

Dominion Presbyterian

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SEPTEMBER.

By J. C. McNEILL.

I have not been among the woods,
Nor seen the milk-weeds burst their hoods.

And yet I know that up to God
The mute mouth holds her golden rod;

That clump and copse, o'er-run with vines,
Twinkle with clustered muscadines;

I know how, ere her green is shed,
The dogwood pranks herself with red;

How the pale dawn, chilled through and through,
Comes drenched and dragged with her dew;

How all day long the sunlight seems
As if it lit a world of dreams;

How evening gathers mist and cloud
And weaves therewith her gorgeous shroud.

If yet, as in old Homer's land,
Gods walk with mortals, hand in hand,

Somewhere to-day, in this sweet weather,
Thinkest thou not they walk together?

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MARRIAGES

At Old St. Andrew's Church, on Tuesday, Sept. 12, 1905, by Rev. Dr. Milligan, John Munro Sutherland of Toronto, to Florence May Pringle, of Toronto.

At "Sunnybrae," Lachine, on Sept. 7, 1905, by the Rev. C. B. Ross, Louise Parker to Lawrence Ogilvie Howard.

At Montreal, on Sept. 5, 1905, by Rev. Dr. Fleck, George H. Porteous, of the Witness editorial staff, formerly of Cornwall, to Mrs. Suckling, relict of Rev. A. E. N. Suckling, of Montreal.

On Sept. 6, 1905, by Rev. Dr. McMullen, assisted by Rev. J. A. Macdonald and Rev. R. S. Laidlaw, Beattie M., second daughter of Mrs. R. R. Fulton, to Mr. B. H. W. Stewart, both of Woodstock.

At Elm Hall, Fort Covington, N. Y., on Aug. 30, 1905, by Dr. John W. Blackett to Miss Mabel Cameron, both of Fort Covington.

At Deer Park Presbyterian Church, on Sept. 9, by the Rev. D. C. Hossack, M.A., L.L.B., William Nicholas Allen to Elizabeth Wright (Lizzie), all of Toronto.

On Aug. 30, at Toronto, by the Rev. J. A. Turnbull, L.L.B., D.D., Charlotte Margaret, daughter of the late Thos. G. Matheson, Milton, Ont., to Evan MacLellan Doull, of New Glasgow, N.S.

On Sept. 6, 1905, by the Rev. D. C. Hossack, Daisy, only daughter of Mr. and Mrs. Thos. Bryce, to Mr. Harry Galt, both of Toronto.

On Sept. 6, 1905, at the residence of the bride's parents, Bathurst street, Toronto, by the Rev. James Murray, Miss Frances E. Kion, of Toronto, to Mr. William T. Finney, of Albany, N. Y., formerly of Toronto.

On Sept. 6, at the Presbyterian Church, Lakeport, by the Rev. Peter Duncan, assisted by the Rev. John Burwash, of Toronto, George Burwash Henwood, barrister, of West-askiwin, Alberta, to Blanche Isabella, second daughter of the late Archibald Campbell, of Lakeport, Ontario.

At the residence of the bride's mother, on Aug. 30, 1905, by Rev. D. MacVicar, Harmon, Shaver, of Winchester, to Miss Mary C. Scott, daughter of the late George Scott, of Finch.

At St. Luke's manse, Finch, on Sept. 6, 1905, by Rev. D. MacVicar, John P. Warner to Miss Florence Latimer, both of Newington.

DEATHS

At 132 Blecker street, Toronto, on Sept. 12, 1905, William McMaster, Jr., in his 71st year.

At 518 Kent street, on Sept. 10, John Dewar, in the 64th year of his age.

At Douglas, Ont., on Sept. 6, Robert C. McNab, barrister, of Renfrew, Ont., in his 35th year.

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NOTE AND COMMENT.

Japan is at this moment, from a missionary standpoint, the most strategic spot on this planet. It is the door most widely open, and the door which opens to widest work and influence. For Japan's door opens directly to China.

Publicans are complaining loudly of the depression which has come over the liquor traffic in London. The average receipts at many London public houses have dropped 20 per cent within the space of a few months, while expenses are increasing to an almost corresponding extent.

A New York paper lately published a letter attacking missions on the ground that "the Bible says, 'Charity begins at home.'" People who do not read the Bible are often rash enough to attack missions, but they rarely certify the honesty of their ignorance as did this man by signing name and address.

In five months the baptisms in the American Baptist Mission at Kentung, North Burma, have amounted to 1,306. During 1901, in the China Inland Mission, 2,387 people confessed Christ in baptism. The number baptized in 1903 was 1,729. We pray for the harvest, let us not forget to pray for those who have newly taken up the responsibility of the Christian life.

The Moody Bible Institute of Chicago, in addition to its Bible teaching, is preparing to enter upon an evangelistic campaign the coming autumn and winter. Prominent and well equipped evangelists and noted singers are enlisted for the campaign, and it is expected Dr. Torrey and Mr. Alexander will take part in it. Chicago is to be the centre of the work, which will be conducted on interdenominational lines.

The wonderful revival of Wales has had echoes in many places, but perhaps none more characteristic than the revival in the Khasia Hills of Assam, the field of the Welsh mission. There town after town has been stirred to repentance and new consecration, many have joined the church, a marvellous movement has begun among the children in the schools, and everywhere the chapels are filled with enquirers.

The Methodist Episcopal Church will next year celebrate their first half-century of missionary work in India. Dr. William Butler landed in India on September 23, 1836, and entered his chosen field in Northern India in November of the same year. There are now one hundred missionaries enrolled in connection with the mission, and the converts number, including children, upward of one hundred and fifty thousand. The jubilee will be fittingly celebrated both in India and in the United States.

General Booth, of the Salvation Army, has returned from Australia to England greatly pleased with his experiences during his five months' tour in the Antipodes. He believes, as "Father Endeavor Clark" does, that Australia has a wonderful future before it. The vital need of Australia, he says, is more population, and he is prepared to promote his schemes of emigration on a greater scale than ever before. Hardly had he landed in England when the old General started off on a 2,000-mile "motor" tour in the interests of Christian work.

One of the most noted of the European delegates at the Baptist World Congress was Baron Wikskiull, a Russian nobleman who lives in a castle on a great estate in the province of Esthonia. On this property he has built a Baptist chapel, as well as another in the city of Revel, thirty miles away. The Baron is described as altogether a fascinating and remarkable personality. He is very tall and of commanding appearance, and is still in the early prime of life. The Baron explained that his family had never belonged to the Greek Orthodox Church, but to the Lutheran Church, and that he did not feel any deep spiritual impression until he read some of Tolstoy's thoughts on the character of Jesus. Then he began to study the Bible more earnestly and as a result was led to preach.

The recent visit of the Shah of Persia to Europe recalls to the Paris "Gaulois" an anecdote of the late Shah during his once famous tour in England. It is given on the authority of his late Persian Majesty's body physician, and if not exactly authenticated, is at least ben trovato. According to the story the Shah was dining with his present Majesty the King, then Prince of Wales, and asparagus was served. Now the Shah had never seen asparagus, and was as much at a loss how to eat it as the Chinese Emperor is said to have been where to sit in the first brougham ever offered to him. He made a "shot" for it, and after eating half the stalks, threw the other half on the carpet behind him. The story adds, that to keep his guest in countenance the Prince did the same. To complete the consternation of the servants, the other guests, like good courtiers, imitated the Royal example.

At Gratz, in Syria, Austro-Hungary, there died recently an old woman named Premer, who deserves to rank among the remarkable misers of history. For years she had occupied two miserable rooms, her clothing bespoke the utmost misery, and she was mainly supported by charitable institutions. Some time since she fell ill, and being found by the doctor on an old mattress with a cotton blouse and an old mantle for her, she was taken to a hospital, where she has died within the past few days. And now a strange discovery has been made in overhauling her miserable belongings. Thirteen different bank-books, all in different names, but evidently belonging to the dead woman, and all relating to substantial sums, have been brought to light. But the most amazing find of all was a sort of wall recess, which contained £16,400 in gold and securities. As the old woman had no relatives, this hoard will go to the State.

Sir Christopher Furness, who is reported to have purchased a fleet of six ships from the Neptune Company, is the head of one of the most famous firms of steamship builders in the world. Methodism is somehow or another connected in most people's minds with a decent poverty—with a quiet and genteel method of making life. Sir Christopher is one of the rare Primitive Methodist millionaires, and since he has reached a position of power he has by no means forgotten the fact. He has benefitted innumerable Free Churches by paying their debts, and a few years ago gave 5,000 guineas to the denominational new century fund. We remember once hearing the late George Needham, evangelist, say that when the Lord could trust him with wealth He would give it to him." Sir Christopher

Furness has shown that he can be trusted with great wealth. Unfortunately, many men who have been trusted with great wealth have broken the trust.

Under the caption of "Drinking America Not Pay" the Philadelphia North American draws attention to the important fact that while organizations which concern themselves with the moral welfare of the people are spending time, money and honest effort in an attack to overcome the liquor traffic and its attendant evils by appealing to the sentimental side of human nature, the railroads and certain other great corporations are actually accomplishing this end by a practical appeal to the pockets of their employees. Rules prohibiting their employees from indulging in liquor or frequenting saloons while on duty are now strictly enforced by nearly every American railroad, and within the last few weeks the Chicago and Alton Company has consistently amended its conduct regulation so as to prohibit officials of the company carrying liquor in their private cars when travelling on business or making tours of inspection. Who says that genuine temperance principles are not making progress?

Toledo, Ohio, is essentially a beer-drinking city. The German population is very large. Five of the largest breweries in the country are here. Probably more beer is drunk, in proportion to the population, than in any other city in the United States. The practice of these physicians is, therefore, largely among beer drinkers, and they have had abundant opportunities to know exactly its bearings on health and disease. They all agree that no man can drink beer safely, that it is an injury to any one who uses it in any quantity, and that its effect on the general health of the country has been even worse than that of whisky. One physician who practised 28 years in Toledo said: "I think beer kills quicker than any other liquor." Beer drinkers, he says, succumb very quickly to any prevalent disease which attacks them, and they are very subject to dropsy and Bright's disease. This testimony is borne out by seven other Toledo physicians, whose opinions are given in a recently published article.

Dr. John A. Otte, writing from Amoy, China, says that country is awake, very much awake indeed. He says that one of the first evidences of this fact is a widespread and systematic crusade against renewal of the treaty with the United States excluding Chinese laborers; and in connection with this is the union of the heathen and Christian element in the boycott movement. There can be no doubt that the Chinese people are very much incensed at the scurvy treatment which has been meted out to Chinamen who have gone to the United States. Dr. Otte says: "Now, while there are elements of danger in the present movement, still, on the whole, it is a good sign. It proves that the nation is reborn. A new national life has begun. China is beginning to move. It is true it is still only a tottering pace, but it is better than absolute stagnation. God grant that this new life may be led into Christian channels, for if this is not done the 'yellow peril' is a real thing. The eyes of the world are not open to the danger of the present change in the Far East." The Chinese exclusionists of Canada, as well as those of the United States, would do well to make a note of this significant movement in the celestial empire.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

CONCERNING ANGELS II.

By George W. Armstrong.

I closed my previous paper by stating that angels were deeply interested in human events. This is quite true, for in almost every circumstance of universal human interest and importance they have acted a prominent part. If we go back to the time when God laid the foundations of the world, even then the morning stars sang together and the Sons of God shouted for joy.

When that most awful and solemn event took place—the giving of God's most holy law on Sinai—when there were thunderings and lightnings and a flame of devouring fire, when the mountain was covered with smoke and the trumpet waxed louder and louder, angels attended by their ministry the introduction into the world of this sublime dispensation of law. The Psalmist evidently makes reference to this when he says: "The chariots of the Lord are twenty thousand, even thousands of angels; the Lord is among them as in Sinai in the Holy Place."

An angel brought the glorious news, "the good tidings of great joy," of the birth of Jesus in Bethlehem, and with Him there was a multitude of heavenly hosts praising God and saying, "Glory to God in the highest and on earth peace and good will toward men." Doubtless angels attended Christ through every stage of His eventful life; in all probability they succored Him in His season of trial and temptation, we do know that at its termination "angels came and ministered unto Him." I doubt not but they were with Him during His agony in the garden, and when He was dying on the cross in all probability they were gazing in anxious suspense, wondering at the mystic scene.

It was an angel rolled back the stone from the door of the sepulchre and sat upon it when He burst the barrier of the tomb and led captivity captive; and when Christ ascended from the Mount of Olives to resume His seat at the right hand of the Majesty on High, He was accompanied by these same exalted beings, and as they approached the gates of the celestial city they sang: "Lift up your heads, oh, ye gates, and be ye lifted up ye everlasting doors and the King of Glory shall come in."

Angels not only take interest in the affairs of mankind generally but they take a particular interest in men individually. For instance, three angels were sent to rescue Lot when the cities of Sodom and Gomorah were destroyed. When Jacob was about to have that historic interview with his brother Esau, which he so much dreaded, "An angel of the Lord met him." When the wicked Queen Jezebel sought Elijah, God's only prophet, to take his life, Elijah was so troubled about it that he requested for himself that he might die. Under these very critical and perplexing circumstances, we read: "An angel of the Lord touched him." When the King of Syria sent horses and chariots to compass the city of Dothan to catch Elisha, so that they might take him to the king, Elisha's servant, Gehazi, trembled with fear and said: "Alas, my master, what shall we do?" And Elisha answered and said: "Fear not for they that be with us are more than they that be with them." And Elisha prayed and said: "Lord, I beseech Thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw, and lo! the mountain was covered with horses and chariots of fire round about Elisha."

Invisible forces for the Saints' protection. We might thus continue to enumerate instances where God has specially interposed in behalf of His people and where angels have been the instruments in their deliverance—such as the three Hebrew worthies in the fiery furnace, Daniel in the den of lions, Peter in prison, and others. I believe God delivered these men when in perilous positions, so I as firmly believe He protects and preserves those who put their trust in Him by an invisible safeguard of angels, for are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation. Of this we may rest fully satisfied, that angels are interested in our welfare, for Jesus assures us "they rejoice over one sinner that repenteth."

London, Ont.

PEDDLING BREAD IN CHINA

Among the many curious sights in China, none present stranger aspects to our American eyes than the bread peddlers and their methods of disposing of their wares. They carry their stock in trade about with them, either in oval boxes strapped to their backs, or in two boxes depending from a yoke across the shoulders, or on trays held by a strap hung from the neck and carried in front of them, after the manner in which the pie-man of Simple Simon fame is invariably pictured by all orthodox illustrators of "Mother Goose." In the city of Tien-Tsin these street vendors offer three different kinds of bread for sale. Two of these are twisted in oval shape, and the third is a thin, crisp cake sprinkled with seeds of sesame, that magic word which at once recalls to our minds the wonderful tale of Ali Baba and the forty thieves. How little we never dreamed, when we listened, spell-bound, in our childhood days to the thrilling account of Ali Baba's adventures, that we should ever behold, far less taste, the fateful sesame, the name of which proved so illusive to our hero at the crucial moment, when he was confronted by the rock of difficulty. But the peddler's bread is not more curious than his method of selling it, for it is frequently disposed of by raffle, for which purpose he carries three dice, held in a little dish.

In Peking, the capital of the Celestial Empire, the bread peddlers generally come from the province, mostly from Shan-Tung. They are called po-po sellers. Their street cry, "Yao-chin-manton" (Can I sell you a pound of bread?) is often heard until late in the evening. Their bread is made of wheat flour and baked in hot vapors, distinguished from another kind which is baked in hot pans. They also sell several varieties of po-po, or baked goods, a special favorite with the Chinese being an oval oil cake made with the very best flour and usually eaten with pork, sausages or liver.

Presbyterian Standard.—Christianity is the only world-faith, the only hope of the world. It has conquered the old paganism, it has beaten back the tide of Moslemism that once threatened to overwhelm it, and the more intelligent among the disciples of Buddha and Brahma see its final victory over their own creeds. These enemies in the camp of Christendom, with us but not of us, these latter day pagans, may be able to hinder that triumph by the example of their own lives, foolishly believed to be a product of the Christian faith. But they will hardly be able to bring Christian America to adopt the outworn superstitions of a race that is just beginning to expand under the shining Sun of Righteousness.

MODERN LESSONS FROM AN ANCIENT TOWER

By Rev. John J. Cameron, M.A.

We learn again, from the tower of Babel, that if we work at cross-purposes with God we cannot hope to succeed. The people here referred to were working at cross-purposes with God. It was not God's will that men should huddle together in one place and form one vast kingdom simply to win a "name" and fame, for purposes of oppression and conquest. It was His design that men should separate into families and nations and occupy and cultivate the different parts of the earth for their mutual well-being and development. By this means local evils would receive a check and the better condition of one region would stimulate others to attain a like condition. To carry out His design He interfered and thwarted their selfish purposes. Different dialects began to be spoken, so that the one could not understand the other, and the work had to stop. They were thus obliged to separate and form different communities and occupy other parts of the earth. Just how this was accomplished we are not told. It involves the difficult question as to how the different languages spoken by different races of people arose. It was likely accomplished gradually. The researches of philologists goes to show that all the present different languages can be traced back to one primitive language which took its rise in the East somewhere in the region round about the seat of ancient Babylon. In the accomplishment of this result the economy of means in this as in other cases was doubtless observed. However, it is to be explained, whether by miraculous interposition or through the operation of natural causes, which is God's usual mode of working, God's purpose was accomplished, and because these people sought to thwart that purpose their enterprise signally failed. And so it is now, we cannot work at cross-purposes with God and hope to succeed. Sooner or later our attempt shall fail, the tower we seek to raise shall fall, and our presumptuous plans shall come to naught. So, centuries ago, spoke Gamaliel, when the sect of which he was a member sought to imprison and persecute the apostles, "Refrain from those men," his advice was, "and let them alone, for if this counsel or this work be of men, it will come to naught. Let it be of God. Ye cannot overthrow it, lest haply ye be found even to fight against God." There is less excuse for us with our brighter light when we thus set ourselves to work at cross-purposes with God. We are certainly doing so when we think or do what is clearly evil or what we know to be positively wrong. God has revealed His will to us with noon-day clearness as to what are the broad, general outlines for right and wrong; so that, he that runneth may read—"the wayfaring, though a fool, need not err therein." Where the way is not so plain in matters of indifference we are working at cross-purposes with God when we refuse to follow the leadings of His Providence. There are times when we come to a "parting of the ways" we are in doubt as to what course we should pursue. Now, in such a case, if we are God's children and willing to submit ourselves to the guidance of His spirit, help shall be given, our enlightened conscience shall suggest the cause we should pursue, and while we may sometimes err by mistaking our own selfish impulses for the promptings of God's spirit, yet, if our spiritual eye is open, we shall be able to discern the way in which God would have us go, what He

would have us do, and where He would have us be. We work, again, at cross-purposes with God when we choose an occupation or business for which, by nature, we are not fitted. In such a case we cannot hope to succeed, because we are not where God would have us be; we have chosen an occupation or profession for which we have not the necessary taste or talent. It is a case of the round peg in the square table. It is only when we chose that occupation for which we, by nature and education, are fitted, for which we have a natural taste or bias, that we can expect to achieve the highest kind of success, for then we are assured that we are working in harmony with God's will, and sooner or later, if we persevere in our efforts, success shall crown our endeavors.

We learn, once more, from the tower of Babel, that we cannot by our good works or unaided efforts reach Heaven. These people formed the vain-glorious design of seeking, by their own efforts, to reach heaven. They may have imagined in their primitive ignorance that the deep blue sky above, over-reaching the earth—so bright with twinkling stars by night—so calm and beautiful by day—was the place where Heaven was, and formed the design to reach it. But, as they seen learned, it was to attempt the impossible, their presumptuous spirit was rebuked, their efforts were baffled and they were obliged to abandon the task as hopeless; and so now, as then, there are some people who seek to reach Heaven by their own good works or unaided efforts. They rely upon their morality, and are frequently found picking out flaws in their neighbors' character, leaving the impression, by the way they speak and act, that they are as good, if not better, than he, although a professing church-member and attending church every Sunday with the utmost regularity. Now, while it is true that the Church cannot save us, and while we may live good moral lives without attending church or professing Christ. Yet, if we are God's children we certainly shall feel the desire to attend the house where he is worshipped and to make the best possible use of the means within our reach for our spiritual growth and development. Certain it is that our morality, be it ever so good, cannot save us for our very best morality is imperfect. Judged by God's perfect law, we stand condemned. We feel that when we do our level best, we are conscious of short comings. We fall short of our ideals, and even for the morality of which some people boast, they must confess that they are indebted to the very Gospel which they are so fond of disparaging, that without Christianity and the Church to which they profess such indifference they could have neither the moral ideas nor the ideals if which they make so much. No, the loftiest and most finished tower which we, by our own unaided efforts, seek to raise can never bear the inspection of God, or enable us to reach Heaven. Jesus Christ has at an infinite cost, by the sacrifice of His own life, built the only tower by which we may climb to Holiness and Heaven. He has thus bridged over the wide chasm which separated Heaven from earth—God from man. He hath brought Heaven down to earth and united God and man. So that now, through Him, God draws near to man in reconciling love, while man draws near to God in restored fellowship. Be it ours, by simple faith, to enter this tower, and the tower shall become a temple where work shall be worship and service joy; and as step by step we climb the stairway of daily duty, we shall enjoy a foretaste of that Heaven which God has prepared for those that love Him and who, through love, have become like Him.—Constable, N.Y.

Commencement is the bridge between the old life and the new.

He who would resist temptation should give heed to the voice of the Psalmist: "Avoid it, pass not by it, turn from it and pass away."

A man like Paul may use a dungeon to the glory of God and the good of the world, and a Bunyan may there see visions and dream dreams; but about the worst use that can be made of a boy is to throw him into prison.

A TESTIMONY

By H. M. McClusky.

"When he ascended on high, He led captivity captive, and gave gifts unto men."

"Unto each one of us was the grace given according to the measure of the gift of Christ."

"There are diversities of gifts, but the same spirit. . . . But to each one is given the manifestation of the spirit to profit withal." The mission of the differing gifts is "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ"—which is the Church.

Faith Percival had a great longing to make known God's love revealed in Christ Jesus the Lord. She was not young and her home cares were increasing; new responsibilities hedged up the way, her limitations were closing in upon her without lessening the burden upon her to make known the love and power of the Christ. She had been faithful in her Church, improving there the opportunities for service, but one by one, from force of circumstances, she was impelled to pass on to others these duties—or as she regarded them, great privileges. To her the love of Christ the Saviour was so wonderful, His presence so real, delivering and keeping His own day by day just as they had need, of this divine reality she wanted to bear witness. But how could she do it with seemingly every avenue closed? The reply came to her heart: "Write the message." So improbable did this suggestion appear that she asked, "Lord, if I write what shall I do with it?" "Who will use it?" Directly there was given her the name of a religious journalist, with that of his wife; they lived in her own town, but at this time she had only a passing acquaintance with them. She at once, under the Spirit's guidance, wrote her first article. With much fear and trembling, without consulting any person, she went to this gentleman's house and gave the article to his wife, who was very kind and cordial in her expressions of interest. In a remarkably short space of time the article appeared in a leading paper of her own Church affiliation, a surprise and pleasure to her family. Without doubt the influence of this gentleman was the prevailing power with the publisher, but was it not all of the Lord? By the close of the year the work had enlarged, so had the desires of Faith Percival. She wanted a Bible reader in India, that in the far-off land she might tell the blessed story of Jesus; but the way did not open to accomplish it. At this time a prize was offered for a leaflet along the line of her work and she promised the Lord if He would help her to write and give her the prize the money should be used for India. Her prayer was answered. After writing the leaflet she gave it to the journalist to revise, then sent it to headquarters. In due time the money was received with thanksgiving. Mr. Percival added to it enough to make the necessary amount and the work is still continued, which would have been impossible without the gift from the Lord. For more than six years she has been working with an ever widening influence. One book has been published in which in all of its details she was as unmistakably led of the Spirit as in the beginning. Not that there were no discouragements, for Satan never allows a work of this kind to go on unhindered; but she was relying on the promises of God and she had the fullest assurance that "with Him nothing is impossible." She has another book nearly ready for the press, and still a larger work under consideration and prayer, besides the articles for her papers. Though not physically strong, she is a persistent student of God's word and does much reading along the lines of her special calling, telling the

story of God's love to a lost world. And she says, "The more I study, the more wonderful it all seems." Jesus said: "When He, the Spirit of truth, is come, He shall guide you into all the truth. . . . He shall glorify Me, for He shall take of Mine and shall declare it unto you."
Holland Patent, N.Y.

ENDEAVOR CONVENTION

From the quarterly report of the progress of the Christian Endeavor movement, by Rev. Francis E. Clark, president of the United Society of Christian Endeavor, September 13, 1905.

To the Trustees of the United Society.

Gentlemen,—My report for this quarter may well be a brief one, so far as my personal connection with the cause has been concerned, for it covers a period of illness during which I have been laid aside almost entirely from my usual work until within the last two or three weeks. But, though I can report but little that I have been able to accomplish, I can record with joy the recent unexampled progress of the Christian Endeavor movement throughout the world. The great convention at Baltimore is one proof of this. From many eye-witnesses and a multitude of correspondents I have had glowing reports of it. Echoes are now coming back from different parts of the world, and the enthusiasm, spiritual power, and uplift of this convention evidently made a deep impression upon all. Better than all, it told of great growth and progress made in our own land.

Nor has this been the only notable event, by any means, in the recent months of Christian Endeavor. During these months the most memorable foreign Christian Endeavor conventions ever held have assembled, beginning with a most excellent convention in Japan, undisturbed by wars or rumors of wars. This meeting was followed by a remarkable All-China convention in Ningpo. In some respects, we are told, this was the most notable religious meeting ever held in China. Something like eighty foreign missionaries were present, and the highest official dignitaries of the province welcomed the foreigners, a thing hitherto unheard-of of Chinese annals. The whole influence of the meeting was most helpful to the cause of Christianity and Christian Endeavor. A little later came the British National convention at Birmingham, which equalled in enthusiasm and numbers the great meetings that have gone before it, and our British friends are not behind us in their Christian Endeavor gatherings.

Two most important meetings have been held in South Africa—one in Durban by the South African Union, which is largely composed of English societies; and another in Great Reinet by the Dutch Reformed Union, composed altogether of the Dutch societies. The growth of this last union has been very remarkable, there having been an increase of nearly one hundred per cent within less than twelve months, while the membership in the 249 societies of Dutch churches was found to be nearly 9,000 at the last convention. A field secretary for these societies has been obtained, and Secretary Stackman is also doing an admirable work among the English societies.

The best convention that Brazil has ever held was the one that assembled in the spring, and the work is spreading from that country to other parts of South America.

Perhaps the most notable convention of the year, in some respects, was the All-European gathering held in Berlin, while the hosts of America were gathered in Baltimore. No such company of Christian Endeavorers ever came together before on the continent of Europe, representing every nation of the continent, and it is doubtful if any such interdenominational and international religious convention was ever held within the borders of Europe. Some reports place the numbers at the great praise service as high as ten thousand. Emperor William was represented by his nephew, and it is said, would have been present himself had he been in Berlin. The evangelistic spirit was as warm and earnest as in Baltimore, and the influence of the convention will be vast and widespread, and will prepare the way, doubtless, for a still greater World's Convention in Geneva next July.

SUNDAY SCHOOL	<h1>The Quiet Hour</h1>	YOUNG PEOPLE
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DANIEL AND BELSHAZZAR

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

Let thy gifts be to thyself, and keep thy rewards for another, v. 17. The judge has a right to his pay, and the minister to his salary. But the upright judge will reject with hot indignation any offer of a gift meant to influence his decision. No amount of money can buy the silence of a true minister when duty requires him to rebuke iniquity. A fair day's work—for an honest day's work—this we can justly claim. But to swerve by a hair's breadth from the straight path of truth and honor—there should not be money enough in the world's mints to induce us to do this.

The most high God gave Nebuchadnezzar thy father a kingdom, v. 18. When God stretched forth his hand to take an apple from the overlaid branch, the very action shook the tree, and several fell, leading the pious man to exclaim, "How like the incomprehensible and unmerited goodness of God, which presents its blessings upon loaded branches." It was with this lavish hand that God had bestowed upon the Babylonian king a kingdom, and majesty, and glory, and honor, albeit the foolish ruler imagined he had achieved all this by the might of his own hand, and returned no thanks to the beneficent Creator. It is from the same divine hand, that men of wealth acquire their means, artists their accomplishments, scholars their talents, politicians their power. Let us be more forward in our acknowledgement of the source from which they come, and not ungratefully imagine that we could have done anything of ourselves.

His mind hardened in pride, v. 20. The Roman poet Lucian tells of a beggar named Simon, who, out of the alms given him, had amassed a little wealth. He changed his name to Simonides, to distinguish himself from the numerous other beggars of the old name, and had the house burned in which he was born, so that no one might be able to point to it. He rid himself as completely as possible of all reminders of his dependence on the kindness of others. In his flinty bosom there were no sweet flowers of gratitude to his benefactors, or compassion towards others less fortunate. Oh, the pitiful meanness of pride like this! And what a wretched return we make for the sunshine and showers of divine blessing lavished upon us, if our hearts are like the hard granite rocks, yielding no response of humble, grateful acknowledgment to the Giver of all good.

They took his glory from him—till he knew that the most high God ruled, vs. 20, 21. There are many teachers in God's great school of life. Some of them are stern, and give us hard lessons to learn; but they are all kind. And the main thing they teach us is just what Nebuchadnezzar came at last to know, that God rules among men. This is God's world, and they alone are safe and happy who obey Him. We may dwell behind the walls of His gracious protection, defended by His might, provided for by His loving care. But to open the gates of these walls we must bring the key of lowly, trusting submission to His authority. This will unlock the portals, and admit to the city where there is safety and joy.

*S.S. Lesson, 1st Oct.—Daniel 5: 17-30. Study the chapter. Commit to memory vs. 29, 30. Read chs. 3, 4. Golden Text—The face of the Lord is against them that do evil.—Psalm 34: 16.

And thou his son, O Belshazzar, v. 22. Like the searchlight of a modern vessel, darting its rays now this way and now that, revealing the smallest object hidden by the darkness, does the word of God penetrate into our souls, and bring our most secret sins into the open day. And for no one of them is there the least excuse. By teaching and example we have been warned against them. And be sure that it is in mercy that our sins are brought to light. God exposes them that He may remove them. He causes us to see them that we may hate them and forsake them. The moment we do this, the cleansing, joy-giving flood of His pardon flows into our souls. Strip us of wealth, even of life—sin may do this in our case, as in Belshazzar's, but it can never prevent us from finding forgiveness, which God is ever willing to bestow.

God hast thou not glorified, v. 23. During the last few months, Holman Hunt's great picture, "The Light of the World," has been on exhibition in this country. The reproduction of it in our Children's Day Service has carried it into tens of thousands of homes. What a wonderful figure of the Saviour, gleaming lantern in hand, knocking at the closed door. How sad if any who have seen this picture should refuse the Saviour an entrance into their hearts! To admire the skill of a human artist, and refuse due honor and love to the Christ he has portrayed—can worshippers of gods of silver and gold do worse than this?

Weighted—and found wanting, v. 27. Every coin of gold or silver, when it comes out of the mint, is of a certain exact weight, no more, no less. But passing from hand to hand, the coin is worn and becomes lighter, until it at last no one will take it at its face value. That light coin is a picture of our lives. In them traffic with the world has worn away truth and purity, so that, weighed in the scales of God's holy law, our whole character is below the standard. Is there, then, no hope for us? Yes, thank God, we have before us the perfect life of Jesus Christ. There is nothing wanting in Him. And for His sake God will accept us, and by His grace we shall win back all that sin has robbed us of.

TWO WAYS OF READING.

"Would you like another chapter, Lilian dear?" asked Kate Everard of the invalid cousin, to nurse whom she had lately come from Hampshire.

"Not now, thanks; my head is tired," was the reply.

Kate closed her Bible with a feeling of slight disappointment. She knew that Lilian was slowly sinking under incurable disease, and what could be more suitable to the dying than to be constantly hearing the Bible read? Lilian might surely listen, if she were too weak to read for herself.

"There must be something wrong here," thought Kate, who had never, during her life, kept her bed one day through sickness. "It is a sad thing when the dying do not prize the Word of God." "Lilian," said she, "I should think that now, when you are so ill, you would find special comfort in the Scriptures."

Lilian's languid eyes had closed, but she opened them, and with a soft, earnest gaze on her cousin, replied, "I do—they are my support; I have been feeding on one verse all the morning."

"And what is that verse?" asked Kate.

"'Whom I shall see for myself,'" began Lilian, slowly; but Kate cut her short—

"I know that verse perfectly—it is in Job; it comes just after 'I know that my Redeemer liveth; the verse is, 'Whom I shall see for myself, and mine eyes shall behold, and not another.'"

"What do you understand by 'not another'?" asked Lilian.

"Really, I have never particularly considered those words," answered Kate.

"They were a difficulty to me," replied the invalid, "till I happened to read that in the German Bible they are rendered differently."

Kate was silent for several seconds. She had been careful to read daily a large portion from the Bible; but to "mark, learn, and inwardly digest it," she had never even thought of trying to do. In a more humble tone she now asked her cousin, "what is the word which is put in the margin of the Bible instead of 'another' in that difficult text?"

"A stranger," replied Lilian; and then, clasping her hands, she repeated the whole passage on which her soul had been feeding with silent delight: "Whom I shall see for myself, and mine eyes shall behold, and not a stranger." "O Kate," continued the dying girl, while unbidden tears rose to her eyes, "if you only knew what sweetness I have found in that verse all this morning while I have been in great pain! I am in the Valley of Shadow—I shall soon cross the dark river; I know it; but he will be with me, and 'not a stranger.' He is the good Shepherd, and I know his voice; a stranger would I not follow. And in the glad resurrection morn, it is the Lord Jesus whom I shall behold—my own Saviour, my own tried friend, and 'not a stranger'; I shall at last see him whom, not having seen, I have loved."

Lilian closed her eyes again, and the large drops, overflowing, fell down her pallid cheeks; she had spoken too long for her strength, but her words had not been spoken in vain.

"Lilian has drawn more comfort and profit from one verse—may, from three words in the Bible, than I have drawn from the whole book," reflected Kate. "I have but read the Scriptures—she has searched them. I have been like one floating carelessly over the surface of waters under which lie pearls; Lilian has dived deep and made the treasure her own."—Selected.

FOR OTHERS' SAKE.

Christ came to minister, not to be ministered unto. The follower of Christ who is willing to enjoy his religion all by himself has failed to catch the significance of Christ's example. A Christian man's plain duty is not so much to answer the question, "How can I get the most out of my religion?" as, "How can I conduct myself so that others may get the most out of my religion?" Many Christians, in a very important sense, will go to heaven alone. Others will there be surrounded by scores whom they have pointed to the Saviour. The first class will have been saved, but without having saved others. The second class will bring sheaves with them.

But Christ ministered daily while upon the earth. So may we. The comforts of our religion may be made the solace of another's sorrow. In many very practical ways others may enjoy the benefits of our religion. Thus, whether it is for time or eternity, Christ may come to others through us.—Young Men's Era.

WHAT IS GOD.

There can be no perfect definition of God, for, being infinite, he can not be defined. There have been many attempted definitions, but they are all necessarily imperfect. We have only a partial knowledge of him, and even if he were to make a complete revelation of himself, we should not be able, with our finite powers, to grasp the infinite truth. We are to be very reverent when we undertake to tell of God.

It would be very incorrect, however, should we say that we know nothing of God. We do know many great and glorious truths about him. He has seen fit to reveal himself to us in many gracious ways. He has manifested himself to us in Creation, in Providence, in the Holy Scriptures, in Christ and through his Holy Spirit, and we know so much about him and about the duty we owe to him, that if we do not love and obey him we shall be left without excuse and be involved in eternal ruin.

God is the great uncaused first-cause and the uncreated source of all that exists. He is our Creator and our Preserver. The universe is the work of his own hands. He spake and it was done; he commanded and it stood fast. The Scriptures do not undertake to prove that God exists or to tell us how he came to exist. In the very first words that are recorded his being is sublimely postulated in the magnificent announcement: "In the beginning God created."

God is a Person. He is not merely a power at work in the heart of things, a tendency, an impulse, the force that is everywhere manifest, in the atoms of the vegetable and animal streams of existence. Nor is he merely the power that works invisibly and impersonally to promote the cause of righteousness according to an unerring law that makes the right to succeed in the long run. People sometimes talk very vaguely, endeavoring to banish God as a person from the universe, and yet under the cover of polite words that veil their atheistic attitude and spirit. God is a person who, with a wise plan and a gracious purpose, an infinitely loving heart and an inflexible will, is ruling the universe, material and spiritual, which he himself created.

God is a Spirit. He is not limited by a body as are we. He is not circumscribed by conditions of time or place. He is everywhere present. He is the same yesterday, today and forever. A thousand years are in his sight as one day, and one day as a thousand years. He is about us, and we can not perceive him with our bodily senses, and we can not elude him though we flee to the uttermost parts of the earth. The darkness and the light are both alike to him. The words of our mouth are known to him before they are uttered, and the inmost thoughts of our hearts lie open before the sight of him with whom we have to do. His judgments are unsearchable and his ways past finding out.

Outside the Holy Scriptures themselves, no more satisfactory or wiser words were ever framed in reference to the Supreme Being than the answer in the Westminster Shorter Catechism to the question: "What is God?" "God is a Spirit, infinite, eternal and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth." These were the words that came to the lips of George Gillespie, while leading the Assembly as it was bowed in prayer, asking for wisdom to frame a proper answer to this great question. They were accepted as an answer to the prayer and were adopted as an answer to the question, and no one has ever been able to add or take away a word for the improvement of the definition as it was then adopted. These words are worthy of a place in our minds as an aid to us in our

comprehension of him to whom we should render adoring and loving obedience.

This one only living and true God has made himself known to us as Father, Son and Holy Spirit. In his infinite, eternal and unchangeable spiritual personality we worship him with reverence and Godly fear, seeking to know and do his holy will. We are sinners by nature and he is holy; we are weak and he is almighty; we are little in all our being and faculties and he is infinite in all his attributes. But he invites us to come to him in repentance and seek his forgiveness; in faith and ask his justifying power; in trustful confidence and accept his gracious and eternal favor. So we come to him in the name of Jesus Christ, who has taught us to pray, saying, "Our Father which art in heaven."—Herald and Presbyter.

THE PATH OF THE PLOW

By Ada Melville Shaw.

A field lay idle as the years went by,
A pleasant field where tall green grasses
grew,
And starry blossoms lifted up their eyes
Or drooped them modestly beneath the
blue.
A brood of humble little life awoke
And perished daily on the field's broad
breast;
Bright troops of laughing children trilled
there,
And birds came daily on their hungry
quest.
The field lay idle when the spring was
young:
To garner its fair weeds no reaper came,
The birds built nests amidst the tangled
brush,
The little children played their merry
game.
Then came the plow: shy, mating birds
took flight,
The blade drove deep where grass and
weed-root lay,
Straight up and down on course appointed
passed,
Checking the children in their careless
play.
The plow, the scattered grain then har-
row teeth
To tear the heavy clod and cleanse the
soil,
That sprouting seed may find rich nurture
there,
And harvest's mead reward the sower's
toil.
Lord, drive thy plow through all my pleas-
ant fields,
How'er the pleasantness may flee away;
I would be fruitful, Lord—my heart would
yield
Some good to thee when comes thy har-
vest day.

PRAYER.

Grant, O Heavenly Father, that we may so faithfully believe in Thee, and so fervently love one another, always living in Thy fear, and in the obedience of Thy holy law and blessed will, that we, being fruitful in all good works, may lead our life according to Thy good pleasure in this transitory world and, after this frail and short life, obtain the true and immortal life, where thou livest and reignest, world without end. Amen.—Selected.

FOR DAILY READING.

M., Sept. 25. Joys of fellowship. 1 John 1: 1-4.
T., Sept. 26. Service and chastening. Heb. 12: 1-11.
W., Sept. 27. Joy of responsibility. Acts 6: 1-7.
T., Sept. 28. Joy of worship. Ps. 122: 1-9.
F., Sept. 29. "Joy in the Holy Ghost." 1 Thess. 1: 1-10.
S., Sept. 30. Joy in Christ. John 14: 27-31.
Sun., Oct. 1. Topic—The Joys of church-membership. 1 Thess. 5: 8-16; Luke 12: 8.

CHURCH MEMBERSHIP

Some Bible Hints.

One of the chief joys of church-membership is that it gives direction to our Christian activities; we have overseers (1 Thess. 5:12) whose guidance renders our work far more effective.

Another joy of church-membership is that it restricts us, holding us back from many evil courses by direct warning, or by silent power of common opinion (1 Thess. 5:14).

A third joy of church-membership is the comfort and support it gives in times of sorrow and need. All Christians know well how real this is (1 Thess. 5:14).

The chief and sufficient reason for church-membership is that it is Christ's desire for us (Luke 12:8).

Suggestive Thoughts.

If you are not a church-member, yet think you are a Christian, you must prove that you have some way of confessing Christ that is better than church-membership.

A church-member knows what other Christians are doing, and is roused to eager emulation.

Christ sent His disciples out two by two. It is not good for man to be alone in Christian work.

It is a significant fact that it is only men outside the church who say it is as easy to be a Christian outside the church as inside.

A Few Illustrations.

If you do not vote with a party, you have no share in its triumphs.

What if some one should say, "I am as good a Democrat (or Republican) outside the party as in it!"

Those that say, "I am not good enough to join the church," are blind, and often willfully blind, to the fact that the church is made up of those that join because they are weak, and need Christ. They are virtually saying, "I am not healthy enough to go to the Great Physician."

If a foreigner should profess a high regard for the United States, but refused to become naturalized, you would know that he preferred some other country.

T. Think About.

Am I pleasing Christ or displeasing Him by remaining out of the church?

If in the church, am I doing all I can to draw others in?

Is my church-membership the great joy that it should be to me?

A Cluster of Quotations.

We talk about drawing ministers; what we want is a few more drawing church-members!—Moody.

The moon takes the sun's light, and throws it down upon us. The world receives what light it has from the church, and the church receives it from Jesus Christ.—A. J. Gordon.

Probably most of the difficulties of trying to live the Christian life arise from attempting to half live it.—Drummond.

It is a hard thing for Christ to confess us in the face of our many inconsistencies, but He is faithful to His promise.—A. J. Gordon.

The Faithful Few.

It is a great thing to have in any society a nucleus of faithful workers. That nucleus will make a success of any society.

But it will not make a success of the society if it is content to remain a nucleus, a faithful few. Each Endeavorer must have in mind some less efficient worker, and make it his one aim to transform him into a more efficient worker.

Every committee, every officer, should have two purposes, to do their own work well, and to train others to do that same kind of work. That is, every worker should seek in a measure the help of other workers. This is one of the meanings of our Christian Endeavor brotherhood. Transmute "the faithful few" into the faithful many.

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C. Blackett Robin, Editor.

OTTAWA, WEDNESDAY, SEPT. 20, 1905.

The half-yearly annuities to widows, as well as to ministers connected with the Aged and Infirm Ministers' Fund, are payable on the first of October. The annuitants are reminded that the slips sent, containing their addresses, etc., should be returned to Dr. Warden's office without delay.

Dr. Warden states that in the beginning of October payments amounting to upwards of \$15,000 have to be made in connection with the various missionary funds, and at the present time some of the funds are considerably in debt. It is therefore very desirable that money which has been collected for the schemes during the past half-year, and which is now in the hands of the treasurers of missionary associations and congregations, should be forwarded at once to Dr. Warden's office. Contributions thus received are placed in an unapportioned fund and at the end of the year the money is distributed to the respective schemes according to the desire of the contributing congregations. Meanwhile the money is available for use. It would be of service also if individuals, congregations or Sabbath schools supporting home or foreign missionaries would forward, before the end of the month, the whole or a part of their contributions.

In the following paragraph the Hon. Mr. Tarte, editor of *La Patrie*, takes a sane view of the recent "unpleasantness" at St. Louis, a suburb of Montreal, where a number of French-Canadians of the baser sort disturb meetings of the Salvation Army: "The Salvation Army," says *La Patrie*, "is a respectable organization and is Christian in the large acceptance of the word. It has the support of eminent men. The work which it accomplishes is worthy of interest and sympathy. Its appeals and invitations are addressed to classes most in need of help, to men and women fallen into degradation, and in the lowest depths of vice. The methods of the Salvation Army are not offensive. The members pray and sing in the streets and in public places, using religious songs and hymns. We have ourselves attended meetings of the Army, and have never seen anything reprehensible. On the contrary, we are happy to testify that the Salvation Army and those who control it do not attack the religious faith of any denomination."

AN UNUSUAL EXPERIENCE

A correspondent writes: Those who had the privilege of being present at the last meeting of the Montreal Presbyterian witnessed a sight which testified mightily for the remarkable progress of Protestantism in the Province of Quebec. The gentleman who presided in the Moderator's chair was a French-Canadian minister, and he did so with grace, dignity and tact. Almost every second man on the floor of the house was a Frenchman, and some of the best speeches made were by French Canadians, though all the business was transacted in English. A gentleman present remarked "What splendid specimens of manhood these French-Canadian ministers are."

QUEEN'S ENDOWMENT NOTES

Since the Kingston Assembly, Rev. J. J. Wright has been working with good results for the endowment in Peterborough Presbytery and is rapidly approaching the \$5,000 mark.

In midsummer Rev. D. R. Drummond spent four weeks in the congregations of North and South Westminster, Kintyre, Glencoe, Rodney and New Glasgow and Burns' church, Mossa, London Presbytery, and secured subscriptions amounting to nearly \$2,000.

Rev. D. Strachan of Brockville is giving the month of September to the Presbytery of Guelph. On Sabbath, the 10th, he preached in St. Andrew's, Guelph, in the morning and to his former congregation in Hespeler in the evening. On the same day Rev. Robt. Laird, the finance agent commissioned by the assembly, addressed the congregations of Central church, Galt, and St. Andrew's, Berlin, and on the 17th the congregations of Chalmers' and Knox, Guelph. Mr. Strachan is carrying on a vigorous canvass in that city this week. Mr. Laird has also visited several of the presbyteries in Western Ontario. On Sept. 5th he addressed the Presbytery of Bruce and secured their co-operation, and on the 12th Stratford received him kindly and appointed a strong committee. On the 19th he goes to the Presbytery of Maitland at Wingham, and on the 30th to Sarnia. On Sabbath, the 24th, he will present the claims of Queen's to his former congregation in First Church, Brockville.

NOTES FROM HAMILTON

Hamilton Presbytery met at St. Catharines on 5th inst., the new moderator, Rev. Wm. Smith, in the chair. A report was made by Rev. Mr. Craw that a settlement had been made of the slight difficulty which had arisen in connection with Port Dalhousie Church, by Rev. Donald Tait, B.D., of Berlin, agreeing to take charge of the church for six months. In connection with congregations neglecting to subscribe their share of Synod and Presbytery funds, the Presbytery regretted the arrears, and instructed the clerk to communicate with the congregations in question. Communications were read from the convener of the General Assembly's Foreign Mission Committee, one dealing with the new Presbytery in India, allowing the names of its members to be enrolled in other Presbyteries. The Presbytery of Hamilton agreed to the request. Arrangements were made for the designation of Rev. Mr. Ferguson as missionary to Formosa. It was arranged that the Moderator preside, Rev. Mr. Russell to preach, Rev. Mr. Drummond to address the missionary, Rev. Mr. Martin of Brantford to address the people. The service will be held in St. Paul's Church, Hamilton, at a date to be set.

The designation of Mr. Ferguson took place on the 12th inst. Dr. Ferguson goes to take up hospital work specially. He is a native of Renfrew and a graduate of Queen's University in arts, theology and medicine. Dr. Ferguson has been married lately.

Rev. Charles W. Gordon, who has been holidaying in the east, returned with his family to Winnipeg last week.

MONTREAL.

The Rev. Milton Jack, B.A., LL.B., has been licensed and ordained to the ministry for foreign missionary work in Formosa by the Montreal Presbytery. The ordination took place at Chateauguay Basin. The Rev. John Anderson of Beauséjour, in the absence of the Moderator, the Rev. F. Rondeau, of St. Hyacinth, officiated, whilst the sermon was preached by the Rev. Dr. A. J. Mowatt, of Erskine church, Montreal, the charge to the newly ordained minister was delivered by the Rev. F. Hutchinson, of Huntingdon, Que., and the Rev. F. M. Dewey, of the Stanley Street church, Montreal, preached to the congregation.

The Rev. Dr. Denney, of Scotland, occupied the pulpit at both services in the Crescent Street Presbyterian church on Sunday. In the evening he based his lessons on the struggles of the primitive church. He stated that it matters little whether or no they could trace a church back to Apostolic descent, but to what was more material—"Did they live up to the ideal set by the early church?" The apostles were cultured men; they knew nothing of the sciences, but they had known the Lord Jesus and were content to tell what they had seen of Him. Their doctrine was that Christ died for us. His atonement and exaltation were their chief themes. They never wearied in describing the unsearchable riches of Christ, with whom they had been brought into personal contact. The true church could never know enough of Christ. He should be their Alpha and Omega. Their testimony should be what He was and what He calls us to be. Steadfastness of purpose formed one of the characteristics of the church, and the new law of love was practically kept. They were loyal to the efforts made to live as brethren. The open-hand must be ever present to put the things we value most in the reach of our poorer brethren. Fidelity to the apostolic teaching was necessary. The most humiliating in the history of the Church, and through their abuse Protestants had been tempted to undervalue them. The great necessity of earnest prayer was shown, not only from the ministers, but the congregation, and the consequences following the Christian life the natural awe of the mysteries of the Godhead and the joy of the Christian, as seen in the words: "They eat their meat with gladness."

The Michigan Presbyterian says: "Do pastors as a rule appreciate the value of getting religious literature into all of the homes in their congregations? If every family professing to be Christian would subscribe for and read a good religious paper it would afford some hope that pastoral visitation did not fall upon barren soil. There is a distinctly higher religious tone in the family that systematically reads a religious paper than there is in the one that does not; even if the latter has apparently more culture of a certain kind. Our Presbyterian ministers are so terribly bashful as a rule about mentioning the claims of the religious press that they miss a great many splendid opportunities of doing good. We could learn a great deal in this line from our Methodist brethren." The power for good of the religious press of this country might be incalculably increased if ministers of the different denominations urged the claims of their own Church paper on their people. So far as we know our Methodist friends are alone in the deep interest they take in promoting the circulation of religious literature.

The increase of wealth, and the refinement of social and domestic life, make it more difficult for a young man to take upon himself the responsibility of a home. He desires to live up to his standard of taste, but his income is not sufficient to justify it, and instead of beginning life as he can he prefers to remain single. It is a wrong conception of life. A home once begun, will, with economy and judicious management, gradually come to reflect the genius and the taste of its occupants. Refinement and culture do not imply elaborateness of decoration or costliness of furniture. Good taste can be shown on one thousand dollars as well as on one hundred thousand, and the absence of much wealth may mean the presence of much happiness.

SPARKS FROM OTHER ANVILS.

The interior: The only way to beat a fog is to rise above it. You cannot blow it to pieces with artillery. You cannot dissipate it by searchlights. But you can leave it below you. Get into the higher regions; for there it never comes. From some lofty height in the great mountains of the world we have looked down one vast sea of fog which filled all the procumbent valleys; but where we stood the sun was shining in his strength, and for leagues and leagues around us glittered a world of beauty as untouched of shadow as the walls of the New Jerusalem. He who dwells upon the heights dwells in safety, because there alone he dwells in light.

Presbyterian Witness: Scotland is a country that ought to set an example of sobriety before the world. Unfortunately she has not done so. She is not doing so now. On the contrary, her exhibitions of intemperate habits are a scandal and a shame. There is improvement, but its coming is slow and uncertain. The Churches are stepping to the front with courage and firmness.

Southwestern Presbyterian: Those pastors who fear to press the benevolent causes of the church at large, lest it interfere with the support of themselves, usually find that this support will very soon leave them; whereas, the pastor who is faithful to urge his people to generous giving to benevolence is himself better cared for, as a direct result.

Herald and Presbyterian: God sometimes takes severe measures to fit his children for his service. Bereavements, pains, and losses oftentimes prove to be God's messengers to do a work in the hearts of those whom he loves and whom he would fit for usefulness in his kingdom.

United Presbyterian: An unworthy son may prove recreant to his mother's love and to the early teaching of the fireside. But someday the memory of that sainted mother will rise before him and stand there until the tears come to his eyes and prayers to his lips. At such a time he would give all that he has gained through disobedience to be just like her. There is no faith like the faith of a Christian mother and there are few influences that will arrest the waywardness of men like the remembrance of her.

Christian Observer: As the eldership is the pastor's right arm, so the Ladies' Society might be made his left arm, for efficient pastoral work. Doubtless the church societies generally would be glad to open wide their doors, and give a cordial welcome to the outsiders who are slow to push themselves forward, and new residents who are not yet affiliated with any church. The members of these societies are thrown into social relations with many whom the minister does not know. They would render valuable service in drawing them to the church, as well as in finding work for them to do when in the church. The church societies in many churches would enlarge their usefulness, if the invitation were made general, and not limited to those who are already members of the society.

An exchange says that "salvation is the cheapest thing on earth." A mistake. Salvation is not cheap. It cost Christ his life, and no man gets it but by giving himself. It is free, but not cheap.

Cumberland Presbyterian—To those who advance in the Christian life, however, there comes a time when they are swayed not by impulse nor by feeling, but by principle, founded upon broad conceptions of truth and right which themselves grow and broaden and develop with the passing years.

ORANGEVILLE PRESBYTERY.

This presbytery met on September 12th in Orangeville. Call from Mono Mills to Kingston presbytery was sustained. Kingston presbytery meets to consider same Sept. 28th. Hildburg has agreed to call R. S. Scott of Metz. Question by J. A. Matheson as to ministers performing immersion was referred to committee for report. In future the preacher at inductions will not be last man inducted, but one chosen for suitability. Presbytery arranged for Y. P. S. convention to be held in Caledon Nov. 13th. Mr. Robertson, secretary of Sabbath schools, will address the convention, and on 14th presbytery, on Sabbath school topics.

Mr. Edmison reported that the allocation for the augmentation fund would be raised, as most of the congregations had arranged to this end. Each minister in turn reported methods of finance used in his field. Mr. Buchanan was instructed to revise and print a schedule of instructions as to the best methods to develop Christian liberality. Special meetings are to be held, beginning Oct. 1st, at Levendale, the new mission station in presbytery. Some time was spent considering several matters as directed by General Assembly. Next meeting of presbytery November 11th, at 10.30 a.m., in Knox church, Caledon.

TORONTO.

At Westminster church on Sunday evening Rev. Mr. Neil, who returned recently from a tour of Europe, spoke on his impressions of the religious life in the old land. No one, he said, could see the magnificent structures, such as the Cologne Cathedral and many others, without being impressed with the powerful hold religion had upon the people of the past. Likewise in the art galleries and in the homes of the people. The amount of drinking in Europe and London was great, but it was decreasing rapidly, through the efforts of temperance workers. In England the life in the slums was appalling, but the work of the medical and other missionaries was bringing about a revolution. The observance of the Sabbath was more respected in England than on the continent. In London and Edinburgh he had seen more people going to church than in any city with the exception of Toronto. The effect of the Welsh revival was being felt upon the preaching of the ministry, literary sermons giving place to evangelical discourses. He predicted that the whole of Great Britain would be influenced. Church life had grown greatly, and religious life in the home was warm. Never had greater efforts been on foot to reclaim the masses.

Rev. John B. Pyke's article in the Dominion Presbyterian of two weeks ago on "The Modern Boarding House" is sufficiently suggestive and practical to entitle it to serious attention at the hands of Christian ministers and religious organizations of city churches. It is much to be feared that there is wide-spread neglect of young men and young women who have come in from the country and are compelled to live in boarding houses. It is true that these young people should be wise enough in their own interests to seek association with city churches of the same denomination they attended in the country. Some do this, but the majority do not, and they go a-drifting, very often with unfortunate results. If these young people will not take the course suggested—if they do not seek out the pastors of the churches to which they nominally belong, there does not seem to be any way of dealing with the problem, except by the city ministers and their helpers seeking them out and inviting them to the churches of which they are pastors. We are persuaded there is great need for such work being done in Ottawa, as well as in other cities, and the necessity is every year becoming more pressing. The longer it is neglected the greater becomes the difficulty of dealing with the problem. We hope the article to which we refer will receive the earnest attention it deserves.

Rev. J. R. McLeod, of Three Rivers, Clerk of Presbytery, Quebec, has returned to his home and his work after a brief holiday trip to the mother land.

EMACIATED CHRISTIANS

Church-going is not merely a habit, it is a duty and a very profitable and pleasant one. When the house of God is neglected it is both a sign of coldness and a producer of indifference. No one ought ever wilfully to neglect the courts of God. He thereby shows dishonor to God and indifference to his people. But the greatest loss is to himself. The soul starves for want of spiritual nourishment when our Father's house is forsaken. Some may indeed go to the church services, and still famish, but those who neglect them will certainly become emaciated Christians, if they be Christians at all.—Christian Instructor.

What does Malachi mean when he asks: "Will a man rob God?" He gives the answer: "In tithes and offerings." This is the trenchant fashion in which a writer in the Christian Observer emphasizes the prophet's answer: "The command from God, the plain and unequivocal command to lay aside one tenth of our income for him, is openly and flagrantly disobeyed by the vast majority of his followers. God says that only nine tenths of what we have and make belongs to us. If we keep the other tenth we are robbers, and whom are we robbing? Not our fellow-men, that is bad enough; but robbing our Maker, the good Lord who has filled our lives with blessing! A little reflection will convince any one that the pilfering or wilful diversion of such a large part of the money that belongs to the Lord, is the direct cause of the empty church treasury today, rendering it financially unable to properly carry on its work. That it is in a crippled condition in this respect, no one will deny, and that too, at a time of unprecedented opportunity." "There is food for thought in this presentation of the case. But why should redeemed sinners be content with giving back merely the tenth to God?"

Sir James Crichton Browne, in an address delivered recently at the annual conference of the Sanitary Inspectors' Association of Great Britain, said that the environmental condition of the people most urgently in need of consideration was their housing. From all parts of the country came complaints of overcrowding in wretched dwellings. In London, 500,000 persons were living in one-room tenements, in which privacy and decency were impossible. That the townman was short-sighted than the countryman was incontrovertible. Real relief of the present state of affairs was to be obtained only by establishing an outflow from the centre to the circumference. In all civilized countries of the world—and the larger and more populous their cities are the more marked is the overcrowding—there is a continuous drift of people from the rural districts to the cities and towns, generally with unhappy results in the majority of cases. As a remedy for this condition of things philanthropists and the managers of public charities are raising the cry "back to the land." The problem is: how to make effectual and successful application of such a remedy. It may be that the colonizing plan of the Salvation Army is in some degree what is wanted, and a movement in the right direction. At any rate the practical results of their plan will be watched with interest.

Rev. Guthrie Perry, B.A., recently appointed professor in Manitoba College, has received the degree Ph.D. from the University of Leipzig in Germany.

A son of the Rev. Dr. Scott, editor of the Presbyterian Record, is to proceed to China as a medical missionary. He is spending some months in charge of a hospital at St. John, N.B.

- - A SOUL OF FIRE - -

BY E. J. JENKINSON.

Chapter XIX. "Farewell, Glen Lara."

There was a stifling smell of peat rock in the air and clouds of lurid smoke rushed skywards.

The village was on fire. Not a hut but cracked and ragged like a mad, live thing. Long spirals of yellow flame spouted through rotten thatches; tongues shot from windows and doorways, licking up all they could devour; timbers flared and fell.

Helen watched it from a slight eminence. She was seated on a splendid horse, the prize of some midnight raid of the Vors.

"You could not have done a wiser thing than command the clachan to be burnt," said Alaster riding up to her side. "I hear murmurs from a few of the old folk, but it commits us to the irretrievable."

"Ay," she answered, "I know my people. They are swayed by excitement now but—if their homes here had remained, and the women left behind—the first hint of defeat or fear would have sent them scurrying back to the Glen with what plunder they could gather like a bevy of frightened sheep."

As she spoke she glanced again at the smouldering village.

It was the wild finale to a wild and stormy past. What would the future be?

She shook the reins, and her horse curveted and bounded forward to where a band of the Vors stood waiting their orders to march.

"Clansmen," she cried pointing with her whip to the huts, "this is the last of Glen Lara. As the fire is sweeping away the traces of our old homes, so may the days to come sweep away forever the sorrow that has been ours. We must look forward now: we must onward with never a glance behind."

"To Sarno and Stron-Saul!" shouted the men.

It was nearly dawn—the dawn of that day whose close must see them well embarked upon the enterprise which was to place within their grasp the Apple of Desire.

"I have commanded your homes to be burnt," continued Helen "so that you might feel that this dark page of your history was shut eternally; so that you might know that I believe in a glorious Destiny shadowed no longer by these dim bens which have locked us in from the life we crave, and the civilization of our own land. On your shoulders, clansmen, the future rests."

"To Sarno and Stron-Saul," they repeated: "Victory or Death."

The red glow from the burning village stained their faces. It threw Helen's figure into bold relief as she confronted them. Her vehemence raised them to a pitch of excitement far beyond her own. Yet for herself she cared nothing—she had found the worthlessness of what had been to her all in all—her fervour was for them and them only. In those few days since the leadership of the clan had fallen upon her, she had bound her life to one purpose: had riveted the chains of duty to her own soul; she had flung every other consideration aside.

"Helen Vor," said Morag from the fringe of the band where she hovered like the wise women of old, "Helen Vor, we are blithe ay! blithe as the larks in Spring to see this day:—this

bonny bright day is dawning. My soul is singing and my blood leaping like a bairn's. But I ken all the woe is not past. For some there will be found graves at Sarno."

"Well Morag," replied Helen, "none of us desire a grave in Glen Lara."

"Speak not ill of Glen Lara," cried the old woman stretching her arms to the hills she could dimly see through the smoke and the morning mists. "It has been a home and a shelter to us these dreary years, when we were hunted and tracked like the wolves on the moor. I tell you men, when the days to come have bitten you as they will bite—grief and disappointment are never far off from human hearts—you will look back on your life here with some gladness. Now, you've not a word too strong to describe its desolation and hardships. You say that 's storms and its rains brought disaster and tears: its seasons but a varying of the endless monotony that hedged you round: its years only death to those whose life was the stay of the clan and life to the bairns that had better never have been born. Thus have you spoken."

"Ay! and it is true," cried one. "We are marching now to the joys, Glen Lara denied us."

"I tell you—I am the oldest among you, grey-haired men have gone before me and there are old women here whom I remember as children—I tell you that you cannot be true to the Future if you're not true to the Past. Out of what Has Been grow the deeds that Will Be."

"True," cried Helen and her voice rang proudly in the dusky air, "show, clansmen, what the Glen has done for you when you come to Sarno. They say down yonder that we Vors are cowards; that we fear the swords of war and fly like bairns to our cradles when the Slogan sounds. If Glen Lara's a cradle let the Maclons see it has nursed giants of courage and resolve, not born cravens."

"Onward to Sarno."

"To Castle Sarno and Stron-Saul."

"Let us away: the day grows and our wrongs must be avenged."

There was a great flare from one of the huts as the roof and walls fell in. Vast showers of sparks swept hissing on the wind and long spears of fire shot upwards, twisted around and round with luminous coils of smoke.

It was a scene of strong contrasts; great lights and great shadows. And in Helen's soul great lights and great shadows lay.

The wind with a flash of sunlight in it, blew the mist and the vapor away. It brought to their ears the lowing of cattle and the crack of whips. Along the Glen Lara road wound a cavalcade

The wind with a flash of sunlight in it, blew the mist and vapour away. It brought to their ears the lowing of cattle and the crack of whips. Along the Glen Lara road wound a cavalcade of horsemen followed by cart after cart of baggage and a small mob of black cattle. The rest of the vast herds which the Vors possessed were left in the strath until such time as they could be transferred to Stron-Saul in peace.

Behind them came another group, one leading them on, a solitary figure on a black horse and riding alone. It was Roderick Maclon and his reivers. Helen watched him as he approached. He came on steadily, sure-

ly silently. It seemed to her like the slow yet inexorable approach of Fate. Although sorely wounded and unable to take any command at the present crisis, yet he carried himself with that dogged determination which was his strongest characteristic. His brow was gloomy and his fierce eyes scanned the people and the glen with a searching glance.

"Is all ready?" he asked Helen when he reached her.

"All."

"And this," he pointed to the smoking ruins, "your farewell to Glen Lara!"

"Ay! my farewell to Glen Lara."

"It is of fire and smoke."

"So. It is a fitting farewell for me."

"Helen," he came nearer, "have you burnt to ashes the bitterness that is between us?"

She looked away, across the strath, across the Lara burn, to the pass that lay beyond like an arm pointing to Sarno.

"That is all over," she answered. Then she bent on him the fire-lit darkness of her eyes.

"You and I are working together for the same ends, Rory" said she: "our goal is one, our hope one, our ambition the same. That must content you: for the rest—it is over."

"You are bitter, Helen."

"No. That too has passed. I am calm now—as a sea that is frozen."

She gave her horse the rein and dashed away.

Roderick bit his lip. Never had he cared for Helen before as he did now he was losing her. Love had played a very secondary part in his life till now. Ambition had been his ruling passion. Ambition! what did it bring? he asked himself. Nothing but pain, and weariness and heartsickness. Morag had cursed him that morning. He would have drawn his sword on the old woman, but dared not for fear of rousing the clan. He felt for once that his power was gone. If only he had not been wounded. He traced all his trouble to that mysterious shot in the wood. Now Alaster had taken his place in part. Alaster was a good fellow but— He ground his teeth.

The young soldier was leaning forward in his saddle talking to Helen: his hand was on her arm: he seemed eager.

"Devil take him," said Dark Rory and his jaws clenched. A pang of jealous anger shook him.

The pipers began to tune up in the glen. A heavy tumbrel cart loaded with baggage rumbled past: the people were moving all around. He straightened his shoulders and spurred to the front. It would never do for him to be behind.

Helen too had moved on.

Up the steep path to the pass they wound, a path never made by hands but by the constant tread of hurrying feet.

Helen reined up on the brow of the hill, and gazed down on Glen Lara. Her face was calm though there were lines on her forehead, not there before.

"I know," she said to herself, "it is for the last time."

Glen Lara, cradled among its wild hills, dark and solitary as her own soul. She felt herself bound to it as none other in the clan. It was there she had tasted her brief cup of joy: there she had buried her dream of happiness. Beyond was Sarno, the treacherous frowning castle on the cliffs. Its power had always rested like a baleful influence on her spirit,

and yet she must put herself once more under the shadows of its towers and battlements. She must strive anew with its secrets and horrors.

"But this is foolish," she thought, "to give way to such fancies when so much depends on me. I must keep a smiling face to the clan though my heart weeps tears of blood."

Truly Helen's soul was full of great lights and great shadows.

For nights she had not slept. No one knew of it; not even Morag who had hovered round her like a mother. But a fear of what lay before her had settled at times like a night-mare on her spirit. What were all her brave words to the clan? How did she know a glorious Destiny was in store for them? What if her power over them was but transitory? She felt she stood on the brink of a great abyss into which a hundred shadowy hands were striving to hurl her.

With an iron resolve she fought these thoughts: she kept them down in the inmost depths of her being. She was determined that she would believe the best. Still in the brief hours, when she was alone, they came upmost and in spite of her will, and her weariness, tormented her the night long.

"Farewell, Glen Lara," she said, and turned down the pass which hid it from her eyes and led to the wilds beyond.

There was great lightness of heart among the Vors. It seemed as though Spring had not only burst forth in the woods and dells of the strath but also in those darker, more winter-bound regions, human hearts.

This extravagant, impetuous people took nothing calmly; neither their joys nor their pains. That night they hoped to encamp in the Hunter's Gully where the women and the children were to be left until a new home had been made for them. Glen Lara was too far off from the scene of action.

"There is no fear of any surprise, at any rate," said Alaster as he rode at Dark Rory's side, "We've done all so quickly, no one can have got wind of our plans."

Dark Rory moodily drew his brother's ring from his pocket and turned it around in his hands.

"Hugh and his lass left the glen too soon to learn much," he replied, "but when I catch the old hypocrite, I'll—"

He put it back.

"We've all been playing fast and loose," he said, "now the curtains are drawn, our souls are laid bare."

"Not all bare," thought Alaster as he glanced at the gloomy brow of his kinsman, "not all bare."

RECOGNIZING VALUES

Deception is the Devil's whole power. No one would ever yield to sin's inducements unless first deceived as to the outcome. Men who pride themselves on their keenness in seeing through any transaction, and their ability to get the bigger end of any bargain, are giving daily evidence of their gullibility in the hands of this prince of sharpers. It takes will power, strengthened through prayer, to recognize values. We know real values in the abstract; and whenever we apply that knowledge we find that we are better off for doing so. The next time we are tempted to believe that sin's false value has something in it worth while, that it has even a temporary enjoyment worth indulging, let us remember that the whole argument is a lie, proved such by all our past experience. There is no joy so keen, so deep, so lasting, as that of clean, right living. There are times when we must summon all our manhood to remember this; but we know it is true. God alone can help us to live up to our knowledge.

SINCE MOTHER LEFT.

How strangely sad our home, now desolate,
 Since mother left!
 The days and hours move with leaden feet,
 To us, bereft.
 She was our constant thought, our loving care,
 That mother dear;
 We sometimes ask, "Can we the burden bear?"
 But God is near.
 'Twas He who spared us that beloved one
 So many years;
 Should we not try to say, "Thy will be done,"
 E'en through our tears?
 What'er of good within our lives we find,
 Or patience sweet,
 Where'er we go on errands kind
 With willing feet.
 This all from her we gained, the motives high,
 And in the twilight hour,
 We feel her gentle presence nigh,
 By love's own power.
 We may not wish her back to weariness and pain,
 She is at rest.
 Our earthly loss is her eternal gain,
 God knoweth best.

SUNDAY AND SERVANTS.

A great deal is said just now about domestic service and there is much to be said, no doubt, on both sides. But do we who keep our own LORD'S Day as a day of rest and worship, fulfil our whole duty toward those who work for us, in affording them the same privileges? Most maids, if asked, would say that Sunday is their hardest day of the week.

Breakfast is later. Dinner is more elaborate. Sunday night supper is more of a feast than any other supper of the week. The one day of the week that should be kept free from unnecessary toil is a day, below stairs, of labor that might be spared.

The Fourth Commandment bids us not to labor ourselves, and not to permit those in our home or employ to labor on God's rest-day. Have we forgotten this provision of a kind Father for man's need?

Take the Sunday dinner. As it is the one dinner in the daylight time that many men share with their children, it should be a good and tempting meal. But by a little planning most of it could be cooked on Saturday. Delicious soups can be heated in a few minutes; desserts and salads can be prepared beforehand; a roast can be cooked and heated over if the cook knows how. Any one who will take the trouble can so manage that nearly all Sunday's cooking can be done on Saturday. Leave the dishwashing till Monday, and defer Monday's laundry work until Tuesday. This is a plan that has been tried with excellent results.

If the maids are Roman Catholics give them every chance to be devout, and see that they attend their own services. If they are Protestants, give them equal opportunity with your children to attend Sunday-school and Christian Endeavor, as well as the morning or evening church service.—Alice Rogers, in N. Y. Christian Intelligencer.

Let him who will investigate the processes of nature; the processes of grace will ever be found the most helpful and worthy of exploration.

TEETHING WITHOUT TEARS

MOTHERS who have suffered the misery of restless nights at teething time, and watched their babies in the unhelped agony of that period, will welcome the safe and certain relief that Baby's Own Tablets bring. Mrs. W. G. Mundle, Yorkton, N.W.T., says: "When my little one was cutting her teeth she suffered a great deal. Her gums were swollen and inflamed, and she was cross and restless. I got a box of Baby's Own Tablets, and after starting their use she began to improve at once, and her teeth came through almost painlessly. The Tablets are truly baby's friend." This medicine is guaranteed to contain no poisonous opiate or harmful drug. It cures all the minor ailments of little ones and may safely be given to a new born child. Full directions with every box. Sold by all medicine dealers or sent by mail at 25c a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

The heaviest patients in Marienbad are an Egyptian from Cairo weighing 176 English pounds, and a Russian from Rostow, who is very tall, weighing 352 lb. The Egyptian has lost 36 lb. in three weeks.

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- Right Rev. A. Sweetman, Bishop of Toronto.

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CHURCH
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NEWS
LETTERS

OTTAWA.

Rev. Dr. Herridge and Rev. Dr. Ramsay have resumed work after a two-months' vacation. Both gentlemen visited Britain.

Rev. Wm. Armstrong is preaching a series of sermons on the Lord's Prayer. The subject of discourse last Sunday morning was: "Thy Kingdom Come."

At Erskine church, last Sunday morning, Mr. W. H. Tate, recently elected to the eldership, was duly ordained, the pastor, Rev. W. E. Mitchell, being assisted at the ceremony by Rev. Joseph White, a former pastor of the congregation.

Rev. Robert Herbison, M.A., recently minister of Stewarton church, in this city, has been inducted to the pastoral charge of St. Giles' church, Toronto. A Toronto exchange says: "The induction of Rev. Mr. Herbison appears to have given very general satisfaction, and the officers of the church look forward to a large increase of members now that the pastorate, which has been so long vacant, is filled with a young and active minister."

QUEBEC NOTES

The Presbytery of Quebec met in Chalmers' Church, Quebec, on the 5th and 6th September, H. C. Sutherland, moderator. There was but a fair attendance of ministers, two at least being detained by sickness.

Elders' commissions were accepted in favor of Messrs. Jas. Hutchison, Thomas Wark, James Farquhar and J. P. MacLeod from the sessions of Leeds, Windsor Mills, Richmond and Lingwick respectively.

The Presbytery put on record a sense of their appreciation of the life, character and work of the late Mr. Robert Brodie, elder of Chalmers' Church, Quebec.

Rev. R. E. Welsh, General Secretary for Canada of the Canadian Bible Society Auxiliary, was introduced to the Presbytery and heard in connection with his work.

Standing committees were appointed with the following conveners, viz.: Augmentation, Dr. Kellock; French Evangelization, Mr. C. A. Tanner; Church Life and Work, Mr. E. Macneen; Young Peoples' Societies, Mr. C. W. Nicol; Sunday Schools, Mr. P. D. Muir; Home Missions, Mr. H. C. Sutherland.

Arrangements were made for the ordination of Mr. S. H. Bourgeois for missionary work along the Lower St. Lawrence.

Reports were submitted from Home Mission, French and Augmentation Committees, and grants were recommended according to the necessities of the respective fields.

Thanks were accorded to Dr. Mowatt and Rev. F. M. Dewey, Montreal, for supply of Cap a L'Aigle church during the summer season.

The mission of Grand Mere made application to be placed on list of congregations, and the Presbytery, after inquiry, recommended the Augmentation Committee to adopt this daughter.

Much time was taken up with the consideration of French fields; grants for building school and church, for missions, schools and stations were recommended. It was further recommended that Rev. P. Boudreau of Quebec devote four weeks to visitation of not only missions, but scattered families throughout a wide district who are reading the scriptures and seeking light.

It was recommended to supplement the stipend at Levis to \$850, and to recommend a grant of \$230 to Danville.

N.B.—The next meeting was appointed to be held in Sherbrooke, on the 5th Dec., at 2 p.m.

WESTERN ONTARIO.

Rev. J. S. Scott, of St. Andrew's church, Sarnia, who last week underwent an operation for appendicitis in a London hospital, is reported as doing well.

The Rev. Dr. Guthrie, who has been holidaying in Canada for several weeks, returned to Baltimore last week.

At the last communion service held in the King Street church, London, seventeen new members were received.

Owing to the illness of Rev. Mr. Scott the communion services, announced to be held in St. Andrew's church on Sabbath, 17th inst., were postponed.

Rev. A. Grant of St. Mary's has been preaching to large congregations at Avonbank. His sermons were highly appreciated. The W.F.M.S., under whose auspices the services were held, received a very substantial collection.

Rev. Dr. Thos. Eakin, minister of St. Andrew's Church, Guelph, has been appointed Lecturer in Oriental Literature in Toronto University, in succession to the late Rev. R. G. Morison, M.A., Ph.D., whom sudden death shocked so many friends.

The resignation of Rev. Dr. W. A. MacKay was not accepted at last meeting of the Presbytery of Paris. In order to conform to the rules of the presbytery the acceptance of the resignation was deferred until next meeting, which will be held in Brantford in two months.

Rev. Dr. Moore, secretary of the Canadian Association for Prevention of Tuberculosis, lectured in the town hall, Owen Sound, on Tuesday night. There was a good attendance and Mayor Duncan occupied the chair. Dr. Moore also gave a lecture on this important subject to the students of the collegiate institute in the assembly hall on the following afternoon, and advised them to keep well while they were well and if threatened with consumption to consult a physician at the earliest possible moment.

The Sacrament of the Lord's Supper was observed in St. Andrew's church last Sunday evening, and although the night was stormy and very wet the church was crowded. The pastor, Rev. Mr. Wilson, preached an impressive sermon from John x, 29, "Then were the disciples glad when they saw the Lord." Before the sacrament was dispensed Mr. Wilson read the names of the twenty-nine new communicants. It was noted that quite a few were from churches in Scotland.

Mr. W. H. P. Anderson, of Guelph, was on 14th inst. tendered a farewell in Chalmers church, which he attended from his childhood. He leaves next week for the leper mission work in India. The services were very impressive. Feeling addresses were delivered wishing him godspeed. He was presented with an address and Bible from the Session and Sunday school of Chalmers church. Rev. R. J. M. Glassford acted as chairman. During the evening prayers were offered by Rev. Messrs. Glassford, Marshall and D. Strachan, the latter of Brockville. Mr. Anderson made a feeling reply. He sails tomorrow from Montreal.

The regular quarterly communion services were held in Knox Church, Vankleek Hill, on Sabbath morning, Sept.

10th. There was a very large attendance and deep interest manifested. The pastor of the church, Rev. T. G. Thompson, preached an earnest and appropriate sermon on The Cross of Christ from Galatians 6.14. Rev. Laughan Beaton, of Moose Creek, conducted the Gaelic service in the basement of the church. In the evening Rev. T. G. Thompson very acceptably supplied the pulpit of the Methodist Church in the absence of the pastor, Rev. Lewis Conley. He gave an able and solemn discourse from St. John 7.37, last clause, "If any man thirst, let him come unto Me and drink. Rev. Mr. Beaton took charge of the services in Knox Church in the evening.

NOTES FROM BRUCE

This Presbytery met at Paisley on Sept. 5th.

Mr. Atkinson presented a resolution anent the death of the late Dr. Moffat, which was adopted and ordered to be engrossed in the minutes.

Mr. Nichol gave notice that he will move at next regular meeting of Presbytery for reconsideration of the decision of the commission appointed to consider matters affecting the congregations of Pinkerton and Cargill.

Mr. Atkinson was appointed to address the meeting of the W.F.M.S. at Cargill on Sept. 14th.

Rev. Robert Laird, agent for Queen's University, addressed the Presbytery on behalf of the endowment fund of the University. He pointed out the service which the institution is rendering both to the church and the country at large, and made a strong appeal for support. Mr. Laird was thanked for his address, and a committee was appointed to co-operate with him in the work.

A communication was read from Rev. D. D. McLeod, of Barrie, with reference to systematic giving, and its consideration was deferred till next regular meeting of Presbytery.

Presbytery adjourned to meet again at Chesley on Dec. 5th, at 11 a.m.

TORONTO.

Looking the picture of health, Rev. Dr. Miligan has returned to Toronto from his annual trip to Scotland. During his visit to Scotland he attended a number of interesting functions, one of which was the dinner by the City Council of Edinburgh to Mons. Cambon, French Ambassador to Great Britain, and another, the annual dinner of the Merchants' Company, Edinburgh. At the latter he responded to the toast of "Our Guests." Rev. Dr. Miligan also stated that the trouble between the Scottish churches was practically over, the different elements now becoming unified.

Rev. Dr. Kilpatrick preached in College Street church on Sunday morning, and at the close of the service the pastor, Rev. Dr. Gilray, remarked how glad they all were that one had come to Knox College who had given them such a message that morning. They need not be afraid to give their sympathy, their loyalty, and their means to the college with such a professor in it. Dr. Kilpatrick's address was an evangelistic discourse, based on II. Timothy, 1, 7: "God gave us not a spirit of fearfulness, but of power and love and discipline." The conditions of the Church at the time were characteristic of all its later history. Her career was one of conflict, warfare, strife and stress. Timothy was a man of great sensitiveness of disposition and loveliness of soul. But he had the defects of his qualities, and a tendency even to cowardice, finding it battle enough to manage his own salvation. Paul struck a ringing note, laying his finger on the weakness besetting Timothy. The lesson Paul has to give was that heroism is not a matter of congenital disposition, but a gift from God. "I would like," said the preacher, "if young men with a tendency to the recreant mind would remember—and I know the language is metaphorical—that their part shall be in the lake which burneth with fire and brimstone. In the forefront of that ghastly list are the fearful and unbelieving." The passage referred to is Revelation xxi., 8. "How is it that the world shamefully identifies Christianity with effeminacy? Surely the whole Bible might answer. The work alone huris defiance to such a construction, teaching the patience that endures, the valor that accomplishes. Go back to the duty you are swerving from, to the hot place of scorn, or derision. Use the gift. It will roll in upon you in power, and love, and discipline."

EASTERN ONTARIO.

The new manse at Loring, which is badly needed, is nearing completion.

Rev. A. Morrison, Kirk Hill, had charge of the services at Dunvegan on Sunday.

The handsome manse at Victoria Harbor is nearing completion.

Dr. P. C. McGregor, of Almonte, took the services at Sand Point Sunday of last week.

Rev. K. A. Gollan assisted at the special services at McCrimmon's last week.

Rev. Ferguson Miller preached in Arnprior on Sunday evening while Rev. Mr. Peck took charge of the anniversary services at Clayton.

The Ladies' Aid of Calvin Church, Bathurst, held their annual social on Monday of last week. The pastor, Rev. Mr. Greig, presided. Revs. Beason, Scott and Currie of Perth gave interesting speeches. The proceeds amounted to between \$50 and \$60.

What might have proven a more serious accident occurred on Monday afternoon. While Rev. J. Matheson, of Summers-town, was turning his horse it took an unexpected start, throwing him from the rig. In the fall Mr. Matheson injured his hand badly.

Rev. Wm. Moore, of Braside, and Miss Eleanor Hiscock, of Kingston, were married a few days ago. Rev. Dr. Mackie performing the ceremony at the home of the bride's parents.

The Communion was observed in Knox Church, Cornwall, last Sabbath, when solemn services were conducted by Rev. Dr. Harkness. The attendance was large, and there were a number of additions to the membership. The preparatory services were held on Friday evening, when Rev. P. F. Langill, of Martintown, was the preacher.

At the meeting of the Kingston Presbytery, held in Belleville on Tuesday, 12th inst., the resignation of the pastor of St. Andrew's Church, Picton, was received, and Mr. McLaren was relieved of the pastoral charge of the congregation, the resignation to date from the 18th inst. The reason given by Mr. McLaren for leaving Picton was a desire to pursue post-graduate studies in Harvard University, Cambridge, Mass.

A new series of sermons has been commenced by Rev. A. H. Scott in the pulpit of St. Andrew's Church, Perth. A series from the life of King Hezekiah marked the morning worship in St. Andrew's Church in the early part of this year. The new series announced will cover the period from the return from captivity to the cheering close of Nehemiah's regime in Jerusalem.

Mayor H. A. Stewart, on behalf of a number of leading citizens of Brockville, on Saturday presented Mr. Robert Laidlaw, who was recently called to a position in the Archives department at Ottawa, with an address eulogistic of his services to many organizations of that town, and a purse of gold containing \$100. Mrs. Laidlaw was also made the recipient of a handsome satchel.

On Tuesday afternoon, 12th September, at the home of the bride, Rev. Jas. Rattray, B.A., the respected pastor of Melville Presbyterian church, Eganville, was united in marriage to Miss May Gill, one of Eganville's most highly esteemed young ladies. The ceremony took place at four o'clock and was performed by Rev. A. McKenzie, B.D., of Douglas. There were no attendants and the wedding was of a quiet nature, only a few immediate friends being present. The bride received many beautiful tokens of regard in the form of wedding presents. The reverend gentleman and his bride have the good wishes of a host of friends, with whom The Presbyterian joins in extending congratulations. On the C.A.R. evening train they left to spend a few weeks in Muskoka.

Says the Cornwall Freeholder: "For the information of many who have enquired what inscription appears on the St. Andrew's Church bell, South Lancaster, we have it as follows: "First settlers County of Glengarry landed with their pastor, Rev. John Bethune, 1784, departed his life 1815." On the other side of the bell are the words "Jones & Hitchcock, founders, Troy, N. Y. Rev. Thomas McPherson is now pastor of this church—Lancaster, U.C., 1856."

At Mill street, Port Hope, Rev. B. B. Nelles preached the text Genesis iii:3. "Where from art Thou?" God's first question to man was this, and ever since this has been the one. He again and again asks us. At times in every-one's life we ask ourselves who am I, what am I, where am I, where am I going? Not in man's sight but in God's. Man in sin always seeks to hide from the living God. This accounts for much of the infidelity, agnosticism, scepticism and atheism. Every intelligent business man is constantly asking himself this question. Every prosperous farmer, from time to time finds out where he is financially. Every ocean navigator wishes to know daily the exact latitude and longitude. So man in the spiritual and religious world should find the answer to this question. Men are classified into two distinct parties. Those who are lost, are on the road to everlasting punishment, and are "of their father the devil" John viii:44. Those who are saved on their way to Heaven, and are "sons of God."—John i:12, by the power of God. "He that is not with me, is against me." Where are we as professing Christians, in the eyes of the world? It's a fair question and one which cannot be avoided whether we will or not. Man is foolish to simply ignore an issue which he must face sooner or later.

WINNIPEG.

The presbytery of Winnipeg met on the 12th inst. in Manitoba College.

The members in attendance were: Rev. Jas. Carswell (moderator), Rev. Dr. Baird (clerk), Revs. D. Munro, D. Iverach, W. A. Maclean, E. B. Chestnut, J. H. Cameron, C. H. Stewart, Professor Hart, Principal Patrick, Dr. Bryce, John Hogg, H. C. Sweet, R. M. Dickey, N. Stevenson, Dr. Farquharson, D. H. Jacobs, A. McIlroy, R. J. Hay, D. N. McLachlan, A. McLean, John Fletcher, Dr. DuVal, Dr. H. A. Hunter and George Bennett, Elders D. Matheson, J. Thomson, Wm. McLean (St. Giles), J. B. Mitchell, Alex. Stronach and J. H. McClure.

Rev. Jas. Carswell's term as moderator having expired, Rev. Principal Patrick was chosen to take his place and on assuming the chair expressed the thanks of the Presbytery to Mr. Carswell for his past services.

The following commissions of elders, were handed in: Norman Morrison, Cloverdale, and Geo. Curle, Oak Bluff.

Visiting ministers present were Rev. Dr. Mackay, secretary of the assembly foreign mission committee; J. G. Shearer, secretary of the Lord's Day alliance, and R. J. McPherson, B.D., of Cartwright.

The resignation of Rev. J. C. Madill, of Balmoral, was opposed by J. H. McClure and Mr. Toshack, representing the congregation. They represented that Mr. Madill's ministry had been very acceptable and that the people were unwilling that he should leave. Mr. Madill made a statement pressing his resignation on the ground that he desired to throw himself into frontier work in the North Saskatchewan country. He said that his services were needed there more than in the comfortable and well organized church of Balmoral. The Presbytery with expressions of high appreciation of Mr. Madill's zeal accepted the resignation, which is to take

effect at the end of September. The Rev. A. McLean, of Stonewall, was appointed to act as moderator of the Balmoral session during the vacancy.

A letter was received from Rev. Dr. Mackay, foreign missionary secretary, intimating that in adding names of foreign missionaries to the list of members of home presbyteries, as provided by the late general assembly, the Rev. F. A. Russell and Rev. J. S. Mackay had asked to be attached to the Winnipeg Presbytery. Their names were accordingly added to the roll.

The Rev. D. S. Jacobs, of Emerson, reported that in accordance with instructions from the Presbytery, he had visited the congregations of Dominion City, Greenridge, Newbridge and Arnaud. He gave an account of the wishes of these congregations in the matter of religious services; and his report was supported by Colin Campbell, of Newbridge, and D. Spencer, of Greenridge. It was agreed that Greenridge and Newbridge should be erected into a pastoral charge. It was also agreed that Dominion City and Arnaud be united with a view of their becoming an augmented congregation at an early date.

The Rev. Dr. Bryce presented the report of the home mission committee, which made the following recommendations:

(1) The resignation of the minister of Victoria and Dundas having been accepted, it is recommended that the field, which is too large for one man, be divided, Balmoral and Greenwood to form an augmented charge, Windsor and Teulon a mission field, and that Dr. Baird be a delegate to bring these matters before the congregation.

(2) It is recommended that services be given in the territory between Teulon and Shoal Lake, which has hitherto been entirely destitute of religious ordinances.

(3) It is recommended that the River-view church be added to the list of home mission stations and that the supply of services be entrusted to the presbytery's home mission committee.

(4) The Rev. John Fletcher having resigned charge of the Sunnyside field it is recommended that his resignation be accepted.

(5) The committee reported that the Rev. Alex. McFarlane had retired from the charge of Clear Springs after a long and faithful service and expressed the sympathy of the presbytery with him in the loss of his wife.

(6) A delegation of elders and managers of Dufferin Avenue church appeared before the committee requesting the appointment of Rev. J. G. Aronson to that church for a period of two years. The deputation consisted of Messrs. McLean, Patterson, Norris and Guinness. The request caused a long discussion, but was finally granted. It was decided that questions hereafter in regard to the employment of minister evangelists be referred to the next general assembly.

Communication on the subject of systematic beneficence were read from the Rev. W. A. Maclean, convener of the synod's committee, and from Rev. D. McLeod, D.D., convener of the general assembly's committee. These communications were referred to a committee.

Rev. Dr. Mackay addressed the presbytery at the request of the moderator on the subject of foreign missions. He advocated renewed missionary effort in Formosa, Honan and Southern China. He also referred to the progress among the northern Indians between here and the coast. The moderator thanked Dr. Mackay for his address.

Arrangements were made for the induction of Rev. Dr. Perry, the new professor of Old Testament literature in Manitoba college. The induction services will be held in Westminster church on September 28. Rev. W. A. Maclean will preach and Rev. C. W. Gordon will address the newly inducted professor. Rev. C. McKinnon will address the people.

The presbytery adjourned to hold its next regular meeting on the first Tuesday of November.

How to ruin your hope of eternal life—
Inquire of the nearest saloon-keeper.

HEALTH AND HOME HINTS.

Active persons of nervous temperament can hardly get too much sleep.

A piece of fresh butter dropped into a pan of boiling jam will prevent it running over.

If a comb is well soaked in salt and water for twenty-four hours it will last much longer.

Gold is 19 times heavier than the same bulk of water; silver is 10 times, and iron seven times, as heavy as water.

Linoleum should not be washed often, and never under any circumstances should scrubbing-brushes, soap, or soda be used; they ruin oilcloths.

Baked Apple Dumplings.—Add half a teaspoonful of salt to two teaspoonfuls of sifted flour. Put half a teaspoonful of soda into a teacupful of water or milk and stir into a teacupful of rich sour cream. Add the flour, mix and roll, about like pie crust. Cut in squares large enough to half cover a medium-sized apple and brush the edges with white of egg or a cold paste of flour and water. Pare, and with a corer remove the centre of the apples, place one on a square, fill the cavity with sugar and a little grated nutmeg, cover with a square of dough and press edges firmly together. Butter the sides and bottom of a long or square, deep pie dish, arrange the dumplings, dot with bits of butter and sprinkle with sugar. Turn in a teacupful of water and bake forty-five minutes with moderate heat.

Tomato Figs.—Take small yellow tomatoes and remove skins in the usual way. Place in a layer in a porcelain-lined kettle, and cover with sugar. Do not make more than a layer at a time. Simmer slowly till the fruit is clear and there will be a thick syrup. Lift the tomatoes one by one, draining carefully, and spread on a large dish, so they will not touch. Place in the hot sun, and they will soon dry. Sprinkle with granulated sugar two or three times, and the result will look quite like genuine figs.

Apple Jelly.—Slice apples (Astrachans are best), let simmer in a very little water until soft, and strain through double cheesecloth. Allow a pound of sugar to a pint of juice. Boil the juice briskly twenty-five minutes, put in the sugar sissing hot from the oven, boil five or ten minutes, put in jelly glasses, and when cold cover with melted paraffin. A good test for all jelly is to drop a spoonful into a cold saucer, and if in cooling it does not separate or spread, it is done. Half pieplant may be added to jelly or jam, and it will take on the flavor of the fruit with which it is mixed.

Green Peppers.—Who has not learned to use green peppers has something to learn in the cookery line. Peppers cut in rings with dull scissors and combined with lettuce and French dressing are as good a simple salad as one could wish for. A delicious made-over dish of chicken is constructed with the aid of green peppers. Cut off the tops of the peppers and scoop out the membrane. Parboil for about five minutes. Cut up the chicken, mix with boiled rice, and fill the peppers with the mixture. Place in a baking pan and pour in enough stock or water, immerse the peppers half way, and bake for an hour.

"You sparrows look gloomy this morning," remarked the tree load.

"Why shouldn't we?" replied the poor sparrows in chorus, "our bills are all over dew."

Money spent on educational institutions is one of the best uses to which it can be applied.

We may go through life in an automobile, but the great chauffeur, Death, will bear us to the grave in a funeral car.

SPARKLES

He—"Yes, Miss Shimly, as I was about to say, our most cherished plans 'ait gang agley—man proposes—" She—"Oh, Henry, this is so sudden! But never mind, dear, your plan shall not go wrong this time. I accept you."

Little Margie (travelling with her mother in a sleeping car—"I guess it isn't any use to say my prayers tonight, mamma." Mamma—"Why not, darling?" Little Margie—"Because with all this noise God couldn't hear a word I said."

"I guess there is something the matter with our rubber tree," said little Johnny. "Why do you think so?" asked his mother.

"'Cause we've had it over two years, and it hasn't sprouted any overshoes yet."

An English debtor, on being sued, admitted that he had borrowed the money, but said that the plaintiff knew at the time it was a "Kathleen Mavourneen loan." "A Kathleen Mavourneen loan!" questioned the court, with a puzzled look. "That's it, your lordship—one of the 'it may be for years, and it may be for ever' sort."

"Yes," said the Colonel; "I have always been a firm believer in discipline. Consequently, wherever my wife and daughter issue their orders I obey without hesitation."

"I understand your daughter is to be married."

"Yes; she's going to assume an independent command."

A French-speaking operative of the Pepperell Mill in Hildesford asked his overseer the other day if he could stay out for a few days. Being short of help, the overseer asked him if it was anything very particular that he wanted to stay out for, and he replied: "Yaasir, I'm goin' to git marrit un I'd lak be there, that all."

Bishop Hamilton tells the following story: "When Bishop Fowler and I together visited the Lakes of Killarney, the driver of our jaunting-car was particular to point out to us the Devil's Mountain, the Devil's Lake, the Devil's Hole and a great deal more of the devil's property. The bishop said at length, 'My friend, the devil pretty generally seems to have possession here.' 'He does, your reverence,' the Irishman instantly replied; and added, 'but, like most of the landlords hereabouts, he is himself an absentee.'"

A Boy's Summer Song.

"Tis fine to play
In the fragrant hay,
And romp on the golden load;
To ride old Jack
To the barn and back,
Or tramp by a shady road,
To pause and drink
At a mossy brink;
Ah, that is the best of joy.
And so I say
On a summer's day,
What's so fine as being a boy?
Ha, Ha!
With line and hook
By a babbling brook,
The fishermen's sport we ply;
And list the song
Of the feathered throng
That flit in the branches nigh.
At last we strip
For a quiet dip;
Ah, that is the best of joy.
For this I say
On a summer's day,
What's so fine as being a boy?
Ha, Ha!

—Paul Lawrence Dunbar.

TESTING THE GUEST ROOM

A thoughtful woman, after arranging the linen and towels in her guest-room had a vague uneasiness that something might have been forgotten which would add to her coming visitor's comfort, and it occurred to her to "visit herself," preceding her friend's arrival. The next morning she moved into the guestroom the articles she would have been likely to bring with her on a visit, and took up her abode. Her first need was for silk to mend her gloves, but instead of going to her own complete workbasket in the next room, she bought a supply and began fitting up a work-basket for the exclusive use of the guest. On her way down-town she ripped off a few inches of dress-braid, which suggested the purchasing of some heavy cotton thread, besides cards of assorted hooks and eyes and a piece of tape. She resolutely duplicated everything she was tempted to go to her own work-basket to find. The second night, in coming home late from a lecture, she decided that a hot-water bag must be included in the list of essentials, so the next day one was hung upon a peg of the guest-room closet. She found that a cracker was a very nice thing to have on hand at night, and might prove a great blessing to the guest who would hesitate to ask for one when going to bed late, so a note was made that the room was to be provided with a tin box of crackers upon the day of the visitor's arrival. Court-plaster and a card of hair-pins were added before the week ended, and knowing that new-comers often have hours of wakefulness among strange surroundings, she also provided that most delightful aid to comfort, a candle-lamp with a strong reflector—making reading in bed a joy. On the same stand that held the candle she placed some small volumes of essays, two volumes of verse, one humorous book, and a popular story or two. In fact she supplied a book for almost every mood. At the close of the week the room had gained an air of comfort and hominess which most guest-rooms entirely lack. It was not money that brought about the magical effect but thought. The total expense amounted to but a few dollars.—Florence Tarrabee Latimer, in Good Housekeeping. . . .

Neighborly Birds.

John Burroughs, the famous naturalist says that he once saw a red-headed woodpecker feed a grub to a half-grown bluebird that sidled up to him as he pecked a rotten post. He also saw a chipping sparrow feed some half-fledged robins. The mother robin caught Mrs. Sparrow feeding her babies and resented it. He has also heard of a wren that fed some young robins, and a male blue bird that fed the offspring of another bird in a nest near his own. The writer knows a mother, not a bird, whose pan of cookies does service for half the boys in the neighborhood. What should we do if it were not for the mother and father instinct that makes a place in human hearts, as well as bird-hearts, for all the needy children?—Junior C. E. World.

It is those we love most upon whom we lay the heaviest burdens. We do not turn to strangers or untried acquaintances when we would lean hard on some one in a crisis of life.

PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 23th Aug.
Inverness, Whyccomagh.
P. E. L. Charlottetown, 1st Aug.
Picou, 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.
Gingarry, Finch, 4th Sept.
Lanark and Renfrew, Zion Church,
Carleton Place, 21 Feb.
Ottawa, St. Paul's, 7th Mar., 10 a.m.
Brookville, Winchester, Feb. 23, p.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 4th July.
Peterboro, 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 Bay, July 11.
Saugeen, Harriston, 4 July.
Guelph, in St. Andrew's Church,
Guelph, 19th Sept., at 10.30 a.m.

SYNOD OF HAMILTON AND LONDON.

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

SYNOD OF MANITOBA AND NORTHWEST.

Portage la Prairie, 10 July, 7 p.m.
Brandon, Brandon.
Superior, Keewatin, 1st week Sept
Winnipeg, Man., Coll., 2nd Tues., 11-mo.
Rock Lake, Pilot M'd., 2 Tues. Feb.
Glenboro, Trelemae, 3 Mar.
Minnedosa, Minnedosa, 17 Feb.
Melita, Melita, 4th July.
Regina, Moosejaw, Sept.
Prince Albert, Saskatoon, 5th Sept.
Glenboro, Rathwell, 5 Sept.
Red Deer, Oids, 19 Sept.

SYNOD OF BRITISH COLUMBIA.

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

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VIA SHORT LINE FROM CENTRAL STATION:
a 5.00 a.m.; b 8.45 a.m.; a 3.80 p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW AND PEMBROKE FROM UNION STATION:
a 1.49 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.;
a Daily; b Daily except Sunday; c Sunday only.

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12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.20 p.m.	Tupper Lake	9.55 p.m.
6.45 p.m.	Albany	5.10 a.m.
10.21 p.m.	New York City	8.55 p.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.39 p.m.	Rochester	6.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 3 and 28, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

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

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

of \$10 is charged for a homestead

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

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

APPLICATION FOR PATENT.

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

INFORMATION.

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

W. W. CORY,

Deputy Minister of the Interior.

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

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

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By order,

Secretary,
Department of Public Works,
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