that," said he, "I've promised to take back Roderick into favour. That means bloodshed in the Castle. You two—you never loved each other though you were brothers—how will you meet?"

"I have forgiven him," answered Fergus, "there shall be no bloodshed in the castle."

Old man! old man! where were your eyes that you could not see that little devil pirouetting and dancing round and round, striking its hands for joy and bursting with noiseless laughter, winking, leering, wreathing its thin elf-hands round Fergus MacIon's arm, and swinging like a child, now blowing the flame of the lamp that heated the crucible, now grinning from behind the table, hopping, wriggling, chuckling with mirth? Where were your eyes? Hoodwinked as they always were when Fergus willed it so. You, alone among men, never caught more than a glimpse of the fox-heart beneath the velvet, and the glimpse too was a thing so shadowy as to leave little more than a passing wonderment and distrust.

"It is strange," said the chief, "but when you were lads, I had a stronger liking for Rory. I wonder at myself now. I wonder. I never saw the traitor in his face till you showed it me. But he's a dark ill-looking ruffian now, big and black and tigerish, with a hand that grips like a thumb-screw. Pleasant enough too, when he likes, at least he is to that hussy, Helen."

"Dear Sir Colin, Rory had much in his face when he was a boy that was manly and open. Besides he was the eldest, and, like you, fond of sport and hunting, ever ready too for a fray with the hillmen. I preferred my books and my chemicals. And they say, you know, that you had more than a brotherly feeling for his mother!"

"Ay, she was a bonny, bonny lass, but a wild one. Married against her will she went mad before Rory was born. She was a Vor and hated her husband's name

like Hell. Poor woman!"

Fergus continued his search for the magic stone a search by the by, which he had always from his earliest years prosecuted with the utmost zeal and as future events will show, had some not unbated hopes of crowning with success.

The wind was moaning round the castle, calling to the clouds that scudded overhead, and the seagulls as they whirled round and round in giddy flight. Sleet whipped the window panes and the tide becoming inward, rushed up the rocks below with a shout. It sent its spray high up against the weather beaten old walls, and rolled in a line of white surf at the foot of the tower.

"There'll be a storm," said Fergus casting an eye over the grey sea, "good thing you're not travelling the passes to-night."

"Umph," growled the Chief, "I'm not afraid, storm is my birthright. I've sat up here in this turret long before you were born and listened to the wind, and the rain, and the waves, and feared nothing so much as my own thoughts. Aye, Fergus, I've felt the castle shake in one of those great Sou-westers and seen the spray dash sixty feet high against the walls, and been glad o' it. There's nothing I hate like a soft rain and no wind, with a sea like oil, it makes the flesh creep. I have a fancy the dead walk those times."

"Storm is every man's birthright now-a-days," replied Fergus, "Did you ever hear, Sir Colin when you were at Glen Lara of the men killed on this side the Bens?"

"The hunters?"

"The same."

"Were you in that Fergus?"

"Was there."

"Then you did me an ill turn."

"I went to save you."

"True, true, but you'd better have bided at home."

"Perhaps the future will prove. Still old Hugh Lamont at Kags Ha' is a blithe little chap and we'll keep him in pay. He told me of Mad Morag too. We thought to see her but didn't. She lifted my brown mare out of the stable down by. Still the hunters were good sport."

"Old Hugh will sell you before you've done with him."

"I never wear up an article to the end. When I've used him a while he can go to a safe receptacle for all old rags—Quaking Hag."

"It's poor work shooting men with their hands tied."

"You are in a fighting mood, Sir Colin."

"Gad I'd scorn to make a man yield and then shoot him."

"Well every one his own way. But I don't fight, you know Sir Colin! It's your own men that do the work. I would have brought them prisoners to Sarno."

"Pity you didn't."

He paused a moment.

"Tomorrow," he said at length "we must ride to Stron-Saul and bid the folk turn out of their homes. I fear, I greatly fear, there'll be a row; but I swore to Dark Rory not a MacIon should hold a foot of ground in the strath by this day month."

"The farmers will be pleased."

"Aye! it's a good land for crops, Stron-Saul. But I'll settle them all in Glen Doon."

"I would leave them."

"I believe it."

"As you say, Sir Colin, there'll be a row, why then not let the Vors bear the brunt. Leave them to fight for it. If your own clan has to suffer, better for them to suffer through the hands of their enemies, and not through the hands of their chief. Better for you too. This will make you unpopular."

"There'll be a chance for you then, Fergus."

The old man rose to his feet and with a curt goodnight left him alone. He was in a bad temper, as much with himself as anyone. He wanted something to do, someone to swear at. He

wished the wind would howl louder and drown the echoes of his footsteps as he threaded the lonely galleries; he hated echoes.

The night came suddenly and the storm shrieked and beat its great wings in the dark. In Sarno castle there was silence of human voices, though every corner and corridor answered the call of the tempest in its own unearthly whisper. Perhaps, too, every corner and corridor could have told a strange weird tale of the doings of the noble lords that had owned the castle in the days gone by. But none more strange and weird in its whole history than what took place that night, when a man, that moved like a shadow, passed into Sir Colin's bed room, and came forth again after a while, without a sound.

CHAPTER XI.

MORAG AGAIN.

For more than a week, a storm had been circling round the bens. The frost and snow had vanished, but the fields were flooded and the glens over-run with burns in spate. Today the wind seemed to have reached the climax. It bellowed like an angry bull in Glen Lara. The silver birches strained and bent; the pines tossed their long arms angrily at every gust, while the clouds spouted down fountains of water on sodden heath and black bog. There was rain and wind, and nothing but rain and wind in all that country side.

No messages had come from Sir Colin at Castle Sarno. The clansmen whispered among themselves that Dark Rory had betrayed them, and averted looks and sullen words greeted him when he passed up the glen. His glance became quick and suspicious; a sombre haughtiness settled on his spirit.

All day he wandered up and down; climbed a hill from which he could command a full view of the mountain path, and watched, hour after hour, for a sign of life that never came.

"You must wait till the storms are by," said John Vor, when he returned in the darkening afternoon. "No man would travel the passes in such a tempest."

"The wind is falling fast," replied the outlaw, "there won't be a breath by night. Sir Colin would care little enough for the storm if he'd a mind to send us word. I believe this is another trick."

The old man sighed, and returned to the game of chess he was playing with Alaster. Rory flung himself down on a wolf's skin before the fire, heart-sick and dog-weary.

There was not a sound in the cave save the angry whirr of Helen's spinning wheel.

She, like Rory, was restless and excited. She wanted something to do, and yet something that would not claim all her attention. To be still was impossible. The old wheel that had lain by in a corner for years had taken her fancy. She had dragged it out from obscurity to be rubbed, mended, and set agoing once more to the tune of its own voice.

Now she drove it round, a flush on her face telling of a tumult within, matching the nergy she displayed in her swaying figure and quick movements.

Round went the wheel, and round went her thoughts, and yard after yard of slender thread was the harvest of the wheel; but the brain spun no theories, nor came to any conclusions.

Why had no message come from Castle Sarno? She worked the treadle with a will, the steel buckle on her shoe sparkling in the firelight. Was Sir Colin ill? If he were, that could not account for the silence. Was he going to break his oath? No, she did not believe it. There was a certain rough honesty about the old chief that would keep him true to his word. What then was wrong? She passed through revolution after revolution, thinking and working, thinking and working.

Suddenly she started. The thread snapped and the wheel stopped. She pushed it from her and rose.

"You forgot Fergus," she said, looking down at Rory, "you forgot Fergus at Castle Sarno, when you made Sir Colin sign the bond. I heard a death-watch tick last night. The chief must be dead; nothing ever stands in the way of Fergus Mac-fion's ambition."

"I'll go to Sarno myself tomorrow," answered he, "and learn by hook or by crook what it means. By heavens! if Sir Colin has forsworn himself, I'll scale the walls on the breasts of his own folk. If he's dead—but I don't believe it; dreams are moonshine—still if there's been murder done, neither bond of blood, nor bond of love, shall hold me till I see my brother's head on a post.

He flung a heavy peat on the fire, and the flames sank beneath it. There was night in the chamber.

"Behold," cried a voice from the entrance, that startled them, "behold! the end draws near. I see a wide moor at sunset and dark forms huddled on the heather, huddled on the trampled heather, drenched in blood. Far up, where the moor sweeps against the skyline, stands a little band, the conquerors. The end is near, the dark hour falls, and after that a new day dawns—but for whom? I know not, for the little band has pressed onward over the skyline and I see no more. Rory Macfion, the future is full of life and death."

"It is always so, Morag," he replied willing to humour her.

"Ay! We, in Glen Lara, are the carrion-birds of vengeance. We glut ourselves on it, like crows on a horse's carcass, we are the trackers of blood. Lord love you, Rory, if you fix your brother's head on a post; but only a snake's heart can find a snake's heart. It is true what Helen says, Sir Colin is dead."

"Dead!"

"Yes. Oh! Wild and restless flows the blood of Clan Vor, but cruel and cunning and secret flows the blood of Mac-fions—the cruel black blood of Mac-fions. Sir Colin has gone to answer for his sins. He's dead."

"How? when? how do you know?"

"I ken the future; 'tis an open book to me."

"But you must have heard?"

"I have heard what I have heard, and seen what I have seen. Let that suffice you, Dark Rory."

"Moonshine, more moonshine! I would I could get facts as easily as I get brain-bubbles."

"Fancy springs from fact, Macfion. Follow the stream upwards and you'll come to the fountain. I repeat that Sir Colin is dead. Forewarned is forearmed."

"You are mad, Morag."

"Ay! with hate and love, so shall we all be some day. You with the heart of iron, she with the heart of flame, whose weird is to light anew the desolate hearts of Stron-Saul. My heart was eaten out long, long ago by sorrow; we are all mad, sooner or later. All! said I? No, not all! Some have souls like a wayside pool, dull, shallow things that ripple with every wind but never surge. They cannot roll like the sea; they cannot feel like our souls. We can live; we can hate, death sinks into our being hourly like a cold bitter flood, the fire of life rages and burns; with us it is one long strife."

"Truly, Morag, it seems nought but strife 'twixt you and me."

"Ay" she replied, "I hate you, but not for the soul that is in your body, that I could love and shall love in the shadow-world, where there is neither bond nor blood. Your name has cursed you, Rory, the cruel black blood in your veins has taken your soul in thrall. The form that you bear—that form fashioned in the image of your father—may he shrivel in Hell—is carrying you down and along the dark paths. I hate you, ay, bitterly, bitterly, though whiles I could love you. Whilst there is a gleam of the Vora on your face; whilst I've seen a kindly smile where the devil has rivetted a sneer. I'm thinking, Rory, two angels fought for you

when you were a bit bairn in the cradle."

"You talk in riddles, Morag," said the outlaw.

"Life is a riddle, Rory, and few can read it, but listen! Two angels came to your side, one of the flames of Paradise, and one from the flames of Hell, one was the spirit born of the prayers of your mother, one the spirit blown into life by the evil deeds of your father. They came to your side when you lay a bairn in the cradle, and longed for you. 'Let us fight,' said they, 'for him on the Plains of Chance, which lie midway between the Hills of Good and the Gulf of Sin.' They fought, but oh, had, had, what could a mother's prayer avail—a pure white angel against the glittering, glittering serpent-eyed Sin? Castle Sarno, Rory, has seen more tears than you wot of."

"I do not understand you, Morag. Dreams and visions have no place in my life.

(Continued on Next Page.)

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The old woman felt she had said too much; she passed her hand across her face as though she would sweep away the recollection of something bitter.

"I cannot harm you," she said, her voice sinking to a whine, "I'm but a withered leaf hanging to the green tree of life, I'm but a rotten branch in a lousy forest; a stone in the corn."

She gave a senile laugh that had a suggestion of tears in its weakness.

"Fudge!" said Alaster merrily, "you are a long way off from the rotten branch, old girl. If you don't remember the time I first set foot in Glen Lara, I do, and have good reason to, seeing I carry the print of your teeth on my arm even yet."

"Ay, bonny-face, but I rued it. The mother that bore you was aye blessed—I kent her—and you've her blue eyes and fair hair, fair must be your blood. You're free, my boy, from the dark power of evil, that flows like poison in the veins of your father's clan. Happy was your mother! There were other mothers in the clan not so favored—they lived to see their lads grow up, black-avied like the rest. Och-one!"

She folded her plaid across her face and rocked herself from side to side, moaning like a child in pain.

Rory struck his heel into the fire and stirred it into flame. The forked tongues shot upwards and flung a dark stain on his face, and on the sandstone walls of the chamber. He rested his chin on his hand, and frowned into the heart of the glowing peats. Helen watched him.

Morag drew back her plaid.

"A great chance is coming, is coming to you, MacIon," she said, "then the world will see what thoughts you have sworn in your brain and which way your heart inclines. And a great chance is coming to you, Alaster. Mark my words, and pray, for it is no child's-play that awaits you. A great chance is coming, is coming to you, Helen Vor, and a great change, and to all folks, MacIons and Vors. There was blight and blood and murder in the past, what will you make of the future?"

"For me, there is Sarno and for the Vor Stron-Saul."

"And for Helen and me?" said Morag. "The path that our men have made even though it leads through the valley of Skulls to the Lost Paradise."

Helen stood for a moment like a bronze statue with the wavering firelight beating and breaking around her.

"Yes" she said in her deep bell-like voice, "the path that our men have made."

She looked to Rory with the wonderful dark eyes of hers, and his were on her face. There was a kind of gloomy exaltation in the gaze he fixed upon her. He stretched over and grasped her hand.

But Morag saw the movement. She started forward and struck their hands apart.

"Never" she cried with a scream, "you shall never wed a MacIon, Helen. I will move heaven and earth to keep you asunder. His clan is cursed, do not bring a curse on your own head, Helen Vor. He is walking in his own dark path, you cannot go with him unless you follow as his shadow, and follow you will not."

"We are betrothed," replied Rory.

"Oh sorrow, sorrow," wailed the old woman, "sorrow be on you."

"God's blessing on your union," said Stron-Saul.

She shrieked louder and covered her ears with her hands.

"If you please, sir, there's a body of horsemen coming down the glen."

They started and turned round. The fresh voice broke on them like a splash of cold water. Maisie stood near the entrance; she might have been there for some time as they sought their way.

"Horsemen!" said Rory, "when did you see them?"

OTTAWA.

Rev. Mr. White of this city occupied the pulpit in St. Andrew's church, Almonte, last Sunday morning and evening.

Rev. A. G. Cameron, of Apple Hill, occupied the pulpit of the Glebe church last Sunday and will preach there again next Sunday. Mr. Cameron's services are most acceptable.

The pulpit of St. Andrew's church was filled for the past two Sundays by Rev. C. H. Cooke, B.A., of Smith's Falls, whose services were greatly appreciated by the congregation.

Rev. M. H. Scott, of Hull, is summering at Norway Beach, where he is playing very successfully the role of Isaac Walton and enjoying the comforts of "Kamp Pyche," his pleasant summer home.

EASTERN ONTARIO.

The ladies of St. Andrew's church, Scuth Lancaster, held a successful lawn social on the River Bank, on the 17th inst., the proceeds of which are to be devoted to repairing and decorating old St. Andrew's church.

The series of meetings which have been held for the past four weeks in Gordon Church, St. Elmo, came to a successful close on Friday evening. Great interest was manifested by the large attendance each night.

Mr. J. R. Herdman, of Knox Church, Cornwall, presided at the third union meeting of the Young People's societies of the town. Five minute papers on "The Christian Among Men" were read by Miss Gertie Bigelow, Miss Hattie Binnie and Miss Hamilton. Despite the extreme heat, there was a large attendance.

Rev. Mr. Weir of Avonmore who has accented the call to Glencoe will preach his farewell sermon on Sabbath July 30.

At the Sunday evening service in Knox church, Lancaster, on July 16th, Mr. A. D. MacKenzie, representing the Volunteer Missionary Movement, was the preacher. The speaker is a young man possessed of more than ordinary ability, and his lucid forceful address was listened to with rapt attention by all present.

The ice cream social, held on Mr. A. J. McEwen's beautiful lawn by the ladies of the Maxville church, on Saturday evening, was a decided success both socially and financially. There was a good programme of music and singing. A large crowd was in attendance.

Rev. A. Govan, Williamstown, has a 13 acre field of hay this season that yielded three tons to the acre.

Rev. D. Strachan of Brockville, exchanged pulpits with Rev. Dr. Stuart Prescott, last Sunday. Both congregations were delighted.

Rev. John Matheson of Summerstown and Rev. W. C. MacIntyre, Wales, exchanged pulpits on a recent Sunday.

Rev. Wm. Shearer is prosecuting a vigorous canvass of Glencarry Presbytery in the interest of the Pointe Aux Trembles school, for the enlargement of which \$60,000 is being raised. For the furtherance of this important and much needed work Mr. Shearer is announced to address meetings as follows: July 30, Sunday—Cornwall, both churches; August 2, Wednesday—Finch 7.30 p.m.; August 3, Thursday—Crestler, 7.30 p.m.

The annual garden party held in connection with Knox Church, Pefferlaw, on their grounds was a very pleasing event. The programme was excellent. The grounds were artistically decorated with Chinese lanterns and the tea in the basement could be desired.

Mr. A. D. MacKenzie, of Montreal, was the guest of Rev. J. D. MacKenzie, at the manse, Lancaster, a few days this week.

Rev. Mr. and Mrs. Milliken, of Chicago, are the guests of their son-in-law, Rev. A. C. Wishart, M.A., Beaverton.

Rev. N. H. McGillivray, and family, of Cornwall, are visiting friends in Ottawa. They will also visit Carp, Mr. McGillivray's old charge besides taking a trip up the Gatineau and Rideau Rivers. They will be absent about a month.

Tamworth Presbyterians are erecting large and commodious sheds adjoining their church.

Rev. M. McKinnon and wife, formerly of Eldon, now of Woodbridge, are visitors at Ethel Park, Beaverton.

Year by year it is gratifying to know that better homes are being furnished for our ministers. Within the past two years quite a number of manses have been built in various parts of the country. A few weeks ago we had a look through a large and commodious building just then completed by the Presbyterians of Russell for their minister; and now we notice it is to be formally opened on the evening of August 1st. We congratulate Rev. Mr. Sadler on the beautiful home furnished him by the good will and liberality of his people.

The Knox church garden party at Mr. John McKay's, Thorah, was largely attended and proved a most enjoyable affair. Local talent contributed to make an attractive programme; and in this connection the praiseworthy efforts of Miss Birchard, the organist of the church, deserves special mention.

Rev. A. G. Cameron and family, of Apple Hill, have taken possession of the Manse.

The managers of the First church, Port Hope, have let the contract for a new church building to cost altogether about \$23,000. The contractors pay \$16,000 for the old church property, and the new edifice it to be completed by 1st April next.

Rev. Orr Bennet, of Almonte, has returned from his holiday trip to Cuba.

Rev. I. N. Beckstedt and bride met with a cordial reception from the congregation of St. Paul's, Athens. A reception was tendered the young couple, and they were presented with an address and a handsome couch. The ladies provided dainty refreshments.

MONTREAL.

Rev. W. A. Duncan, M.A., B.D., of Sault Ste. Marie, preached for the past two Sabbaths in St. Matthew's church, Montreal.

The summer supply of the pulpit of Stanley Street church will be as follows: The Rev. A. V. Brown, B.D., on the last two Sabbaths of July; the Rev. George Smith, D.D., of St. Catharines, on the first two, and the Rev. Dr. Wm. Mackenzie, of Hannibal, N.Y., on the last two Sabbaths of August.

QUEBEC.

Thank offering meetings were held recently at English River and Georgetown at which earnest and eloquent addresses were delivered by the Rev. E. H. Brandt on French Evangelization. Collections amounted to \$29.19. While in the district Mr. Brandt got the handsome sum of \$340 from the congregation of English River and Howick for the extension of the schools at Pointe-aux-Trembles, of which he is the honored Principal.

The Revds. A. Rowat, of Elgin and Athelstane, and J. M. Kellock, of English River and Howick, are to exchange pulpits on Sabbath.

Rev. D. N. Morden, of Kingston, is undoubtedly called to Bradford, Ont. Stinend \$1,000, free manse and three week's holidays.

WESTERN ONTARIO.

BRUCE PRESBYTERY.

WONDERFUL WATER WORLD.

It is pleasing to note the salary of the clerk of the London Presbytery has been unanimously increased from \$175 to \$200. Mr. Sutherland discharges his official duties with conspicuous ability and faithfulness, and well deserves this slight recognition of his valuable services.

Rev. J. C. Wilson, B.A., of Acton, returned from his visit to Boston.

During the four weeks' absence of Rev. A. J. McGillivray, of St. James Church, London, the pulpit will be filled by Rev. R. W. Dickie, of Brandon, Man.

At the recent meeting of London Presbytery the calls of Rev. Mr. Pigeon to Knox Church, St. Thomas, and of Rev. Geo. Weir to Glencoe were sustained.

Rev. James Stevens, lately of Dalton, has decided to remain in the Presbytery church.

Rev. Nixon, of Ayr, is holidaying on Lake Rosseau, near Bala.

Rev. J. M. and Mrs. Nicol and two children, of Wallaceburg, are visiting friends in London.

The reopening services held in the Cornua church were conducted by Rev. Mr. Arnold, of Petrola. Both services were largely attended, and the collections, which were in aid of the repair fund, were very liberal.

Rev. J. C. Wilson, B.A., preached for Rev. J. T. Hall, B.A., Rockwood, on Sunday; and Rev. James Argo, of Duart, occupied the pulpit of Knox church, Acton.

Rev. Mr. and Mrs. McAulay and family have left Mitchell for their new home in Ladnor, B.C., taking with them the good wishes of many friends. On the eve of their departure Mr. McAulay was presented with an address and purse of gold and a handsome bound bible by his late charge and Sunday school.

Rev. Mr. Cranston, of Collingwood is holidaying at Mortimer Point, Muskoka. During his absence his pulpit will be filled as follows: July 23rd by Rev. J. H. White, M.A., Uptergrove; July 30, Rev. R. A. Cranston, Cromarty; Aug. 6 and 13, Rev. Dr. Frazer-Smith, of Comber.

The Rev. Mr. Orr, pastor of the Alma church, is enjoying a three weeks' holiday. His pulpit was taken on Sunday by Dr. Stenhouse, of Toronto.

GLENGARRY PRESBYTERY.

An adjourned meeting of this Presbytery was held in Maxville on the 18th inst., for the purpose of dealing with a call to Rev. G. Weir, of Avonmore, from the congregation of Glencoe, London Presbytery. The call was signed by no less than 319 members and 47 adherents, and was accompanied by a guarantee of \$1,200 a year with a manse, and four weeks' holidays. Rev. Alex. Henderson, of Appin, appeared as representative of the London Presbytery, and pled for the translation of Mr. Weir to Glencoe, Rev. H. D. Leitch supported him in this, as he had been requested to do by the Glencoe congregation. Messrs. D. McIntyre, J. H. Wert, Jas. Begg, H. Ram Robinson, W. L. Montgomery, and C. S. Nesbitt appeared on behalf of Avonmore and Gravel Hill congregation, and expressed their high appreciation of Rev. Geo. Weir and their deep sorrow at losing his services. The call was then placed in Mr. Weir's hands and accepted. Presbytery appointed Rev. H. D. Leitch interim moderator of Avonmore and Gravel Hill, and directed that the pulpits there be declared vacant on the first Sabbath of August.

The death of Rev. D. M. Connell, late of St. Kieran's Church, Govan, recalls the fact that he was one of the few Free Church ministers who joined the Church of Scotland shortly after the abolition of patronage. In 1856 he was the author of a Gaelic treatise on "Astronomy." He was a native of Argyllshire.

Lord Kelvin has now practically recovered from his recent illness.

Presbytery met in Knox church, Walkerton, on July 14th, Rev. K. Thynne was appointed moderator for the next six months. Permission was granted Saven, etc., to moderate in a call. Report of the commission of Presbytery at Walkerton was read, received, and the commission discharged. The application of A. C. McAtkinson to be certified to the Home Missions Committee for work was deferred. Mr. Atkinson brought up his notice of motion "that hereafter in the appointment of commissioners to the General Assembly, one minister go by election and the balance by rotation." After full discussion Mr. Atkinson asked leave to withdraw his motion, which was granted. Mr. Atkinson gave notice of motion that the congregation be not assessed for the Assembly fund through the Presbytery treasurer, and that all contributions to Assembly fund be transmitted through the ordinary channels of the schemes of the church. A resolution was adopted congratulating Fort Elgin congregation in attaining its jubilee. Standing committees appointed: Finance—Nicol, Mahaly and elders; Home Missions—Mahally McLean, Toimie; S.S.—Brown Budge; Congregational Returns—Cockburn, Thynne; Sup. of Students—Kekinnon. McQuarrie, Anderson; Church Life and work—Wilson, McEachern, McLennan; Young People—Atkinson, Leslie. Messrs. Wilson and Atkinson were appointed to represent the Presbytery in the case before the Synod of Hamilton and London. A resolution was passed anent the Students Volunteer Work, as represented in the Presbytery by Mr. W. J. Kidd, B.A. Prof. R. J. Murison, of Toronto being present, was invited to sit and correspond, and addressed the Presbytery on the Church Service Society. Presbytery adjourned to meet in Knox church, Paisley, on the second Tuesday in September.

WHITBY PRESBYTERY.

At the last meeting of this presbytery Mr. Crozier was appointed moderator of presbytery for the remainder of the year in the place of Mr. McGregor, who has resigned his charge. Mr. Crozier reported his diligence as a commissioner to the general assembly. Mr. Munroe was appointed treasurer of presbytery in Mr. McGregor's place. Leave to moderate a call was granted to the congregation of Melville church, Scarborough, and also to the congregation of Pickering and Brougham. A committee was appointed to make arrangements for a conference to be held at the time of the October meeting of presbytery. The following are the conveners of the standing committees of presbytery for the year: Home missions, Mr. Hedges; foreign missions, Dr. Abraham; augmentation, Mr. McKeen; French evangelization, Mr. Borland; aged and infirm ministers, Mr. Crozier; Sunday schools, Mr. Cooper; young peoples' societies, Mr. Tait; church life and work, Mr. Phalen; statistics, Mr. Wood; assembly fund, Dr. Abraham; finance, Mr. McKeen. The next regular meeting of presbytery was appointed to be held at Bowmanville, the third Tuesday of October.

At Campbelltown, on the 17th ult., boatloads of herring had to be thrown over from want of a market.

The "Wee Frees" have been awarded the West U.F. Church, Rothesay, but not the ground in front, nor Ladeside Mission Hall.

It is told of a Greenock man that he had no idea how beautiful the surroundings of his home were until he brought some local picture postcards.

Eighteen applications have been received for the post of colleague and successor to Very Rev. Dr. J. C. Russell, Highland Parish Church, Campbelltown, rendered vacant by the translation of Rev. Hector Mackinnon, M. A., to Shettleston.

It is interesting to know that in the Province of Ontario, Canada, there are over 40,000 square miles of inland water stretches, exclusive of the Great Lakes and the River St. Lawrence, and nearly all lying north of Lake Ontario in the "Highlands of Ontario." These Highlands embrace the districts known as "Muskoka," "Lake of Bays," "Magnetawan River," "Lake Nipissing and the French River," "Temagami," "Algonquin Park" and "Kawartha Lakes" and are all reached directly by the lines of the Grand Trunk Railway System. Speaking of the "Muskoka Lakes" region the Cleveland Leader in an article headed "Builders revel in wilds of Muskoka," being a report by their special staff representative of an outing which the members of the Builders' Exchange of that city to the number of 200 enjoyed in this lakeland territory, says:—"A hundred Chataqua rolled into one summer resort would not compare with the "Ontario Highlands." Summer cottages and hotels, pretty camps and hundreds of sail boats, and canoes passed in panorama as the steamer "Medora" steamed past scores of enchanting islands. A copy of a handsomely illustrated descriptive publication portraying the attractions of this magnificent territory will be sent free to anyone applying to J. Quinlan, District Passenger Agent, Bonaventure Station, Montreal.

THE PRESENT ATTITUDE OF HINDUS TOWARD CHRISTIANITY.

(By Jacob Chamberlain, D.D.)

There has been a great change in the attitude of the Hindus towards Christianity in the forty-five years I have been in India. Now the educated classes of the Hindus, very many of whom have been trained in mission schools, and still more of whom are readers of the Bible, freely admit and openly declare that Jesus Christ was the noblest of all reformers and normal teachers the world has ever produced. Very many openly express their admiration of His person, His character, His life, His teachings, while still denying His divinity.

They are seeking to engraft His teachings upon their ancient systems; seeking to obtain the fruits of Christianity without its roots. Others, seeing the impossibility of this and fearing that Hinduism would thus be destroyed, are now violently opposing the progress of Christianity in every way.

Among the more intelligent of the uneducated classes there seems to be a widespread expectation of a coming change in religion. I have many times at the close of preaching in their villages been told by them, "In fifty years we shall all be Christians."

This seeking after the fruits without the roots, this intense present hostility on the part of many others to all teachings of Christianity lest Hinduism go entirely, this vague expectation on the part of many more of a coming change, constitutes a God-given challenge now to press the conflict. This is the time for earnest prayer that the aroused roots of Christianity in the upturned, expectant soil ere it becomes more adamant than ever. This is the time for earnest prayer that the aroused Hindu mind may be led to accept Jesus Christ, not as the noblest of reformers, but as the Son of God, the Redeemer of the world. Blessed be that church that seizes this God-given opportunity to double its work in India.

Lord Linlithgow is of opinion that a stationmaster requires the "head of a general and the temper of a saint."

Leith has installed an electric "instruction" car for the education of its drivers, who will shortly drop the whip and take to the lever.

SPARKS FROM OTHER ANVILS.

The Advance: Men noted for their courtly treatment of the devil in the pulpit should at least maintain the forms of politeness in a controversy with their Christian brethren.

South Western Presbyterian: Resisting storms makes the sturdy tree. The tempest beating upon its head makes it sink its roots deeper into the earth and get both a firmer grip on the rock beneath around which it winds its roots and more nourishment from the soil which feeds and strengthens it.

Herald and Presbyterian: When a minister begins to talk about the "insincerity of the clergy," and says that ministers don't preach "because they have something to say, but because they must say something," he is ordinarily giving a picture of his own state. If he can see nothing but insincerity in his brethren, the insincerity is probably all in his eye or in his own heart. One who thinks the whole world crazy is ordinarily crazy himself.

Christian Observer: Our Saviour cautions his followers against the mistake of thinking they "shall be heard for their much speaking." This caution is needed in a great many things besides prayer. Many an able sermon or lecture is ruined by this mistake. The truth is plainly, powerfully presented, but the speaker, be he lecturer, or advocate, or preacher, does not know how to stop when he has produced the all impression on the mind of the hearer, and by what follows, he blurs and perishes obliterates the lesson he tries to teach.

HEALTH AND HOME HINTS.

To Test Jelly.—When there is a doubt of jelly or jam not setting, set the pots in the sun and cover with a sheet of glass; remove the glass from time to time and wipe off any moisture that the sun may have caused to accumulate on it. After having remained one whole day in the sun the jam may be covered down.

To prevent pictures from getting spoiled by hanging against a damp wall nail small, flat pieces of cork at each corner of the back of the frame.

Never think that the feet will grow large from wearing proper shoes. Pinching and distorting makes them grow not only large, but unsightly. A proper, natural use of all the muscles makes them compact and attractive.

Southern Rice Bread.—Beat two eggs without separating until very light; add a pint and a half of milk; mix; add one tablespoonful of melted butter, one pint of white cornmeal, half a pint of cold water, a teaspoonful of salt, and beat thoroughly for about three minutes; then add two tablespoonfuls of baking powder and beat quickly until thoroughly mixed. Grease three jelly-cake tins, turn in the mixture, and bake in a quick oven for thirty minutes.

LIQUOR AND TOBACCO HABITS.

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

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

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

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

AN ENGLISH PEERESS.

Praises Dr. Williams' Pink Pills for Pale People.

From the London (Eng.) Star.

Though sharing with many of our old nobility their traditional reluctance to emerge from aristocratic privacy and come before the public as the subject of a newspaper article, the light ion. Lady Haldon has expressly permitted the publication of a statement recently made to a representative of the Star regarding her wonderful cure by Dr. Williams' Pink Pills.

Recognizing that the words of a titled lady in her position must necessarily bear great weight with the public; realizing that in respect to the ailments of the body, prince and peasant, lord and laborer are alike; earnestly desiring that the benefits she had derived from Dr. Williams' Pink Pills should be publicly acknowledged, in the hope that other sufferers might be influenced by her testimony, Lady Haldon waived all personal reluctance and told a story which cannot but impress every reader who considers for a moment the serious reasons which must have prompted a member of the British peerage to come forward in this way.

Lady Haldon's opening words emphasize the lofty motive with which she granted the interview.

"For the sake of all sufferers," said her ladyship, "I want to tell you what Dr. Williams' Pink Pills for Pale People did for me when I had given up all hope, even though, as was natural in my position, I had the best available professional treatment.



LADY HALDON.

"I have been a great traveller. Five years ago, when I was residing in Australia, my heart became seriously affected. Symptoms of advanced Anaemia showed themselves. One of the results was the most acute indigestion you can imagine. I suffered severely in the back and under the shoulder blades; but there were present in an aggravated form all the symptoms of indigestion, including an especially severe oppression of the chest. I was most careful in my choice of food, but dieting brought no relief. Even after a glass of water my discomfort was almost unbearable. Food of any kind caused me such misery that I grew to have a strong aversion to it. I ate less and less, till I was practically starving myself. I could hardly get about, for in attempting to walk even the shortest distance the dreadful palpitations of the heart would make me feel as though I were suffocating.

"As the anaemia developed, I grew still more alarmingly ill. I could not sleep at night. My whole system was deranged. My nerves broke down; my head ached constantly until I could only read by the aid of glasses."

"Such suffering must have interfered with your enjoyment of life, Lady Haldon?"

"It did, indeed, and it also took all the pleasure out of travel. When I was in Russia I really thought I was dying. I was ready to do anything or go anywhere to seek relief and release from anxiety. I had the advantage of the treatment of many leading physicians. My illness seemed so deeply rooted that I determined to go to Switzerland for a course of treatment at the Clinique de la Caroline, where I was, for a time, assiduously attended by physicians of European reputation.

"To attempt to enumerate the medical men who have prescribed for me at various times, unfortunately without any lasting success, would indeed be a lengthy task, and outside the object of this interview. Suffice it to say that about August, 1903, after my return from Australia, I was nearly prostrate with one of my attacks. I was travelling by train, but felt too ill to read until, casually picking up a small pamphlet referring to Dr. Williams' Pink Pills for Pale People, I became so interested in some cases mentioned therein that I determined to give a trial to the medicine which appeared to have effected such miracles.

"What arrested my attention was the straightforward simplicity of the stories. We are all human—all liable to the same complaints—and I found my sufferings were exactly like those of other women who had been cured. As I read the simple facts of their experience, I became convinced. I procured a supply of Dr. Williams' Pink Pills and commenced taking them as directed.

"Within a few weeks I was astonished at the change that had already taken place, and the great improvement that had resulted in so short a time. I procured further boxes of pills, and very soon I was delighted to find that all traces of my complaint had practically vanished.

"I could now walk moderate and even long distances with an entire freedom from pain. My appetite had returned with a heartiness and vigor that surprised me, and my general health was such as I had not enjoyed for many years.

"I have ever since made it a rule never to be without Dr. Williams' Pink Pills, and both at home and abroad I find them to be my truest and best friends. Through their aid I have, at various times, in distant and out-of-the-way parts of the world, been able to give relief to sufferers. I remember how, when I was in Roustoff, South Russia, I met at the Hotel Continental, a poor, anemic creature whose sufferings were terrible. I advised her to try Dr. Williams' Pink Pills, and gave her some from the supply which I always carry with me. To her great surprise and delight the pills speedily cured her; and she was so grateful to me that she gave me a beautiful snake-ring as a keepsake. I treasure that ring," said Lady Haldon, impressively, "for I, too, know how to be grateful for relief from pain."

"Have I your permission, Lady Haldon," inquired the interviewer, "to publish these facts without reservation?"

"I shall be delighted if you will," her ladyship replied. "It gives me the greatest pleasure to testify as to the undoubted efficacy of Dr. Williams' Pink Pills for Pale People, and you have my full permission to publish my tribute to their merits."

Previous to his withdrawal, the journalist was entrusted with a portrait of the beautiful Lady Haldon, bearing her autograph, which he was desired to present to the Dr. Williams' Medicine Company. A portrait sketch from the photograph is published with this interview by her ladyship's express permission.

The Japanese government is printing a complete record of the war. The document will be made public at the close of hostilities. It will be issued in English and French, as well as Japanese. Willing to be willing

PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 29th Aug.
Inverness, Whycomagh.
P. E. I., Charlottetown, 1st Aug.
Pictou, Hopewell, 4 July, 2 p.m.
Wallace, Walls, 22 June.
Truro, Truro, April 18.
Halifax, St. Croix, 4th July.
Lunenburg, LaHave.
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.
Brookville, Winchester, Feb. 23, p.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 4th July.
Peterboro, Port Hope, July 11.
Whitby, Bowmanville, 17th Oct., 10 a.m.
Toronto, Toronto, Knox, 2 Tuesday, monthly.

Lindsay, Cannington.
Orangeville, Orangeville, 4th July.
Barrie, Barrie, 26 Sept.
Owaco Sound, Sep. 5, 10 a.m.
Algoma, Blind River, March.
North Bay, South River, July 11.
Saugeen, Harriston, 4 July.
Guelph, Knox church, July 18, 2 p.m.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, Hamilton, 4th July.
Paris, Paris, 11 July.
London, St. Andrew's church, London, July 4, at 10 o'clock.
Chatham, Chatham, 11th July.
Stratford, Knox, Stratford, 27 June.
Larou, Exeter, 5 Sept.
Sarnia, Sarnia, 4th July.
Maitland, Beigrave, May 16.
Bruce Paisley, Sep. 12th.

SYNOD OF MANITOBA AND NORTHWEST.

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

SYNOD OF BRITISH COLUMBIA.

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

CANADA AT ANTIC IV.

MONTREAL TRAINS

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

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

Trains Leave Montreal for Ottawa: 8.40 a.m., 1.40 p.m., 7.00 p.m. daily except Sunday.

All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

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

For Muskoka, Georgian Bay and Parry Sound, 11.55 a.m. Express.

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway. Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.

For all information, apply nearest Agent.

CANADIAN PACIFIC.

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

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

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 3.30 p.m.; b 4.00 p.m.; c 6.25 p.m.

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

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.;

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

GEO. DUNCAN,

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

THE Dominion Life Assurance Co.

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

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

BINDER TWINE

Until further notice Binder Twine will be sold at the Kingston Penitentiary to farmers, in such quantities as may be desired, for cash, at the following prices: — "Pure Manilla" (600 feet to the lb.), 12½c. "Mixed Manilla" (650 feet to the lb.), 10½c. "Pure New Zealand" (450 feet to the lb.), 9c.

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

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

Papers inserting this notice without authority from the King's Printer will not be paid therefor. **J. M. PLATT,** Warden.

Kingston, May 10, 1905.

New York and Ottawa Line.

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

And Arrive at the following Stations Daily except Sunday.

| | | |
|------------|---------------|-----------|
| 8.50 a.m. | Finch | 6.41 p.m. |
| 9.23 a.m. | Cornwall | 1.16 p.m. |
| 12.53 p.m. | Kingston | 1.42 a.m. |
| 4.40 p.m. | Toronto | 6.50 a.m. |
| 12.20 p.m. | Tupper Lake | 8.55 p.m. |
| 8.45 p.m. | Albany | 5.10 a.m. |
| 10.21 p.m. | New York City | 8.55 p.m. |
| 5.55 p.m. | Syracuse | 4.45 a.m. |
| 7.26 p.m. | Chester | 6.45 a.m. |
| 9.30 p.m. | Buffalo | 8.35 a.m. |

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

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

"ST. AUGUSTINE"

(Registered)

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50.

Cases, 24 Pints, \$5.50.

F. O. B. BRANTFORD.

J. S. HAMILTON & CO.,

BRANTFORD, Ont.,

Manufacturers and Proprietors.

LEITCH, PRINGLE & CAMERON,

Barristers, Solicitors, and

Superior Court Notaries.

Solicitors for Ontario Bank,

Cornwall, Ont.

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

A. C. Cameron, LL.B.



Sealed Tenders addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Dominion Buildings," will be received at this office until Tuesday, August 8, 1905, inclusively, for the supply of Coal for the Public Buildings throughout the Dominion.

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

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

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

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

FRED. GELINAS,

Secretary.

Department of Public Works,

Ottawa, June 26, 1905.

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



THE CANADIAN NORTH-WEST

HOMESTEAD

REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 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 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 homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

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

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

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

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

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

APPLICATION FOR PATENT.

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

INFORMATION.

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

W. W. CORY,

Deputy Minister of the Interior.

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

THE YORK COUNTY LOAN AND SAVINGS CO.

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

HEAD OFFICE
243 Roncesvalles Avenue
TORONTO.

JOSEPH PHILLIPS, President.

G. E. Kingsbury

PURE ICE

FROM ABOVE
CHAUDIERE FALLS.

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

Prompt delivery. Phone 935.



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

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

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

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

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

By order,
FRED GILLESPIE
Secretary,
Department of Public Works,
Ottawa, July 19, 1905.

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

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

NO SAFER place to deposit your savings than with this company.

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

THE CANADIAN SAVINGS AND LOAN CO.
M. H. ROWLAND,
Manager
London, Ont.

SECURITY

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

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

The Standard Loan Co.,
24 Adelaide Street, East,
TORONTO.
W. S. DINNICK, - - - - - Manager

1904 Caricatured
"World Wide" Cartoon Edition
Now Ready.

TEN CENTS A COPY

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

If You are **RENTING**
or Working for some-one else Why not get a farm of your own in
NEW ONTARIO.
For particulars write to
HON. J. J. FOY,
Commissioner of Crown Lands, **Toronto, Ont.**

THE QUEBEC BANK.

Founded 1818. Incorp'd 1822

Head Office, Quebec.

Capital Authorized \$3,000,000
Capital Paid-up .. 2,500,000
Res. 1,000,000

Board of Directors :
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" St. Roch Toronto, Ont. St. Henry, Que.
Montreal St. James St. Three Rivers, Que. Shawenegan Falls, Que.
" St. Catherine E. Pembroke, Ont. St. Romauld, Que.
Ottawa, Ont. Thorold, Ont. Sturgeon Falls, Ont.

AGENTS—London, England, Bank of Scotland. New York, U.S.A.
Agents' Bank of British North America, Hanover National Bank. Boston, National Bank of the Republic.

**From Ottawa
Delightful Day Trip**

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

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

Tuesday, Thursday and Saturday Excursions (Orchestra) 50
Meals Extra.

(After first Saturday in September, on Saturdays only).
OTTAWA TICKET OFFICES :
A. H. Jarvis, 157 Bank St.; Ottawa Despatch and Agency Co., 85 Sparks St.; Ottawa Forwarding Co., Canal Basin; Geo. Duncan, 42 Sparks St.
R. W. SHEPHERD,
Managing Director.

**Sterling
Blouse
Sets**

We have a very large and well-assorted stock of new and stylish Blouse Sets, in the gray finish, just such as are required by ladies for summer wear.

In Sets of Three Pins—60c. up
In Sets of Four Pins—90c. up

Geo. G. Robinson & Co
Jewellers,
2597 St. Catherine Street

Our Diamonds are unsurpassed for Quality and Value

**Richelieu & Ontario
Navigation Co.**

America's Scenic Line
New and Palatial
Steamers

MONTREAL - ROCHESTER - TORONTO Line, via Thousand Islands, N. Y. Daily (except Sundays) at 2.15 p.m.

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

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

SAGUENAY Line—From Quebec, at 8 a.m., Tues., Wed., Fri. and Sat. TICKET OFFICE,
128 St. James Street, Opposite Post Office, Montreal.

**Harrington's
Tubular Chime Bells.**

COVENTRY, - ENGLAND.
CASTLE & SON,
AGENTS