

Our Contributors.

Object of Life.

The celebrated scholar and theologian, Dr. Tholuck, of Halle, when he had been a university professor nearly fifty years, said: "From the age of seventeen I have always asked myself: 'What is the chief end of man's life?' I could never persuade myself that the acquisition of knowledge was this end. Just then God brought me into contact with a venerable saint who lived in fellowship with Christ, and from that time I have had but one passion, and that is Christ, and Christ alone. Every one out of Christ I look upon as a fortress which I must storm and win. I was in my eighteenth year when the Lord gave me my first convert. He was an artillery officer, a Jew, a wild creature without rest; but soon he became such a true follower of Christ that he put me to shame. And when I look back upon the thousands of youths, whose hearts have opened up under my influence, I can say, 'The Lord hath done it.' In working thus to save souls, my life has been one of joy, rather than toil."

FOR DOMINION PRESBYTERIAN.

Happiness.

BY M. KENNEDY, FERGUS.

Happiness is the aim and desire of all men—the motor of all actions; men only err because of erroneous ideas of what constitutes happiness. It is not an inevitable law that men should not be happy, but we would claim it to be an inevitable law, that a man, in spite of himself, should live for something higher than his own happiness. Man has in him something higher than a mere love of pleasure, take pleasure in what sense you will. Joy and happiness are the magnets to which human life irresistibly moves and however different the means employed, all men tend toward the one goal—happiness.

Let us cultivate an ideal nobleness of will and conduct, having in view, not the extension of our own happiness, but that of others. Each of us has within himself the power of brightening some one's life, for happiness is made up of minute fractions—a kind look, the too-often forgotten charities of a kiss or a smile, a cheery word and the countless infinitesimals of pleasurable thought and genial feeling; things we are too proud to overlook or under-estimate but which mean so much to some one, all these are ours to give and to give freely.

We will find that it is only those who have their hearts filled with the love that is born of Christ and who are anxious for the happiness of others, that have found the secret of true happiness, all other is superficial.

In a brief summary—happiness is to be got out of the smallest victories and oh, young hearts, if you would have your lives full of joy and guard well the thoughts you entertain day after day, for much of the real joy of our lives depends upon the character of our thoughts so let us jealously watch over them and entertain none that are contrary to truth and purity. Get the victory over the impure thought, the treacherous inclination, for those conquered at the outset and kept well in hand will give that inner glow, which if the world does not see neither does it take away. To have "a conscience void of offense toward God and man" is, in a brief

phrase—the recipe for true happiness. Cultivate and keep ever before you a lofty nobleness of purpose, for within these safe precincts sorrow only can intrude, unhappiness cannot.

A Few Facts About Japan.

Now that so much attention is being directed to the war between Russia and Japan, and that the lesser combatant has shown such unexpected prescience and skill in the art of war, it is natural for people to ask, in view of the size of her antagonist, can Japan keep up the pace? What resources has she? We know that but few years have elapsed since this people joined the ranks of civilized nations and entered with eagerness upon modern industry, invention, and commerce. And we also know that the area is restricted in proportion to its population, which population is quite rapidly on the increase. It numbered 33,000,000 thirty years ago, and is 46,304,000 now. There are thirteen millions additional to feed, therefore, and it is still a problem how to feed them. But something was begun in the way of an industrial revolution as far back as 1872, and to-day Japan is, in addition to her long-accustomed products, turning out manufactures which seemed very unlikely three decades ago.

The revenues of the empire have more than quadrupled in that period. In 1875 the revenue did not much exceed 50,000,000 yen, while for the current fiscal year (1904-5) the estimated revenue is in excess of 229,000,000 yen. The expenditure for this year, naturally a heavy one by reason of the war, is estimated at 223,181,000 yen (say about \$111,590,000.)

Some facts illustrating the country's material growth are given in a recent issue of "Engineering." That magazine informs us that at the end of 1903 the Japanese mercantile marine consisted of 1,088 steamers, of a gross tonnage of 657,269, and of 3,514 sailing vessels, of a gross tonnage of 322,154, in addition to Japanese junks. Here is a modern tonnage of more than a million. What the junks amount to we are not told.

A fair instance from which to measure the modern development of this newest of "First Class Powers" is afforded by the statement with respect to railways within it. Not until 1872 was the first railway completed; it was eighteen miles in length. At the present time, "Engineering" says, there are 1,344 miles of State railways and 3,150 miles of private railways in operation, besides 852 miles under construction. Five thousand odd miles is a tolerably good network of railways when we consider the size and the nature of the country. But these railways are well conducted, and they pay. The larger ones yield dividends of ten and even twelve per cent.

In any attempt to measure the resources of Japan, material or moral, account cannot but be taken of the loyalty of the people. Their devotion to their country is passionate in extreme; and this explains the spirit and tenacity with which her soldiers attempt seemingly impossible tasks or persist cheerfully in military movements in the plain face of death. Such courage as this is different from the dogged, immobile resolution of

Russia infantry, which, in the Crimea, as Kinglake described it, while it held them from retreating, appeared to furnish them with no impulse to forward movement. The industry and thrift of the Japanese are another valuable asset of the nation. Informed as it is by intelligence, the outcome should, in time of peace, be material prosperity. But war is a terrific waste of resources, and if the stubborn pride of Russia will not allow her to make concessions that would result in peace, sympathizers with Japan must look to see her "bleed white" before this cruel war is over.—Monetary Times.

"Our Daily Bread."

There is something in this middle petition of our Master's prayer which is of most blessed significance. Think of it, in a prayer so short that it takes scarcely more than thirty seconds to repeat it slowly and reverently, Christ included a petition which should cover our daily bodily, physical needs, and he gave it a position between the petition that his kingdom should come and his will be done, and the petition for forgiveness. It was not added when all the rest had been provided for, as a sort of after-thought, but was put in the very heart of prayer, as though to show to the world that the things of the body and of everyday life are not outside the scope of the religion which he taught. It not only impresses the truth that our Father in heaven is the giver of every good and perfect gift, and that he is concerned with our ordinary needs and wants, but it taught and teaches that these things are proper subjects of our prayer.

In answer to the question, "What is meant by daily bread?" Luther answers in his catechism: "All that belongs to the wants and support of the body, such as meat, drink, clothing, shoes, house, home, land, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, order, good friends, trusty neighbors and the like."

It would be difficult to make a more comprehensive catalogue—anything, everything, that pertains to a healthy normal life, its pleasures and recreations that are necessary to keeping it in proper vigor and tone, as the food that is meant to nourish it. The seal of Christ's approval and example are given to our taking to God in prayer anything and everything that concerns our welfare or comfort.

What a different conception of religion it gives when we realize that Jesus never meant to make it a thing concerned only with spiritual things and with the future life, but that he did mean it to touch every part of our every-day existence, lifting the most commonplace affairs to the plane where we know the Lord takes knowledge of them. Anything on which we cannot ask his help and blessing, we may be very sure is not a proper thing for us to have part in, for everything that is pure, everything that is for our good or for our pleasure, however trifling, our Lord, who was touched by the feeling of our infirmities, has shown us is worthy of his loving care. He not only preached the gospel of love, and healed the sick, but he fed the hungry, helped the fishermen, came to the rescue of the bridal couple and saved them the embarrassment and shame of having their provision for their guests fall short, and he taught his disciples to pray "give us this day our daily bread." Yes, there is a blessed sig-