

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA, MONTREAL, WINNIPEG, NOVEMBER 15, 1905.

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## TRUE GLADNESS.

Be glad when the flowers have faded?  
Be glad when the trees are bare?  
When the fog lies thick on the field and moors,  
And the frost is in the air?  
When all around is a desert,  
And the clouds obscure the light,  
When there are no songs for the darkest days,  
No stars for the longest nights?  
Ah, yes, for the truest gladness  
Is not in ease or mirth;  
It has its home in the heart of God,  
Not in the loves of the earth.  
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If the skies are bright or dim,  
And the joy of the morning lasts all day  
When the heart is glad in Him.

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**MARRIAGES**

At St. Andrew's, on Oct. 24, 1905, by the Rev. W. McDonald, Minnie McDonald, of McMillan's Corners, to Frank Dennis, of Toronto.

At the residence of Mr. John Campbell, St. Thomas, on Thursday, Nov. 2, by the Rev. Colin Sinclair, Mr. Edward B. Thompson, of the Moulsons Bank, Woodstock, to Miss Margaret Campbell.

At Ottawa, on Oct. 30, 1905, by the Rev. E. McAuley, Margery, eldest daughter of Wilfred Campbell, Esq., to George Archibald Grey, of Ottawa.

On Nov. 1, 1905, at the residence of the bride's father, 360 Frank street, Ottawa, by the Rev. D. M. Ramsay, D.D., of Knox Church, Alton, eldest daughter, of Arthur Mathewman, Esq., to Edward W. Knowles, Toronto.

On Nov. 2, 1905, at 21 Maynard avenue, Parkdale, Toronto, by the Rev. Robt. Leask, assisted by the Rev. A. Logan Gergie, Thomas McCrae Leask, M.B., Moose Jaw, Saskatchewan, to Cecilia Jessie Mitchell, grand-daughter of the late Alexander Duff, Parkdale.

In the Presbyterian Church, Nanaimo, on Thursday, Nov. 2, by the Rev. A. Macdonald, B.A., Wilbert H. Campbell to Charlotte A. Lewis, both of the Township of Camden.

In St. John's Presbyterian Church, Toronto, Oct. 27, by Rev. J. McP. Scott, Vincent Coleman, of Port Hope, and Miss Helena Miller, eldest daughter of Mr. Robt. McClelland, Toronto.

At Ottawa, on Oct. 31, 1905, at the residence of the bride's mother, by the Rev. Wm. Moore, D.D., Lillian W. Macfarlane, youngest daughter of the late Dr. Macfarlane, to Cedric M. Goddard, of Ottawa.

In Brantford, on Thursday, Oct. 26, at the residence of the bride's aunt, Mrs. J. E. Sutherland, by the Rev. D. N. Morden, of his Presbyterian Church, assisted by Rev. F. Smith, Geo. E. Garrett, of Toronto, eldest son of E. Garrett, editor of The Witness, to Annie S. Martin, daughter of Mr. and Mrs. Robt. Martin, of Beeton.

At Massena, N. Y., on Oct. 28, 1905, by Rev. Mr. Eastman, W. R. Keys, of Toronto, brother of S. J. Keys, of Cornwall, to Jessie, daughter of David Raymond, of Moultonette.

At St. Andrew's Church, Vancouver, on Oct. 30, 1905, by the Rev. R. J. Wilson, May E., only daughter of John McClelland, Toronto, to Richard J. Burde, of New Westminster, B.C.

At the residence of the bride's parents, Port Elgin, Ont., on Oct. 28, 1905, by the Rev. A. Tolmie, Mary, youngest daughter of Mr. and Mrs. Donald McLeod, to Mr. F. H. Dennis, Schomberg.

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## NOTE AND COMMENT.

One of the incidents of the break between France and the Vatican has been the transfer of Roman Catholic missions in the East from a French protectorate to an Italian.

The Moravian Church, with only 70,000 members, supports 2,000 missionaries in the mission field. Food for thought for the membership of Canadian Christian churches.

Park Church, Halifax, Presbyterian, has decided by a vote of 146 to 2 to use the individual cup in the celebration of the Lord's Supper. The Session recommended the change.

On the declaration that "their Maker would not recognize his work if he met some women today," Mrs. Julia Ward Howe pleaded in a public address a few evenings ago for a return to a former style of loose gowns.

The Presbyterian Witness of November 1 publishes obituary notices of ten aged people, whose combined ages aggregate 807 years, an average of nearly 81 years. The youngest of the ten was 72, the eldest 92.

A C. E. Society member at San Luis Potosi Mexican Mission told the missionary that he was moving into a new house and would like very much to have a dedicatory service of some sort. A cottage prayer meeting was held.

Have you a burning desire to make the world better and happier? Begin in the little world in which you live. Make your own home cheerier, and from that work outwards. Only what one is in his own home can be effectively outside.

A clerk in the office of Adams Express Company in Pittsburgh, Pa., disappeared on the evening of October 9 with a package containing \$100,000 in currency. On October 19 he was captured, and now is confronted with the probability of spending the next twenty years in the penitentiary. The way of the transgressor is hard.

South Africa practically monopolizes the diamond industry, over seventy-five per cent of all the diamonds now on the market coming from that region. According to the reports of the customs office at the Cape of Good Hope, over \$26,000,000 worth of these precious stones are annually exported to London, whence they are distributed to other parts of the world.

The field secretary of a temperance committee in a Presbyterian synod in the United States, when asked as to the policy of the committee touching permissive legislation on the control of the liquor traffic by license, replied: "Christ came not to regulate, but to destroy the works of the devil." This was the most applauded utterance of the session.

A correspondent, writing from China in regard to the awakening that is now taking place in the Celestial empire, says: "The empire is shaking itself free from the sleep of ages; dissatisfaction with present conditions grows; desire for Western learning is becoming a craze among the educated. Meantime Japanese teachers are being called to take charge of Chinese schools from Peking to the Tibetan frontier."

English is displacing French as the language of international conference. The negotiations between the Japanese and Russians for the surrender of Port Arthur are said to have been carried on in English. This was a familiar language to the Japanese officers and to many of the Russians. But the latter had to be aided by a midshipman interpreter.

Touching appeals from Christian workers in the Far East have come to prominent citizens of the United States—and perhaps to Canada also—imploping aid for the sick and wounded soldiers of both armies and the multitude of destitute widows and orphans of soldiers killed in the war. We could not help the belligerents while they were at war, but we may help the suffering and the distressed.

The Annual Day and Week of Prayer for young men, observed throughout the brotherhood of Young Men's Christian Associations for the past forty years, will occur November 12th to 18th. Without question the last decade has been the crowning one in the history of the Association Movement, and as truly has the past twelvemonth been the crown of the decade. Especially has this been true of the religious work.

It is a favorite argument of some people that "you cannot make men sober by law." What the late Mr. Gladstone once said about the function of law seems to fit the case: "The theory of the government is to make it as easy as possible for people to do right, and as hard as possible for them to do wrong." Law is not only for the punishment of law-breakers, but for the protection of law-keepers, and law-keepers often need protection from the antics of liquor-frenzied men.

The Southwestern Presbyterian notes that Governor Glenn, of North Carolina, has publicly declared himself for the prohibition of the sale of liquor in his state. He has offered his services to canvass for the cause, and expresses the belief that North Carolina can be carried by 50,000 to 75,000 majority. If a governor did anything like that in a Canadian province he would probably be charged with interfering in party politics and the welkin would ring with a cry for his official head.

A prominent Ohio Presbyterian pastor who always has a large evening congregation, without resorting to any sensational methods, was asked how he managed it. He replied, "I place the evening services upon the consciences of my people, insisting that the evening service is a witness of the church to the world, and the people accept the obligation and come." That is splendid, says the Michigan Presbyterian; but suppose the people do not accept the responsibility and still do not attend the evening service, what then? There must be a difference in consciences as well as in congregations.

The Minister for Foreign Affairs of Sweden calls the attention of the powers to a treaty negotiated in 1855, after the Crimean war, by which both Great Britain and France engaged to furnish Sweden and Norway with naval and military forces to resist any aggressions of Russia, and which binds these countries not to cede territory or coast privileges to Russia. Sweden regards this treaty of great importance on account of the fear that Russia may seek to get the Norwegian territory north of

Sweden. France might seek to evade the obligation, but Great Britain would probably respect it. The treaty is really more important to Norway, since it protects its coast territory. It is not likely that for a good many years to come Russia will indulge in territorial aggression.

The Bible is receiving continually fresh confirmation as a reliable record of events from the investigation of archaeologists. One of the latest is to be put to the credit of Professor Petrie, a recognized authority on Egyptian antiquities. It is well known, says the Christian Intelligencer, that after the fall of Jerusalem under Nebuchadnezzar, Jeremiah went with or was taken by the opponents of the Babylonian rule down to Egypt where he ended his prophetic career and his life. In obedience to the command of Jehovah the prophet "took great stones and laid them in mortar in the brick work which is at the entry of Pharaoh's house in Tahpanhes." It has now been the fortune of Professor Petrie to lay bare this very pavement, in a mound which to this day bears the name of the Fort of the Jew's Daughter.

We noted that the result of the last Zionist Congress was a vote determining the policy of the organization to be for Palestine as the only goal which it could accept. We noted, too, the withdrawal of the Socialistic element. Another element now has followed the Socialists. The rejection of the offer of territory in Uganda, in which to organize a Jewish state under the protectorate of England, was not pleasing to a wing of the Zionists under the leadership of Israel Zangwill. These have now organized in London the Jewish Territorial Organization, which has for its object the formation of an autonomous Jewish state, preferably under English rule, where it will have a chance of success. The Zionist element in the scheme is entirely dropped. It does not appeal to religious hopes or enthusiasm, but to national pride, and is to help solve the great problem of the Jews in Russia.

The apologists of the liquor traffic, in lieu of better argument, when cornered by facts, protest that closing up saloons and hotel bars, would kill business and increase taxes, etc., etc. Here is a nut to crack, furnished by a Western paper, which demonstrates the exact opposite:

"In North Dakota there is prohibition, while in Minnesota there is not. On the border stand the towns of Fargo and West Grand Forks in North Dakota, and just opposite to them in Minnesota are Moorhead and East Grand Forks. It was prophesied that prohibition in North Dakota would ruin its border towns and build up those in Minnesota. Just the opposite has been the case. In East Grand Forks there are forty-two saloons, an assessed valuation of \$384,000 of property and bonded indebtedness of twenty-five per cent with floating debt of \$50,000. In West Grand Forks (prohibition territory) there is an assessed valuation of \$3,500,000, with a bonded debt of 8 1/2 per cent. East Grand Forks derives \$10,000 a year from the saloons, and yet the taxes in the latter are twenty per cent lower than in the former, though the latter has made extensive improvements which the former has not. It is ever so. It pays any town to banish saloons." What a blessing would flow to thousands of people in Ottawa if the liquor shops and hotel bars were closed.



SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## FAMILY WORSHIP.

It matters not what societies and organizations there may be for the nurture and development of Christian life, there is nothing to take the place of the Christian home, and there is nothing in the home to take the place of family worship. Other things being equal, there is most of piety and strong character to be expected from that home in which God's Word is read daily and prayer offered to God by the united household. Out of such homes go men and women to walk reverently and obediently before God to do his will, and to serve him in their generation.

If family worship were carried on in every home of a congregation, the church would be stronger and more hopeful, even without prayer meeting, Sabbath school or Christian Endeavor, than it would be with these last three, but without family worship. This may seem a very sweeping statement, but if one will stop to consider what is involved, he will scarcely care to question it. The Bible would be read aloud in the presence of all the members of all these families, including the children, every day, and prayer would be engaged in which would, necessarily, be much more personal than is possible in most public services. The house would be distinctly religious in its atmosphere, and children would be brought under religious influence as they could be under no other circumstances.

But it would not be necessary to forego all the other services to which reference has been made. They would be all the more appreciated and the better sustained by reason of the influences of all these family altars, as would be all the other public services of the sanctuary. A community can be no better than its homes, and a church often lacks spirituality because its homes are deficient in divine grace. Where parents lead their children to serve God, the pastor can lead the community to follow him. But however good and pious the pastor may be, he is sure to be weak if the parents are not upholding his hands by piety at home, as Aaron and Hur upheld the hands of Moses.

If the people of this age want a real revival, let them commence working for it and praying for it at home, with their children gathered about them in the exercises of family prayer. God blessed the house of Obed-Edom while the Ark of the Covenant abode under their roof, and he will still bless the homes where he is loved and honored, as he can not bless "the families that call not upon his name." The Jewish fathers were to hold the Passover service in their homes, and they were to explain to their children what they meant by the service, and out of that fact grew up a whole nation that was knit together as one great homogeneous people. If fathers would oftener explain to their children what is meant by the great services and sacraments of our evangelical faith, there would be more to follow Jesus Christ as the Lamb of God, who taketh away the sins of the world.

Many fathers excuse themselves from holding family worship by saying that they are so hurried that they do not have time. There is certainly some time during the whole twenty-four hours of each day when the entire family could be gathered together for five or ten minutes. Presumably it is just before breakfast or just after the evening meal. Let all assemble gravely for a little time. Let a passage of Scripture be read aloud by the father, or by the family alternately, or in unison, and then,

kneeling down, let a short prayer be addressed to God, thanking him for his mercies and beseeching him for continued protection, forgiveness, guidance and grace, closing, if desirable, with the Lord's Prayer in unison.

Such scenes as this, depicted, as we find it, in Burns' "Cotter's Saturday Night," made Scotland great as a God-fearing people, or occurred because her people were and have been God-fearing. We must make a new effort to establish, or re-establish, family worship in all our families. We can not afford to do without it in one single Christian home. Dr. Francis E. Clark, as he works along the line of pledges, has suggested the following, which it would be well for every family to take if they are not already in the practice of that which we have been urging: "Trusting in the Lord Jesus Christ for strength, we will endeavor to maintain family worship in our home, and will strive to make it, through kindness, courtesy and mutual helpfulness, a household of God." There is no question as to the desirability of it, and there is not a shadow of doubt that a blessing would follow its adoption.—Herald and Presbyter.

## RIGHTEOUSNESS OR REVENUE.

The Bishop of Durham closed his powerful speech in Exeter Hall on the Ominous Question with the following solemn words: "But it is, after all, for the sake of righteousness, and of the Lord Jesus Christ as the Lord of righteousness, that we are most moved about this matter. It seems to me that this great question, whilst complicated in a thousand details, is singularly simple in the main issue—more simply arguable than even the great problem of slavery of seventy years ago. It seems to me that it is reduced, so far as I can study the facts of the matter, to the question whether righteousness must be sacrificed to revenue or revenue to righteousness. And can anything be more justly solemn than the question, Which side of that dilemma will our beloved, our glorious, our God-worshipping England take? If deliberately and finally, after the fullest appeal of loving, filial warnings that can be made, the answer is for materialism and not for the spiritual law, what can the future be? God is a Retributor still."

"Some of us think that in the great conflict in the East which is going on now, we see something of that retribution as to which even Gibbon said that he felt his studies inclined him to believe that it held good through history. It has been pointed out—and is it superstitious to think it?—that the disaster in the Khyber followed our first China opium war, and that the Indian Mutiny synchronised with our second opium war."

"If we persist, if we forget, if we repent not, the retribution will come. It may come with the slow stain of national decay—the decay of ideals, the decay of the home, the decay of reverence, an awful decay of faith within the Church. Or it may come by sharper and sterner means. Not very many years ago, it was as if the imperial fabric, in the crisis of the African war, were trembling in the balance. It may easily be so again. The Lord, the Arbitrator of nations, has not abdicated. 'The Prince of the Kingdom of the earth' is the title of Jesus Christ today; and if we forget, He may think it His necessity to strike where He has blessed so long."

Potassium permanganate is an efficient antidote if taken while morphine is still in the stomach. Grain for grain, it will completely decompose morphine.

## WHAT YOU CAN DO TO HELP.

Perhaps you are one of those whose engagements or environment make it impossible to join in the regularly organized work of the church. You are a member of the congregation, and you have a real interest in its welfare, and yet you are practically outside of its life, bearing no real part in its progress or work. You are not wholly satisfied, you feel that you ought to be doing something, but, for one reason or another the way does not seem open for you to join any of the various organizations by which it does its work. What can you do?

First of all, isn't your inability to co-operate something that might be overcome if you really so desired? There is many a one who might be in the Sunday-school, or work in the one or other of the societies of the church, if there was any real inclination to do it. It interferes with comfort, it costs an effort—that is the trouble. On the whole it is more frequently selfish unwillingness to make the necessary sacrifice, than inability, and each should first see which is true in his case. But if it is impossible to work in these ways, there is still a work to do that may be made to count for great things in the church's progress and success,—work that every one can do, and that every one ought to do, and delight in doing.

Attendance on the regular services is taken for granted. The individual benefit that is received is not all of church-going. The encouragement that it gives the pastor does not make up the balance. There is a positive element of influence in the attendance of each member that makes for advancement of the church itself. There is "nothing that succeeds like success," and the church to which the people go, is the church to which other people will go. The church in which the members show an interest, is the church to enlist the interest of others. The church of which the members talk, telling the good things of its pastor, its activities, its earnestness and spirituality, is the church which will grow. One can neither have the proper interest in or talk of these things unless a regular attendant. It cannot be assumed, and regular, save in exceptional cases where regular attendance is impossible, will show itself in habitual presence at the services.

You can help, too, by making strangers welcome when they come to the church. No one will take offence. Every one looks for recognition, if it be only a handshake, and an invitation to come again. Strangers have a right to look for it, and where it is missing, it is not much to be wondered at if they seek another church where it is to be found. All that a pastor can do to win people can accomplish little, if, when people are brought to the church, there is no welcome from the members. Here is something that depends on no one but you. You can do your part whatever others may do or fail to do, and even one welcome may count for much.

You can help by individual work in your own neighborhood. There are some families which you know who have no church home. An invitation to them or their children, a word of inquiry that may prepare the way for a call from your pastor whom you will tell about them, may be the means of winning them to Christ and to the church. New neighbors move in; it is easy to learn something of their church affiliations, and then, where it is desirable, to let your pastor know. It will treble his efficiency and power, helping him to find



those who otherwise he could never hope to learn of. Well-ordered committees, with appointed districts, may do much, but individuals keeping in touch with those who are right around them, can do more than any other system can accomplish. There are those who are growing negligent who can be encouraged and kept from falling away—without their dreaming that any special effort is being made. There are cases, which, if the pastor knew, he could reach in time to save troubles of many sorts.

These things you can do. It simply means that there is a field of usefulness right at home, than which no greater can be found anywhere, and for which each one, without exception, has both the ability and opportunity. It is a practical answer to every one who is really wondering what he may do to help the work of the church to which he belongs.—Lutheran Observer.

#### CONVENTION OF CHINESE S.S. WORKERS.

At a Convention of the New England Chinese Sunday-School Workers' Union at Berkeley Temple, Boston, October 30, 1905, the following Resolutions were unanimously adopted. Resolved that in view of the long and intimate relations of the United States with China in trade, diplomacy and missions, we do hereby deplore any legislation tending to endanger their past exceptional good will towards us, as well as our signal success in our extensive Chinese missionary operations at home and abroad. To this end we would urge in all our dealings with the Chinese the importance of fulfilling the precepts of the Golden Rule.

Resolved:—That in view of the great and increasing evil of the sale and use of Opium, particularly in China, and the relation of Western Christian nations thereto, we would appeal to the authorities concerned to use their best efforts to prevent such sale and use amongst the Chinese at home and abroad. We would also unite our earnest prayers with those of our fellow-missionaries in China, in seeking such remedial action before the great celebration of the Centennial of China Mission in September, 1907.

Resolved:—That mindful of the unsurpassed opportunities in Chinese work in China, as among those abroad also, we would desire to emphasize the importance of utilizing every means towards united aggressive effort in obedience to our Divine command to evangelize all, and in loving acquiescence to His dying desire that "We all might be one." And in furtherance of which we as a Chinese Workers' Union would suggest and agree to foster a Chinese Christian Union in co-operation with ours for the greater good of China and the Chinese.

Boston, October 31, 1905.

(Committee.)  
Dr. Thompson, our Chinese missionary invited to address the New England Chinese Workers' Convention in Boston, sends the above Resolutions believing them suggestive, and a warning possibly in view of the retribution from which the U.S. is now suffering on account of its prolonged harshness to the Chinese within its bounds. The first two resolutions were in due form sent to President Roosevelt.

#### DR. WARDEN SINKING.

Toronto, Nov. 14—Rev. Dr. Warden, general agent for the Presbyterian church who is at the Queen's hotel, is slowly sinking from cancer and his death seems only to be a question as to how long his strength will last.

Lieut.-Governor Mortimer Clark today received intimation that Dr. Warden had made the generous donation of \$10,000 to Knox college. His honor is chairman of the board of management.

#### JAN MACLAREN'S RETIREMENT

Edinburg, Nov. 7.—Dr. Jan Watson has just laid down the burden he took up 25 years ago at Sefton Park, Liverpool. The occasion is one of more than usual interest, as for at least ten years he has been regarded as one of our foremost preachers and one of our most successful writers. Twelve years ago he had a denominational reputation. At one bound his name became national and international.

Although a Scotchman by descent, Essex claims his birth. He was born 55 years ago at Manningtree, where his father was an excise officer. Thus he is, or ought to be, in the prime of life, and some surprise has been expressed at his retirement from the ministry at such a comparatively early age. But as he stated to the Presbytery when assigning the reasons for his resignation:

"I am retiring simply because I am worn out, and cannot go on. I have never been a strong man. I have even had to do my work with a hindrance of bodily weariness, and now my strength seems to be nearly exhausted. What I saw was that if I continued the work of Sefton Park church would not be thoroughly done, and, therefore, when Sefton Park was at its best, and before my health had utterly failed, I determined to resign."

Previous to his acceptance of the pastorate of Sefton Park, Dr. Watson was assistant pastor to Dr. Hood Wilson, of the Barclay church, Edinburg, a position held in great honor by Free Church probationers, and which was later on held by Henry Drummond and James Stalker. After twelve months spent with Dr. Hood Wilson, Mr. Watson was appointed to the pastorate of the Free Church in Logiealmond—the Drumtochty of the "Brier Bush" stories—where he spent two of the happiest years of his life. Here he gathered material for those famous stories which have touched two worlds to laughter and to tears.

A pastorate of three years followed, as colleague and successor to Dr. S. Miller, of Free St. Matthew's, Glasgow. Here he "learned how to preach" by devoting himself most assiduously to pulpit preparation, with the result that his reputation steadily increased. Here he began to develop that vein of humor which has found its best expression in his stories.

Dr. Watson was called to the pastorate of the Sefton Park Church in 1880. He had to build the church almost from the foundation. During the quarter of a century he has made the church one of the most flourishing in the country. For the last twenty years every seat has been let, the communicants' roll numbers over 700, and the regular income is about £5,500. Altogether about £150,000 has been raised by the congregation, the sustentation fund contributions alone amounting to nearly £18,000.

The story of the rise of Dr. Watson into the literary firmament must be told by another writer. But one incident connected with that meteoric period I have on good authority. When the unknown authorship of the "Kail Yard Stories" was being widely discussed, and variously attributed by literary critics to Barris, Crockett and others of less repute, "Jan Maclaren" and his editor kept their own secret. But one day Dr. Watson received a postcard, from Prof. George A. Smith containing the words "Well done, Jan Maclaren," to which Dr. Wilson returned the laconic answer, "Well read, Higher Criticism."

A union Thanksgiving service was held at Victoria Harbor, when Rev. J. R. S. Burnett gave an excellent sermon. Messrs. Burrett and Waugh have been conducting a series of special services.

#### ORGAN RECITAL IN MCKAY CHURCH.

There was a large attendance in McKay Church, Ottawa, on the 6th, when a musical treat was given on the new organ. Mr. J. A. Smith, organist and chor leader of Bank St. Church, presided at the keyboard of the fine new instrument. The choir is certainly well balanced, as a large number of them are soloists from other churches. Needless to say they gave splendid rendering of the different anthems. The selections were as follows: "Sun of My Soul, The Radiant Morn" Miss Sliun, soloist; and Hark, Hark My Soul, Mrs. McIntosh, and Miss Vivian Johnson, soloist. A quartette consisting of Miss Askwith, soprano, Mrs. K. K. McIntosh, contralto, Mr. Miller, tenor and Mr. McIlroy, bass, gave an excellent rendition of "Consider and Hear Me." Mrs. Kirby and Mr. Miller gave a duet entitled "Love Divine" which was rendered in excellent voice.

Mr. E. Hawken, member of All Saints church choir, gave a selection entitled "Lead Kindly Light" and "Sun of My Soul." Other soloists who were highly appreciated were Miss M. Askwith, soloist of Dominion church, Mrs. Kirby soprano and Mr. Miller tenor.

Rev. Dr. Armstrong, moderator of the General Assembly, gave a short address. He stated that the new organ in the church would no doubt add to the congregation. The time had gone by when people were opposed to the very best music being used in churches.

#### THE BOXER TROUBLE.

Rev. John Griffith, missionary on furlough from Honan, China, has had many exciting adventures and thrilling escapes from death in the course of his work in that heathen country. He related many of his experiences to an intensely interested audience in the schoolroom of the First Presbyterian Church, London, at a meeting held under W.F.M.S. auspices.

Mr. Griffith's address dwelt mainly on the Boxer rising of 1900. He was in China at the time. Upon the advice of many Christian natives, he, along with several other missionaries, set out on a three-weeks' journey southward directly previous to the uprising to endeavor to save their lives. While on this journey, during which the Boxers began their massacres the little band escaped death often by the closest of margins. On one occasion when surrounded by a crowd of soldiers by throwing their baggage away to the latter, they escaped with their lives. The soldiers, who had intended killing the whites, began to fight among themselves for possession of the baggage, and forgot for the time their prisoners. On another occasion, Mr. Griffith and a child became separated from the rest of the party, and only after escaping death many times and journeying 40 miles, did they rejoin the party.

The causes of the Boxer trouble were clearly set forth, Mr. Griffith attributed it to commercial activity and missionary work as well. His story formed a most interesting tale.

Rev. Louis H. Jordan, who was formerly pastor of St. James Square Presbyterian church Toronto, and has recently resided at Oxford, England, is at present in Montreal. He has been for the past few weeks visiting friends in Nova Scotia. Mr. Jordan will probably spend the winter in the city, in the pursuit of his studies. His many friends in Erskine Church have had the pleasure of hearing him preach there on two recent Sabbaths.

The faultfinder is always a man of small things. He can hear the cock crow, but is deaf to the sermon at Pentecost.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

### ABSTINENCE FOR THE SAKE OF OTHERS.

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

All things . . . not expedient, v. 23. Sometimes in modern warfare the soldiers of an attacking force have suddenly found themselves stumbling into barbed-wire entanglements. Floundering and falling amid the meshes of steel, their progress has been checked, and they have been exposed to defeat and destruction. In like manner the great enemy of souls places in our pathway through life the snares and pitfalls of temptation. Only by the most careful and constant watchfulness can we keep our feet free from these hindrances and reach the heavenly goal.

No man . . . his own, but . . . his neighbor's good (Rev. Ver.), v. 24. In Ezekiel's wonderful vision of the stream that flowed from the temple eastward and southward and sweetened the waters of the Dead Sea, there were certain miry places and marshes whose waters continued to be salt and bitter. There are hearts, too, into which the glad gospel of Jesus Christ has come, like the healing water of the prophet's river, and yet they are not as strong and pure and joyful as they ought to be. The reason is not far to seek. They have been seeking to enjoy the blessings of salvation themselves, taking no thought about sharing them with the multitudes of needy ones in the world. If the blessed gospel is to do us the most good, it must be in our lives like a flowing stream, not a stagnant pool.

For the earth is the Lord's, and the fulness thereof, v. 26. From the time the grain was sown in the spring God watched over it. All summer long He sent His sunshine and showers to ripen it into the golden harvest. At last the reaping time came, and the wealth of the fields was gathered into the barns, causing them to burst with plenty. Now, of one thing we may be sure—God intended this great gift of the grain for the good of men. He never meant that one handful of it should go towards robbing men of their senses, turning loving fathers into cruel tyrants and good citizens into the worst criminals. And yet that is what is done when the grain is turned into intoxicating liquor and sold to men for drink. What a mockery, to thank God for the grain and then use it, or, by our example to encourage its being used, thus!

Whosoever is set before you, eat, v. 27. A Canadian gentleman, on a recent visit to Europe, was taking a walk one morning, when, in a garden, he saw King Edward, then spending some time on the Continent. The gentleman raised his hat and bowed to the King, and His Majesty returned the salute as graciously as if he had received the loyal acclamations of an enthusiastic multitude. A polite and friendly recognition of another's effort, or even wish, to give us pleasure, or show us respect, or do us honor, is always a mark of right feeling and good breeding.

For his sake, v. 28. A blind man was seen carrying a lantern. He was asked of what possible service it could be to him, since he could not see. "I carry it," he answered, "so that it may give light to others, and save them from stumbling." Even if it were cer-

S. S. Lesson, Nov. 26, 1905. World's Temperance Sunday. 1 Corinthians 10: 23-33. Commit to memory vs. 31-33. Read chs. 8: 1-12 and 9: 10-27. Golden text—Let him that thinketh he standeth take heed lest he fall.—1 Corinthians 10: 12.

tain—and it is not likely that this is the case—that the use of strong drink would not injure us, we should abstain, lest our example should lead others to ruin.

Evil spoken of, v. 30. In some regions the germs of malaria are carried by mosquitoes, which breed in swamps and marshes. Their bite inoculates the victim with the poison of the disease. There is a moral as well as a physical infection. Our conduct may influence others to their injury. On the other hand, by our actions, we may convey and strengthen the power of right and holy principles in the lives of those around us. There is good reason for care when we consider the possible consequences of our words and deeds.

That they may be saved, v. 33. There is no true religion without love. And Christian love has a two-fold character: it is filial and fraternal. It is as if we stood at the angle of a carpenter's square, looking upward along one branch to God, and along the other, outward to our brother. For the good gifts that come in a never failing stream from above, we owe unceasing gratitude. And the thankful spirit will best show itself in passing on to others the blessings—and most of all the priceless blessing of salvation—we have received. What we get with one hand we should give with the other. Here is the spiritual square for the testing of our conduct—Is it a right return to God for His kindness, and will it do good to others? Settle this question, and our duty is clear.

### WELL ORDERED AND SURE

Just as the ploughman takes furrow by furrow, one ended before another is begun, so our duties come to us, not in battalions, but singly. Our life's plan, if we read it aright, is beneficently designed. We are not abandoned to blind chance. Confusion and entanglement can come only by our choosing to refuse guidance, and to shape our lot for ourselves. So it will seem to us when we have come to the end of it, and can look back—a divinely-ordered whole, which even our failures cannot mar, for God only asks of us our best and bravest; and if we give him these, we need not grieve overmuch if some of the furrows refuse to run straight. The failure may be success after all, so far as our discipline is concerned. . . . Our very failure may be an answer to our doubts—evidence of a time when we shall neither faint nor fall, when the acre shall be freed from weeds and ready for a fair harvest. For in the midst of our saddest blunders we have visions of higher things, unfulfilled aspirations, cravings for growth—and these will be satisfied, every one of them. We who have tasted the bitter fruit of the tree of knowledge are meant to inherit the tree of life; and somewhere else the task dropped here may be taken up and made good.—Sunday at Home.

### HUMANITY.

The brightest stars are burning suns;  
The deepest water stillest runs;  
The laden bee the lowest flies;  
The richest mine the deepest lies;  
The stalk that's most replenish'd,  
Doth bow the most its modest head.  
Thus deep Humility we find  
The mark of every master-mind.

A vile thorn in the brain is like a viper glaring into a nest of young birds. The little singers will soon be gone and only the viper and its brood will remain.

### CHRIST'S PRISONERS.

(By Theodore L. Cuyler, D.D.)

These two words, when read together, sound like a singular pair of bedfellows. For to be behind the bars of a jail in our day commonly indicates an accomplice of Satan. But in apostolic days imprisonment often was a badge of honor. The chiefest of the apostles, when he wrote a letter to his Colossian friend, Philemon, signed himself, "Paul, a prisoner of Jesus Christ." The old hero is Christ's ambassador in Nero's fetters—a prisoner not for evil-doing, but for well-doing. His manacles are badges of honor; and while his sacred body is bound, his soul is rejoicing as Christ's freedom from the yoke of sin, and there is not a happier man in Rome.

The essence of imprisonment is to be confined in one place, without the permission or possibility of going where one chooses. In this sense there are a great many good people who are Christ's servants, and yet are prisoners. They are shut-ins without their own consent. Some of them are unable to get into God's house on Sabbath, though the Lord of the house comes to them. Some have been confined within the walls of one room for long, weary years. During my pastorate I used to visit, year after year, a lovely and cultured lady who knew nothing of the outdoor world, except the glimpse she got from the bed-room window. What sermons that brave girl used to preach to me on the beauties of Christian patience! I learned from her what a sweet rest there is in the "Everlasting Arms." She never uttered to me one syllable of discontent during the whole fourteen or fifteen years of her imprisonment in that sick chamber! When I read to her some cheering passage from God's Book, or gave her a sip of honey from that inexhaustible honeycomb, a joyous smile passed over her face (which was sadly distorted by long disease), as if she were saying, "Oh, how good that tastes!" If there was one room in Brooklyn that the Master "ofttimes resorted to," it was that in which this bright, sunny-souled girl spent all her youthful years as a "prisoner of Jesus Christ."

Just why it is that the all-wise and loving Master permits some of his choicest servants to be laid aside from all active service, and to be tortured often by sharp bodily pains, I cannot understand. When every voice is so needed to teach and to preach His Gospel, why are so many doomed to silence? When every hand is needed in His service, why are so many of His soldiers destined to lie helpless in the hospitals? It is not my business to explain all these mysteries. But there are some explanations that give me partial relief.

One is, that the Christian life is a school for the promotion of that vitally important thing—Christ-like character. And some of the most beautiful traits can only be got through suffering. Hot furnaces often make the brightest Christians. It is not those whom He hates, but those whom He loves, that He thus chasteneth. The Master sits as a Refiner beside the furnace of affliction. He heats it until the metal melts, and the dross of selfishness and impatience and unbelief runs off. He often keeps His own face reflected in the clear metal of the heart as in a mirror. Then the affliction is doing its appointed work, and Jesus has made the vessel unto His own honor. During my pastoral experience I discovered that some of the most attractive and well-ripened Christian characters belong to those who had been schooled by intense bodily sufferings. Perhaps when such reach heaven they may be more than content that in this world they were among the Lord's shut-ins.

The Prisoners of Jesus Christ may be among the most useful of His servants—I mean useful to others. Paul did some of his best work when a prisoner. A jailer locked him up at Philippi; but in a few hours he had that very jailer at his feet, crying out, "What must I do to be saved?" At Rome he preached the Gospel to those around him until there were many converts in Caesar's household. He wrote seven of his inspired epistles while he was Nero's captive—one of them was the letter to Philippi, which is the special epistle of gratitude for divine mercies, and of exultant joy under sharp afflictions. As canary birds sometimes sing when their cages are covered to prevent it, so this old hero, when caged at Rome, furnished to the world some most sublime melodies of faith and victorious courage.

I need not remind my readers of the case of John Bunyan, who would probably never have written the immortal "Pilgrim's Progress" if he had not been an inmate of Bedford jail, or that Miss Charlotte Elliott composed that wonderful hymn, "Just As I Am, Without One Plea," and some others of her exquisite songs of the soul, while she was imprisoned in a sick chamber. An invalid lady, who could no longer be a tract distributor in her district, spent her time in folding and directing leaflets of awakening to the impenitent, or consolation to the troubled—and these she sent through the post or by a special messenger. You may imprison a body, but you cannot imprison a soul that is luminous with the light of Jesus, and vouch with the inspirations of His Spirit. Brooklyn, N. Y.

**OUR GETHSEMANE.**

For every one of us sooner or later the Gethsemane of life must come. It may be the Gethsemane of struggle and poverty and care; it may be the Gethsemane of long and weary sickness; it may be the Gethsemane of farewells that wring the heart by the death-beds of those we love; it may be the Gethsemane of remorse and of well-nigh despair, for sins that we will not, but which we say we cannot overcome. Well, my brethren, in that Gethsemane—aye, even in that Gethsemane of sin—no angel merely, but Christ himself, who bore the burden of our sins, will, if we seek him, come to comfort us. He will, if, being in an agony, we pray. He can be touched—he is touched—with the feeling of our infirmities. He, too, has trodden the winepress of agony alone; he, too, has lain face downward in the night upon the ground; and the comfort which then came to him he has bequeathed to us—even the comfort, the help, the peace, the recovery, the light, the hope, the faith, the sustaining arm, the healing anodyne of prayer.—Dean Farrar.

**SENTRY DUTY.**

An enemy that never overcomes the outposts is not greatly to be feared. If the attack is repulsed at the circumference, the centre is likely to be safe. No commander in his senses would deliberately permit the approach of an enemy within the picket lines if he could keep him without, no matter how much confidence he might have in the superior strength of his force. Yet many a man, confident in his own strength, dares to permit the approach of an enemy close to the citadel of his moral life, and supposes that he can still safely hold the fort. He may, for a time; but there is only one end to such a campaign. The attacking power of a temptation that has been given partial entrance is more than doubled. The Devil knows this, and never makes for man's strongest defense first. He is well content if he can overcome a single outpost,—the look, the thought, the word. It is in victory there that our only hope of permanent victory lies.

The most effective argument for the church is a consistent member.

**OUR ONE EXCUSE.**

**Some Bible Hints.**

If our pledge were taken in our own strength, it would not be worth taking; but "God is able to make us stand" (v.4.)

Our pledge is given not to the society but to the Lord. If we keep it, we keep it "unto the Lord," and if we break it, we break it "unto the Lord" (v. 8).

No one can judge how hard an Endeavorer is trying to keep the pledge, though he may seem not to be keeping it at all; and so no one should judge an Endeavorer's pledge-keeping (v.10).

What the lookout committee should do is remind the Endeavorers of the account they must each give to God (v.12); and so quicken their consciences.

**Suggestive Thoughts.**

Our pledge is just a promise to try to do Christ's will, in general, and in several particulars. We should be as eager to do that without a pledge as with one.

"Excuse" is not a good word. We are "excused" from doing what we do not want to do; we are "prevented" from doing what we want to do.

You are not in the right attitude about any work of Christ until you want to do it, and seek ways of doing it rather than ways of avoiding it.

Duties never conflict. Christ wants us to do only one thing at a time. Success in life consists in discovering that one thing, and doing it.

**A Few Illustrations.**

Sometimes a dishonest boy comes sheepishly to school with an excuse written by himself. Are your Christian Endeavor excuses written by yourself or by your Father in heaven?

The farmer can send his servant to the wheat field or the garden, to the barn or to the orchard; he has perfect excuse from the orchard when he obeys and goes to the barn.

If a man has agreed to meet you and give you a thousand dollars, you seek no excuse to avoid that meeting, and you are grieved if you are prevented from going. We are enriched far more than that by every meeting with Christ in the prayer meeting.

If a note is made out in favor of A, then B's signature on the back does not cancel the note. No one but Christ can release us from our pledge that is made to Christ.

**To Think About.**

Just what, in letter and spirit, do I promise in the Christian Endeavor pledge?

Am I keeping those promises in the letter or in the spirit?

Are the excuses I am offering such as I would myself accept if I were in the place of Christ?

**A Cluster of Quotations.**

The only correct actions are those which require no explanation and no apology.—Auerbach.

Be honest in copper, and in gold thy honesty will be sure.—Joseph Parker.

Set up Thy standard, Lord, that we, Who claim a heavenly birth, May march with Thee to smite the lies That vex Thy groaning earth!

—Thomas Hughes.

One of the sublimest things in the world is plain truth.—Bulwer Lytton.

Our good-literature committees are gathering up the fragrant, that nothing may be lost. It is always a sin to destroy good reading-matter, while there are so many that are hungry for it and unable to get it. In the lumber camps, the prisons, the poorhouses, in railroad stations, in city parks, on the frontiers—there are many places where good reading-matter would be a priceless boon.

It should always be sent, freight prepaid. The good-literature committee should gather it from all the homes of the congregation. Keep standing in the church a plea for it in bold letters.

**THE GREAT DESTROYERS.**

The fact has been already stated in these columns that the drink bill of Great Britain has gone down seventeen millions sterling in the last five years. One explanation given of this—which may be partially true—is that for some time trade has been bad and people have not had so much money to spend. It is, however, freely admitted that real and substantial inroads have been made by the temperance reform into the drinking habits of the British people. Referring to the "bad trade" reason, one paper makes this statement: "It is notorious that years of commercial prosperity have been generally years of the greatest drunkenness." Is this the explanation of the fact—if it be really a fact—that there has been considerable increase in the drinking habits of Canadians in the last few years. We are enjoying a large measure of industrial and commercial prosperity, and if one of the results has been increased consumption of intoxicating liquors it is a sad commentary on the frailty and folly of men and women that they should waste, nay, worse than waste, the increased blessings and bounties Providence has been bestowing upon them. If people will waste and misuse these blessings, given to them to be used for beneficent purposes, need they be surprised if they should be visited with a period of "hard times" to bring them to their senses. Oh, this awful liquor traffic! If it could be blotted out, three-fourths of the misery and crime which curse our country would disappear and the transfer of the money now spent in strong drink, to the channels of legitimate trade and industry, would give our people many happy years of commercial and industrial prosperity, and fill the treasuries of the Christian Churches with abundance of money to carry the Gospel evangel to many lands from which is now coming the sad Macedonian cry, "Come over and help us." When will the Christian men and women of Canada awaken to a realizing sense of the curse and ruin which universally follow in the wake of "The Great Destroyer," the liquor traffic!

**PRAYER.**

O God, perfect us in love, that we may conquer all selfishness and hatred of others; fill our hearts with Thy joy, and shed abroad in them Thy peace which passeth understanding; that so those murmurings and disputings to which we are too prone may be overcome. Make us long-suffering and gentle, and thus subdue our hastiness and angry tempers, and grant that we may bring forth the blessed fruits of the Spirit, to Thy praise and glory, through Jesus Christ our Lord. Amen.—Selected.

**THE VALUE OF THINGS.**

It is not what we earn, but what we save that makes us rich. It is not what we eat, but what we digest that makes us strong. It is not what we read, but what we remember, that makes us learned. It is not what we intend, but what we do that makes us useful. It is not a few faint wishes, but a life-long struggle, that make us valiant.

**DAILY READINGS.**

- M. Nov. 27. "Reasonable service." Rom. 12: 1-10.
- T. Nov. 28. "Accusing or excusing." Rom. 2: 11-16.
- W. Nov. 29. Poor excuses. Luke 14: 16-24.
- T. Nov. 30. "Without excuse." Rom. 1: 18-25.
- F. Dec. 1. The speechless man. Matt. 22: 11-14.
- S. Dec. 2. The willing mind. 2 Cor. 8: 7-12.
- Sun. Dec. 3. Topic—Our one excuse. Rom. 14: 1-12. (Consecration meeting.)

In the spiritual world a man is measured not by his genius, but by his likeness to God.



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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, NOV. 15, 1905.

Lyman Abbott thinks mere members at a prayer meeting should never be regarded as the criterion of success or usefulness. What is a good prayer meeting? When is it such?

It looks as if there would be a hundred local option campaigns in Ontario at the coming municipal elections. We hope there may be a hundred victories for suppression or reduction of licenses. Every liquor-selling place put out of its baneful business may mean the saving of some souls from destruction.

### THINGS IN RUSSIA.

After the war, Japan seems to be settling down to work in the way of commercial and industrial development with the same thoroughness with which she prosecuted her side of the great contest. This placidity of energy makes a startling antithesis to the volcanic upheavals recently, and even now, in progress in Russia. These outbreaks of bomb-throwing, Governor-killing, Jew-destroying violence have all grown, in one way or other, of course, out of the long reign of repression and autocracy in Russia. The proclamation of civil and religious liberty, freedom of press and public meeting, the right of freedom from arbitrary arrest, came too late, and then but grudgingly, because they could no longer be withheld. The news from Russia for some time past has been of horror upon horror piled. It is very bad and very sad. It is a terrible price to pay for future constitutional government and domestic peace; yet apparently it had to be. Some years hence it will all seem like a terrible dream. But the autocracy has been overthrown; order will be restored; constitutional government will prevail; religious persecution will go the way of other forms of tyranny; and Russia free, Russia Christian, will play a great, an honorable and useful part in the progress of mankind. Wait a little. All will come right.

If time is money, a waste of time is a waste of money. Therefore he who robs another of his time robs him of that which his time would have earned.

### LIVING WITHOUT GOD.

Those who are living without God in the world may be broadly divided into two classes.

On the one hand, there are those who are altogether abandoned in their manner of life, coarse, debased, brutalized. Their passions and appetites, held in by no bridle, as Plato puts it, are given full swing and sweep. The daily papers keep us fully advised of their presence and activity in society. Their crimes and villainies make the earth groan, and the way they revel in iniquity "with greediness" often tempts us to return a very different answer from the psalmist to the question, "What is man?" When we see how low he can fall, the depths to which his plunging evil passions can carry him in the absence of any accepted divine restraining hand; when we mark how, in his refusal to live under the light that would fall upon him from the face of Jesus Christ, the glory fades off of him, as the evening glow fades from the earth with the setting sun, and how in the gathering darkness he takes on shapes that are "earthly, sensual and devilish"—then it is we feel like saying that man is not a little lower than the angels, but lower than the very beasts that perish.

But this is not the only type of person living without God. There are many people whose manner of life is clean and decent, ranging along lines of conventional proprieties. They are not adulterers, extortioners or unjust. Not only have they recognized that vice is expensive—the game not worth the candle—but they have higher instincts, cleaner tastes. Evil in its gross forms is repulsive to them, a thing to be shunned not courted. As members of society they are found organized in just relations to their fellowmen, endeavoring to carry themselves in courses of fairness and right to all. And from this we ought to be grateful, that the aboriginal divine impulses in human nature can maintain it at such levels of morality, especially where men breathe the invigorating atmosphere of a diffused and pervasive Christian sentiment, whose power they may disown in words, but which, none the less, they feel. We need not hesitate to acknowledge all this, and to rejoice in the better social conditions that result from it.

Nevertheless, we dare not forget that men may have all these moralities, and yet, like the young ruler, lack the one thing needful. There may be a high morality of outward demeanor, and yet it may be a perfectly pagan morality, with no recognition of God in it, no outreach of the heart toward him; but a morality drawing all its motives from the little present, having no conscious doing of anything as unto him, no relations to the eternal verities of divine holiness and love and of personal accountability to God, and so a morality sundered from all connection with the infinite heavens that bend over us. Men who exemplify such a morality may be good citizens of this world, but they neither profess nor have citizenship in heaven. They refuse recognition of God and of their obligations to him. They bow no knee to him. They reject the preaching of the cross as foolishness, and, passing by Calvary, see nothing in its august Sufferer that they desire him as Savior.

And this is the great and perpetual wonder in human life, that men, constituted as they are, with consciences testifying to sin, and with spiritual affinities that struggle to reach after God, should hold and use their lives apart from him and from his salvation in Jesus Christ; that year by year they should hear a divine voice calling to a higher life and service, and yet meet it with a steady refusal. It is the sorrowful tragedy of the human will in which man chooses and enacts his own ruin.—Lutheran Observer.

### NEED FOR MORE CHARITY.

There was a large attendance at the meeting of the Canadian Temperance League in Massey Hall, Toronto, on Sunday of last week, the chief object of which was to listen to an address by Rev. W. T. Herridge, D.D., of St. Andrew's Church, Ottawa. In a forceful speech, characterized by great moderation, Dr. Herridge brought out the importance of the duties of temperance workers at the present time. "May I be permitted," he said, "most sincerely to express my wish that when the time comes for you to pass your verdict for the reduction of licenses in this city of Toronto you may win the day." He expressed his belief that there was room for less denunciation and for more charity in dealing with the whole subject of temperance. He entered an emphatic protest against the abuse of the advocates of total abstinence and prohibition by those who did not agree with them. There might, no doubt, be intemperate men amongst the champions of temperance, but it became rather tiring to hear that statement made so often. On the other hand, he thought there was perhaps room for a further growth of charity on the part of prohibitionists and total abstinents. "I am firmly convinced," he said, "and let me say it with all emphasis, that the safest course for any man to pursue is the course of total abstinence, and that in many cases it is the only course which will commend itself to the judgment of conscience, but at the same time I submit that the fact that you have never tasted a glass of wine in your life scarcely justifies you and scarcely renders it fair to say all manner of hard things against the man who has." He would not for one refuse alliance with anyone who might differ from him with regard to the best methods of procedure, but who was honestly desirous of serving his fellows of delivering them from the thralldom of evil and establishing their feet in the ways of righteousness. The speaker went on to deal with various phases of the drink evil.

At the conclusion of Dr. Herridge's address Ald. Coatsworth, who presided, said he saw in the newspaper the other day a suggestion that the license fee paid by the saloonkeeper should be raised. The saloonkeeper, he observed, would no doubt be willing to consent to this, as it would give him a stronger grip upon the public. Ald. Coatsworth, however, asked his hearers to oppose such a proposal by every means and let the license fee remain where it is, though it was not anything like adequate. The public did not wish to make money out of the licenses, and if they consented to anything of the kind it would make the traffic all the more hard to do away with. "What will we do with the saloons? and what will we do with the saloons?" These were two questions at present before the City Council, remarked Ald. Coatsworth. "They are both important subjects," he proceeded, "but I must say this, that if the city said to me one day 'You must have either an abattoir or a saloon next door to you,' I would say 'I prefer the abattoir.'"

The Pacific Presbyterian intimates that in all probability "The Million Dollar Campaign" for foreign missions will be decided on by the American (Congregational) Board and the same fully inaugurated in a short time. That paper believes that an effort to raise among the Congregational churches of the United States a million dollars for foreign missions for the year ending in September, 1906, can be made to succeed. The centennial of the memorable haystack prayer-meeting at Williams-town, Massachusetts, could be commemorated in no better way than by attaining to the million dollar mark by that time next year.

The test of a machine is its running and the proof of creed is conduct.

COMMON ERRORS IN SPEECH.

Who does not make errors in everyday speech? As a matter of fact it is very unusual to find any person whose use of the English language is absolutely correct. The following are examples of some very frequent errors or faulty expressions often heard:

- "Let you and I go"—should be "you and me."
- "I am as good as her"—should be "as she."
- "You are younger than me"—should be "than I."
- "Come to dinner with John and I"—should be "John and me."
- "Between you and I"—should be "you and me."
- "Where are you going? Who? Me?"—should be "Who? I?"
- "Who do you see?"—should be "whom."
- "If I was her"—should be "If I were she."
- "Was it him?"—should be "Was it he?"
- "Who was it by?"—should be "whom."

These examples of "Faulty Diction" are so common that many people look upon the improper form as being the correct one, and Thomas H. Russell, L.L.B., editor-in-chief of Webster's Imperial Dictionary, has done the public a great service in having written the new book, entitled "Faulty Diction, or Errors in the Use of the English Language and How to Correct Them," which the publishers have, by printing it on thin Bible paper, succeeded in getting into what may be called Vest-Pocket size.

Illustrating the comprehensive treatment that has been given the subject by the author, there are 1017 headings treated in the book, under some of which—"plurals" for instance—over fifty errors that are not at all unusual are to be found illustrated and corrected.

It is rarely one's good fortune to be come possessed of so valuable a book, and especially one so compact and of as much general interest. It is handsomely bound in embossed Russia leather and will be sent postpaid on receipt of 50c. to any address by Geo. W. Ogilvie and Co., Publishers, 169 E. Randolph St., Chicago, Ill. They also publish the same book in cloth binding and will send a copy of it at that style on receipt of 25c.

THE BIBLE SOCIETY'S MONEY.

In view of the British and Foreign Bible Society's great thanksgiving on Nov. 7th for the completion of its Centenary Fund of a quarter of a million guineas, the following details as to the chief sources from which the money came throws a curious sidelight on the attitude of various countries towards the Society and its work. Thus, for instance, £12,000 was sent by British North America; £6,600 came from Continental Europe; £4,000 from India; £5,500 from South Africa; £3,500 from New Zealand; £3,600 from Australia; £740 from Egypt; £720 from Russia; £6 from Japan; and £1,100 from China. The great bulk of the Fund, as much as £220,000, came from England and Wales. Among the more striking contributions to the Fund have been one gift of £10,000, one anonymous gift of £3,000, one gift of 2,500 guineas, one of £2,500, five of 2,000 guineas (one of which was anonymous), one anonymous gift of £2,000, thirteen gifts of 1,000 guineas (two anonymous), and ten of £1,000 (four anonymous). By far the greater part of the Fund, however, has been raised by comparatively small gifts, often from poor people. The smallest separate contribution acknowledged at the Bible House was 112d. from a domestic servant.

People who have weak hearts should always have their principal meal in the middle of the day, and with as little water as possible.

EVANGELICAL MOVEMENTS.

Dr. Torrey and Mr. Alexander closed their meetings at Sheffield, England, with about 3,00 professions of conversion. At the opening of November they transferred their scene of labor to the seaside city of Plymouth, where an effort to reach the soldiers and sailors is to be a prominent feature of the campaign. Then the evangelists will go to Oxford, where they will appeal to the students of the university. About the middle of December they will sail for America. Their engagement at Toronto will occupy all of January. The campaign at Philadelphia was originally planned to cover February only, but as the people became more and more interested, a longer period was demanded, and now it is fully decided that Dr. Torrey and his talented singing helper shall remain in the Quaker City holding meetings at least until the last of April, and there is even some talk of extending the time through June, making as long an engagement as the famous campaign in London in the same months of the present year. Rev. Floyd W. Tomkins, is chairman of the local committee, and Mr. John H. Converse and Mr. John Wanamaker are among the vice-chairmen. Dr. Wilbur Chapman and his associates have just concluded a stirring work at St. Paul, and have moved over to Minneapolis, expecting to sweep that city as effectually. They will go from there to the great state campaign in New Jersey, which will take to the end of the year. The arrangement for Dr. Chapman to spend January in Boston has, however, been cancelled by the local committee, and plans for San Francisco in March have similarly been set aside. Not enough unity of action had been obtained in either city for a general simultaneous work in all the churches. Dr. W. J. Dawson began his second season of evangelistic services in America with two weeks of meetings in Seattle. This week he entered upon services in Buffalo, conducting meetings in one of the ten districts into which the city has been divided for a great union movement. Each division is manned by an evangelist and a singer, and Dr. James B. Ely, of Philadelphia, is director of the general arrangements.

U. S. AND BRITAIN.

The British and U. S. fleets have been fraternizing at New York on King Edward's birthday. At the Lord Mayor's dinner in London on the same day Premier Balfour and U. S. Ambassador Whitelaw Reid were able to agree that the relations between Britain and the U. S. are today friendlier than they have been for one hundred years. The combined power of these two nations is so great that their cordial relations are a substantial guarantee of peace among other nations. Edward VII. and President Roosevelt are entitled to be called peace-makers. There will not be many great wars in the future, we are inclined to think; the conscience of the world will revolt, in which case the arts of "Good Will to Men" can come to their own.

We would not be surprised to see joint action taken some day by these two great countries to settle accounts with Turkey, the oppressor of Christians.

Rev. Dr. Milligan has been celebrating the 29th anniversary of his first Sabbath services in the pulpit of old St. Andrews. There are no indications that the venerable pastor of St. Andrews has passed the "dead line" of fifty. He is a much stronger preacher today than twenty-nine years ago, and his congregation is larger and more devoted to him than ever before.

No conflict is so severe as his who labors to subdue himself.—Thomas a Kempis.

COMPARISON OF RECEIPTS.

Official.

Comparison of receipts

The following are the receipts for the missionary schemes of the Church from 1st March to 31st October for the past three years.

	From 1st Mch. 1903, to 31st October, 1903	From 1st Mch. 1904, to 31st October, 1904	From 1st Mch. 1905, to 31st October, 1905
Home Missions . . .	\$24,050.39	\$24,133.03	\$29,028.70
Augmentation	2,453.20	2,502.61	3,538.24
Foreign Missions . . .	13,527.63	26,582.19*	18,617.82
Ministers Widows' and Orphans' Fund	1,228.98	971.75	1,306.26
Aged and Infirm Ministers' Fund.	1,425.12	1,303.76	3,569.16
Assembly Fund.	2,279.06	2,507.90	2,123.83
French Evangelization . . .	6,014.20	4,408.00	4,980.52
Pointe aux Trembles . . .	2,061.00	1,784.24	1,453.44
This includes \$12,000 special collection to reduce debt.			

As most of the funds are at present very largely in debt we would ask that ministers notify their treasurers to send us any money they have on hand for the Missionary schemes of the church.

Presbyterian Church Offices, Toronto, 1st November, 1905.

In a pamphlet which is being circulated as a campaign document for a Sunday law in California, Hon. Grove L. Johnson among other things says: "In the early days of the republic, in fact, in the early days of the country, Sunday was regarded as a day of religious rites and ceremonies. We have widely departed from that. Now Sunday is the day for festivities, when wine and wassail, dancing and free beer seem to be the signs of the doings of the day. We have wandered from the worship of that divine Providence recognized in the arly declarations of right and constitutions of the land and have become mere worshippers of Mammon, of wealth and pleasure." Mr. Johnson claims that this Sabbath desecration weakens respect for law. He thinks the Sunday newspapers promotes this empty, superficial vanity by exploiting all the lowest and most beastly forms of coarse and groveling pleasure. The politicians as a class, he thinks, are a truckling lot of moral cowards. Parents are also to blame for neglecting the children's religious training. Mr. Johnson says: "I feel that just as soon as we stop this desecration of the Sabbath, just so soon as we get back to first principles and realize that the religion of man is of more account than his money, we will enter upon a new era—we will commence the eradication of these evils and we will increase the assets and greatly reduce the liabilities of these United States." He does not advocate any special creed, but points out the fact that a day of rest and religious meditation rests upon the deepest moral instincts of mankind. He maintains that one day in seven should be given to higher and better things than money getting. This vigorous defence of the Christian Sabbath comes from a man who is not a church member.

Dr. R. P. MacKay, Secretary of the Board of Foreign Missions of the Presbyterian Church in Canada, preached last Sunday morning in Cooke's Church and Professor Kilpatrick of Knox College in the evening. The services were of special interest, as an endeavor is being made to wipe off the mortgage indebtedness and the offering is to be used for that purpose. Mr. F. R. Beatty, organist and choirmaster, conducted the praise service at 6:45 p.m.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

### MRS. CHRISTIE OF URIE.

(By David Lyall.)

The house was swept and garnished, from attic to basement, fair order reigned supreme, and every article stood in its appointed place. It was such fair order as the soul of Betty Wardrop secretly loved and gloried in, a state of perfection after which she had striven with much vain striving for the greater part of her mortal life. And now when she had it all to herself, when no foot but her own could desecrate the shining domain, she wondered why it should so little satisfy, why she was visited by an insane desire to demolish it from top to bottom. "D'cese, ye are gaun wrang in the upper story," said she to herself. "A big wash noo wad bring ye to your senses, but nae fock, nae washin', eh me!" The last word was a distinct moan, and she wiped her eyes with the hem of her apron and heaved an exceedingly bitter sigh.

Where the merry band that had made quick and sure work of her self-denying labors, that had laughed at her grumbings over imaginary dirt, that had ridden roughshod over her, day in and day out for five and twenty years, at the same time giving her rich measure of affection, pressed down and running over? Where indeed? Sunday lines she had learned long ago in her school books rang their haunting changes in her ears, "Scattered far and wide, o'er mound and stream and sea."

Betty Wardrop was an old family servant, one of the chosen few that still redeem the ranks of service from reproach. Sharp of tongue and tender of heart, she had spent herself for those she loved. And now all were gone, the new house was swept and garnished for the far-away next-of-kin that was speeding across the sea to lay hold of an unexpected and doubtless most welcome inheritance.

Betty was waiting to receive him with a sinking of heart that boded no good future for herself. The last of the brood that had nestled in her arms had been drowned at sea, Betty had not even had the poor satisfaction of tending him at the last. The tragic circumstances of his death, its suddenness and unexpectedness, had left the affairs of the Christies in the utmost confusion, and no provision had been made for Betty, though she had nursed them one by one at her knee, and had been more to them than ten mothers.

That did not trouble her, for Betty was a comely and capable woman still, whom no task could daunt. She had made up her mind to leave the old house; the shadow of separation was the canker eating like a worm at her heart. The last day had come, and she was waiting with her subordinate, Lizzie Laurie, for the homecoming of the new master of Urie, him she called "the outlin from Botany Bay." She made a most comely figure in her housekeeper's gown of shining alpaca, her neat black apron and smoothly braided hair. Betty disclaimed a cap; they, in other words her beloved ones, had never required it of her. There was no badge of servitude needed betwixt those whom love bound so indissolubly. When the sound of the long-expected wheels broke on her listening ear she began to tremble, and there was even a piteous look in her eyes. It was her death sentence she expected, had she not taken a vow not to serve "the outlin from Botany Bay." She had often pictured him, the neer-do-well, that so long ago had left his country for his country's good. Betty's picture of him was a rough, uncouth man, speaking a strange tongue perhaps—a man with whom no decent self-respecting woman could consort. But when

she saw him alight from the carriage, and standing still on the smooth rolled gravel, look about him as the exile might very naturally do, she got a sudden fright. For he was a Christie from top to toe, and a good Christie at that, tall, well-made, with an air of dignity in which Betty secretly gloried. He was not young, the hair at his temples was almost white, and his face had lines and seams upon it such as suffering might have wrought. But it was a good face, even a noble one, and Betty's heart smote her, for she knew that she had believed a lie.

Her trembling forsook her, and she opened the glass door and stood respectfully as became her place to receive the new Laird of Urie. Not her master, for had she not sworn to serve none of the new race? Almost, however, as her eyes rested on his kind, grave face she repented her hasty vow. When he saw her he took off his hat.

"I know who you are, Betty Wardrop," he said, with a fine winning smile. "Wattie spoke of you, day in and day out, when we met."

"Watty, sir!" Her voice faltered. "D'ye ken my Wattie; whered did ye see him?"

"His ship was at Adelaide, Betty, and the laddie travelled two thousand miles from it to see his Uncle Tom. When we parted I had promised to meet him here, God pleased, Christmas twelve months. I never thought Scotland would see me again, Betty, for she used me ill. The lad had a winning way, but now he is at the bottom of the sea. I am not here of my own free will to grasp his inheritance, but because I know now it is what he would have liked; for him and me understood each other at the first moment. We were both of the old blood."

But Betty, unable to bear any more, flung her apron over her head and fled to ease her heart by the sobs that would not be kept back.

Her boxes stood packed in the still-room ready for her going, and her only sister in the parish of Banchory was expecting her, but Betty did not leave that day, nor any other day, till the end of her natural life.

It came about naturally as all these things come about, because they are God-ordained, and not miracles, in spite of all the nonsense that is written concerning them.

Tom Christie came back a stranger and an exile to Urie, and Betty Wardrop made it home for him. He was a man strong enough to care nothing for what the world said; had he not been defying its conventions all his life? When Betty spoke haltingly about leaving he took no notice.

"This is where you will live, please God, Betty, all your days," he said one day, and pondering this dark saying in her heart Betty almost held her breath. For she was compelled to admit, nay, she gloried in admitting that the last days of Urie were likely to be better than the first. For this man who had been tried in the sore furnace of life had an insight into the needs of others which to Betty savored of the uncanny. He set himself from the very outset to redress all wrongs, to make Christie of Urie a name beloved. How he succeeded would take too long in the telling, and moreover would require the eloquence of a Betty Wardrop.

She stayed on protesting, but secretly glad, until one day there came from her sister in Banchory a letter containing a sentence which sent the blood to Betty's head. She pushed it in the fire but she could not shut out the words, and she knew that the time had come for her to go.

She did not wait. Taking all her courage in her hands she marched down to the dining-room where the laird was eating his breakfast, with the morning newspaper propped up before him.

"Well, Betty."

His eyes brightened as they rested on her, with the look of a man who finds home in the contour of a woman's face.

"Sir, I've just come to say I'm leaving this afternoon for Banchory, and that I'm no' comin' back."

"What has happened, Betty, any of your people ill?"

"No, but they deserve to be," she snapped involuntarily, and immediately checked herself, biting her lips. "I've been speaking about it three months noo, and the time has come."

"And what in the name of wonder is to become of me?"

Now this was a question Betty had not anticipated, and she was not prepared with any convincing answer.

"Not only of me, but of Urie, of everything. You can't go, Betty, so here's an end on't."

"But I am gaun, sir," she said sturdily. "You'll get somebody else; there's hundreds waiting on the job."

"Oh, are there? Perhaps you'll tell me what I've done that you should leave me in the lurch like this."

"I can tell ye naething," answered Betty doggedly. "Except that I'm gaun the day."

"Never to come back?"

"When I gang I gang an' I winna come back."

"Then you're no longer happy in Urie, Betty? Watty told me he did not think you could live away from it."

"He maybe wasn't fair wrang, but if I dinna live what's the odds, wha cares?"

"Well, as it happens we all care," he answered quietly. "Look here, Betty, you go to Banchory as you have arranged this afternoon, and tell them if you like it's a goodbye visit."

"What d'ye mean, sir?"

"That you're coming back for good, not as Betty any longer, except to me. Ask them if they like the sound of the name. Mrs. Christie of Urie. I like it myself. I've been saying it over and over a good many times of late."

"Preserve me, the man's daft!" cried Betty, but her face was like a girl's face, and her bonnie eyes shone like stars.

And this is the simple explanation of how Betty Wardrop became Mrs. Thos. Christie of Urie, and gave the gossips of her little world matter for nine days' wonder. But through the course of time even the bitterest of her censors came to admit that the laird might have done worse. The few admitted to the inner circle of that happy home, all the happier doubtless because it had been so long waited for, were quick to say that they were made for one another, and that theirs was surely one of the marriages made in heaven.—British Weekly

### SANCTIFIED SORROW.

Bless God for the wilderness; thank God for long nights; be thankful that you have been in the school of poverty and have undergone the searching and testing of much discipline. Take the right view of your trials. You are nearer heaven for the graves you have dug, if you have accepted bereavements in the right spirit; you are wiser for the losses you have bravely borne, you are nobler for all the sacrifices you have willingly completed. Sanctified affliction is an angel that never misses the gate of heaven.—Dr. Joseph Parker.



TELLING HER SO.

"There's nothing wrong with Arthur, I hope," said Mr. Lobdell to his daughter, in whose hands were a number of closely written sheets of foreign note paper. Although Mr. Lobdell sat on the other side of the hearth, he noticed that several tears had fallen on the letter Mrs. Benton was reading. "I've never been quite sure, Ellen, that you did the right thing when you let the boy go to Paris to study. It's easy for a young fellow like him to get weaned from home. We ought to have kept him near us. Now, if he's in any trouble—"

"He isn't, father. He's very well, and busy with his work, and he has written me such a dear letter for my birthday that, well, it made his foolish mother cry a little. Read it, father." Mrs. Benton gave him the letter, and then took from the mantel a photograph of a bright, boyish face, whose fearless, honest eyes seemed to answer her tender gaze.

Mr. Lobdell glanced at the first page hastily. The pleasures of correspondence had never especially appealed to him, and he was rather scornful of long letters. In a moment he adjusted his glasses more securely, and began to read slowly. When at last he came to the end, he folded the sheets carefully and replaced them in the envelope, sighing as he did so.

"It's a beautiful letter, Ellen, beautiful; strong and manly, too," he said, in reply to his daughter's expectant look, "but it makes me sad."

"Why, father? I thought it would make you glad, not sad."

"It does make me glad for you and for him, but it takes me back to my own boyhood. Arthur says that the thought of you is his inspiration, his safeguard; that he carries your image in his heart, and with your picture in his pocket he cannot go to any place where he couldn't take you. It was just so with my mother. The thought of her goodness kept me out of many a scrape, and I loved her just as Arthur loves you, but I never told her so. What wouldn't I give, Ellen, to have written her a letter like this one!"

Mrs. Benton knelt by her father's side and took his hand.

"Grandmother always understood," she said. "She knew how you loved her."

"Yes, perhaps, but what a comfort and a pleasure it would be to me to have told her as your boy, God bless him! has told you."—Youth's Companion.

WHO?

Who makes our Tommy's nose so red?  
Nips his hand if he draws his sled?  
Bites his toes when he goes to bed?  
Jack Frost.

Who paints his cheeks and nips his ear?  
Who from his eyes draws big, round tears?  
Who comes to see us every year?  
Jack Frost.

Who covers window panes at night,  
With picture castles all in white?  
But always keeps quite out of sight?  
Jack Frost.

Who spreads the walks with ice like glass,  
O'er which our Tommy has to pass?  
Who chains the pond so hard and fast?  
Jack Frost.

Whom do the boys all love to greet,  
As he comes creeping down the street?  
They know his coming means a treat,  
Jack Frost.

And who skips up the chimney wide,  
To find a place in which to hide,  
When we sit round the fireside?  
Jack Frost.

Crude petroleum poured upon a burned surface and covered loosely with cotton will subdue the pain almost at once.

Regrets grow rank in the field of the indolent.

THE BEST LESSON.

"O, there's that Ruth Knolls and her brother again! Do you know, Miss Merton, she is just awfully dull in school, and we girls laugh at her so much. She hasn't a particle of brilliancy."

Viva chattered this speech out as she walked along the street beside Miss Merton.

"She has something far better than brilliancy," said Miss Merton.

"What?" said Viva, her cheeks flushing uncomfortably; for she felt that she had made a mistake, and she was very anxious to stand well in Miss Merton's opinion.

"She has a courteous manner. That is a grace that is very great, but far too rare. I know Ruth quite well, and her kindness and courtesy are unfailing in company or at home. She is going to grow into a lovely womanhood."

"I am sorry I spoke so," said Viva. "I really don't know anything about her except that she stumbles so dreadfully in her lessons."

"No doubt she is very sorry about it, and I am sure she works faithfully," replied Miss Merton. "It is a fine gift to be quick and bright in understanding things. But you know, my dear, that it is far more important to be kind-hearted and gentle. When you girls go out in the world, no one will ever ask or know whether you got good grades in algebra and Latin. If you have done your best, it is wrought into you whether your best is very good or only mediocre. But be sure of this: everyone who meets you will know without putting you through an examination whether you are a gentlewoman or not. It isn't practical to quote Greek or discuss psychology or read Shakespeare with every one you meet; but you can always speak kindly and listen courteously, and quietly look out for the opportunity to do the little deeds of kindness that make our lives so much more worth living."

SHOES FROM IRON AND BRASS.

God knows what steep places lie before us. He has provided the "shoes of iron and brass" for us to put on. They are truth and honesty and faith, and courage and prayer. A clear conscience will keep the head cool. And up along the hard road there is a sign-board, on which is written in large, bright letters, "He that walketh uprightly, walketh surely."—Dr. T. L. Cuyler.

THE JAPANESE AND OPIUM

The Japanese Commission, which has just reported its conclusions on the sale of opium in the Philippines, says that in Japan the opium user would be socially a leper. A Japanese may get drunk every night in the week on saki without losing caste, but woe betide him if he resort to the seductions of opium. The Japanese to a man fear opium as we fear the cobra or the rattlesnake. They look upon it as a menace to the national life. They refuse absolutely to deal with the opium question in its commercial phases; they look only at its moral and social aspects. No Puritan of New England, no prohibitionist of the most uncompromising type, can surpass the Japanese in their animosity towards this evil. The Chinese regard opium as an evil, but, according to the Commission, they find in it a form of meditative relaxation. Games and other active amusements have no place in the life of the common people in China.—British Weekly.

Strong spirit of ammonia applied to the wounds of snake bites or rabid animals is better than any caustic. It neutralizes the virus.

The purest form of religion is a piece of bread broken in two.

HELP FOR LITTLE ONES.

It is a recognized fact that babies—and indeed all children—need a medicine of their own. Medical men know, too, that most baby medicines do more harm than good—that most of them contain poisonous opiates, that drug children into quietness without curing their little ills. Baby's Own Tablets is a modern medicine for babies and young children, and is sold under a guarantee to contain no opiate or harmful drug. It cures stomach, bowel and teething troubles, and by its natural, healthy action promotes sleep and repose. It makes little ones well and keeps them well. Mrs. W. E. Ansell, Ayer's Flat, Que., says: "I would advise every mother with sick or fretful children to use Baby's Own Tablets. They are the most satisfactory medicine I have ever tried, and almost magical in their effects." You can get the Tablets from any medicine dealer or by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

CATCHING FOR FAULTS.

"When I was a boy," said an old man. "I was often very idle, and used to play during the lessons with other boys as idle as myself. One day we were fairly caught by the master. 'Boys,' he said, 'you must not be idle; you must attend closely to your books. The first one of you who sees another boy idle will please come and tell me.'"

"Ah," I thought to myself, 'there is Joe Simmons, that I don't like. I'll watch him and if I see him look off his book I'll tell the teacher.'"

"It was not long until I saw Joe look off his book, and I went up at once to tell the teacher."

"Indeed!" said he, 'how did you know he was idle?'

"I saw him," said I.

"You did? And were your eyes on your book when you saw him?'

I was caught, and the other boys laughed, and I never watched for idle boys again."—Our Young Folks.

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CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## EASTERN ONTARIO.

The next regular meeting of Whitby Presbytery will be held at Bowmanville on Jan. 17th at 10 a.m.

Rev. D. H. Hodges of Edmaston preached in the Presbyterian church at Barr's Settlement on Thanksgiving Day.

Rev. Peter Matheson of Richmond occupied the pulpit at Carp on the 20th October.

The Ladies' Aid of MacKay Church, Ottawa, will conduct a rummage sale in By Ward Market Hall, Thursday, Friday and Saturday of this week.

The annual Thanks-offering meeting of the the Presbyterian W.F.M.S. of Maxville was held on the 1st of November.

Last Sabbath the Annual meeting of the British and Foreign Bible Society was held in the Scotch Bush Presbyterian church at 2.30 p.m.

A pro re nata meeting of Whitby Presbytery will be held at Port Perry on Nov. 16th to deal with a call from Primrose and Horning's Mills in Orangeville Presbytery to Rev. R. M. Phalen of Blackstock.

Balderson Presbyterians—The Rev. J. M. Miller, of Watson's Corners, is to take Mr. McIlraith's services in Balderson and in Drummond while he attends to some Presbytery business in Mr. Miller's congregation in connection with Brightside Station.

Oakhill church held thanksgiving services last Sabbath, and on the following evening an entertainment was given consisting of music and a lecture. Rev. Mr. Neiles, of Port Hope, delivered a bright, interesting lecture.

— St. Andrew's church, Belleville, celebrated its 74th anniversary on November 5, when Rev. Dr. Milligan, Toronto, conducted special services. On the Monday evening Dr. Milligan lectured on "Sermons and Sunbeams."

Rev. Dr. Abraham, of Whitby, father of the pastor of the First Presbyterian church, Port Hope, occupied his son's pulpit on the 29th October, preaching eloquent and helpful sermons.

A special missionary meeting was held in the Newington Presbyterian Church on Thursday evening last, when interesting addresses were delivered by neighboring ministers on both Home and Foreign Missions.

The Presbyterians of North Lunenburg celebrated their diamond jubilee last Sabbath when Prof. E. A. Mackenzie of Montreal conducted both services. The following evening he delivered his lecture on Gladstone.

On Wednesday evening, Nov. 8th, the W.F.M.S. held their Thanks-offering meeting in the Presbyterian Church, North Lunenburg. Interesting addresses were delivered on both Home and Foreign Mission work. A special Thanks offering collection was taken up for Foreign Missions.

The Lahark ministerial association met recently at the Presbyterian manse and had a very interesting session. A public meeting was held in the evening at which addresses were given by Rev. J. M. Miller, of Watson's Corners, Rev. D. C. McIntosh and Rev. J. Holt Murray, of Lanark.

A meeting of the congregation of Bathurst and South Sherbrooke was held in Calvin Church on Monday evening, when a unanimous call was extended to Rev. J. G. Greig; this action is a mere matter of form only, owing to the mission being raised to an augmented charge. The call will be submitted to a special meeting of Presbytery this (Thursday) afternoon in Knox Church lecture room.

A union meeting of St. John's and Knox congregations, Cornwall, was held in St. John's Church on Wednesday evening. The meeting was addressed by Rev. N. Waddell of Aultsville, and Rev. W. C. MacIntyre of Woodlands, on the subject of Systematic giving for the missionary schemes of the church.

The Rummage Sale, under the auspices of the ladies of Knox Church, Cornwall, netted them the handsome sum of \$300. In addition to this, friends from a distance sent money amounting to \$75.50, making \$375.50 in all, also many beautiful articles for sale. The names of the donors would have been published but for the request from some of them not to do so.

A special meeting of the Glengarry Presbytery was held in Avonmore this week to moderate a call to Rev. H. McLean of Milan, Que., from the Avonmore congregation. The following were appointed delegates on behalf of the call: Ira Shaver, J. H. Wert, W. H. Campbell, Walter Tenny, D. H. McDermid and Dr. Whitteker, Revs. Messrs. Letch, Mackenzie and McQueen were selected to appear at the meeting of the Quebec Presbytery on Dec. 2 to urge the ratification of the call.

On Sunday last the members of the Masonneuve Church celebrated the first anniversary of the appointment of the Rev. F. A. Walker as pastor of that congregation. There were large congregations in attendance at all the services and the Sunday school is now far too small for the large and increasing number of children attending from Sunday to Sunday. In the evening the Rev. Professor Mackenzie preached a special sermon to mark the first anniversary of the pastorate of the Rev. Mr. Walker and an unusually large and appreciative congregation was present. A proposal to enlarge the church at an early date is receiving the attention of the trustees who are impressed with the necessity of preparing to meet the demands of the rapidly increasing population of Protestants in the town. On Wednesday evening the choir of the church will give their annual concert and the annual congregational social will be held on Friday evening.

The Ottawa Ministerial Association met on the 6th inst. in the Y. M. C. A., the president, Rev. J. W. H. Milne, in the chair. After devotional exercises, led by the president and Rev. G. W. McKitchie a communication was read from the St. Catharines Ministerial Association proposing a federation of the ministerial associations of the province. On motion of Rev. Mr. Mitchell and Rev. Mr. McIntosh the matter was left on the table. A communication from James H. Wilson, secretary treasurer of the Ottawa Sabbath School Association proposing the taking of a census of the city for church purposes was read and endorsed. A motion promising hearty co-operation in the work was passed, the mover and second being Rev. Mr. Pitcher and Rev. Mr. McIntosh respectively. The president and secretary were instructed to invite Booker T. Washington, the noted colored preacher, to address the association when he comes to Ottawa to lecture before the Canadian Club. Rev. B. W. Merrill read an excellent paper on the "Aims of the Preacher," after which a few appreciative remarks were made and a vote of thanks passed to Rev. Mr. Merrill. Rev. Dr. Armstrong pronounced the benediction. At the next meeting Rev. Dr. Armstrong will give an address on "The Problem of Modern Preachers."

The man with a fad never lacks for enjoyment. It is a perpetual vacation.

The sixty-seventh anniversary services in connection with the organization of St. John's Church, Brockville, were held last Sunday and pastor and people are to be congratulated on the success of the occasion. During all these years St. John's has proven itself a power in the sphere of uplifting humanity, and today it is more prosperous than ever under the guidance of its devoted pastor, Rev. D. Strachan. The congregation are thoroughly united and zealous in the cause of Presbyterianism and the upbuilding of the moral and spiritual welfare of the community generally. Rev. Mr. Strachan was fortunate this year in securing for anniversary Sunday Rev. R. E. Knowles, M.A., of Galt, Ont., a preacher whose fame is known widely throughout the Dominion not only as a pulpit orator, but also as an author and writer. He is minister to the largest church in Galt. He preached morning and evening and both sermons were masterpieces of original thought and practical application, which did not fail to create lasting impressions upon his hearers. Mr. Knowles ranks with the highest minds in the Canadian Presbyterian Church, and those who have frequently heard him state that yesterday's discourses were two of his best efforts. He certainly fulfilled all expectations. With an extraordinary flow of language, graceful pulpit presence and a manner of intense earnestness, he at once commands attention that never lags. The points he desires to score are sent home with apt and pleasing illustration. The congregations were large and representative, more especially in the evening, when every seat was occupied.

## THE PRESBYTERY OF KINGSTON.

30th ult., specially to induct Prof. Rev. John McNaughton, M.A., into the chair of Church History in Queen's University, as instructed by the General Assembly, he moderator, Rev. Jas. Binnie, presided, and in conjunction with Chancellor Fleming, took the part arranged for in the double service of the evening. On receiving satisfactory answers to the questions put by both presiding officers, Prof. McNaughton was duly installed and inducted into the important chair of Church History. He has previously proved his special fitness for this position, and high hopes are entertained of a successful professoriate.

Rev. J. A. McDonald, Toronto, then gave an address on "The Place of the Preacher in the making of the Nation." The speaker took high, but just ground, as to the true spiritual and influential place occupied by the divinely called and duly qualified preacher of the Gospel of Christ. His responsibility is correspondingly great, but his success is also assured. The whole address was able, eloquent and patriotic, and was listened to with wrapt attention, while peculiarly appropriate to the occasion, and a fitting introduction to the opening of the theological classes.

## OTTAWA.

Rev. James Griffith, returned missionary from Honan, China, preached in Knox Church in the morning, and in the evening Dr. Ramsay gave a sermon to young men. Mr. Griffith occupied the pulpit at Bank street church in the evening. Rev. Robt. Laird preached in St. Paul's in the morning and Rev. J. W. H. Milne in the evening. Mr. Laird taking the evening service at the Glebe.

Some people look too much upon their religion as a varnish on life instead of a fire within it.—Dr. Storrs.

## WESTERN ONTARIO

A choir social was held in the Cayuga Presbyterian church on November 6th.

Rev. Mr. Craw, Ilderton, and Rev. Dr. Ross, of St. Andrew's, London, exchanged pulpits recently.

Rev. Principal Waller, D.D., preached in St. George's Church, West London, recently.

Rev. Mr. Glasford, of Guelph, gave a lecture in Knox Church, Colloden, on November 7th.

Rev. W. A. J. Martin, Brantford, occupied the pulpit of the First Church, London, last Sunday. Rev. W. J. Clark preached in Brantford.

Rev. Mr. Hunt of Ingersoll has been conducting services at Knox Church, Colloden, each evening at 7:30 p.m.

A union thanksgiving service was held in the Presbyterian church, Acton, when Rev. G. W. Barker, of the Methodist church, spoke on true thanksgiving.

Rev. T. Albert Moore spent Sunday November 5th holding meetings in Chatham in the interest of the Lord's Day Alliance.

Rev. W. A. Martin, of Zion church, Brantford, exchanged pulpits last Sunday with Rev. W. J. Clark of the First Presbyterian church, London.

It will be of interest to all Presbyterians to know that Judge McClean who succeeds Judge Nesbitt on the Supreme Court Bench is one of the elders of St. Andrew's Church, Toronto.

Rev. J. G. Reid, B.A., the lately appointed pastor of the Presbyterian work in Central Park and Cedar Cove, has taken up his residence at the latter place and is actively prosecuting the work at that point.

A meeting of the Home Mission Circle was held in the First Church, London, on Thursday night, last week, and was addressed by Miss Matilda Robinson, travelling secretary of the Women's Home Missionary Society.

Rev. Mr. Lindsay, of Dresden, and Rev. Dr. Battisby, of St. Andrew's Church, Chatham, exchanged pulpits on the 5th inst. The music in St. Andrew's was of a special nature, and was exceptionally good.

Rev. Dr. Neil of Toronto gave a most interesting lecture in Knox church, Woodstock, on the 29th of October, on a trip through Holland and Switzerland. Dr. Neil also preached anniversary sermons on the previous day.

Rev. A. Stewart, of Verchoyles and Colloden, preached in Chalmer's church, Guelph, on the 5th instant. His morning subject was the raising of Lazarus; and in the evening he preached a strong sermon on the elder brother of the prodigal son.

Mr. Sharrad, a student of Knox College, occupied the pulpit of New St. James' Church, London. Rev. Mr. McGillivray preached in Galt. Rev. Dr. Milligan, pastor of Old St. Andrew's Church, Toronto, will preach at the re-opening services of New St. James' Church on Nov. 10th. He will lecture in the church on the Monday evening following.

Rev. Dr. McKay, who has been for several months undergoing the rest-cure treatment in London, has recovered sufficiently to permit of his return to Woodstock. Dr. McKay is still in a weak condition.

His physicians say that he may recover to the extent that he will be able to get around, but he will probably never regain his accustomed vigor.

There was a very good turnout at the Scotch tea given at St. Andrew's church, Guelph, to celebrate Hallowe'en, the school room being filled. Rev. H. Dickie presided, and contributed his full share to the pleasure of the evening. A good musical programme was first rendered, and a Scotch tea, with cakes, bannocks, etc., formed a palatable feature of the evening, and was much enjoyed.

Dr. Armstrong Black has been received into the English Presbyterian Church since his return to Britain. He was formerly a member of the United Presbyterian body.

Rev. Dr. Eakin of St. Andrew's church, Guelph, preached to the Masons of that city on Sunday evening the 1st instant upon the following words: "And upon the top of the pillars was lily-work." Special music was rendered, and at the close of the service the brethren marched to the lodge room where votes of thanks were passed to preacher, choir and managers.

The W. F. M. S. of the First London Church held its annual meeting for the election of officers recently, which resulted as follows: Honorary president, Mrs. (Rev.) W. J. Clark; president, Mrs. John Anderson; first vice-president, Mrs. Harry Barty; second vice-president, Mrs. John Cameron; third vice-president, Mrs. (Dr.) Hodge; fourth vice-president, Mrs. (Dr.) Arnott; secretary, Mrs. Raymond; assistant secretary, Mrs. Bruce; treasurer, Mrs. Shuttleworth; Tidings secretaries, Mrs. Layman and Mrs. Cheney; pianists, Mrs. W. C. Barron, Mrs. F. Stewart and Mrs. R. J. Lind.

On the 29th October a thanksgiving service was held in Knox church, Hamilton, to mark the 37th anniversary of the Ancient Order of United Workmen. The Workmen assembled at their quarters on MacNab street south at 3 o'clock and marched from there by way of King and James street to the church, where the service was held at four o'clock. Rev. E. A. Henry preached a splendid sermon, in which he eulogized the principles of the society, and impressed most earnestly upon his hearers the fact that unselfishness was essential to earthly and future happiness. Another feature of the service was the special music by the choir.

The Presbyterian church at Shakespear was crowded on the evening of the 29th October, the occasion being the farewell sermon of Rev. H. Cowan. On the following evening the congregation assembled to say goodbye to Mr. and Mrs. Cowan. A short program was rendered, and addresses to Mr. and Mrs. Cowan were then read, and they were presented with a gold watch and chain and well filled purse and a case of sterling silver ware, the last being the gift of the Ladies' Aid Society to Mrs. Cowan. Mr. Cowan replied for himself and Mrs. Cowan. After this supper was announced and a social hour was spent. The congregation are most regretful at losing so faithful and efficient a pastor.

Anniversary services were held in Central church, Galt, on Sunday November 5th, marking the close of twenty-six years' pastorate of Rev. Dr. Dickson. Very large congregations listened to two thoughtful and practical discourses by Rev. Prof. Robertson, D.D., of Knox College and the choir rendered special music morning and evening. Dr. Robertson chose as his text in the morning, Eccl. v. 8: "Whosoever breaketh a hedge a serpent shall bite him." For his evening theme Dr. Robertson chose the parable of the prodigal son, taking for his text the last clause of the 12th verse of Luke XV: "He divided unto them his living," building upon this theme a practical and interesting gospel discourse. Both of Dr. Robertson's sermons were much appreciated.

Rev. Dr. Kilpatrick, professor of systematic theology in Knox College, Toronto, was the preacher at the anniversary services of the First Presbyterian Church on Sabbath. Dr. Kilpatrick is one of the strong men in the Presbyterian Church in Canada. He has already greatly commended himself by his excellent work on the staff of Manitoba College, where he not only was beloved by his students, but did an enormous amount of work in the pulpits of Manitoba and further west. Since coming to Ontario, his inaugural lecture and other public appearances have shown plainly that Knox College is to be congratulated on this accession to its staff, and that the churches through the Province who have the opportunity of hearing him preach are privileged.

The old time tea-meeting held recently in the Presbyterian church at Hespeler was a great success. Tea was served in the school room from 6 to 8 o'clock. The tables were bountifully provided for and beautifully arranged by the ladies. The program began at 8.30 with Rev. J. D. Morrow in the chair. The first selection was given by the double male quartette of Central Church, Galt. Then the Rev. Dr. Torrance, clerk of the Guelph Presbytery, the only minister living who, fifty years ago, addressed the people on a similar occasion, was called upon and in a spirited speech rehearsed the history of the congregation and proved to all that he had not lost his old time vigor and his forceful manner as speaker. Mr. McCutcheon, of Galt, gave an exceptionally fine solo. A practical address was given by Rev. Mr. Htmilton on "The Need of the Age."

The regular monthly meeting of the Chatham Ministerial association was held at the home of the secretary, Rev. F. E. Malott, with the president, Rev. Dr. Battisby, in the chair. Other ministers present were Revs. W. L. Rutledge, J. W. Hodgins and Dr. Hannon. Rev. W. L. Rutledge gave an interesting sketch of a sermon he had preached from Heb. 2:10. Among several subjects that were discussed was the matter of children running from school to school. It is to be deplored that there is so much laxity in this regard. In the opinion of the association it would aid materially in the moral and spiritual development of our boys and girls if they were kept by their parents at their own Sunday school and church. The next meeting will be held at Holy Trinity rectory, when Rev. J. W. Hodgins will give a sermon outline.

Anniversary services were held on Sabbath last in Erskine Church, Hamilton, and were attended by very large congregations. The pulpit was occupied by Professor John Edgar McFadyen, of Knox College, Toronto, a celebrated writer on the literature of the old testament. In the evening he gave a masterly interpretation of the book of Job, which he characterized as absolutely the greatest book ever written. Certainly it had added charms to the congregation after Prof. McFadyen's discourse. The choir under the leadership of Dr. C. L. M. Harris, rendered a number of excellent selections. The male quartette also contributed a fine number at the evening service, "Lead, Kindly Light." On Monday evening the services were continued in the church. Rev. S. B. Russell presided and addresses were given by Rev. S. W. Falls, Gore street Methodist Church, Rev. E. A. Henry, B.A., of Knox Church, and Rev. James Anthony, B.D., of Waterdown. A musical programme was given under the direction of Dr. C. L. M. Harris, organist and choir leader.

Rev. E. A. Henry preached a sermon on the Rights of the Child, in Knox Church, Hamilton, which everyone who has to do with the bringing up of children could profit by. In opening he pointed out the right of every child to have good parents. The training of the child should be begun in its grand-parents. Every child had the right to be well born. He deprecated artificial manners in the child and spoke of the value of the kindergarten. The restless activity of child life; the questionings of the child, its ready acceptance of information imparted by its parents or elders were things that should be carefully considered in its training. Its religion was simple trust in a heavenly father. The practical religion of home and school were its best guide. The child's right to respect and to a good home were also dealt with; also its right to self-development and all that tends to its development in the sphere for which its nature fits it; and the right of discipline; the right to be directed heavenward. The richest heritage parents can give, he said, is a happy childhood wisely directed by home influences; and a life developed under the influence of love,



## HEALTH AND HOME HINTS.

Alcohol, taken frequently, acts locally on the stomach, impairing the structure and functions of the mucous membrane. Alcohol also acts on the liver, rendering it hard; and also causes obesity and fatty degeneration of the organs.

The cure for worry is a simple one. It consists simply of loosening the garments and lying down in an attitude of response. This having been accomplished, a discoverer assures his patients that ill will fall from them as if by magic.

Butter and honey seem to have been a favorite combination in Bible times, and will be found quite as palatable today. Delicious sandwiches may be made by spreading one slice of bread with butter eaten to a cream, and the other with honey. The honey must be used sparkingly, so that it will not ooze out on the fingers of the eaters.

For Scotch shortbread take one pound of flour, one-half pound of butter, one-quarter pound of sugar. Work the sugar and butter into the flour with the hands, until it clings together, then make in a square. Pinch the edges all round. Bake in hot oven for about twenty minutes. If desired, you can put little candy comfits around the edges.

Mock Crab Sandwiches.—To half a cup of grated cheese add four tablespoons of creamed butter, half a teaspoon each of salt, paprika, and mustard, one teaspoon of anchovy paste and vinegar, and two tablespoons of chopped olives. Spread between rounds of white bread.

Corn Slappers.—On the night before needed put one and one-half cupsful of cornmeal, half a teaspoonful of salt, and two tablespoonfuls of lard into a bowl turning over it sufficient sweet milk to make a thick batter. Stir thoroughly and cover closely. In the morning add three well beaten eggs, half a cupful of flour with which a heaping teaspoonful of baking powder has been sifted, and sufficient sweet milk to make a thick batter. Drop by spoonfuls into a hot greased skillet, shape with the spoon, cook slowly, and brown well on both sides.

Potato Soup.—Boil and mash six potatoes, season with one-fourth pound of butter, pepper and salt, and a dash of nutmeg. Add one quart of hot milk slowly, stir well and let boil up, then strain through a sieve into the tureen. Rub the tureen with a tiny segment of garlic, or onion, if preferred, and beat an egg in it before turning into the soup. Serve with toast squares.

Sweetbreads, Italian Style.—Soak a pair of heart sweetbreads in cold water for two hours, then parboil in water acidulated with a little lemon juice or tarragon vinegar. When done drain and cool, placing them under a weight. Cut each one into four pieces and brown nicely in butter, seasoned with salt, pepper and minced parsley. Let them cool, then dip into white glaze or bechamel sauce, then into bread crumbs, then into beaten egg, and again into crumbs and fry in deep fat until nicely browned. Serve with brown sauce and mushrooms and individual patties of spaghetti with a slice of tomato and little grated cheese on top.

The British delegate to the International Congress on Tuberculosis, which met recently in Paris, made the remarkable statement that the mortality from tuberculosis had decreased in Great Britain two-thirds in the past fifty years. In France the victims of consumption number 160,000 a year. This extension of the "white plague" in that country is alleged to be due mainly to the bad housing of the working classes, to defective nourishment, owing to the absence of the necessities of life, to the absence of cleanliness, and to the increased consumption of intoxicating liquors.

## SPARKLES.

'Openwork hosiery is going to be all the rage this year, Henry.'

'Well, I'd rather you'd mend mine. I never did care to be in style!'

Fuddle—"You know Stocks, don't you?"

Doctor—"Yes. He is a patient of mine."

Fuddle—"Pretty wide-awake man, isn't he?"

Doctor—"I should say so! I'm treating him for insomnia."

A very small boy was trying to lead a big St. Bernard up the road.

"What are you going to do with the dog, my little man?" inquired a passer-by.

"I'm going to see where—where he wants to go first!" was the breathless reply.

The celebrated soprano was in the middle of her solo when little Freddie said to his mother, referring to the conductor of the orchestra—"Why does that man hit at the woman with his stick?" "He is not hitting her," replied his mother. "Keep quiet." "Well then, what is she hollerin' for?"

First Man—"Are they all honest people in your town?" Second Man—"I should think so. Why, not long ago a friend of mine hung his gold watch to a lamp-post (by mistake, you know), and when he went back in the morning it was still there." "What! the gold watch was still there?" "No; the lamp-post."

Gladys—"Men are such conceited things! Why, one may see them any time gazing at a looking glass."

Tom (meaningly)—"Yes, but it's always a good-looking lass."

## THE RETORT COURTEOUS.

At a Chinese port is a foreigners' burial-ground adjoining a native cemetery.

One day an English bluejacket was making his way to the grave of a former comrade to place a floral tribute thereon, when he overtook a Chinaman carrying a pail of rice.

The two trudged along side by side for some time; then Jack, to start a conversation, asked John what he was going to do with his rice.

John replied that he was going to place it upon the grave of his friend.

"And when do you expect your friend to come up and eat it?" laughingly asked Jack.

John was silent for a moment only, and then gave answer:

"Same time your frineds come to smell your flowers."

## REPROOF FROM THE PULPIT.

A good instance of a double reproof occurred in a Scottish church. A lad named Merryweather was very inattentive during the service, greatly to the annoyance of the minister. His father always composed himself for a nap directly the sermon was well under way, so that the boy could do what he liked without parental reproof. The minister could stand it no longer one Sunday, so he stopped suddenly in his sermon, and said, "John Merryweather, if you continue to act in such an unseemly manner during Divine worship, I shall tell your father. I would tell him now, but he happens to be asleep." From that day Merryweather senior and junior were model listeners.

The child thinks of its mother with perfect confidence that it has a place of refuge in times of need; but the mother thinks of her child with careful and unselfish love and keeps continual guard. Such is our childish thought, that often only turns to God in times of need; and such is the pure love of God that keeps continual watch to bring us strength and joy.

## DYING BY INCHES.

## BLOODLESS GIRLS SAVED BY Dr. Williams' Pink Pills.

Dying by inches—that is the only way to describe hundreds of bloodless girls who are slipping slowly but surely from simple anaemia into a decline. They drag themselves along with one foot in the grave through those years of youth that should be the happiest in their lives. And the whole trouble lies in the blood. Bad blood is the fountain head of all the trouble that afflicts woman from maturity to middle life. Bad blood causes all the backaches and side aches, all the paleness, breathlessness, and despondency; all the heart palpitation, sickly dizzy turns and deathly fainting spells. From fainting spells to consumption is only a step. In nine cases out of ten consumption starts from bloodlessness—and the only sure cure for bloodlessness is Dr. Williams' Pink Pills. They actually make new, rich, red blood, that brings the rosy glow of health to sallow cheeks, and strength to every part of the body. This has been proved in thousands of cases. Miss Frances Peach, Welland, Ont., says:—"A couple of years ago my condition of health was very serious. Doctors said that I had no blood—that it had turned to water. I was unfit to do anything for months, and was little more than a living skeleton. I had no appetite; the least exertion would leave me breathless, and I had frequent severe headaches. I was treated by several doctors, but they failed to help me, and I was completely discouraged. Then I was urged to take Dr. Williams' Pink Pills, and in a few weeks found my health improving. I used eight boxes in all, and was by that time again well and strong. I gained twenty-two pounds in weight, and never felt better in my life."

What Dr. Williams' Pink Pills did for Miss Peach they can do for every other weak and ailing girl. They make new blood, and new blood brings health, strength and happiness. But you must be sure you have the genuine pills with the full name "Dr. Williams' Pink Pills for Pale People" printed on the wrapper around each box. All dealers sell these pills, or you get them by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams Medicine Co., Brockville, Ont.

## OLD PEOPLE NOT USELESS.

An old man sitting in an arm-chair, feeble and helpless may be the most useful member of the household. Let me say three things to you:

1. Old people are a blessing, because of their accumulated wisdom. You have made the journey of life. You have the rich experience. That boy is a bright boy who forms the acquaintance of some aged person.

2. Old people supply a necessary conservative force. You make society more stable. You bring reverence to it. The age that is wise rises before the hoary head.

3. Old people link us to heaven. You remind us of the future life. "My old mother knows how to pray," said a merchant recently to me. You bind us to the throne of God.

The earth would be positively poor without you. I am not sure but that you are the most useful member of society.—The Advance.

## CHARITY OF SPEECH.

Charity of speech is as divine a thing as charity of action. To judge no one harshly, to misconceive no man's motives, to believe things are as they seem to be until they are proved otherwise, to temper judgment with mercy—surely this is quite as good as to build up churches, establish asylums and found colleges.

# 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 4.45 a.m.; a 3.20 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.

## GRAND TRUNK RAILWAY SYSTEM MONTREAL TRAINS

Trains leave Ottawa for Montreal 8.20 a.m. daily, and 4.25 p.m., daily except Sunday.

Trains leave Ottawa for New York, Boston and Eastern points at 4.25 p.m., except Sunday. Through sleepers.

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

All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

8.20 a.m. Express.  
11.50 a.m. Express.  
5.00 p.m. Express.

For Muskoka, North Bay, Georgian Bay and Parry Sound, 11.50 a.m., daily except Sunday.

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.

S. EBBS, City Ticket Agent, Rus-ell House Block, General Steamship Agency.

## 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.

8.59 a.m.	Finch	6.41 p.m.
9.23 a.m.	Cornwall	1.16 p.m.
9.58 p.m.	Kingston	1.42 a.m.
10.40 p.m.	Toronto	6.50 a.m.
11.20 p.m.	Tupper Lake	8.55 p.m.
11.45 p.m.	Albany	5.10 a.m.
12.21 p.m.	New York City	8.55 p.m.
1.55 p.m.	Syracuse	4.45 a.m.
7.39 p.m.	Rochester	6.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 1.00 a.m. and 6.45 p.m. Mixed train on Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 45 Sparks St. and Central Station. Phone 15 or 1180.



## THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West 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 \$10.00 is charged for a homestead entry.

### 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) of any person who is eligible to make a homestead entry under 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 was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent 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 homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

A settler who avails himself of the provisions of Clause (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.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1888.

Every homesteader who fails to comply with the requirements of the homestead 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 three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

### INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West 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 land 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 Land Agents in Manitoba or the North-West Territories.

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 lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

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## 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, Wallace, 22 June. Truro, Truro, April 18. Halifax, Halifax, 19 Sept. Lunenburg, Lunenburg. St. John, St. John, 4th July. Miramichi, Campbellton.

### SYNOD OF MONTREAL AND OTTAWA.

Quebec, Que., St. Andrew's, 5 Sept. Montreal, Knox, 27 June, 9.50. Gungahy, Finch, 4th Sept. Lanark and Renfrew, Zion Church, Carleton Place, 21 Feb. Ottawa, St. Paul's, 7th Mar., 10 a.m. Brockville, Winchester, Feb. 28, p.m.

### SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 4th July. Peterboro, Keene, 28 Sept., 9.30 a.m. Whitby, Bowmanville, 17th Oct., 10 a.m. Toronto, Toronto, Knox, 2 Tuesday, monthly.

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

### SYNOD OF MILTON AND LONDON.

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

### SYNOD OF MANITOBA AND NORTHWEST.

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

Rock Lake, Pilot M'd., 2 Tues. Feb. Glenboro, Trehema, 3 Mar. Minnedosa, Minnedosa, 17 Feb. Melita, Melita, 4th July. Regina, Moosejaw, Sept. Prince Albert, Saskatoon, 5th Sept. Glenora, Inawebeg, 5 Sept. Red Deer, Olds, 19 Sept.

### SYNOD OF BRITISH COLUMBIA.

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

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

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

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FRED. GELINAS,  
Secretary.

Department of Public Works,  
Ottawa, September 29th, 1905.

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