

# Dominion Presbyterian

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OTTAWA, MONTREAL, WINNIPEG. JULY 12, 1906.

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## GOD IN NATURE

God, in His wonderful love for man,  
Gave to earth beauty, you who can  
See nothing in life save sin, and  
sorrow,  
Behold! There dawns a bright to-  
morrow.

You who have sunk in despond-  
ency, deep,  
Commune with Nature, simple and  
sweet;  
She will guide you in paths of light,  
And life, after all, will grow cheer-  
ful and bright.

Her fields are blooming with peace  
and love,  
God waters her flowers from heaven  
above.  
Spend one little hour at the close  
of each day,  
'Twill sweeten the sorrows, you  
meet on the way.

She is so willing her joys to impart,  
Even to comfort one saddened  
heart—  
Look to her now, this hour we be-  
gin;  
Give yourself to her: God's love  
you shall win.

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## DEATHS

In Charlottetown, on June 23, 1905, Malcolm McMartin, aged 83 years and 8 months.

At Dalhousie Mills, on June 16, 1905, Mrs. Norman Morrison, aged 88 years.

At lot 38, sixth concession of Lochiel, on June 17, 1905, Duncan D. McLennan, aged 79 years.

In the second concession of Charlottetown, on June 29, 1905, Mrs. John Alpin McGregor, aged 83 years.

## MARRIAGES

On June 28, 1905, at Marsboro, Que., by the Rev. H. N. Maclean, John Duncan Murray, son of John Murray, to Kate McLeod, only daughter of Malcolm McLeod, both of Marsboro, P. Q.

At the residence of the bride's mother, Toronto, on June 28, 1905, by the Rev. Alexander Gilray, D. D., Margaret Anne, daughter of the late Wm. Sloane, of Quebec, to David Wm. McPherson, M.D., son of James McPherson, of Toronto.

At the residence of the bride's mother, Toronto, on June 28, 1905, by the Rev. James Murray, M.A., assisted by the Rev. G. M. Young, cousin of the bride, Janet Petrie, elder daughter of the late George Malcolm, to Robert L. McIntyre, of Toronto.

On June 28, 1905, at the residence of the bride's parents, Martintown, Ont., by the Rev. Archibald G. Cameron, Florence, second daughter of D. D. Ross, to F. John Christie, M.D., of Minnewaukon, North Dakota.

In Kingston, Ont., on June 27, 1905, by the Rev. Dr. Mackie, M.A., James Burwell Cook, Minneapolis, to Annie E. Volume, daughter of the late James Volume, Kingston.

On June 28, at the residence of the bride's father, by the Rev. T. McLachlan, B.A., of Bolton, brother-in-law of the bride, assisted by the Rev. C. H. Lowry, of Hagersville, Carrie, to Dr. P. P. Park, of Chesley, Ont.

At Orillia, on June 14, 1905, by the Rev. R. N. Grant, D.D., Paul Willard England, of Philadelphia, Pa., to Mabel, third daughter of Mr. G. A. Chase, of Orillia.

At the residence of the bride's parents, Beaverton, on June 21, 1905, by the Rev. D. W. Best, Mabel, only daughter of W. S. Glasford, Beaverton, to Alfred James Belmont, of British Columbia.

At Vankleek Hill, on June 14, 1905, by Rev. T. G. Thompson, Oscar Dales, of Montreal, to Charlotte, daughter of Allan McMillan, Lochiel.

At the residence of the bride's father, on June 14, 1905, by the Rev. Ewen A. Mackenzie, B. D., Maggie, second daughter of John S. Richards, of Montreal, to Thomas Brown, of Nelson, B.C.

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## NOTE AND COMMENT.

Miss Carlyle of New Brunswick, a native of Canada, and who is a second cousin of Thomas Carlyle, has been on a visit to Haddington, where she has shown much interest in the places of Carlyle association.

The Irish language has only 18 letters. Sometimes each letter is written separately and not joined together. The chief difficulty in learning Irish is that there are innumerable abbreviations for words and phrases. The Irish language is non-phonetic, the words rarely being a key to the correct pronunciation.

The percentage of Jews engaged in trades and doing manual labour for a living is greater in New York than in any other city in the world. Out of half a million Russian, Rumanian and Galatian Jews 350,000 are skilled and unskilled labourers, while the remainder are engaged in the speculative avocations which one usually associates with the Jew.

The announcement is made in The Christian World that Evan Roberts, the Welsh revivalist, is to be married to Miss Annie Davies, the singing evangelist, who has been helping him in his mission work in Wales. That is the natural consummation, of course.

The jubilee of Rev. H. B. MacKay was celebrated at Wallace, N.S., on the 22nd June. Of his active ministry he spent six years at Chipman, N.B., twenty-four years at River John, N.S., and eleven years at Wallace. The Presbyterians of Wallace and River John united in doing honor to the venerable minister, presenting him with a cheque for \$150. He was ordained June 22, 1855. In newspaper parlance the jubilee proceedings were a distinguished success.

Prince Salar-ed-Dowleh, the third son of the Shah of Persia and Governor of Kurdistan, has forwarded to the British and Foreign Bible Society an autograph letter and signed portrait of himself, together with a unique silk carpet of Persian workmanship, as a token of his goodwill and esteem towards the Bible Society.

Dr. Theodore L. Cuyler recently completed 60 years' service in the ministry, an event which was celebrated by his old congregation of Lafayette Avenue Presbyterian Church, Brooklyn, to which he came as first pastor, forty-five years ago. The church has had a wonderful prosperity, and has given birth to five others—one of them in Canton, China.

Wesleyan missions in the villages of Southern Italy are meeting with marked success, and there has been a great stirring up of opposition on the part of the priests in consequence. The Catholic women are taking the lead in the persecution, and adequate protection for the workers has so far not been provided by the authorities, and some of them have been roughly handled. Rome seems still to think these old methods of the Middle Ages may be made effective.

A student in the Presbyterian mission in the French Congo, Africa, tells how he does it. "I have a little bag," he says, "and into this I put the Lord's money as soon as I receive it. When the Sabbath comes my bag never fails me." The two essential points of this African's practice are: (1) A part of all money gained must be given to God. (2) The Lord's money must be put by itself as soon as received. Where this practice is followed, one ex-

amines the contents of the Lord's purse when the contribution box comes around, and the question settles itself.

Rev. C. S. Ely, a learned Missionary to Japan, sounds an alarm against the Yellow Peril, the awakening of China. He contends with much force that Christian missions are the only adequate protection against a possible destruction of Western Civilization. He believes that it is "true mission statesmanship to organize the vast forces of Christendom for a new and overwhelming crusade." It is well to recall in this connection Sir Robert Hart's assertion that "the only salvation from the yellow peril will be either the partition of China among the European nations, or a miraculous spread of Christianity that shall transform the empire." Togo's victory in the Sea of Japan is an effectual bar to the partition of China, the Presbyterian Standard naively remarks.

An American church has been debating and dividing on the rejection of Mr. Rockefeller's 100,000 dollars for missions. Now it is a University and Mr. Carnegie. The University of Mississippi has refused Mr. Carnegie's offer of 25,000 dollars for a library. Mr. Vardaman, the Governor of the State and a member of the Board of Trustees, says that the University does not want money coined from the blood and tears of the toiling masses. "Pity the sorrows of a rich old man."

According to the "Missionary Almanac," Basel, 1905, there are living now 334,940,000 Christians, 10,800,000 Jews, 175,500,000 Mohammedans, and 825,420,000 worshippers of idols. Thus, in every thousand of the inhabitants of the earth, are found 533 heathen, 346 Christians, 114 Mohammedans, and seven Jews. Since there are 254,500,000 Roman Catholics, 196,500,000 Greek Catholics, 165,750,000 Protestants, and 8,190,000 members of other Christian sects, we find only 31 Protestants in every thousand Christians. Thus, it becomes apparent that among every thousand inhabitants of the earth are 533 heathen, 114 Mohammedans, seven Jews, 231 non-Protestants, and only 115 Protestants, or 654 non-Christians, 231 non-Evangelical Christians, and 115 Evangelical Christians. Truly, the harvest is plenteous. Cannot the labourers be multiplied?

Mr. Joseph H. Choate, the retiring United States Ambassador, who has just left England and many friends behind him, has shared with Lord Rosebery the title of public orator, and, indeed, remarks a newspaper correspondent, the two men have many characteristics in common. Both have grave, thoughtful faces, illumined by occasional flashes of humour. Their language is graceful and indicative of the poetical and cultured mind. Mr. Choate never rises to the heights of solemn impressiveness that make Lord Rosebery perhaps our only real orator, but his style is more orderly and his wit more cutting. There is little fire in his speeches, but plenty of sting. He has lectured to literary and philosophical societies all over the country. His fine frame, calm, genial, and humorous face, crowned by silky, silvered hair, was conspicuous at every event of social importance. He has unveiled monuments, opened bazaars, presided over dinners. There has been no frigidity or aloofness about Mr. Choate. He has stepped down among the people. In a speech delivered to an assembly of working men, he somewhat daringly described himself not as the Ambassador of the White House to the Court of St. James, but as the Ambassador of the people of America to the people of England.

The marriage of the Hon. Mr. Justice Hutchinson, of Sherbrooke, Que., and Miss Annie MacVicar, of Montreal, eldest daughter of the late Principal MacVicar, took place very quietly at the residence of the bride's mother on the afternoon of July 6. The ceremony was performed by the Rev. Peter Henderson, of Crescent Street church, assisted by the Rev. John H. MacVicar, of Fergus, Ont., the bride's brother. A few relatives of both families were present.

The Rouvier Ministry seems to be determined to push through the Combes policy of a separation of Church and State in France, and has introduced a bill in the Chamber of Deputies abolishing the Concordat, terminating all government aid and subsidies to religious sects, and providing for the transformation of Church associations into civil corporations amenable to the same laws as other organizations. The bill comprises thirty-two articles, and is meant to be thorough in its provisions. The exercise of religion is hereafter to be free if the bill passes, under the single restriction that its exercise must accord with public order. The great need of France, as of Russia, is a pure, free and spiritual type of religion.

An old country contemporary describes a recent service in an Episcopal church in England which was announced as "High Mass." Held by wires from the roof was an enormous gilded framework representing the Crucifixion, with the figures of the Virgin Mary and the Apostle John. On the right of the chancel steps was a canopyed figure, apparently of the Virgin and Child. All about were tall candles, boys in scarlet cassocks and white lace, with censers and crucifixes and banners, and in the background a group of three persons clad in coloured vestments, with black birettas on their heads, the principal figure, whose robe has a dull crimson cross imprinted on it, kneeling prostrate on the altar steps. Then a crash of music, the enervating odour of the incense, a weird procession, and last comes "the priest." As the cross passes, the people bow; as the priest passes, they bow again; now his arms are supported by the deacon and sub-deacon, and, thus aided, he returns to the altar. Was it Cardinal Vaughan who said—"We are Papists, the Episcopalians are Apists."

At a recent meeting of Montreal presbytery a report was submitted by the Church Extension Committee with respect to the proposed new church at Montreal Annex. The Rev. D. J. Graham had reported that by the sale of the old church, and by subscriptions, the congregation expected to realize \$6,000. The committee agreed to recommend that, providing the total outlay did not exceed \$17,000, sanction be given to the new building scheme, and that the amount of \$5,000 be promised towards the building fund. The committee further recommended that the name of the church be the MacVicar Memorial church. It was explained that the present building only seated 200, and was quite inadequate to the needs of the congregation. The new building would seat 450, and there would be in addition a good high basement for Sabbath school purposes. Provision would be made for the addition of two transepts and a gallery when further accommodation was needed. Some discussion took place as to whether the congregation would be able to carry the debt of \$6,000 which would remain to be raised, and it was finally decided not only to grant the \$5,000 which the committee recommended towards the scheme, but to guarantee an additional amount of \$300, being the first year's interest on the loan of the \$6,000 which would have to be borrowed.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## SAVONAROLA AS A MORAL REFORMER.

By Albert Sydney Gregg.

The passing of the anniversary of Savonarola's martyrdom on May 23, and the increasing emphasis that is being placed upon social and political reforms in press and pulpit, give added interest to a renewed study of the character and career of the great Florentine preacher, reformer, and statesman. He is particularly interesting to moral reformers of the present because of the comprehensive nature of his work. He fought for religious and political freedom, and for moral purity in the individual, in the church and in the state. The mystic and the practical statesman were blended to a remarkable degree in his personality. He had dreams and visions and was often wrapt in religious meditation, and then to thunder against the vices of the clergy and the Florentine court with Lorenzo the Magnificent as the leader, or to preach on the principles of a republican form of government, or the commonplace details of a system of taxation that would relieve the poor and compel the rich to pay their share into the public treasury. The times in which Savonarola lived were marked by a high state of culture and a low degree of moral degeneration. The church had become so hopelessly corrupt that it had no power to save itself, much less regenerate society. Learning took the place of religion, and in this respect there is a striking parallel between the history of Florence and other cities and nations when the time has arrived for the prophet to deliver his message. Many were versed in Latin and Greek. All admired the classics. It was not thought remarkable that women should be accomplished writers of Latin and Greek verse. Painting and the other fine arts which had declined were awakened to new life and attained unprecedented elegance and refinement of execution. Florence was the patron of sculptors and painters. It was the home of Dante, Botticelli, Leonardo, Michael Angelo and Raphael. There was a general yearning for the study of new languages and the production of new books and pictures. Architecture flourished. Stately churches, palaces and elegant buildings arose on all sides. But the artists, men of letters, statesmen, noble and people were equally corrupt in mind, devoid of public or private virtue and wanting in moral sense. The clever intellectual men of the times were incapable of real nobility of thought or action. The people were under the sway of a general passion for festivities, dances, tournaments, pride of pagan learning and an increasingly sensual turn in both art and literature.

Like all men who have stood alone in an attack upon the sins of their age, Savonarola was unique and unconventional. He was of middle height, dark and of a nervous temperament. His dark grey eyes were bright and often flashed fire from beneath his black eyebrows. An aquiline nose and large mouth with thick compressed lips declared his strength of character and stubborn firmness of purpose. Deep furrows marked his forehead. His countenance expressed a severe nobility of character and a melancholy smile endued his harsh features with a benevolent charm, and inspired confidence at first sight. His manners were simple and his language rough and unadorned. At times in his sermons he became animated by a potent fervor that convinced and subdued his hearers. In retirement and sometimes in public, he became deeply absorbed in dreams, visions and spiritual contemplation. He devoted much time to prayer and the study of the Bible, particularly the Old Testa-

ment. Worn by fasting and penance he seemed more like a spectre than a living man. He scarcely ate enough to support life. His bed was a grating with a sack of straw and a blanket. He wore clothing of the coarsest kind, but strictly clean. In modesty, humility and obedience he surpassed all the rest of the Dominican brethren, of which he was the head in Florence.

His sermons aroused amazement and indignation. They cut squarely across the wicked lives of the people. Florentines preferred refinement of gesture, expression and style, and the ability to quote copiously from ancient writers. They cared little for the gist of the sermon. Disregarding these views Savonarola with open Bible before him hurled furious diatribes against the vices of mankind, and the scarcity of faith among clergy and laity. He quoted from no book save the Bible and based all his sermons on its texts. Such a use of the Scriptures was new. Few Florentines read the Bible at all, since finding its Latin incorrect, they were afraid of corrupting their style.

Savonarola's great purpose was to purify manners, rekindle faith and reform the Church. He was compelled to enter politics by the pressure of events following the downfall of the Medici and the investment of the city by King Charles VIII. of France. Then the seer became the statesman, and surprised the politicians of Europe by his knowledge of statecraft. It was in this period of his career that he publicly discussed political themes in his pulpit. During the year that the republic was being formed and the laws codified Savonarola was supreme in Florence, although he held no office and wore no sign of authority. His was purely a moral supremacy. He was the only man in whom the people had confidence. He was stronger than an army in keeping the people within bounds. The masses revered him as a prophet and believed in him as a man. But this could not endure. Florence was not full ready for religious and political freedom. Love of self-indulgence was too strong, and after a little evil passions gained the ascendancy and the tide of popular feeling turned against the prophet. He was mobbed, arrested, tortured, and then condemned to die. His martyrdom was tragic in the extreme. In company with two faithful companions—Fra Domenico and Fra Silvestro—he was hanged and his body burned in the Piazza della Signoria, in front of the palace, at 10.30, on May 23, 1498. The square was thronged, although an old painting which has been widely copied gives the impression that only a few persons were present.

Savonarola's place in history is pivotal. He stands on the line that marks the passing of the Dark Ages, and the religious and intellectual awakening which ushered in what is known in history as "modern times." John Wycliffe in England and John Huss in Bohemia had inaugurated the attacks upon the corruptions of the Roman Catholic Church, but it remained for Savonarola to undertake the reformation on a larger and more comprehensive scale. He preceded Luther and Calvin, but unlike the German reformer he did not openly break with the Church. In personal devotion to a mystical Christ he was like St. Francis, in his denunciations of his brethren in the clergy he resembled Luther, and in politics he resembled Calvin. It may be claimed for Savonarola, then, that he is the first all round religious, moral and political reformer in the history of the Christian Church. The declension of the Church began with Constantine and the rise of papacy. The priest had so usurped the place of the preacher that the pulpit

as a factor of social betterment had become extinct. Savonarola restored preaching to its rightful place, obtained his commission directly from heaven, in place of Rome, and made his pulpit his throne. He fought for universal liberty at every point and for this reason he is very much alive to-day in spirit.

The world has moved forward a great deal since Savonarola's day, but the task of regenerating the world has only begun. Thousands have taken the place of the one reformer of four hundred years ago, and in a different environment and with different weapons are fighting in the same battle that was started by the friar in Florence and for which he gave his life. There are ways of carrying on moral crusades in these days utterly undreamed of in Savonarola's day. Newspapers, lecturers, tracts, books, conventions, personal conversations, and activity in politics by both clergy and laity give every man a chance. But whoever enters upon such a career must count the cost. "He may not be hanged and then burned, but he may be made to suffer in some other way. The death grapple is yet to come with the liquor business, and the man or woman who expects to have a hand in killing this monster must enter the fight without fear and without thought of self-interest. The same is true of corrupt politics. Let Savonarola be our inspiration, and let every one who desires to see Jesus Christ made king in the Church, king in business, king in politics, and king everywhere, resolve to do his utmost or die in the attempt.—United Presbyterian.

Dr. Alb. Mahain, professor at Lausanne University, in an article on "Mental Maladies," which appears in *Le Bien Social* says: "Empoisonment by alcohol plays a role by the side of which empoisonment by morphia and the other poisons are negligible quantities." Referring to chronic alcoholism and delirium tremens, he says: "Chronic alcoholism is more insidious, and very often unrecognized. It develops slowly under the influence of those daily doses which appear inoffensive, and as alcohol affects at first the character of the individual, this slow change of character is not traced back to its true cause by the neighbors, who take the altered character for proof of a vicious nature. Later on not only the character but the intelligence are attacked, and then is displayed to the world the great moral decadence of the alcoholic, now too indifferent to respect appearances."

The First Congregational Church of Jersey City, N.J., has just dedicated a magnificent "People's Palace." It is a splendid five-story building offering all the social opportunities that a crowded city center is felt by sociologists to demand, and it will be open to men and women on equal terms. An auditorium, gymnasium and roof garden are some characteristic features of the building, and in annex buildings soon to be opened, billiard rooms, bowling alleys and a swimming pool will be provided. The building represents the realization of a purpose long cherished by the pastor of the church, Dr. John L. Scudder. The achievement of that purpose was made possible by Mr. Joseph Milbank, a wealthy Jersey City resident, who gave \$300,000 to erect and furnish the building. The privileges of the "palace" will not be free, but an endowment will be gathered in order to not fees below cost. The church will administer the property in trust for the entire population.

The "good" people of Christ's day were the ones who did the least for him.

STRANGE FULFILMENTS OF  
LIFE'S AMBITIONS.

By Donald Sage Mackay, D.D.

In Paul's day it was the ambition of every enterprising and pushing young man to see Rome. Rome was the chief city of Europe, and the center of the world's civilization. It was noted for its statesmen, poets, philosophers, soldiers and merchant princes. It was also the city of the Caesars, and had a renowned reputation for law, learning and art. Wherever its edicts went they meant prosperity or death to countless numbers of people. After a time this city of the Caesars became an attractive force over the lives of men everywhere, so that the one great desire of men all over the provinces was to visit Rome, just as people all over Europe dream of the greatness of American and are never satisfied till they visit the New World.

It seems often that a visit to a great city acts as a stimulus. This is especially true with regard to country young men, who dream of some day visiting New York or some other great metropolis. Paul had such an ambition. It was the dream of his life. After he became a Christian he longed to visit the Eternal City, but when God permitted him to see it he went as a prisoner chained to a Roman soldier.

The only way to reach noble purposes in life is by possessing high ideals. It is sad to know that there are hundreds of cultured and educated men in every large city who might be geniuses if they entertained noble purposes in life. We frequently read of men in the humbler walks of life who by mere dint of a noble ambition rise to the pinnacle of success. Many illustrations of men living in the present day could be mentioned. The case of a poor boy in England may be cited, who told his parents that he meant to own a large castle in his neighborhood, and although laughed at for the time realized his ambition in after years. Many will remember the case of Benjamin Disraeli, who when he sought to make his maiden speech in the House of Commons was jeered at. As he took his seat he said: "Gentlemen, you will hear from me some day"; and they did. He became prime minister.

It should be the aim of all Christians to possess high ideals, and live to see them realized. Is it wealth? Then use it for Christ. Is it political power or human greatness? Use them for Christ. Jesus inspired Paul to go to Rome. It was the dream of his life. When it was realized he used it to tell the people of that cosmopolitan city more about Christ and His power to save sinners.

When he reached Rome it was with a chain on his hand as a prisoner for Christ. Wherever he went could be heard the clanking of that chain. His ambition had been linked to it, and he used it to God's glory. Very often bodily weakness, ill-health, or some secret sorrow, becomes a chain to hold us down, while we work for Christ in a limited manner. But even with a chain on his hand Paul was able to say while in prison, "For me to live is Christ, to die is gain."

But whatever chain is sent us in the providence of God, it will be turned to good account if consecrated to the cause of Christ. Milton had a chain. It was the blindness that came upon him when 46 years of age. But God sanctified it, and then he wrote "Paradise Lost" and Regained. Dante was banished from his native city. This trial was his chain, and good came from it in the end.

But Christ had a chain no less than Paul. He suffered agony and sorrow during His life. The scalding tears flowed down His cheeks when they crucified Him on the accursed tree; but in the end He conquered death and hell, rising from the dead and leading captivity captive, bringing gifts to men.

## HO WNO TO HOLIDAY.

We of the medical profession, says a writer in the London (Eng.) Mail, are very prone to running down what the rest of the world supports, finding "death in the pot," microbes in milk, cancers in the clay pipe, and so forth. But our cavil does not extend to holidaying—on the contrary. Physiology and experience alike teach us that Moses was right, that the principle of the Jewish Sabbath is a sound one. Every night the brain takes a holiday of sleep; between every two beats the heart-muscle takes a rest, and with it a long draught for its own use of the blood which it is its function to distribute. Every organ in the body illustrates the "rhythm of life." So with the dweller in cities, in taking a holiday, he accords with a general law. Otherwise his friends, commenting on his premature breakdown, are apt to make the strictly apropos comment—"He never allowed himself a holiday." Having justified the holiday on general principles, it becomes necessary, if one is to be scientific, to define it. And an adequate definition will include more than the mere statement that it is a cessation from one's ordinary work, and will add that it is also a substitution of some work of another kind. No holiday could possibly do a man sound in body and mind more harm than one spent in bed. We will therefore define a holiday as a change of occupation.

## What to Do and What Not to Do.

I might be tempted at this season to sketch a model holiday for the reader. I could not more effectually waste my space. The mistake would be like the old-fashioned idea of giving the disease a name and then writing the prescription supposed to correspond—treating the disease instead of treating the patient. You are unlike any one else on the earth more or less, and what is your meat might quite well be your neighbor's poison. Assuredly, therefore, I will not tell you what to do. But I will venture to suggest what to avoid. I will assume that, like most of us, you are engaged in a sedentary occupation of an essentially mental type. You have comparatively little time for exercise, like every other sensible person, you know that exercise is a good thing. You are also familiar with the fact that one may have too much of a good thing. Now this is precisely what so many of us forget on our holidays. It is our only chance of exercise under pleasant and novel conditions, so we determine to make the most of it. Of course, we know that our biceps muscle is not a marvel of size and strength, so we would not proceed to toy with fifty-six pound weights which would throw an undue strain upon it. Far other is our treatment of the most important muscle in the body, which is the heart.

## Exercise and the Heart.

Whatever form of exercise you take you throw a strain upon the heart. Your pily dubbed "pedestrianitis," are new suits to any great effort. Like your biceps, they are equal to "the daily task, the common round," but if the truth were known they are just a trifle flabby. Nor does the pipe or cigarette tend at all to reduce that flabbiness. Nevertheless, a great many gentlemen, discreet and judicious in other affairs, but stricken with the contagious fever which has been happily dubbed "pedestrianitis," are now suffering from the effects of the unwonted strain they thereby put upon their hearts. The same applies in measure to the trained athlete as well. We constantly see patients who come to us after their holidays saying they fear they have been "overdoing it a bit," and a moment's examination shows that the reason why they have got no benefit from their holiday is a dilated heart. Time was when doctors were not too anxious to let hygienic information outrun the borders of their own families lest the practice should

suffer, but nowadays we have the better ideal that everybody is entitled to all the knowledge he cares for, and that we are all the happier for it in the long run. My advice is, then, do not overdo your exercise.

## Saying Sunshine.

If by any curious chance there should be a little sunshine, be greedy thereof. Protect your eyes and head and the back of your neck (the exposed part of your spinal cord, that is) and sit in it as long as it lasts. With these precautions sunlight is not to be feared, and sunlight is life to man and death to his most deadly foes. Not even the spores of a microbe can withstand direct sunshine, and the "sunbath" is a luxury to be had for nothing—or not at all—in this country. We are beginning to discover nowadays that sunlight and the invisible rays that accompany it are among the most powerful therapeutic agents that we possess, and without sun light there would be no living thing upon the earth. Stevenson has some admirable remarks on this. In daily life we are beset with routine, our time is not our own. On holiday one should act as the spirit moves one, and should not attempt to do too much in the time. "Dogs do it," is no motto of a holiday; but we English, "taking our pleasures sadly," are apt to be too earnest in holiday-making. Your sleep and your appetite are the best means of judging whether you are doing well or ill. Holidays should be great sleeping-times, and assuredly the most common cause of insomnia in our day is worry.

## "God's Glorious Oxygen."

The sort of air worth breathing is that which several other people have not "had a go at" already. It helps one to sleep, and is an unsurpassed tonic. There is no exercise better than swimming, and a bathe does a non-swimmer almost as much good. A constant mistake is to stay in too long. The value of a cold bath is in inverse proportion to its length. Ten minutes should be a maximum, especially if you do not swim. I gravely question the sense of the city man bathing before breakfast; it sounds well, but is not worth it. You have profited nothing if you come out of your machines with blue lips and chattering jaws; it is better to have "stocked the furnace" before giving away so much heat to the water.

The news of Mr. Hudson Taylor's death, on the 3rd inst., at Changsha, the capital city of the province of Hunan, says the London Presbyterian, was received with world-wide sympathy. The news was no surprise; the great missionary's health was worn out several years ago, and when he set out again for China, all knew it was only to die in the land for which, under God, he had done such wonderful things. Hudson Taylor was born in 1832, and went to China when a youth of one-and-twenty. There he met with William Burns, to whom he always acknowledged a peculiar debt. The China Inland Mission was founded in 1865, and its progress has been one of the great missionary facts of our time. To-day it reckons more than 200 principal stations, and upwards of 800 workers.

There is a difference between possession and ownership. We may possess what we do not own, and we may own what we do not possess. A thief comes into my house and steals my overcoat. I still own it but he possesses it. A man lives on a rented farm; he does not own it, but is in possession. We are in possession of these immortal souls of ours, but we do not own them. They belong to Christ. "Ye are bought with a price." It is therefore a part of our life-trust to use Christ's property according to the will of the owner. We may not do with it as we would, for it is not ours. It is his, bought and paid for. "Therefore glorify God in your body, and in your spirit, which are God's."—United Presbyterian.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE GRACIOUS INVITATION.\*

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

Ho, every one that thirsteth, v. 1. "Father," said a little girl, "if you were dry, wouldn't you get and get a drink of water?" The father started. He was conscious of a deeper thirst than that which any bubbling spring of this world could allay. His troubled soul he knew could not be satisfied until he had drunk of the waters of life. He believed and found peace. What are worry, unrest, weariness of spirit, enmity, ambition, strife, but so many forms of soul thirst? To every one so tormented comes the gracious invitation to find in Christ peace.

Wherefore do ye spend money for that which is not bread? v. 2. "Such goods are worth getting and owning," said Louis Barye, "as will not sink or wash away if a shipwreck happen, but will wade and swim out with us." The goods of this world will assuredly not bear one up on the sea of eternity, neither can they sustain the soul even here. The gaudy attractions of Vainety Fair, its shows, its booths, its dances, its trinkets and baubles, will only allure our hard earned dollars from us, and give us no satisfaction in return.

Hearken...incline your ear...come...hear, vs. 2, 3. How like church bells pealing out their sweet chimes upon the air are these gracious invitations! They call us, oh, how pleadingly. The door stands wide open, and we may enter in. Within, who can describe the feast, so rich and abundant, that love has spread for us? There is just one thing that can possibly prevent our enjoying this wonderful provision of heaven's grace. This, we, and we only, can remove. When we say, from the heart, "I will accept God's offer," that moment the blessings of salvation are ours.

Nations...shall run unto thee, v. 5. Almost every nation in Europe is sending of its people to our shores, in some cases by tens of thousands. They are coming to find homes for themselves in the vast unoccupied stretches of our Dominion, and to share the freedom which we enjoy. But has not God an even higher purpose in bringing them hither? Does He not intend that through us they shall be brought under the blessed and the pure word of God and learn the true gospel? And then, in heathen lands, how many hungry souls are looking to us for the bread of life? Can we refuse the appeal? Are we rising to our opportunities, unless we do great things in fields so plainly open?

Seek ye the Lord while he may be found, v. 6. The egg gatherer left on the ledge under the rope that had slipped from his grasp, swing far out, knew that, if he did not leap and grasp it as it swung in towards him the next time, it would be after that beyond his reach, took his chance, sprang from the rocks, and caught it in his determined grip. Just when that fatal "next time" will be, who can tell? The only thing any one is sure of is that there is a "now," and that now is God's "accepted time." God calls now; He may not call again. The door is open now; any moment it may be shut. God is waiting for you, for me, now; with our next heart beat He may have passed by. Shall we miss our chance?

For he will abundantly pardon, v. 7. When Luther in his cell was crying out in great contrition, "Oh! my sins, my sins!" an aged monk entered and told him how he himself had found such great comfort in the simple repetition of these words of the creed, "I believe in the forgiveness of sins." This brought much consolation of Luther. What joy to a sin-sick

soul to read that God has abundantly pardoned!

As the rain cometh down, and the snow from heaven, v. 10. How beautiful is a shower of snow, the soft white flakes ever falling downward, never returning to the skies from which they came, but dissolving at length in refreshing draughts for the thirsty ground, causing in the springtime the grass to grow and the flower to bloom, and, as the summer passes, the fruit to ripen. Just so has the word of God, with its rich promises and its golden hopes, fallen through prophet and apostle, but chiefly through Jesus Christ, on the thirsty heart of mankind.

## "I WILL GIVE YOU REST."

By Rev. J. H. Jowett.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Now, there is a promise, and in it you have an ideal. I do not think we all lay hold of the ideal and grip it. What is the ideal in this promise? "I will give you rest." Not the rest of stagnancy, not the rest of some little, quiet tarn away in some secluded corner of a lake. "Peace like a river." That is a most extraordinary figure; but when our Lord wants to employ a figure for peace, He lays hold of the Lake district and come up some little secluded lake, we say: "How peaceful!" The Master would not have said it. We go into a death-chamber and we see the corpse, and we say: "How peaceful!" The Master would not have said it. Our Master implies the word "peace" when there is movement, progressive movement, active life. Our Master's conception of rest and peace is not stagnancy; it is harmony, co-operative movement, many wheels so working together that there is no friction and no discord, everything in the life so living that there is no more sound and no more in the life so living that there is no more sound and no more jar than in the slipping the ring on or off the finger. Here is rest, here is peace, all that is within me as though it were an orchestra; every instrument, every function, every faculty, all co-operating in harmony; and when the Lord hears of the harmony of a life united to do his will, he says: "How restful!"

I went into my garden the other evening and I said to my wife: "How beautifully quiet!" and then a robin began to sing its evening whisper, and I turned to my wife and said: "The calmness is enriched." It felt all the more peaceful when the robin was singing. I went into a cathedral a little while ago. There was not a sound to be heard; everything was quiet, and I said: "How restful!" And then the organ began to play, and some exquisite strains came stealing along the building. Was the quiet broken? The peace was enriched, the peaceful harmony seemed to enter into the stillness, and I felt the very peace of God. No, peace does not mean stagnancy; it means a progressive and an ongoing life, a life going on without jar and without discord, without waste. "Come unto me, and I will give you rest." It cannot be bought. "Come unto me, and I will give you the life that will be like an orchestra, every part of you contributing its own note and making music for the King."

Many are particular to lay a broad foundation for their children, but forget to see that the everlasting Rock is underneath, so that the building, no matter how beautiful, is never complete. It is like the tower of Babel—one of incompleteness and folly.

## THE UNIQUENESS OF JESUS.

By a Layman.

Man is a religious being. Adoration of the supernatural is coextensive with the race. All peoples have anticipated some kind of existence after death. In view of this longing of the soul after immortality we may well inquire, "Is there a bright home skyward, where naught that blooms shall die?" If so, has God revealed it, and by whom? By the magicians of Egypt, the Magi of Persia, Buddha of India, Confucius of China,ocrates of Greece, Mohammed of Arabia, or Jesus of Palestine?

However old the world may be, its recorded religious are before us and have been telling upon its destiny for thousands of years. Is there one God and one religion, or one God and many religions?

Look over the history of Egypt, of the Hindoos, the Chinese, of Persia, Greece, Rome and Arabia. What are the fruits of their religions? Is there any religion today lifting up the race and giving hope of future life; if so, who is its author? The answer must come back from every informed and candid man—it is Jesus. He is Lord of Lords, the Prince of Peace and Priest of the Most High God. There is stronger proof of His life, labors, death and resurrection than there is of the life and conquests of Alexander, Caesar or Hannibal. His twelve apostles gave their lives proclaiming these facts and died in attesting their truth. The fact is more fully demonstrated that Jesus was crucified under Pilate than that Cesar was assassinated by Brutus.

His life and teachings are wonderful. He spake "as never man spake." He was the first on earth who taught humility as the road to greatness. No one gave it such importance before. He first, and alone, taught mercy to the world. The Jews, Grecians, Romans, and others had ideas of injustice, but mercy was untaught, as a principle, before Him. He said, "Blessed are the merciful; for they shall obtain mercy." He first taught men to pray, "Our Father, who art in heaven," and His followers are called "sons and daughters of the Lord Almighty. He taught love to our enemies and gave the golden rule to the world. Who in this advanced age is accomplishing what Jesus did? Who has a voice like Him, heard all over the world and in the silence of the tomb?

Nineteen hundred years after His death there is, perhaps, not an institution on all the face of the world of love or mercy which He cannot claim. Before Christ and beyond Christianity where are the institutions of benevolence for the lame, halt, blind, orphans, aged and suffering? Nothing of importance before Christ—nothing in nations not Christian; nothing by infidels, no, nothing. Jesus said, "I will give you rest," and the weary and suffering repose.

Born in poverty, surrounded with the selfishness and bigotry of the age, yet He taught the widest philanthropy of earth. Undaunted, He uttered the wisest saying recorded on the rolls of time. While He never wrote but a single sentence in the sands, His life is told in sacred story and His words are recorded in the books of all civilized people and on the monuments and tombs of earth. He changed times and laws. The world stopped counting from creation and began at His birth, and now write "in the year of our Lord." He is the children's friend; He blessed them and made them the models of His coming kingdom. People twine wreaths of immortelles on the day of His birth, and give gifts to their children. On the day of His resurrection they pause and think of His wondrous work. His name

is first lisped in tenderness by the child, reversed through life, and last spoken in death.

The greatest minds of the world are engaged in discussing His life. He lives in the finest written prose of the best writers for nineteen hundred years. The purest ideas of those who deny His pretensions are borrowed or taken from Him. There is nothing good or pure or holy which He has not uttered. Standing midway in earth's history His character is the only perfect one known to man. He is peer of the realm and commands respect of the past and will no doubt that of all succeeding ages. Nearly two thousand years have passed since His death and the world has been advancing towards His life and has not reached its perfection. When two thousand and more shall have rolled away man will no doubt look up to Him with increasing admiration.

Take Jesus from civilization and you change its history, its poetry, its art, its literature, its government, its morals, its religion, and its hopes of the great hereafter. Since His death art is purer, prose holier, poetry sweeter; man enjoys more, lives better, dies happier; truth has new significance; life better objects, hope brighter prospects, and death revelations.

The mission of His life was love. While He was poor and lone, travelling on foot without place to rest, He promised rest to the weary. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." He said, "I am the way, the truth and the life." "I am the resurrection and the life." His is the name relied on in death. He brought immortality to light. All was still, dark, silent at the tomb, and had been so for ages. No voice of comfort had ever issued from the grave. His was the first heard from its deepest gloom. Since its echoes died away on Calvary the night of death has shone like noonday, and a world more beautiful than earth has known is seen through its glory-gilded shadows. And now in every region under heaven where His name is known the wail of the mourner is less sad, and hope is breathed for the dying and the dead.

His empire is deepening and widening; year by year His cause is winning new fame and glory. Thousands of houses erected for His worship girdle the world, and His praise is sung by millions on all the continents of the earth and in the islands of the sea. The story of Jesus was new when first told in Jerusalem, new in Antioch, in Athens and Rome; is new now and will be new in the Saturday evening of Time. Its infinite pathos will call forth tears until man shall cease to weep and 'Death is swallowed up in Victory."

He revolutionized the world in three years, giving it new date, new law, and new religion.

He revolutionized heaven on the day of his ascension. Angelic hosts cried aloud, "Lift up your heads, O ye gates . . . and the King of Glory shall come in." He entered and "for the suffering of death was crowned." God gave Him the scepter and told Him to reign. From His celestial throne he now commands the ages as they roll on. "He has upon His vesture and thigh a name written: King of kings, and Lord of Lords," is going forth in love conquering and to conquer, and at no distant period He will come back with the crowns of the world upon His head and the kings of the earth at His feet, Lord over all, swaying the scepter of universal dominion over earth's living and its unnumbered dead. He will gather the redeemed of all time out of every nation, kindred, tribe, and tongue to that peaceful shore where no storms beat, to constitute the one great family of God in a celestial home where there shall be no more suffering, no more sorrow. And "I heard a great voice out of heaven saying . . . there shall be no more death."

### He KNOWS.

He knows it all at set of sun,  
The little errands I have run,  
How hard I tried and where I failed,  
Where dreadful wrong and sin prevailed;  
He knows the burden and the cross,  
The heavy trial and the loss  
That met me early on the way,  
And lingered still at close of day.

He knows it all—how tired I grew,  
When pressing duties that I knew  
Were mine, I left in part undone,  
And how grieved at set of sun,  
And could not rest till His sweet tone  
Of calming love had gently shown  
Me that he did not blame—he knew  
That I had tried my best to do.

### FELLOWSHIP WITH GOD.

There are many forms of fellowship among men—in schools and colleges, in fraternities, in the professions, among comrades of the army, and churches—but that man may enter into fellowship with God is a thought peculiar to Christianity.

The Christian has fellowship with God in spirit. It is not a mere partnership or outward compact. God enters into the human heart and communes with the spirit of man. "This is the mystery which was hid from the ages, which is Christ in you the hope of glory." The apostle declares that it pleased God to reveal His Son in Him. It is not Christ in Bethlehem or in Jerusalem, but in you, in your heart, in your thoughts and affections and life. This is a mystery. But there are mysteries in nature. No one can tell how a mother can reveal herself in her child and shed abroad her love in its young heart, but she does it. So God reveals Himself in the heart of the believer and sheds a broad His love by His Holy Spirit.

This brings man very close to God. Men sometimes come very close to one another. They are intimate friends. They have implicit confidence in each other. But God enters into the heart. This thought should exalt man. He is not the insignificant and unimportant creature which some would have us believe him to be. The psalmist exclaims, "What is man, that Thou art mindful of him, or the son of man, that Thou visitest him?" It is much to say that God is mindful of man, but it is more to say that He visits him. We read in the Old Testament that "Enoch walked with God." The same thing is said of Noah. But in the New Testament we read something more wonderful. Jesus says, "If any man love Me he will keep My words, and My Father will love him, and we will come unto him, and make our abode with him."

This is not a silent partnership. When Enoch walked with God He was not silent. When Noah walked with God there were voices. When Noah walked with God there were hear what God the Lord will speak. Talk with us, Lord, Thyself reveal,  
While here o'er earth we rove;  
Speak to our hearts, and let us feel  
The kindling of Thy love.

—Christian Advocate.

### FOR DAILY READING.

- M., July 24. Why undertake missions? Matt. 28: 18-21.  
T., July 25. Why mission study? Isa. 34: 16, 17.  
W., July 26. Why we pray. 2 Thess. 3: 1-5.  
T., July 27. Why we give. 1 Chron. 29: 9-12.  
F., July 28. Why we send. Rom. 10: 10-15.  
S., July 29. The missionary motive. 2 Cor. 5: 11-15.  
Sun., July 30. People—Missions in Japan. Micah 5: 2, 4, 12, 13.

\* S. S. Lesson, July 23, 1905. Isaiah 55: 1-13. Command to memory vs. 6-8. Read ch. 54. Golden Text—Seek ye the Lord while He may be found.—Isaiah 55: 6.

### Some Bible Hints.

Christ from the start has been Ruler (v. 2). Christianity is wonderfully influential in the parliament of Japan.

Christianity, becoming great "to the ends of the earth" (v. 4)—the antipodes of the place where it started—has come back around the world again to make great the Asiatic nations among which it started.

Much of pagan religion is mere witchcraft (v. 12), and all witchcraft is based upon fear, and is therefore conquered by the gospel of love and trust.

That men will worship even the work of their own hands (v. 13) is proof that the religious instinct is innate in the human heart, it is God-given.

### Mission Notes from Japan.

There are in Japan over 50,000 Protestant Christians.

Twenty-five Protestant bodies have missions in Japan, and of these the Presbyterians and Congregationalists have the largest number of converts—11,500 each, and also the largest number of self-supporting churches, 34 and 23 respectively.

Baron Macjima, an ex-cabinet officer, recently declared, "I am convinced that the religion of Christ is the one most full of strength and promise for the nation."

An admiral and chief justice have been vice-presidents of the Y.M.C.A. of Japan, and its president the president of the lower house of the Japanese parliament—all Christians.

The seven Presbyterian denominations at work in Japan are all united; so are the four Episcopal bodies, and the Lutheran and the six Methodist denominations have also agreed upon a plan for union.

A Japanese wife refused to perform some disagreeable manual labor for her husband, and he at once divorced her; but the courts upheld her rights—a great evidence of progress in Japan.

One of the most beautiful of recent converts in Japan is a woman who from birth has been able to move no part of her body but her head; but she uses her mouth for Christ, and conducts prayers in her ward of the hospital.

The Protestants of Japan are about one in a thousand of the population, but the Protestant members of the national House of Representatives are more than one in a hundred.

In Japan "public schools of the higher institutions of learning now close on Sunday, as do also the offices for regular government business."

### To Think About.

Am I helping to repay Japan for the beautiful things it sends me?  
Do I pray often for this land so close to Christianity?

How much do I actually know about this most wonderful mission field?

### Honorary Members.

Do not have honorary members at all unless you use them.

If you use them well, you can hardly have too many of them.

They are older Christians who wish to aid the society, but not to be active members. They do not need the training of the society, and their hands are full of other church work.

They should contribute to the expenses of the society.

They should give freely of their experience in Christian work, and their advice should often be asked.

They should attend the meetings now and then, and keep in touch with the young people. They should never make long speeches at the meetings.

Once a year an honorary members' meeting may well be held, to be led by an honorary member, and with special talks by other honorary members.

An occasional honorary members' social will also be helpful.

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C. Blackett Robinson, Editor.

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While Presbyterianism is not numerically so large in the New England States as in other parts of the Union, there are yet 12,000 Presbyterian Church members in New England, while 517 new members united with the churches last year. There are many people from the Maritime Provinces in New England, and these, with numbers of Scotch people, make up a large constituency, while accessions are also obtained from the mass of the population. It is hardly necessary to say that the mission of Presbyterianism in New England, for various reasons, is a very important one.

The Temiskaming region, whose promise as a fine agricultural country first attracted attention, is proving one of the richest of our mineral areas yet discovered. Deposits which were found to yield cobalt in large quantities are now shown to contain silver in association with that substance. Several carloads of ore averaging \$3,000 a ton in value have already been shipped. The mines are attracting from the United States a class of producers who will build up a good local market for the new settlers on the farms.

It is gratifying to note that Mr. Andrew Carnegie will not in any way allow his name to be used in connection with an enterprise which is even remotely connected with the liquor traffic. The specific instance to which considerable attention has been called of late was in connection with the erection of a large building in city of Pittsburgh. One of the up-to-date features of the building was to be a cafe and bar-room, and Mr. Carnegie absolutely refused to have anything to do with it. It was a point of principle from which he would not swerve in the slightest degree.

Presbyterian Standard: Some of the English Bishops are getting alarmed at the symptoms of disestablishment. The archbishop of Canterbury, made an argument in favor of its continuance, the other day, and so did Lord Hugh Cecil. The latter contended that "As long as there was an Established Church they retained the great security that England would be a Christian State." Well, if the Established Church was all that England had it would be considerably less than half as Christian as it is to-day. And then is not America a more Christian country than Spain, for instance?

### THE WORM HAS TURNED.

The Chinese people have "got their backs up" at the United States. They resent the inhumane and unchristian treatment meted out to China by the Chinese-exclusion laws of the United States, which are denounced by many of the leading men and nearly all the reputable journals of the American republic. And now the Chinese propose to boycott American commerce and they are going about the work of doing so in a very systematic fashion, evincing a determination which is giving some anxiety to American manufacturers and their endangered trade. Here is one illustration of the manner in which injustice is done by the enforcement of Chinese exclusion laws, given by the San Francisco Call: "A Chinese merchant, a man of financial standing, desirous of stimulating trade between this country and China, landed here properly certificated on May 2, 1904. He was practically jailed while his right to land was under examination. His confinement was compulsory. He could neither land here nor go back to China until his case was settled. The first stage of his case took until June 23. The decision against him was transmitted to the Department of Commerce, and there was finally reviewed, decided in his favor and the decision promulgated August 1. This merchant had been held a prisoner nearly four months before he was permitted to land in a country whose trade with his own he desired to increase."

How insane is such a policy is being brought home to our neighbors by the proposed boycott of American goods. When the Chinese have brought the people of the United States to their senses, they may take into their heads to give Canada a dose of the same medicine. Our Chinese exclusion laws are very mild indeed compared with those of the United States, but they are animated by the same senseless spirit and based upon the idea—which we cannot too soon unlearn—that the Chinese are an inferior race compared with Anglo-Saxons. Had we not better get into good relations, commercially and politically, with China and wipe off our statute books exclusion laws which are un-British in their spirit and unworthy of a sturdy and growing youth nation like Canada.

### HOW TO MAKE THEM INTERESTING.

We give space to the following from the Interior in the hope that its suggestiveness may prove helpful to ministers and members who desire to promote deeper interest in the prayer meeting:

"If the members of a church find the weekly prayer meeting "dull" the remedy is the simplest thing in the world—let them make it interesting. In most churches now the prayer meeting topic is known or may be known beforehand. There is no excuse for lack of preparation either ministerial or lay. Not even a minister can "evolve out of his own inner consciousness" a service that will be found at once instructive and social. A "good meeting" must be both edifying and promotive of fellowship. John Knox whose work we have so recently reviewed, wished to establish midweek services for the express purpose of emphasizing the prophetic functions of the laity. But what if the laity will not prophesy? What if the good brother who can talk upon all subjects at any other time sits as dumb as a wax figure in the "social service"? On his way home he give his opinion of the meeting with great freedom, sometimes with considerable feeling, to his wife or his neighbor. But in the prayer meeting? Not a word. He will make it as "dull" as possible, and then when he has killed it, he will abuse it without reserve. And the pastor will lie awake half the night mourning over "his" failure. Let the prayer meeting critic remember that if he does not like the meeting it lies within his power to change it. The pastor, not he, is the one who has reason to complain.

### THE WAY OF LIFE.

This is a decidedly interesting book. It is not—as its title would seem to indicate at first sight—a theological treatise descriptive of the wonderful redemption wrought out by Jesus Christ. It is a historic presentation of God's dealings with the human family, leading up from the call of Abraham, through the story of the Jewish nation, the advent of the God-man to our sin-stained world. His sojourn in this vale of tears, the work accomplished on Calvary, and the expansion of His kingdom throughout the earth. It is a deeply interesting word-picture of human history centered around the "the name that is above every name," under the caption of "Foreword;" "Preparation;" "Development;" "Fulfillment;" and "Expansion." The "Foreword" is simply a brief introduction. "Preparation" covers the history of God's chosen people from the call of Abraham down to the settlement of Israel and his family in Egypt. "Development" covers the history of the Jewish people from the exodus down to the close of prophetic dispensation. "Fulfillment" covers the story of the Redeemer's life on earth from his birth to his ascension into heaven; and "Expansion" tells of the spread of the Gospel among the nations. The volume presents in a vivid light the hand of God in human history as He worked out His eternal plans to redeem a lost world and bring back to their allegiance to Jehovah the millions of saved sinners for whom Christ died.

The plan of the work is unique and striking, couched in plain and simple, and yet, attractive language, calculated to increase the interest of the reader as one step after another in the Divine plan is brought clearly into view. It can be unhesitatingly commended to all who desire to study the workings of God's hand in the world's history.

### THE NORTHFIELD CONFERENCE.

The twenty-third annual session of the General Conference for Christian workers at East Northfield, Mass., will be held August 4 to 20. It is Mr. W. R. Moody's custom to issue each year a special invitation to this conference. We gladly print it as follows in the hope that his request for the prayers of Christians for God's blessing upon the meetings may be faithfully regarded:

The past year has witnessed God's answer to the prayers of multitudes of His people for a revival. From various quarters have come the welcome tidings of awakened interest on the part of Christians in the preaching of the Gospel and in their personal responsibility towards the world. The reports of the special manifestations of God's power in Wales have awakened a deeper longing for a genuine revival in our own land. There is an increasing conviction that our attention has been too long directed to means and methods and too little toward the Lord of the Harvest. United prayer is the need of the hour. The history of the Church shows that all seasons of great spiritual awakening have been preceded by times of earnest and united supplication. It is with an earnest desire that the coming season at Northfield may be a time of preparation for a revival in America that I extend an invitation to the Christian public to attend the twenty-third Christian Workers' Conference to be held at Northfield August 4-20. United in one purpose, one faith, and in a supreme allegiance to our Master, may our gathering this year be characterized by a spirit of prayer in anticipation of great achievements in the kingdom of God. In the intervening days we would ask the prayers of all friends, both those who purpose attending and those who are unable to do so, that God may grant His special blessings upon us at this time.

"The Way Of Life: By Mrs. H. M. McClusky. E. A. Munson, Publisher, 77 Bible House, New York.



## LITERARY NOTES.

Canadian Good Housekeeping (Toronto), for July, is a bright readable number, with several good articles on a variety of interesting subjects, including the following: Our Extravagant Neighbors, The Japanese Bath, The Housekeeper and the Tourist, A Wayside Inn in Normandy, and Sleep. In the various household departments are many helpful recipes and suggestions.

With the July number of Current Literature (New York) comes the announcement that Mr. Edward J. Wheeler, who for the last ten years has been editor of the Literary Digest, has assumed editorial control. This will ensure a steady advance in the merits of this valuable monthly, which is already almost essential to those who, while not having very much time at their command, nevertheless wish to keep abreast of modern literature in all its forms. The magazine is profusely illustrated and bright and attractive in appearance; while it is full of reading matter of interest to all classes of readers, women as well as men. The opening department, A Review of the World, takes a broad general glance at all the affairs that have interested or influenced the world during the past month. The following sections devoted to Literature and Art; Religious and Ethical; Science and Discovery; Music and the Drama; Persons in the Foreground; Various Topics of General Interest; and lastly, a Review of Recent Fiction and Poetry. The price of subscription is \$3.00 per annum.

The June number of that beautiful art magazine, The Studio (44 Leicester Square, London, England) contains several handsome colored supplements which would be of value in themselves without the interesting letter press which accompanies them. The number opens with an article on A Great Belgian Sculptor: Constantin Meunier, who died last April. We quote the following descriptive of Meunier's art: The art of Meunier is a sincere expression of beautiful pity or of compassionate beauty. As M. Dumont-Wilden (one of our finest art critics) has justly written:—"This is an exact picture of laboring humanity, the splendid presentment of the eternal struggle of man against natural fatalities—that great dolorous drama which is of all time, but that our times, with their huge industries and congested, overheated centres of work, see, perhaps, under a grandeur and more terrible aspect than did bygone ages. To find an element of beauty in the factory; to discover the harmonious rhythm of a body beneath the miner's working jacket; to conjure up the artistic emotion which lurks beneath the rough exterior of a coron, or in the dismal oppressiveness of an industrial town: what a singular and gigantic task is this, when one comes to think of it! What marvellous intuition in an artist whom destiny seems to have formed expressly for this task! And, indeed, the life of Constantin Meunier, harmonious, sad and simple, like one of his works, was but a slow preparation for the splendid fruition of his later years."

An exchange reminds its readers that we do not divest ourselves of our Christian responsibility by going away on a summer vacation, and suggests as good texts to have in mind during the holiday season the following: "Remember the Sabbath to keep it holy." "Neglect not the assembling of yourselves together, as the manner of some is." "Be not conformed unto this world." "Walk worthy of the calling wherewith ye are called." "Let the Word of Christ dwell in you richly."

There is no home so wretched, there is no heart so dark, but Christ stands knocking at the door. His sunshine enters only when the door is opened.

## SPARKS FROM OTHER ANVILS.

Religious Intelligencer—It is the duty of every good citizen to do his part towards making the liquor traffic appear the hateful thing it is. If every one who believes it a traffic without one redeeming feature would talk and act according to his belief the miserable thing would soon be shorn of much of its power.

United Presbyterian—In China they bind the feet; in the Congo they bind the ankles; in Rome they bind the conscience and in Russia they bind civil liberty, but in America they bind patriotic and political freedom by the chains of the party and the boss.

Herald and Presbyter—It is true that John Knox and other eminent reformers used a prayer-book. That is no incontrovertible argument in its favor, however. Those men had but recently come out of the Roman communion, and they were not entirely free from all the bonds. The spirit of Presbyterianism of today is away from printed forms and ceremonies. The evangelistic spirit disposes one to freedom of expression rather than to bondage. Presbyterians are not ready to adopt a prayer-book and fasten it on the church.

Presbyterian Banner—A strong doctrinal creed makes strong men; it multiplies their brain cells and puts iron into their blood. History proves this. The Calvinistic Churches have ploughed their doctrines and their deeds deep into the centuries. The names of their leaders are written in the book of martyrs and in the history of liberty and in the development of science and literature and statesmanship and in the pioneer pages of missions. They have produced the most virile and strenuous and masterful type of character the world has ever seen.

Canadian Baptist—Willing sacrifice is one of the qualities of character that must abound in the hearts and lives of those who would see the work of the Lord prosper in their hands. In this connection it would not be difficult, did space permit, to show that in the life of the Master was manifested such a spirit of service as stands for example to all those who in His name seek to serve their day and generation. Following Him in precept and example men are inspired to do and endure with reference to all the trials encountered in their efforts in the full assurance of triumph. Against this spirit of service, and against much that is required of the Home missionary in his service in general, is the spirit of the world, and especially the spirit of the times in which we live.

## THE WORKING HOURS OF A COMMON DAY.

In an interesting article recently published in The British Weekly, Dr. W. R. Nicoll, himself a tireless worker, exhorts people not to think about hours. Why, he asks, should a young man be the worse for working all night as well as all day on occasions? Dr. Nicoll scorns the effeminacy of our times, when men think so much about recreation and shrink from living laborious days.

It is certainly true that those who count the cost of their work and shrink from daily sacrifice, seldom get into the front rank. Whatever is worth achieving must pay the price of achievement. He that saveth his life shall lose it. The young man or young woman in a business office, for example, who works with an eye on the clock, anxious to get through and be gone, will not be likely to rise higher than a mere clerkship. On the other hand, few of us could long continue to do good work if we followed Dr. Nicoll's advice and worked both night and day. Nature indicates daylight for labor and darkness for sleep. Some intense and enthusiastic toilers declare that it is better to wear out than to rust out, but why is it needful to do either?

Steady perging away at one's legitimate occupation, with regular intervals of quiet rest and change of occupation will almost always bring one out ahead of the task, and this is the thing to be sought. Not to hurry, not to worry, but just to keep well ahead of one's job, thus filling the hours with duty, and going forward in life with a clear conscience, is the dictate of a wise economy. Then may the tired worker lay the head at night on that soft pillow which is the reward of the right kind of weariness.

Working men of every order clamor for shorter hours of labor. But there are workers whose working day can never be short, let them seek it ever so eagerly. The housewife, busy about the many little things that go toward complete peace and sweet harmony in the home, cannot regulate her steps by schedule. She must just do the best she can, day by day.

The mother, in those happy years when her babies are in arms, and in the years of cheerful bustle and glad excitement when the babies are growing up and reaching on to the mystic boundary where the brook and river meet, can by no means plan her working day by the stroke of any bell. She is forever on call. It is mother here, mother there, from morning until night, and in the silent midnight when every one else sleeps soundly, who so quick as she to waken and respond if any one stirs; if any one is taken ill; if any child cry out in a dream. No, our laboring men may urge an eight hour day, but the mother, let her be where she may, in mansion or garret, is fortunate if her working day be not nearer an eighteen hour limit.

But friends, let us not waste our sunshine in discussion. It is ours to

"Work for the night is coming,  
Work through the morning hours;  
Work while the dew is sparkling,  
Work 'mid springing flowers;  
Work while the day grows brighter,  
Work in the glowing sun;  
Work for the night is coming,  
When man's work is done."  
—Aunt Marjorie in N. Y. Christian Intelligencer.

A famous railway architect Mr. Thomas Lister, died at Gainsborough on the 19th ult., aged 96. In former years he was the right-hand man to Stephenson, the great railway engineer. He helped him to construct Chat Moss line between Manchester and Liverpool, on which skew bridges were first built.

Dr. E. M. Kierstead of Acadia University, Wolfville, N.S., has accepted the appointment to the chair of systematic theology in McMaster University, Toronto. The university is to be congratulated.

If men could but realize that an unkind feeling toward another wrought the greater injury upon themselves they would soon come to know they can not afford to harbor such a feeling, and would dismiss it promptly as a thing as unprofitable as it is unworthy.

The steel bridge now being built across the St. Lawrence at Quebec is a stupendous structure. It crosses the stream with a single span of 1,800 feet, which will be the longest in the world, the next in length being the Firth bridge in Scotland, 1,710 feet. The total weight of the St. Lawrence bridge will be 35,000 tons. Its total length over land and water will be 3,300 feet.

How many good intentions have been swallowed up by death! Good intentions are only profitable when executed. The only sure way to execute them is by immediate action.

To undermine a statue is a crime; to undermine a faith is a sin. Inasmuch as souls are greater than statues and the glory of man greater than marble or classic bronze, so is the iconoclast of souls worse than the destroyer of a nation's monuments.

## - - A SOUL OF FIRE - -

BY E. J. JENKINSON.

### Chapter VIII.

"Mistress Helen! What happiness! We feared—ah! many things."

Alaster Macdon swept his bonnet from his head and bent over the hand held out to him.

Helen Vor had returned to her own folk though not to her old home. Her people had welcomed her with a blast of pipe-music. She, who had been so long but a dream to them, had come; she was beautiful as heart could desire. Surely better days were in store!

"I have to thank you," she replied to the young man's greeting, "for what you have done for me. You are very good."

"Oh! that is nothing," he answered, with a wave of his hand, as though his share in winning her freedom was of small account and might be lightly brushed aside. "I am only a soldier of Fortune—a poor one at the best—but such as I am, I'm proud to serve a maid of my own land. Stron-Saul, you look twenty years younger already."

Old John Vor drew his daughter's arm through his and smiled.

"Spring has come to the winter sad, Alaster," said he. "I have good reason to be glad and gladness brings youth again to the heart. When I shut my eyes I could almost believe myself back in Stron-Saul with my little Helen. Those were bright days. Ah me!"

"I trust bright days are in store, dear Sir."

"Ay. And you will be leaving us soon?"

"Well—when Fergus bids adieu to Sarno. In truth, Stron-Saul, with your consent I shall still hide in Glen Lara. Dark Rory has asked me to join his—what do you call them?—black-riders? There promises to be a stormy season before long."

The old man shook his head.

"They were standing on the loaming amidst the gathered clan."

"Stormy," he said, "it is always stormy in Glen Lara. There is storm in the souls of my people. Alaster! take an old man's advice. Leave this place before it has flung its shackles round you. You are young, you have all the world before you; you cannot afford to sink the best years of your life in a clan quarrel and be outlawed. I pray—I beseech—"

"Too late, too late," answered the young soldier. "I have given my word. Your lot is my lot, Stron-Saul. Besides," with a glance at Helen, "I should not greatly care to leave the glen even for the generalship of the King's army. I like the life of a free-booter—as much of it as I've tried—and it would greatly please me—to thrash Fergus Macdon."

He laughed gaily like a boy and John Vor's face brightened. But a feeling of unrest swept over Helen.

There is always something mysterious about the hills especially at night-fall, when they stand out against the sky, pale with the after-glow, like mighty ramparts of a colossal city.

Glen Lara lay cradled between the mountains and the sea. The sun rarely brought it gladness; it was turbulent and strange—like the people who made it their home. A vein of the great heart of sorrow passed through, even the vapours which the bogs exhaled at evening rose like the incense of trouble, and the dew of tears forever washed the feet of those who walked therein. Summer brought a brief change; when the warmer airs dispersed the marsh-chill; but soon the mists closed round again, cold, impenetrable mists, through which even the dimly seen faces of friends seemed unknown and alien.

Helen felt the spell of Glen Lara and she feared. She had reached, what, the cynic,

Fergus, had called the happy valley, yet she was conscious of a vague distrust of the future. She looked round on the gipsy faces of her people, and there read the same mystery, the same haunting uncertainty. Were they not all ranged in the lists against fate? Were they not hurling their puny strength at a dark destiny which shut them out from the fairy realms of might-be; for ever from the realms of dreams realized?

She turned to her father. "Let us away," she said. "It is cold, cold."

"You are tired, dear heart," answered the old man. "We will go—home."

They went up through the glen till they reached a cave that ran far back into the heart of the hill. It was divided into various chambers and formed a natural fortress of great strength and security.

Now old Alan had only arrived that morning with his charge at Glen Lara. They were so exhausted with their journey, that they had lain down to sleep almost at once, and slept on until the clan's strong desire to see 'Stron-Saul's' lass had made the chief waken Helen.

Dark Rory and his prize had come the night before, and Sir Colin was now safely fettered in one of the cavern's chambers, guarded by two armed warders. He stamped and raged like a tethered bull; tried bribery, threats, curses, but all to no effect. The guards were inexorable, and answered him by bringing the muzzles of their guns on a level with his head. The old man felt for once that he was beaten.

When Helen and John Vor reached the cave, they found the main gallery occupied with those who had come to dispute with Roderick concerning Sir Colin Macdon. Dark Rory was becoming too influential a member of their community; he was not only captain, but was also assuming the honors and rights of chieftainship, a piece of audacity they could not swallow.

They had interviewed John Vor himself, but he, poor, weak old man, had said the prisoner was Roderick's by right of war, and he himself could do nothing. They must ask their leader.

Rory sat among them with his elbow on his knee, and his chin resting on his hand. His black brows were lowered over his eyes, and his jaws clenched. It boded ill for those who would oppose him. At that moment, he bore no slight resemblance to Sir Colin. It reminded Helen very forcibly that Roderick was not one of them, but a Macdon bound to his own people and by all the sacred bonds of blood tradition, bonds which could be strained to the utmost but never broken. She passed through the hind vaguely uneasy.

"I wonder what is in his mind!" she thought. "I wonder how this conclave will end."

There was too much fire in the atmosphere. It burnt in their faces; she knew it was raging in their hearts. The hot Celtic temper of her own folk, ever suspicious and ready with a blow, would clash like a thunder-cloud against Roderick's will—which knew no let or hindrance.

"So," said he at last, "you say blood's thicker than water, my friends. True! when did you find it out?"

"We make no complaints, Rory," replied one quickly, "you have—"

"No complaints," cried Roderick. "Have I served you with the best years of my life to be told that you make no complaints? Assuredly the devil has sown a fruitful harvest in Glen Lara."

"Choose your words, Macdon, 'twill be better for you."

Roderick gripped the speaker's arm; he was a little man with an evil mouth, and a shrinking eye that quailed before the sudden glance bent upon him.

"Look you," said the outlaw, "keep out of my way. There's a justice called revenge, and I'm no lilly-white handed girl. Beware."

The culprit slipped from the strong hands with a dark, vengeful face.

"It's you, Rory Macdon," he muttered to himself, "who must beware, not I."

Then there came a pause, strained and unnatural. The Vors moved uneasily and cast curious glances at one another. The shadow of a fear was on them. They had played; would they win?

Suddenly Roderick sprang to his feet. "Do you not know me?" he cried, "have I not told you I'll not give the prisoner up?"

"No," replied a Vor, rising also, "he is ours by right. We will judge him. You say truly, revenge is virtue in Glen Lara; we will judge him."

"I have won him by my own hand; I and my brave rieviers. What is mine, is mine to the end."

"You are one; we are many," replied the others.

"Fools," he said with a bitter laugh, "you think I am in your power. By the saints! if you were countless as the sea-sand, I should keep him."

But the Vors were waxing bold. They had found Roderick alone—they dared not tackle him when he had his faithful few around him—and they were as determined in their demand as he in his refusal.

"See here," said one taking upon himself the duty of spokesman, "we will not leave the cave until you give him up. There are four hundred souls in the glen calling for him; we do not want his blood, but he shall buy his life, and buy it dearly. You are not of us."

"And I— You can't trust me. Heaven! if I'd not been a fool, I'd have left you all, long ago; to be hunted down like rats in a hole, and gone my own way, to Holland or Germany—belike, where I should have been free, with no price on my unlucky head to haunt me waking and sleeping. Oh! for the glorious belief in men, dead now—dead as a last year's leaf!"

He strode hurriedly to and fro before them, his plaid swinging tempestuously in their faces. "Tell me," he said, "why I flung in my lot with yours?"

"There was no place for you in Sarno," replied the spokesman though his eyes shifted uneasily from the outlaw's face to his companions.

"True, true," said Rory, bitterly, "a brother's hand thrust me out, but I could have bought it again. Do you ken how, you men of Lara? By your blood. I could have led my own folk here by passes unknown to them. There would have been fine food for the crows in Glen Lara one fine morning if I'd moved my little finger against you. But I was mad, stark mad."

"You havp too long thought us slaves, that would do your bidding," replied one hotly, "but we were not sent to accept your terms!"

"Miserable creature! when I led some of your kind against the Macdon's, not one died with his face to the foe. I can't trust you; but I've rivveted your fate to mine, and will not give Sir Colin up. I am ambitious, I glory in it, and before the summer is over, I'll lead you back to Stron-Saul. You have trusted me till now; you must trust me to the end."

"We will make our own terms."

"And they are —?"

"Stron-Saul and our lost wealth."

"Is that all? I tell you, he shall give them back, and more. For when you return to your own home, I'll go to mine. Till then you may starve in Glen Lara. Sir Colin is my prisoner; I did not win him for your advantage only—God forgive me if I grow perfidious—but I'll reap the harvest of my own work. Go."

The cave was growing dark; they could see his face no longer—that granite-hewn face before which they had often shrank; the darkness gave them confidence.

"If we go," said they, "'tis only to summon the clan."

"Go to the devil," replied Roderick, "he's at his old tricks down yonder in the Glen already raising the clan without your help."

They started up to a man and listened. There was a low whisper outside like the wind among trees; it was far off but growing every moment more distinct and as strange.

"I've heard it for some time," said Rory, going to the entrance and looking out.

All was dark and still on the confines of the wood, but the low mutterings of the rising storm broke on his ears with renewed suggestiveness. There was death in that remote sound, and, as an owl from an elm hard by added its melancholy note to the chant of human hate, a shiver passed through the assembly.

"Now, my lads," said Rory, "there's no use mincing matters. Stand by me and you gain, go with the mob and you lose Stron-Saul and wealth and life. Big Neil and his men, on the other side of the hills, have been murdered, Mad Morag says by the Macfons, but who can tell? Sir Colin's blood will do you no good; it will do you much harm. Choose."

"Give him to us."

"You are thirsting for power!"

"We will have our rights."

"Power," said Rory speaking slowly to gain time, "like most things looks best from a distance. You fight and strive and when you reach it—what have you won?—A piece of painted glass—no more. A stream, where you hope to slake your thirst, but a ditch stagnant and black when you stoop to drink. What you crave, my men, is all tinsel and glitter, like gold-dust on the yellow gorse flower; the first wind will scatter it away. What ho! lads, lads!"

His last words rang out like a command, and there was a sudden tramp of feet within the cave.

"Now," said he, "choose. Either stay with me, and keep those blood-hungry wolves without or go. But I warn you that I'll shoot down every man who crosses the entrance, old or young. It is Stron-Saul on the one side, death on the other. You ken me; my aim is sure."

They knew him, and hung back. Not one would take the risk. Besides, as he said, on this side was all—on that nothing. Had he been alone they might have overpowered him, but they could see, by the dim light of the fire, the black-bearded faces of his rieviers at his back. There was nought for them to do, but submit. It was galling but expedient.

The voices of the rising clansmen grew louder and more shrill; torches burnt in the wood, flashing here and there like stars. They lit up the darkness sufficiently to show it.

"Close the entrance," said Rory. "Call Stron-Saul and Alaster."

They came buckling on their swords.

#### HELP YOUR PASTOR,

The pastor is very desirous of having the co-operation of the congregation in all matters that need his attention, such as cases of sickness or distress, prospective new members or any one interested in the Christian life who desires help. Do not delay any information of this character if you have it. A few hours saved may be of vital importance.

Before we give ourselves up to the pain of envying the "riches" or the "greatness" of another, it would be wise to inquire into the matter, for we might, upon learning at what a cost of real happiness they held their possessions, be saved from that ruin envy never fails to work upon the soul.

The less of good that great men do the more latitude there is for the imagination of their biographers.

#### KIND LISTENING.

There is a grace of kind listening, as well as a grace of kind speaking. Some men listen with an abstracted air, which shows that their thoughts are elsewhere. Or they seem to listen, but by wide answers and irrelevant questions show that they have been occupied with their own thoughts, as being more interesting, at least in their own estimation, than what you have been saying. Some interrupt, and will not hear you to the end. Some hear you to the end, and then forthwith begin to talk to you about a similar experience which has befallen themselves, making your case only an illustration of their own. Some, meaning to be kind, listen with such a determined, lively, violent attention, that you are at once made uncomfortable, and the charm of conversation is at an end. Many persons, whose manners will stand the test of speaking, break down under the trial of listening. But all these things should be brought under the sweet influences of religion.—Frederick Wm. Faber.

#### THE DEAR WIFE AT HOME.

The dear little wife at home

By Margaret E. Sangster.

The dear little wife at home, John,

She has ever so much to do—

Stitches to set and babies to pet

And so many steps for you.

The beautiful household fairy,

Filling your home with light,

Whatever you meet to-day, John,

Go cheerily home to-night.

Although you are worn and weary,

You needn't be cross or curt;

There are words like darts to gentle hearts,

There are looks that wound and hurt.

With the key in the latch at home, John,

Drop troubles out of sight;

To the dear little wife who is waiting,

Go cheerily home to-night.

What though the tempter try you,

Though the shafts of adverse fate

May hurtle near and the sky be drear,

And the laggard fortune wait?

You are passing rich already;

Let the haunting fears take flight,

With the faith that wins success, John,

Go cheerily home tonight.

#### COMMON SENSE AND HONESTY.

"You know as well as I do when a man faces the right way God is ready to back him up. It is common sense to bank on that, isn't it? Common sense and nothing else. But I want to say this. You've got to be honest with God."—Ralph Connor, in *The Prospector*.

What a pity that so much of life's great opportunity is wasted in petty personal strife. It is infinitely better to suffer wrong. Beyond the sin of it the effect of such contention upon the soul is ruinous. Turn the other cheek.

#### LIQUOR AND TOBACCO HABITS.

A. McTaggart, M. D., C.M.

75 Yonge Street, Toronto.

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

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

Right Rev. A. Sweatman, Bishop of Toronto.

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

#### SICKLY CHILDREN.

More children die during the hot weather months than at any other season of the year. Their vitality is then at its lowest ebb, and an attack of diarrhoea, cholera infantum or stomach trouble may prove fatal in a few hours. For this reason no home in which there are young children should be without a box of Baby's Own Tablets, which promptly cure all stomach and bowel troubles. If the Tablets are given to a well child they will prevent these ailments and keep the little one well and strong. Mrs. Joseph T. Pigeon, Bryson, Que., says: "My little one was attacked with colic and diarrhoea, and I found Baby's Own Tablets so satisfactory that I would not now be without them in the house." These Tablets not only cure summer troubles, but all the minor ailments that afflict infants and young children. They contain no opiate or harmful drug, and may be given with equal safety to the new born baby or well grown child. There are imitations of this medicine and mothers should see that the words "Baby's Own Tablets" and the four-leaf clover with child's head on each leaf is found on the wrapper around each box. As you value your child's life do not be persuaded to take a substitute for Baby's Own Tablets—the one medicine that makes children well and keeps them well. Sold by all druggists, or you can get them by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

Pat and Sandy had a disagreement about who had travelled farther. Sandy said he had been to the end of the earth. Pat scratched his head for a minute, then, with a smile, said, "What did you see there?" "A great wall," said Sandy. "I was behind that wall, fishing," said Pat.

Gloves will not split if you place them between the folds of a towel, slightly damp, before putting them on.

In boiling rice add a little lemon-juice or vinegar to the water. It will whiten the rice and keep the grains separate.

## YOUR CHOICE

Very often it happens that a prospective piano purchaser finds it difficult to be suited in an agency where only one make of piano is handled. We recognized this fact many years ago and have represented the following makers for a great length of time, always placing our own guarantee back of theirs as a double protection to our customers.

Steinway & Sons  
New York.

Nordheimer  
Toronto

Gerhard Heintzman  
Toronto.

"ORME"  
Ottawa.

This list gives you splendid opportunities to choose from.

Prices range from \$325 upwards on our 3 year easy payment plan—full particulars of which, together with catalogs, will be sent free to any address on request.

J. L. Orme & Son

DEPT. 8. OTTAWA.

"Canada's Great Music House."

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

The sacrament of the Lord's supper was observed at the Aylmer church at the morning service on Sunday, 2nd inst., Rev. D. J. Craig occupying the pulpit at both morning and evening services.

Rev. Dr. Armstrong and family will spend their holidays at Millbrook and vicinity. During the pastor's absence the pulpit will be filled by Rev. James Cornack, B.A., of this city.

Rev. Dr. Ramsay is leaving for a two-months' visit to the old land. No minister in our church is better deserving a few weeks' rest than the esteemed pastor of Knox church.

In notes on the General Assembly, "Cleric," a clever contributor to the Kingston Whig, says: "The moderator, Rev. Dr. Armstrong, proved himself to be a presiding officer of the first rank. He conducted the proceedings in a quiet way, and always had the assembly well in control. His rulings were rapidly made and never questioned." And this was the universal verdict.

For the past two Sundays worship has been conducted in St. Andrew's church by Rev. G. A. Woodside, M.A., of Carleton Place. This is not the first time Mr. Woodside has preached in St. Andrew's.

## EASTERN ONTARIO.

The Burks Fall's congregation is to have a new church. The contract, just let, contemplates its completion by 1st November next.

Rev. W. Reid is conducting services at Sundridge and connected churches.

Rev. Mr. Moore of Braeside, has been preaching in St. John's church, Almonte.

Rev. C. E. Pocock, of Thessalon, conducted the services in St. Andrew's church, Carleton Place, in the absence of the pastor, who was preaching in St. Andrew's, Ottawa.

The salary of Rev. N. H. McGillivray, pastor of St. John's church, Cornwall, has been increased from \$1,400 to \$1,600 and a manse.

Rev. J. K. Henry preached to the Orangemen in St. Andrew's church, Tamworth, last Sunday.

Rev. Dr. Campbell, of Perth, occupied the pulpit of Zion church, Carleton Place, on 2nd inst., the pastor, Rev. Mr. Scott, being absent on Presbyterial duty.

Last Sunday morning Rev. R. Herbison, lately of Stewart church, Ottawa, was the preacher in First Church, Brockville, at the morning service.

The local correspondent of the Cornwall Freeholder says: "The people of Avonmore will learn with regret of the probable departure from this village of Rev. George Weir, who has received a call from Glencoe, B.A., in the Presbytery of London, Ont. Glencoe is said to be one of the most desirable charges in Western Ontario and Rev. Mc. Weir is therefore to be congratulated upon being called to the spiritual charge of such a large congregation." In this connection it may be stated that London Presbytery has arranged for the \_\_\_\_\_ of Mr. Weir, should he accept, but left the choice of date in the hands of the moderator.

Mrs. Cameron, who has been laboring for seven years in the Presbyterian Mission school at Albion, B.C., among the Indians, is on a visit to former friends in Glengarry.

Rev. W. W. McLaren of Picton, has gone on a trip to Newfoundland. Rev. Mr. Morden will supply St. Andrew's church pulpit during his absence.

Rev. J. Gandier preached a very impressive sermon to Court Newburgh No. 417, I.O.F., in the Presbyterian church last Sunday evening.

## WESTERN ONTARIO.

Rev. A. L. Geggie, Toronto, preached in Erskine church, Hamilton, the 2nd inst., in connection with the semi-jubilee celebration.

Stratford Presbytery has arranged that the Shakespeare and St. Andrew's congregations form one pastoral charge; St. Andrew's offering to pay one-half the salary of the minister up to the sum of \$400, along with an annual donation towards the debt of the new Shakespeare Church.

The induction of Rev. J. D. Ferguson into the pastorate of Monkton and St. Paul's took place at Monkton on the 11th inst. Rev. A. McVicar, M.A., preached the sermon; Rev. N. D. McKinnon addressed the congregation and Rev. J. W. Cameron the minister. The settlement is a very harmonious one.

The seventh anniversary of the induction of Rev. Robert McIntyre at Tempo took place on Sunday 2nd inst. Rev. Mr. Nixon, Hyde Park, preached instructive sermons. On Monday night Mr. Nixon will give his lecture on "Roughing It Among the Navvies of the West." Mr. McIntyre is prospering in his work here.

Rev. R. J. M. Glassford, Guelph, will spend the summer vacation in Muskoka. During his absence Rev. J. B. Mullan of Fergus will supply on July 9th, and Rev. Dr. Guthrie, of Baltimore, Md., the following four Sabbaths.

Rev. C. W. Gordon and family, of Winnipeg, are holidaying at Waterdown, Ont. During July the pulpit of St. Stephen's church will be filled by Rev. Mr. Rochester, of Rat Portage.

Rev. George Gilmore, of Blenheim, was the preacher in Duart church last Sunday.

Rev. Dr. Guthrie of Baltimore, Md., is visiting relatives in Guelph. He will fill the pulpit of St. Andrew's Ottawa, for two Sundays before returning to his southern home.

At the recent meeting of London Presbytery Knox Church, St. Thomas, presented a call to Rev. E. Leslie Pidgeon, B.A., of Markham, which was signed by over 600 members. The induction was set for Sept. 5, with Rev. Mr. Nixon to preach, the moderator to preside, Rev. Dr. Ross to address the minister, and Rev. Mr. Currie to address the people.

During the absence of Dr. Somerville on his annual vacation, Division street pulpit, Owen Sound, will be supplied on the 9th and 16th July, by Mr. Hugh Cowan, B.A., on Shakespeare, and on the 23rd and 30th July, by Rev. S. H. Eastman, B.A., of Meaford. Dr. and Mrs. Somerville purpose visiting various points on the Atlantic Coast during their absence.

Rev. Dr. McCrae, of the First Church, Westminster, has gone to Brussels for a brief visit to relatives.

The question of the union of Knox and Chalmers Churches at Elora has been laid over for six months. Knox voted in favor of the proposal by 175-57, while Chalmers did likewise, the vote being 73-71. In the latter a two-third vote was required before adopting the proposed union.

The members of St. Andrew's Church, Thamesford, celebrated the sixtieth anniversary of the origin of the congregation, and the fiftieth anniversary of the settlement of the first pastor, by a series of meetings, commencing on Sabbath, June 25th, when Rev. William McLaren, D.D., Principal of Knox College, Toronto, filled the pulpit at 11 a.m. Gaelic service was conducted at 12.15 p.m. by Rev. J. Anderson of Tiverston, whilst Rev. John Anderson, assisted by the Rev. Dr. McLaren, occupied the pulpit at 7.30 p.m. On Sabbath, July 2nd Rev. James Ross, D.D., of St. Andrew's Church, London, preached eloquent sermons at 11 a.m. and

at 7.30 p.m. Rev. R. J. M. Glassford, Guelph, gave his popular lecture on Palestine on Friday, June 30th, at 2 p.m. "Retrospective Gratitude" was assigned auspiciously to Rev. Gustavus Munroe, D.D., of Ridgetown as his theme. "Memories of Presbyterianism Fifty Years Ago" was discussed by Rev. W. T. Mullen, D.D., Woodstock, "Gretings From St. John's Episcopal Congregation, Thamesford," by Rev. T. G. A. Wright, B.A., Thamesford, "Our Heritage" was allotted to Rev. E. R. Hutt, Ph. D., of Ingersoll, "The Message of the Past" was discussed eloquently by Rev. W. J. Clark, London. Free luncheon was served from 4 to 8 p.m., in the spacious basement by hospitable ladies of the congregation. At 8 p.m. "Prospective: Open Doors," was discussed by Rev. G. C. Patterson, M.A., Embro. Greetings from the Methodist congregation were given by Rev. J. B. Freeman, B.A., B.D., Thamesford; "Our Advantages," by Rev. D. Cameron, B.A., Allandale; "The Present Need," by Rev. J. Lindsay, Kintore.

"Life's Possibilities" was assigned to Rev. G. H. Smith, D.D., of St. Catharines, Rev. T. A. Watson, B.D. pastor presided the jubilee was brought to a close on Sabbath evening, July 2.

The Acton Free Press speaks in high terms of the pulpit efforts of Rev. Mr. Mitchell, of Barrie, Vermont, who on a recent Sunday took the services in Knox Church there during the absence of the pastor. Mr. Mitchell is well known in this city, having preached several times for his brother, Rev. E. A. Mitchell, of Erskine church.

Knox church, Owen Sound, is considering the building of a new lecture hall and Sunday school room for the congregation. As the enterprise may involve an outlay of \$20,000, a good many are opposed to the movement.

Hamilton Presbytery discussed the salaries of ministers at its meeting last week. The members thought an effort should be made to have the minimum of \$800 a year paid. With that end in view it was agreed that the Augmentation Fund Committee should arrange for a general exchange of pulpits, to take place as soon as possible after the second Sunday in September, when special sermons on the subject will be preached. Rev. Dr. Mackenzie, Beverly, has been called to Shelburne, and a special meeting of the presbytery will be held on July 18 to deal with the matter. Rev. Dr. Smith, of St. Catharines, was elected moderator. Rev. Dr. Crau was appointed to moderate a call to Port Dalhousie. The members of the congregation at Abingdon asked that services should be resumed at their church, and the presbytery granted the request. Rev. J. W. Mitchell, Blackheath, will fill the pulpit for the present.

Combined anniversary and re-opening services were held in Chalmers Church, Flesherston, on Sabbath the 2nd inst., when Rev. Dr. R. P. McKay of Toronto, preached very edifying and highly appreciated sermons to large congregations. On the following evening a festival and entertainment was held and was a very pleasant affair. Interesting addresses were given by Rev. Dr. McKay and Rev. Norman McKay, Toronto, Rev. D. W. Urruhart, Corbetton, and the resident ministers. The pastor, Rev. L. W. Thorn presided. The musical part of the programme was well sustained by the choir which also rendered excellent services on Sabbath. The financial results were good. The interior of the church, newly from the hands of the decorators at a cost of over three hundred dollars, now presents a very neat and pleasing appearance.

Messrs. W. Stewart, F. Cairns and J. Chard were recently ordained elders in Chalmers church, Flesherston.

## TORONTO.

Rev. D. C. Hossack has been elected moderator of Toronto Presbytery for the ensuing six months.

The Toronto Presbytery has appointed Rev. W. D. Ballantyne, B.A., as presbyterial visitor to the hospitals in the city in place of the late Rev. John McEwen.

The call from St. Thomas to Rev. E. L. Pidgeon, of Markham, has been sustained by Toronto Presbytery.

Rev. Alex. McMillan, of St. Enoch's, has left Toronto for Europe. He will be absent for a year. During the next two months his pulpit will be filled by Rev. H. R. Horne, of Elora.

At last meeting of Toronto Presbytery leave was given to Dovercourt and Kew Beach congregations to dispose of their present church property. Kew Beach church was given further permission to secure a suitable site to the west of their present property.

The regular July meeting of this court held on the 4th inst., in MacLaren Hall, was well attended. Rev. K. McDonald, of Williamstown, was elected Moderator for the next term. Presbytery agreed to hold an adjourned meeting at Maxville, on the 18th inst., at 2 p.m., to take action upon a call from Glencoe, London Presbytery in favor of Rev. George Weir. The Rev. Mr. Thomas, of Vankleek Hill, gave a brief account of the gracious work which has been going on there for the past two months, and pointed out that a hungering for such a blessing is felt in many other places.

Rev. Wm. Shearer addressed the Court regarding the new Pointe aux Trembles schools and stated that he would visit the Glengarry congregations as follows: Sunday, July 16, St. Elmo, Gravel Hill and Avonmore; Wednesday, July 19, Aultsville; Thursday, July 20, Woodlands; Friday, July 21, Newington; Sunday, July 23, Lancaster; Wednesday, July 26, Summerstown; Sunday, July 30, Cornwall; Wednesday, August 2, Finch; Thursday, August 3, Chrysler. The following resolutions were adopted: 1—That congregations, on whose account meetings are called, bear the expenses at least of those appointed by the Presbytery to take part in such meetings, inductions, etc. 2—That all congregations be advised to pay, so far as possible, the expenses of their ministers and representative elders to all regular meetings of Presbytery and also to meetings of Synod. The next regular quarterly meeting of Presbytery is to be held in Finch on Monday, 4th of September, at 7.30 p.m. Rev. D. MacLaren, Presbytery Clerk.

According to the Boston Transcript the scarcity of new men for the ministry becomes more acute as the theological seminary commencement season reaches its height. "Especially is this scarcity felt in the West. Several seminaries report that their graduates this year are absorbed by churches located within one hundred miles of them. Committees from Western churches, and from Western State associations are going East in search of men, and going back home again without them. Only two seminaries so far as reported are graduating more students this year than last, and most of them are falling fifteen to twenty per cent. below normal years. Almost the only Protestant church where conditions are at all hopeful is the Lutheran. In the Episcopal, the Baptist, the Congregational, and the Methodist churches reports of scarcity of men are general. In some sections, especially in the West, twenty per cent. of the churches are pastorless from lack of men."

The Roman Catholics of Buckingham, Que., are expending \$13,000 in the decoration of their church and for the installation of a new organ.

Bad temper has as much to do with war as bad faith.

## PRESBYTERY OF OWEN SOUND.

The Presbytery of Owen Sound met in Meaford in the Baptist Church on the 4th inst., and was open d with devotional exercises by Mr. Barton. Rev. F. C. Harper, the moderator, presided. The meeting was held in the Baptist Church owing to the fact that the Presbyterial Women's F. M. Society occupied the church. A cordial vote of thanks was given to the pastor and congregation of the Baptist Church for their kindness in the matter.

A resolution from the Allford congregation, asking that the consideration of the resignation of Mr. Mowat be postponed till September was read, and the request granted. The Ladies of Erskine Church invited the Presbytery to luncheon and tea. Dr. Fraser was instructed to express the thanks of the Presbytery to the ladies. Messrs. Eastman, Somerville and R. Clark reported as Commissioners of Assembly, and a letter was read from Mr. Nelson explaining that owing to illness he was unable to attend. The reports were received and the treasurer instructed to pay the travelling expenses of those reporting.

Dr. Fraser presented a petition from families in Johnston asking that Mr. Bethune resume services there, which was granted.

The clerk was instructed to confer with the chairman of the Owen Sound District of the Methodist Church regarding Caven and Morley congregations and to report in September.

A synopsis of the report of the W. F. M. S. of the presbytery was read and Mr. Harper was appointed to express to the Society the hearty appreciation of the Presbytery of the work done during the past year.

The following resolution regarding the late Mr. Rodgers was passed, on motion made by Dr. Somerville, seconded by Dr. Fraser: The Presbytery would place upon record an expression of the loss sustained in the death of that honored and dearly beloved father in the church, Mr. Robert Rodgers. During his residence in the bounds of the Presbytery, he endeared himself to all by his simple faith in the Lord Jesus Christ, his self-sacrificing and self-forgetful spirit, his whole hearted willingness to help his brethren in every way possible to him, and his earnest desire to promote the Redeemer's Kingdom in the world. His earnestness, his fearlessness, in what he believed to be right, and his buoyant hopefulness were an inspiration to us all.

He was ever faithful and conscientious in his attendance at Presbytery, and he never neglected a duty assigned to him, so that his empty seat is all the more keenly felt. The Presbytery hereby expresses its sympathy with his daughter Jessie, who attended him so devotedly in his later years, and with the other members of his family in the loss which they sustain, and commends them to the loving care and compassion of their father's God, who made His goodness and mercy follow him all the days of his life, and gave him the full assurance to the end that he would dwell in the house of the Lord forever. Mr. A. McLaren was appointed to conduct the devotional exercises at the next meeting, and the Presbytery adjourned to meet in Division Street Lecture Room, on the 5th September, at 10 o'clock, and the meeting was closed with the benediction.—J. Somerville, Clerk.

## WINNIPEG AND WEST.

The corner stone of Regina's new Presbyterian church was laid Monday of last week by Rev. J. A. Carmichael, D.D. The main tower is 106 feet high. The new church will have a seating capacity of over 1,000, and when complete will cost between \$40,000 and \$50,000.

Rev. W. A. McLean, the new pastor of St. Giles' church, occupied the pulpit of the Virden church last Sunday.

There are 98 applications for the parish church of Monimail.

An estimate of the accumulated capital of the United Kingdom puts it at fully £12,000,000,000.

King Oscar of Sweden, by the action of the Norwegian Parliament, will lose £27,000 a year.

Princeton University, N.J., has conferred the degree of Doctor of Divinity on Professor Denney.

The late Mr. John Hay was born in Salem, Ind., on October 8th, 1838. He was of Scotch ancestry.

The other day a startling sitting on a nest with eggs was found in a coal wagon at Burnt-island.

Torquay has adopted a by-law to prohibit people from using bad language, even in their own houses.

In some of the cantons of Switzerland all the dead, rich as well as poor, are buried at the public expense.

The U. F. High Church congregation in Dumbarton gave up possession to the local Frees on the 26th ult.

Perth has got tramway cars so low in the roof that a tall man with a tile hat will be sorry if he stands upright.

Messrs. Macbrayne have put a handsome new steamer, The Clydesdale, on the route between Glasgow and Inverness.

A Liverpool gentleman spends some hundreds of pounds every year in having Scriptural texts printed on business envelopes.

A handsome memorial window is to be erected to the memory of the Rev. Alex. Inglis, minister at Kilmours from 1838 to 1904.

Two persons afflicted with "motor mania" are confined in the Montrose Asylum. For the public safety how many more should be in asylums?

A great spiritual movement is in progress in Norway and Sweden, and there are many coincidences between it and the Welsh revival.

Mr. Bennet Burleigh estimates that the Japanese have already lost half a million of men from their armies in death, wounds and sickness.

There died at Crieff, on June 16th, in his 83rd year, the Rev. Duncan M'Nair Connell, late minister of St. Kieran's, Govan, and formerly of Fortingal.

Larbert is in the throes of a revival, and strong men are reported to be so overcome that they have openly thrown away their pipes and tobacco.

Before the days of the pneumatic-tired bicycle and the motor-car a favorite weekend expedition by many city youths was to walk round the island of Arran.

Mr. Paton, ex-stationmaster at Waverly Station, was presented with £1,875 nearly \$7,875 in recognition of his 31 years' service. The presentation was made by Lord Inlithgow.

The new Moderator of the Original Secession Church, Rev. Thomas Mathew, of Kilwinning, was a fellow-student and companion of Dr. Robertson Nicol at Aberdeen University.

The Assembly of the Presbyterian Church of Ireland has rejected an overture proposing to maintain fraternal relations with the Free Church of Scotland.

The Rev. John McNeill has been engaged in strenuous evangelistic work for many months. He is to take a quiet rest during July at the old Fifeshire burgh of Crail.

The Chief Secretary for Ireland, who visited the new granite works at Galway the other day, was so pleased at what he saw that he gave an order for a marble mantelpiece for his English residence.

Rev. James Kean, of St. Andrew's Church, Berwick, has intimated his intention of retiring. He has been minister of the church for 31 years, and is the oldest Presbyterian minister in Berwick. On the 15th ult., the "Worce Frees" obtained interim interdict in eleven cases relating to Church property at Strathglass, Strathy and Halldale, Bower, Ayr, Nairn, Reay, Watten, Petty, FortWilliam, Portwilliam and Newtonmore.

## WASTING ANAEMIA.

## A TROUBLE THAT AFFLICTS.

## Thousands of Young Girls Cured by Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills do only one thing, but they do it well. They fill the veins with new, rich, red health-giving blood, which drives away all traces of anaemia, headache, backaches, palpitation, nervousness, dizziness and despondency. The new blood they make brightens dull lustreless eyes, and brings the rosy glow of health to pale cheeks. In curing anaemia Dr. Williams' Pink Pills cure the foundation of consumption as well. The new blood they actually make gives new strength and vigor to every organ in the body, and enables it to fight whatever disease attacks it. That is why they are the best medicine in the world for girls in their teens—or women in middle life—and to all those whose blood is weak, watery or impure.

Miss Mazy E. Pratt, Blyth, Ont., gives strong testimony to the value of these pills. She says: "I was a sufferer for over a year with anaemia. I was completely run down, had frequent headaches, spells of dizziness and palpitation of the heart. I doctored all summer and was no better than when I began. I had practically given up all hope of finding a cure when my brother advised me to try Dr. Williams' Pink Pills. I got four boxes and when I had taken them I felt so much better that I got six boxes more, and before I had taken all these I was completely cured. I am more thankful than I can say for what the pills have done for me, as but for them I would not be enjoying good health to-day. I strongly urge all weak girls to give Dr. Williams' Pink Pills a fair trial."

Miss Pratt's experience proves the value of Dr. Williams' Pink Pills to every weak and ailing person. These pills can be had from any medicine dealer or by mail from the Dr. Williams' Medicine Co., Brockville, Ont., at 50c a box, or six boxes for \$2.50.

The war in the Far East has been thundering out over the world the old lesson of the immense value of sobriety in military and naval operations. Russia has labored under many disadvantages, but none has handicapped her more heavily than the drunkenness of her soldiers and sailors and especially of her officers. Every foreign newspaper correspondent on the Russian side, even those whose sympathies were wholly Russian, such as Colonel von Gaedke, formerly of the German General Staff, and probably the foremost military writer of the present day, has drawn almost incredible pictures of the prevalence of this vice among the Russians and of the appalling conditions arising therefrom. Foreign officers delegated to watch the operations in Manchuria have made still more damaging reports. The English Secretary of State for War, in a recent address, declared that the victories of Japan were largely due to the sobriety of her officers and men, while the Kaiser, in a remarkable speech to his officers at Strasburg, of which only garbled reports have reached the public, is said to have declared that Russia's military and naval disasters were largely attributed to the intemperance of her officers. The United States and Great Britain have abandoned the issuing of liquor to the men of the navy.

Though complaining of the British management of affairs in South Africa, the Boer leaders have issued a circular warning their fellow-countrymen against the emigrating to German Southwest Africa, or to East Africa, under the mistaken idea that conditions there would be preferable. Their complaints against the British government lose much of their force by their appeals to their countrymen to remain under British rule. They express the hope that the colonial form of government will be made satisfactory to them.

## SPARKLES.

"This is an age of trusts," said Wedderly, as he glanced over his paper. "Yes," rejoined Mrs. W.; "but some wives know their husbands too well to trust them."

Mamma—"Now, Tommy, you've asked about eighteen thousand questions to-day. Do go to sleep; there's a good boy." Tommy (sleepily)—"I say, mamma, how was it I first met you?"

De Chappie—"If there's any one nuisance I hate more than another it's a fellow who is always going round introducing people. There's Goodheart, for instance." Bonttown—"What's he been doing?" De Chappie—"That idiot! The other day he introduced me to a man I owed money to, and I'd been owing it so long he'd forgotten all about me. Now I'll have to pay up or be sued."

The Vicar—How is it that some members of the choir sing so much worse than the others?

The Choir Master—I'm sure I don't know. They all have the same chants.

"Do you know where all the bad little boys go?" asked the Sunday school teacher.

"Yes'm, I do," answered one boy.

"You may tell us where, Willie."

"Fishin'."

Young Mr. Proser (time, 10.30 p.m.—"Do you know I have the greatest difficulty in falling asleep. I've tried everything, but it's no use." Miss Sharp—"Have you tried talking to yourself after you go to bed?"

O'Grady—"You can't tell me the toime when the O'Gradys were not gentlemen." O'Flynn—"Sure, me bhoy. Oi kin do that; some o' thim was ladies."

"Do you think that a man is useless to society when he is forty?" "It isn't true of all men," answered Miss Cayenne. "But a great many are just as useless at forty as they were at twenty and thirty."

"What a sweet little girl!" exclaimed Mrs. Societic, coming down the front steps.

The duty for the moment is always clear, and that is as far as we need concern ourselves; for when we do the little that is clear, we will carry the light on, and it will shine upon the next moment's step.—J. R. Miller, D.D.

## HEALTH AND HOME HINTS.

A bloodless person needs blood-making foods, not drugs.

Try putting a little salt in the water in which matting is washed.

The dirtiest fry-pan will become clean of soaked five minutes in ammonia and water.

According to insurance statistics, teetotalers may expect seventeen years more life than drinkers.

Buttermilk is extremely wholesome; it is also very good for the skin, if used as a wash. After a day's cycling you will find it very soothing.

One test for distinguishing diamonds from glass and paste is to touch them with the tongue. The diamond feels much the colder.

A burn or scald must have the air kept from it for a quarter of an hour or so. The best way to do this is to at once cover the injured place with sweet oil, then make a paste with some whiting, and smear on all over the parts inflamed.

Apples for Indigestion.—The apple is not considered to be a complete food in itself, but on the food list it has a value far above the nutriment it possesses. Apples aid the stomach in the digestion of other foods, and, therefore the best results are obtained from eating them after rather than before meals. After partaking of an unusually heavy dinner, the eating of an apple will be found to facilitate an early digestion and afford great relief from the sufferings attendant upon indigestion.

Every housewife is glad to welcome the season when rhubarb is obtainable. Cooked with tapioca, and flavoured slightly with lemon, it can be made into a very nice dish. Put a pint and a half of water into a saucepan, with a quarter of a pound of sugar, and the rind of half a lemon. As it boils sprinkle in three tablespoonfuls of tapioca, and let it boil until it is quite clear. Cut the rhubarb (about a pound) into finger lengths, put it into a pie dish, and pour the tapioca over it, first removing the lemon peel. Cover with a buttered paper, and bake in a moderate oven till the rhubarb is tender. It may take about three-quarters of an hour.

Gooseberry Trifle.—In making gooseberry trifle take one quart of gooseberries, sugar to taste, one pint of custard, a plateful of whipped cream. Put the gooseberries into a jar with sufficient moist sugar to sweeten them, and boil until reduced to a pulp. Put this pulp into a glass dish, pour over a pint of custard and when cold cover with whipped cream. The cream should be whipped some hours before wanted, as it will be firmer.

Fancy bags may be made of three colors of ribbon three inches wide, each made separately into a bag, and sewed up to within four inches of the top, then the remainder of the ribbons joined together in one, and about an inch turned over to form a hem with a second row of stitching above the hem to form a casing through which a narrow ribbon or cord may be run to draw it up. Featherstitch where the ribbons join the edge of the ruffle. Fill the bags with candy, and hang them on the tree.—The Pilgrim.

## HEALTH.

Do you want it? health! which brings the even pulse, the clear brain, the hospitable heart, the cheerful manner, and the biggest bank balance. Do you want it? Then get the Muskoka appetite, the Muskoka muscle, and the Muskoka color. In the "Muskoka" region health is given away, but you must apply for it in person. Uncle Sam's people pay no duty on health. When to go, how to go, the best hotel, short talks on fishing, canoeing, camping, bathing and a word about expenses—all in a little book, with a map and notice views, issued by the Grand Trunk Railway System. Sent on application to J. Quinlan, D.P.A., G. T. Ry. Sys., Montreal.

MADE ON HONOR.

SIMPLE STRONG



SILENT SPEEDY

16 Millions Made and Sold

Always Improving.  
Never better than now.  
See the Latest Model.

SINGER SEWING MACHINE CO.

FACTORY IN MONTREAL

STORES ALL OVER THE DOMINION.

**PRESBYTERY MEETINGS.**  
**SYNOD OF THE MARITIME PROVINCES.**

Sydney, Sydney, 29th Aug.  
Inverness, Whycocomagh.  
P. E. I. Charlottetown, 1st Aug.  
Pictou, Hopewell, 4 July, 2 p.m.  
Wallace, Wallace, 22 June.  
Frasier, Frasier, April 18.  
Halifax, St. Croix, 4th July.  
Lanark, Lanark, 4th July.  
St. John, St. John, 4th July.  
Miramichi, Campbellton.

**SYNOD OF MONTREAL AND OTTAWA.**

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

**SYNOD OF TORONTO AND KINGSTON.**

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

**SYNOD OF HAMILTON AND LONDON.**

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

**SYNOD OF MANITOBA AND NORTHWEST.**

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

Rock Lake, Pilot M'd., 2 Tues. Feb.  
Glenboro, Tremese, 3 Mar.  
Minnedosa, Minnedosa, 17 Feb.  
Mellita, Mellita, 4th July.  
Regina, Moosejaw, Sept.  
Prince Albert, Saskatoon, 5th Sept.

**SYNOD OF BRITISH COLUMBIA.**

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

**CANADA ATLANTIC RY.**  
**MONTREAL TRAINS**

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

**TRAINS LEAVE MONTREAL FOR OTTAWA.**

8.40 a.m., Fast Express; 4.10 p.m., Fast Express, Daily.

All trains 3 hours only between Montreal and Ottawa.

**FOR ANRPRIOR, RENFREW, EGANVILLE AND PEMBROKE.**

8.30 a.m., Express.  
5.30 Express.

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

8.30 a.m., Express.  
All trains from Ottawa leave Central Depot.

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

For all information, apply nearest agent.

**CANADIAN PACIFIC.**

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

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

**VIA SHORT LINE FROM CENTRAL STATION:**

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

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

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

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

**GEO. DUNCAN,**

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

**THE Dominion Life Assurance Co.**  
**Head Office, Waterloo, Ont.**

Full Deposit at Ottawa. Paid-up Capital, \$100,000.

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

**BINDER TWINE**

Until further notice Binder Twine will be sold at the Kingston Penttentiary to farmers, in such quantities as may be desired, for cash, at the following prices:—

"Pure Manila" (600 feet to the lb.), 12 1/2c.

"Mixed Manila" (550 feet to the lb.), 10c.

"Pure New Zealand" (450 feet to the lb.), 9c.

3c. per pound less on ton lots. All f.o.b. Kingston.

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

\*Papers inserting this notice without authority from the King's Printer will not be paid therefor.

J. M. PLATT, Warden. Kingston, May 10, 1905.

**New York and Ottawa Line.**

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

And Arrive at the following Stations Daily except Sunday.

8.50 a.m.	Finch	6.41 p.m.
9.23 a.m.	Cornwall	7.14 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 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.

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

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

**"ST. AUGUSTINE"**  
(Registered)

**The Perfect Communion Wine.**

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

**J. S. HAMILTON & Co.,**  
BRANTFORD, Ont.,  
Manufacturers and Proprietors.

**LEITCH, PRINGLE & CAMERON,**

Barristers, Solicitors, and  
Superior Court Notaries.

Solicitors for Ontario Bank,  
Cornwall, Ont.

James Leitch, K.C., R. A. Pringle,  
A. C. Cameron, LL.B.



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

Combined specification and form of Public Works, usual to ten per cent. of amount of the tender, which will be forfeited if the party tendering decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

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

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

**FRED. GELINAS,** Secretary.  
Department of Public Works,  
Ottawa, June 26, 1905.

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



**THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS**

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 3 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 100 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 cultivation of the land in each year during the term of three years.

(2) If the father for 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 counter-signed in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

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

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

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

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

**APPLICATION FOR PATENT.**

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

**INFORMATION.**

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

W. W. CORY,

Deputy Minister of the Interior.

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

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

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

**HEAD OFFICE**  
243 Roncesvalles Avenue  
TORONTO.

JOSEPH PHILLIPS, President.

**G. E. Kingsbury**

**PURE ICE**

FROM ABOVE  
CHAUDIERE FALLS.

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

Prompt delivery. Phone 935.



Sealed Tenders addressed to the undersigned, and endorsed "Tender for Armoury at Guelph, Ont.," will be received at this office until Monday, July 17, 1905, inclusively, for the construction of an Armoury at Guelph, Ont.

Plans and specification can be seen and forms of tender obtained at this Department or on application to the caretaker of Public Building, Guelph, Ont.

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

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

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

FRED. GELINAS,  
Secretary.

Department of Public Works,  
Ottawa, June 24, 1905.

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

Directors:  
W. W. Jones, President  
J. Christie, Vice-President  
A. T. McMahon, Vice-President  
Robt. Fox, Dr. F. H. Eccles.

**NO SAFER**  
place to  
deposit your savings  
than with this com-  
pany.

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

**THE CANADIAN SAVINGS AND LOAN CO.**

M. H. ROWLAND,  
London, Ont. Manager

**SECURITY**

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

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

**The Standard Loan Co.,**  
24 Adelaide Street, East,  
TORONTO.

W. S. DINNICK, Manager

1904 Caricatured  
"World Wide" Cartoon Edition  
Now Ready.

TEN CENTS A COPY

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

If You are **RENTING**

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

**NEW ONTARIO.**

For particulars write to

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

Commissioner of Crown Lands, Toronto, Ont.

**THE QUEBEC BANK.**

Founded 1818. Incorp'd 1822

Head Office, Quebec.

Capital Authorized \$3,000,000

Capital Paid-up .. 2,500,000

Res..... 1,000,000

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" St. Roch Toronto, Ont. St. Henry, Que.  
Montreal St. James St. Three Rivers, Que. Shawenagan Falls, Que.  
" St. Catherine E. Pembroke, Ont. St. Romauld, Que.  
Ottawa, Ont. Thorold, Ont. Sturgeon Falls, Ont.

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

**From Ottawa  
Delightful Day Trip**

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

Day Excursion Fares per Str. "Empress."

Ottawa to Grenville and back (except Tuesday, Thursday and Saturday) ..... \$1.00

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

Meals Extra.  
(After first Saturday in September, on Saturdays only).

OTTAWA TICKET OFFICES:  
A. H. Jarvis, 157 Bank St.; Ottawa Despatch and Agency Co., 85 Sparks St.; Ottawa Forwarding Co., Canal Basin; Geo. Duncan, 42 Sparks St.

R. W. SHEPHERD,  
Managing Director.

**Sterling  
Blouse  
Sets**

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

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

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Our Diamonds are unsurpassed for Quality and Value

**Richelleu & Ontario  
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**America's Scenic Line  
New and Palatial  
Steamers**

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

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

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

SAGUENAY Line—From Quebec, at 8 a.m., Tues., Wed., Fri. and Sat.

TICKET OFFICE,  
128 St. James Street, Opposite Post Office, Montreal.

**Harrington's  
Tubular Chime Bells.**

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CASTLE & SON,  
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The Citizen