

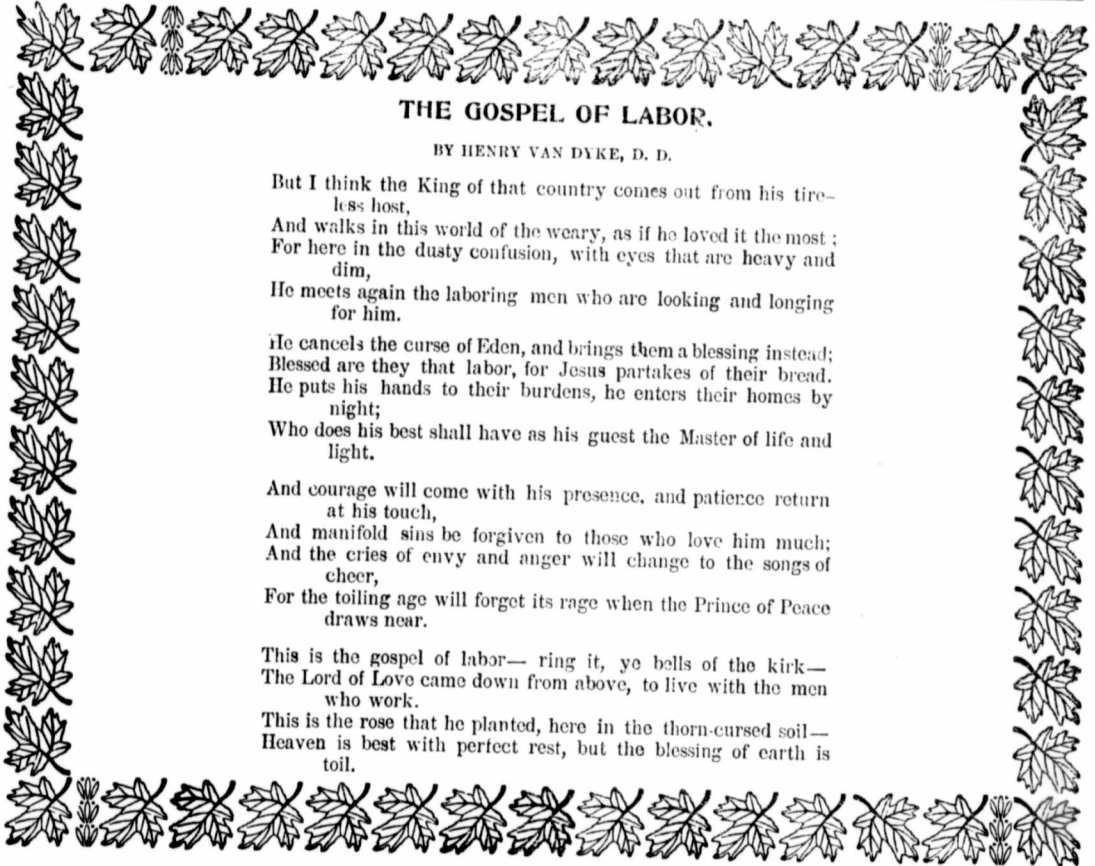
# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

Single Copies, 5 Cents



## THE GOSPEL OF LABOR.

BY HENRY VAN DYKE, D. D.

But I think the King of that country comes out from his tireless host,  
And walks in this world of the weary, as if he loved it the most ;  
For here in the dusty confusion, with eyes that are heavy and dim,  
He meets again the laboring men who are looking and longing for him.

He cancels the curse of Eden, and brings them a blessing instead;  
Blessed are they that labor, for Jesus partakes of their bread.  
He puts his hands to their burdens, he enters their homes by night;  
Who does his best shall have as his guest the Master of life and light.

And courage will come with his presence, and patience return at his touch,  
And manifold sins be forgiven to those who love him much;  
And the cries of envy and anger will change to the songs of cheer,  
For the toiling age will forget its rage when the Prince of Peace draws near.

This is the gospel of labor— ring it, ye bells of the kirk—  
The Lord of Love came down from above, to live with the men who work.

This is the rose that he planted, here in the thorn-cursed soil—  
Heaven is best with perfect rest, but the blessing of earth is toil.

**THE GOSPEL OF THE HOME**  
By Rev. D. C. Hossack, M.A., LL.B.  
50cts. Net.

**THE EVENING AND THE MORNING**  
Rev. Armstrong Black, D.D. 75

**THE LIFE OF CHRIST**  
Bible Class Primer.  
By Rev. Prim Salmond, D.D. 20

**Upper Canada Tract Society**

102 Yonge St., Toronto.

## Ottawa Ladies' College.

*A Collegiate School for Girls and Young Ladies. The curriculum of the college embraces the full course preparing for the University and a wide range of studies besides—fitting the pupil for the ampler life in the duties that await her in the House and Social sphere. Any Young Lady desiring a superior education should*

**Write For The COLLEGE CALENDAR**

Address,

**“ The Lady Principal ”**

## The Dowd Milling Co. (LIMITED)

**Quyón Que.**

Manufacturers of the following brands of Flour :

**Patent Hungarian, Strong Bakers, Lilly and High Loaf, Matchless Buckwheat Flour.**

**Royal Seal Rolled Oats and Oatmeal Bran, Shorts, Provender. Always the best try them.**

**Ottawa Warehouse, 319 Sparks St  
PHONE 1882.**

**BIRTH**

On Friday, September 9th, at 134 Spadina road, Toronto, to Mr. and Mrs. R. M. Bertram, a son.

**B-I-D**

August 24, at his residence, Coolaffney, Eglinton, Ireland, Rev. Joseph Alexander, formerly minister of the Presbyterian Church, Newval, Ont., aged 78 years.

**MARRIAGES**

On the 1st Sept., at the residence of the bride's parents, Castle Frank Crescent, by the Rev. John Neil, D. D., A. Baillie Hutton of New York, to Katherine, eldest daughter of Mr. and Mrs. Robert Carrol, Toronto.

At the residence of the bride's brother, J. A. McMillan, Summers-town Station, Ont., on Sept. 7, 1904, by Rev. J. Matheson, B.A., John G. Abraham, of the firm of James Robertson Co. (Ltd.), Montreal, to Catharine, youngest daughter of Alexander McMillan of Montreal.

At Cornwall, on Sept. 3, 1904, by Rev. Dr. Harkness, John Copeland, of Cornwall, to Louise Snider, daughter of the late John Snider of Dickinson's Landing.

At the residence of the bride's parents, on Wednesday, Sept. 7, 1904, by Rev. H. D. Leitch, Fred Campbell of Athol, to Jane, daughter of Alex. A. Aird, Sandringham, Ont.

At the manse, Winchester, on Aug. 25, 1904, by Rev. E. S. Logie, Thomas Lemoine of Kenmore, to Christina, youngest daughter of the late Jas. Morris of Vernon.

On September 7, by Rev. R. N. Grant, D. D., assisted by Rev. George Grant, B.A., at the residence of the bride's parents, Mary McKenzie, youngest daughter of Rev. George Grant, Orillia, to Edwin Russell Eaton, son of J. R. Eaton, Esq., Orillia.

On Wednesday, Sept. 7th, 1904, in St. Andrew's church, Fallowfield, Ont., by Rev. Mr. Wood of Metcalfe, Lila, eldest daughter of Mr. Francis J. Davidson, to Mr. Harvey Scott Graham, of Musgrove, Nepean.

At the residence of the bride's mother, 287 Delormier ave., Montreal, Que., on Sept. 6th, 1904, by the Rev. W. D. Reid, B.A., B.D., William Cromarty, to Catherine Taylor, daughter of the late Thomas Taylor.

**GREGG & GREGG**  
ARCHITECTS.  
98 KING STREET WEST,  
Toronto

MEMBERS OF ONTARIO ASSOCIATION OF ARCHITECTS.

J. W. H. WATTS, R. C. A.  
ARCHITECT  
33 SPARKS ST., OTTAWA

**W. H. THICKE**  
EMBOSSER & ENGRAVER  
45 BANK ST. OTTAWA.  
VISITING CARDS PROMPTLY PRINTED

**Jas. Hope & Sons,**  
Stationers, Booksellers, Bookbinders  
and Job Printers,  
35, 35, 45, 47, Sparks St., 22, 24,  
26, Elgin St., Ottawa.

Housewives  
Appreciate  
**Cook's Friend**

**BAKING  
POWDER**

Because it always gives satisfaction.

Sold everywhere

FOR SATISFACTORY  
**PHOTOS**

PATRONIZE  
**The Jarvis Studio**  
OTTAWA.



**SEALED TENDERS** addressed to the undersigned and endorsed "Tender Archives Building, Ottawa," will be received at this office until Monday, Sept. 12, 1904, inch-ively, for the construction of a building for the Archives, at Ottawa, Ont.

Plans and specifications can be seen and forms of tender obtained at this department and at the office of Messrs. Baird, Burritt and Meredith, Architects, Sparks St., Ottawa.

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

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

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

By order,

**FRED GELINAS,**  
Secretary and acting Deputy Minister  
Department of Public Works  
Ottawa, August 22, 1904.

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

**To  
Sunday  
Schools**



We have just opened up a fresh supply of Sunday School Book, from best English publishers.



Books sent on approval. Lowest prices guaranteed.

**The William Drysdale & Co.**  
Publishers, Bookbinders,  
Stationers, Etc.

74-78 ST. CATHERINE ST. MONTREAL

**St. Margaret's College.**  
TORONTO.  
A Residential and Day School  
for Girls.

Only teachers of the highest Academic and Professional standing employed  
**MRS. GEO. DICKSON,**  
Lady Principal  
GEO. DICKSON, M.A., Director.

**St Andrew's College**  
TORONTO.

Residential & Day School for Boys  
Upper and Lower School.  
Separate Residences for Juniors,  
Autumn Term commences Sept. 12th  
1904  
**REV. P. BRUCE MAC DONALD M.A.**  
Principal.

**Bishop Strachan School**  
FOR GIRLS.

President - The Lord Bishop of Toronto.  
Preparation for the Universities and  
all Elementary work.  
Apply for Calendar to  
**MISS AGNES, Lady Prine.**

**ATTENTION!**

—DEALERS IN—

**PHOTO GOODS**

do you handle **CYKO PAPER**, if not write for **Special Discounts for the New Century** to

**S. VISE,**  
QUEEN ST. TORONTO

**SCHOOL**  
...OF...  
**Practical  
Science**

TORONTO  
ESTABLISHED 1878

Affiliated to the University of Toronto

This School is equipped and supported entirely by the Province of Ontario, and gives instructions in the following departments:

- 1.—CIVIL ENGINEERING.
  - 2.—MINING ENGINEERING.
  - 3.—MECHANICAL AND ELECTRICAL ENGINEERING.
  - 4.—ARCHITECTURE.
  - 5.—ANALYTICAL AND APPLIED CHEMISTRY.
- Special attention is directed to the facilities possessed by the School for giving instruction in Mining Engineering. Practical instruction is given in Drawing and Surveying, and in the following Laboratories:
1. CHEMICAL.
  2. MINING.
  3. MILLING.
  4. STEAM.
  5. METEOROLOGICAL.
  6. ELECTRICAL.
  7. TESTING.

The School has good collections of Minerals, Books and Fossils. Special students will be received, as well as those taking regular courses.  
For full information see Calendar.

**L. B. STEWART, Secy**

**Ottawa  
Business College.**  
Ottawa Ont.

One of the oldest, largest, best equipped and most influential business and shorthand schools in Canada. You may enter any day. For catalogue address.

**W. E. GOWLING, Principal.**  
Orme Hall, 174 Wellington St.

**Presentation Addresses**

Designed and Engrossed by  
**A. H. HOWARD, R.C.A.,**  
32 King St., East, Toronto.

**J. R. Carlisle & Wilson**  
STAINED GLASS  
WORKS,  
BELFAST, IRELAND.  
MEMORIAL WINDOWS  
A SPECIALTY. . . .

**Leitch, Pringle & Cameron**

Barristers, Solicitors, and  
Superior Court Notaries.  
Solicitors for Ontario Bank,  
Cornwall, Ont  
**JAMES LEITCH Q.C., - R.A. PRINGLE**  
**A. C. CAMERON, LL.B.**

**John Hillcock & Co.**  
Manufacturers of the  
**Arctic Refrigerator**  
165 Queen St. East  
Tel 478 TORONTO

For 35 Years  
**BELL ORGANS**

Have been Favorite for  
**School, Church & Home Use**  
We make only high-class Organs and invite investigation as to their merits.

=====  
**BELL PIANOS**

Are chosen and recommended by the Musical Profession as being strictly High Grade.  
Send for Descriptive Booklet No. 54.

**The Bell Organ & Piano Co. Ld.**  
QUELPH, ONT.

**J. YOUNG LIMITED.**  
The Leading Undertaker  
350 Yonge St., Toronto  
Telephone 670

# Dominion Presbyterian

1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS

## Note and Comment.

The number of communicants in the churches of the Presbyterian Alliance is 5,137,328, as against 4,852,096 five years ago.

The gifts of the churches of the Presbyterian Alliance during the past year amounted to \$40,214,185. This work was done by 32,260 churches.

There are four hundred and fifty millions of the human race still without a sentence of the Holy Scriptures in their languages—still wandering blindly without the light of God's truth.

In 1800 only 7 per cent. of the population of the United States were members of churches. In 1900 there were 36 per cent. The proportion is 37 men to 63 women.

According to the United Presbyterian there are over 13,000,000 persons in attendance in the Sabbath schools of the United States of whom about 1,500,000 are officers and teaches.

The returns for the second quarter of the year show that pauperism is increasing in England and Wales. The rate per thousand was 2.19 at the end of June; the total of 731,183 is the highest recorded since 1868. In London the average was 23.4 per thousand, and the total of 107,990, the highest for the same month of any year since 1871.

The Russian physicians are tickled to death over the fact that the Japanese bullets are but mild missiles. They say they produce tiny wounds that will easily heal—pierce the brain but do not kill—great velocity but small calibre. If this is so, it does not take much to kill a Russian, as the disasters from every battlefield have been enormous.

The fifty-ninth annual meeting of the Baptists of the Maritime Provinces recently closed its sessions at Truro, N. S. The gathering represented 420 churches, with a total membership of 52,000, and a Baptist population of over 150,000. Baptist union and a publication of a history of the Baptist Church in the Maritime Provinces are enterprises on foot.

Rev. Thomas M. Chalmers, writing from London, Eng., to the Pittsburg United Presbyterian speaks in warm terms of the "abounding religious activities" of that great city. The extent of the work, he says, is very great, the different societies being so numerous that one might spend years in studying their history and work before one would understand the length and breadth and depth of the widely ramified and multitudinous operations. Of course, London is the center of the religious and missionary effort of all Britain, and here one comes into immediate touch with the pulsing Christianity of a great empire. It is well worth studying both for instruction and for stimulus.

The whole number of members of the Japanese Diet is 379, and of them seven are Christians, including one Baptist, two Congregationalists, and four Methodists. The Christian representation is thus in a minority of 1 to 54, but it is influential beyond that proportion. In the population at large there is, roughly speaking, only one Christian in ten thousand—a little leaven in a great mass, but its effect is visible and recognized even by those who are not nominally Christians.

Mr. Labouchere, of Truth, has appealed successfully for a new trial of the action for libel brought against him by Dr. Dakhyl, late of the Drouet Institute in which Dr. Dakhyl was awarded £1,000 damages for being called "a quack of the rankest species." The Master of the Rolls said that if it was laid down to the jury that a qualified medical man could not be a quack, and was so understood by them, that was a misdirection.

Mr. Charles M. Alexander, the singing associate of Dr. R. A. Torrey, is now making a brief visit to the United States, taking part in various conferences, and giving reports of the great revival campaign in England conducted by Dr. Torrey and himself, during which 33,000 converts confessed Christ in nine months. His trip is in reality a honeymoon journey, as two days before sailing he was married to a wealthy and consecrated English girl, Miss Helen Cadbury.

England's ecclesiastical system is coming in for a good deal of severe criticisms these days. For example, an English writer utters this scathing criticism: "The note of the English Church is not religion; it is privilege. Our upper chamber, as at present constituted, is a clot in the veins of a nation's life. In army administration, in Church, in law, in society, everywhere the merit which the nation so sorely needs encounters and is semi-paralyzed by this evil legacy of a barbarous past."

At a meeting of Queen's University trustees and representatives of Presbyteries, it was decided to raise an endowment fund of half a million dollars and to ask the payment of all subscriptions by Dec. 31, 1907. The question of appointing an agent was left to an executive committee to consider and report at a meeting in Toronto on the 27th. The trustees have relieved Principal Gordon of his lecturing duties, so that he may give all his time to the raising of the endowment. He will be assisted by a strong committee and representatives from all the Presbyteries.

The New York *Globe* sent a representative to test the restricting regulations of the Model Saloon in New York. He reported that he called for and secured thirteen whiskies in a half hour: and kept himself from beastly drunkenness by devices that fooled the bartender. He became purposefully noisy and quarrelsome, and tried to have an altercation over his change with the bartender, but he could not secure any refusal to drink. This is the saloon which Bishop Potter "consecrated" by his presence and

benediction.

The recent founding at Christiania, Norway, of the commercial association of the northern countries in Europe has greatly improved the chances for the realization of the plan for a custom house union of the three Scandinavian States. The protectionist tendencies which are manifested more among the big powers, cause the small states to be threatened in their economical independence. The projected commercial and custom house union among the three northern nations above mentioned will not be accomplished without long discussions and reciprocal concessions, for Sweden is a part of the protectionist system, and Denmark is to a great extent for free trade; as to Norway, she leans toward protection. But she would draw the first and largest profits of the establishment of a Scandinavian custom house union, for the tariff war between Norway and Sweden has caused sensible losses to the latter of these two countries.

That was a wise old clergyman who urged his brethren not to admit young men to the ministry unless they were evidently more broad-minded and enthusiastic in their faith than their elders. "We must allow," he said, "for the inevitable shrinkage." The same allowance is necessary in every life for the sure closing in of the real upon the ideals of youth, and the unavoidable narrowing of hope and aim that must come with middle age. The more idealism we start with, the more stoutly we defend it against the shocks it is certain to receive, the more joyous life will turn out to be as we go on living. The dreariness of the middle-aged view of life springs largely from the fact that its ideals are so shrunken as to be no longer a source of vitality, of renewal. As long as we believe in life, and in love, and in friendship, and in heroism, and in other ideal possibilities, life is worth living, and we are strong to take our part in it. Living for ideals is happy and courageous living. Living without them is "the dull gray life and apathetic end."

On the subject of Christian Union—the "getting together" of churches, the New York Christian Work and Evangelist says: "Whoever fails to perceive the movement of getting-togetherness on the part of the religious bodies of the day fails to discern one of the mightiest and most significant movements of the times. The force of this movement is simply tremendous. Nor does it depend upon the question whether it is expressed in a gathering of the Presbyterian clans, such as assembled in Liverpool the other day, or in the meeting of the General Assembly of the Presbyterian Church in Canada which was concluded a few days ago in St. John, New Brunswick, when organic union between the Congregationalists, Methodists and Presbyterians in Canada was one of the principal subjects dealt with." The reason for church union is thus happily given by the Herald and Presbyter: "the union of our great denominations, if it can be accomplished in accordance with the will of Christ, is to be sought for not, as some seem to think, to gratify an ambition for great things, but in order to more efficiency in God's service."

## Our Contributors.

### Presbyterian and Personal Character.

BY DANIEL H. MARTIN, D. D.

Mr. Chairman: In my view Presbyterianism and Christian character are synonymous terms. Had it not been for their sterling character our fathers would never have given us our Presbyterianism; and if it were not for our Presbyterianism, most of us would have no character. Character is the diamond that scratches every stone. Character is the man, standing with his bare feet upon the ground, who cannot by taking thought add one cubit to his stature.

We are hearing a good deal, nowadays, about the decay of those old-fashioned doctrines which constitute Presbyterianism. It is popular for magazines and newspapers to dilate upon the decay of Calvinism. There is no morsel quite so appetizing to the average editorial palate as an essay which boldly asserts the decay of some good and established institution. If you want to get your article published write about the decay of something. It will suit the craving of the natural heart. If you should describe the good health of your next door neighbour you could hardly expect to see your production in print. But tell about your neighbour having the small-pox, and you will be an author widely read. It is so in moral matters. The man who goes astray is more eagerly read about than the man who pursues the even tenor of his righteous way. The Bible says there is more joy in heaven over one sinner that repenteth than over ninety-and-nine just men who need no repentance. But on earth there is more joy over one good man gone wrong than over ninety-nine just men trying to go right.

A brilliant writer, in one of the recent reviews, spoke of Calvinism as a paralyzing error. That writer needs a good dose of bonceet in the shape of history. Calvinism may have been sharpened, edged, but paralyzing never. Ask the Huguenots to whom it came as the voltage of an electric battery, enabling them to face death rather than surrender faith. It put iron in the blood of William the Silent, and those peerless Hollanders who fought for eighty years against the legions of Spain, going into battle belted with the motto "Nisi Dominus frustra" and shouting "Better a Turk than Papist." It was the fibre in John Knox's arm, and Murray's, and Andrew Melville, the men who built a new Scotland out of old, which presents to the world to-day the stubborn fact of a nation having the most Calvinism and the least crime.

John Morley said (in criticism of a certain history which omitted the name of John Calvin), "To write your book and leave out John Calvin shows that you have read history with one eye blind. You have given a place to Hobbs and Cromwell, but compared with Calvin, Hobbs and Cromwell are hardly more than names written in water, for Calvinism saved Europe in the sixteenth century."

One American historian, Bancroft, says: "He who does not honor the memory and influence of Calvin, betrays his ignorance of the origin of American liberty."

The history of Puritanism is simply a chapter of Calvinism. The men of the "Mayflower" who crossed a wilderness of

water in order to subdue the wilderness of land, and who laid the foundations of the American Republic were the Spiritual children of John Calvin.

History is the mirror which reflects the influence of Presbyterianism upon character. It has nerved more men and women to die for Christ with joy in their souls and psalms on their lips than any other faith. In an address to this very Alliance, 1886, the Methodist Conference said: Your creed has furnished the inspiring spectacle not simply of a solitary and heroic soul here and there, but of generations of faithful souls, ready for the sake of Christ and His truth to go cheerfully to prison and to death. (This rare honor you rightly esteem as the most precious part of your priceless heritage.)

In those centuries when religious tyranny was numbering its victims by the hundreds of thousands; when in England, Scotland, Switzerland, Holland, France, men had to recant their faith or seal their testimony with their blood, nearly all the martyrs were Calvinists. Says a careful writer: "There is no other system of religion in the world which has such a glorious array of martyrs to the faith. Almost every man and woman who walked to the flames rather than deny the faith, or leave a stain on conscience, was the devout follower not only and first of all of the Son of God, but also of that minister of God who made Geneva the light of Europe, John Calvin."

I need not tell you that the heroic moral energy inspired by Calvinism has been the admiration of historians. I need not quote the familiar tributes of Morley, Thomas Carlyle, or James Anthony Froude, John Morley says, "Calvinism has inspired incomparable energy, concentration, resolution. It has exalted its votaries to a pitch of heroic moral energy that has never been surpassed. They have exhibited an active courage, a resolute endurance, a cheerful self-restraint, an exulting self-sacrifice, that men count among the highest glories of the human conscience."

Our greatest American historian did not speak too strongly when he said: "English Presbyterianism, with its open Bible, its spiritual and intellectual freedom, meant the Protestantism of the American colonies, and of that virile and multiplying race, which for three centuries has been carrying the Anglo-Saxon language and institutions into all the world." (Bancroft.)

The German historian Ranke says: "John Calvin was the virtual founder of America."

This statement is based upon the fact that of the three millions of population in America at the time of the Revolution, nine hundred thousand were of Scotch origin, six hundred Puritan English, and four hundred thousand Dutch and Huguenot. Those figures mean that two-thirds of the founders of the Republic were trained in the school of John Calvin. Thus, the system of truth, which we call Presbyterianism, put its definite stamp on the character of the American Republic. It fostered industry, commerce and navigation. It was the guardian angel of science; it sanctified home life and family ties, and promoted by its high moral standard, purity in our social circles. A tree is known by its fruits. But no tree can flourish without roots. The

roots of Presbyterianism are in the word of God. They were always there! We talk sometimes as if our Church was born with Martin Luther's Reformation. That Reformation simply digged and watered the earth and gave the tree a chance to flourish. But Martin Luther's Reformation needed the peculiar genius of John Calvin to put certain great features into practical, fruit-bearing shape. John Calvin was a boy of eight years when Luther was placarding that old Cathedral door at Wittenberg. When Luther died, the first glorious period of Reform movement came to an end, a moment largely, and of necessity, negative and destructive. Then God raised up a man who should inaugurate the positive and constructive period; and the center of gravity shifted from Wittenberg to Geneva. Do you think it was merely human coincidence that the years of Calvin's activity at Geneva correspond with the sittings of the famous Council of Trent? The very time when the constructive gems of John Calvin enabled Protestantism to prevent a united front to Rome, resting the reaction under Loyola and the Jesuites? Presbyterianism became a builder of character, because it did not stop with being a merely ecclesiastical or dogmatical formula, but became a life system fitting itself into the folds and crevices of human heart. The primary appeal of Presbyterianism is not to the emotions but to the intellect, not only defining truth but making personal application of it. It is philosophical, but if it were philosophical only, it would be as changeable as human philosophy ever is, but it has its roots in the Word of God which liveth and abideth forever.

Another direct effect of Presbyterianism on character; it makes no compromise with sin. There are hard sayings in its doctrines because there are hard sayings in the Bible. Many are offended at the so-called harshness of some of our points of belief. "This is a hard saying, who can hear it," they said in Christ's day of Christ teachings. The question now of Is Presbyterianism suited to the needs in personal character to-day? We are living in an age signalized by many new things. We have new chemistry, a new pedagogy a new psychology, a new astronomy. A new astronomy? But I notice that our steamer crossed the trackless ocean in safety because it was steered by the same old sun, and same old stars. As another has said, "We have a new psychology, but reason, memory and judgment are the same as when Aristotle taught an Isaiah caught his vision. We may boast of a new chemistry but when our Romeo courts the new Juliet, however much he may know how to classify the constituent elements of the human body, he forgets all about grouping that beautiful Juliet into small jars marked lime, phosphates and carbon, but just simply loves her in the same old-fashioned way."

But we are told that the community in general has been lifted to a much higher plane of moral thinking and living through the great and universal power of the printing press. The daily paper comes to every man's breakfast table. Knowledge once pent up in the minister's library, or the college class-room, has burst its dykes and flows in copious stream to every man's door. We are told that the printing press has displaced the preacher! Well, I take up my morning newspaper to read of the beautiful deeds of this new humanity, redeemed by the printing press, and to my astonishment I find nearly every column filled with records of lapses from all the Ten Commandments. It tells of poorhouses and prisons

still populated, and the courts of law sitting day and night to overtake the criminal calendar. Before the ink of the morning paper is dry, successive editions of the evening papers come to tell us of the human heart's discontent; domestic misery, hatred, anarchy and murder. Only the other day I was reading of certain towns in Massachusetts crying for help on account of un-governable hoodlums. What is the trouble? Men have thought to keep down crime by jails and fines. They have been trying to cleanse public morals with soap-suds, and purify the conscience with political economy and college settlements. Many of our city fathers pay for expensive lectures on art and science. They want to broaden human life. But why try to broaden life until it has been deepened? What are the advantages of culture without personal character? Is there any advantage in travelling sixty miles an hour by lightning express if you are just the same selfish man at the end of your journey as at the beginning? What is gained by being able to talk through a telephone if you are not able to put new hope or love or courage or faith into the man at the other end of the wire? Of what advantage the brilliance of electric lights if they merely illumine homes filled with vanity and godless-ness? We had an object lesson in our Western country a few years ago of a community that tried to get along without religion. It determined to show the world that the preacher was a superfluity. In about six months that community became noted for its wickedness and injustice where all nameless crimes were practiced. It was not safe to live there, not safe to travel through it. But a Presbyterian Home Missionary ventured there. A revival started and spread from house to house, and to day the people dwell in sobriety; they are better clothed, better housed, better fed; virtue is honored, iniquity punished and God's day and Word revered, all because of a faithful voice proclaiming the truth of God. Has the printing press displaced the pulpit? When books on the training of children make mothers unnecessary, then will the press displace the pulpit.

In conclusion let me say, there was never a time when the courageous and uncompromising doctrine of Presbyterianism was more needed than now as a moulder of character. For two reasons:

First, because of its supreme exaltation of God. No other system presents the Fatherhood of God in such clear outlines. Not bare sovereignty, nor arbitrary will, nor naked power, but a personal Being, revealed in the character of the perfect man Jesus Christ. It leaves the individual man alone in the presence of God; it thus intensifies a man's individuality; it reveals to him his responsibility to God, his relation to Eternity. It confronts every man with the question. Not, is a thing pleasant, or popular or profitable, but is it right in the sight of God?

Second. Our system reveals not only Isaiah's vision of the exalted character of God, but the awful nature of sin. It shows sin to be rebellion against the authority of the greatest and best of Fathers. It tells the sinner that he is not only guilty but lost! This is a timely doctrine in a day when many writers and readers are saying that sin isn't so bad as it has been painted; that it is only a trifle, an imperfection in training or environment, a pardonable ignorance, a straw which some happy wind will some day, somehow, blow out of sight. Thank God for a system of doctrine which echoes the Bible in calling a thing by its right name; which takes that word sin and

grasps it with the rough hand of a man in earnest, declares the fearful reality and malignity of it, the awful danger of it, and stirs in the heart a contrite desire to get rid of it because it is self-estrangement from the source of truth and life. Then, like a merciful angel, our system reveals a salvation all of grace, the true gift of God's love and mercy in Christ.

That, dear friend, is the relation of Presbyterianism to personal character. Its function is manbuilding. To lift a man from the basilar conditions where he stands, and where all the tendencies of human nature try to hold him, to lift him to those coronal heights where he catches the vision splendid, and gives him the power to rise "on his dead self to nobler things."

Thus it puts its work, not into iron that rusts, nor wood that rots, nor marble that crumbles, nor colors that fade, but into that which is immortal, character, the only thing we carry with us to the great white throne.

#### Sparks From Other Anvils.

Herald and Presbyter. It is nothing to die, but it is terrible to die when one has not become either to die or live. If one is saved, it is all the same whether he lives or dies.

Michigan Presbyterian. Preachers cannot afford to lower their standard of preaching in the summer time, simply because some of the congregation are absent on a vacation. Those who remain deserve the best that can be given to them.

The United Presbyterian. The character of the day's work will show the manner of the day's thinking. All finished product is but crystallized thought, whether it be the ditch in the meadow, the paining on the easel, or the steamship on the sea. Achievement is transmuted intelligence.

The Herald and Presbyter rightly says "We know of no church in the world that is not doing a grand work in its way and place, and with which it would not be an honor to be affiliated. If they were all united, they might do more than they are doing."

Michigan Presbyterian. When the church compromises with worldiness it is a compromise in which the church makes all the sacrifices and the world gains all the advantage. There is never any thing fair in such a bargain. The world gains what it asks for, the endorsement of the church. The church makes itself ridiculous, and has surrendered all its influence for good.

Congregationalist: Whatever break the summer may necessitate in church services and the other outward expressions of institutional religion, the obligation to conduct ourselves as disciples of the Lord Christ holds, whatever the season or the temperature. Persons who go on vacations are frequently admonished to take their religion with them, but it is no less desirable to exhort those who stay at home not to grow lax or careless.

Prayer is the converse of the soul with God. In its broadest view, prayer is the soul holding communion with God, and that soul in turn listening to the voice of God in response. It is not necessary that it should be vocal, for it may be little more than silent meditation, or unspoken aspiration. Petition and supplication may be parts of prayer; but the deepest aspect of prayer is that of communion, wherein the soul holds converse with God in accordance with the terms and conditions of the Gospel.

A contemporary has an article on "What I know about vacations," which begins with the statement that the writer has "never taken a vacation and never expects to." Yet it takes him two columns to tell what he knows. The Herald and Presbyter says that part of his article is not nearly so foolish as the rest of it.

A hobby is not always as bad a thing as people make out says the Southern Presbyterian. It is only when it is disagreeable or obtrusive that we are justified in condemning it: If it possesses its rider thoroughly that may be all the better in many cases. A "hobby" oftentimes means a man's favorite pursuit or special thought. It is that which gives distinctiveness and character to him. It is often the key to his life. "This one thing I do," was Paul's way of putting it.

Herald and Presbyter. An elder who has been away for his vacation writes to his pastor that he will be home next week, and adds: "I hope the fall may open up with brighter prospects for our church work than ever before." Many a minister and member will come back home, after the vacation rest, with this spirit and prayer. The church of which one is a part is never out of the heart of the true Christian worker, and in absence it becomes even still dearer and more earnestly prayed for.

Christian Observer. This is the season of vacations. People, whether they need it or no, are now seeking rest and recreation. The philosophy of rest is not easily mastered, and perhaps there is no philosophy of it which suits all its seekers. Few will be satisfied with absolute inactivity as the best way to secure rest. Some may think that having a good time in some form of dissipation is the way to take a vacation rest. Such a time usually calls for a rest after it is over. Change of air and scene refreshes the body; change of occupation and company invigorates the mind. Rest should not be an end in itself, but always have recreation and refreshment in view.

The liturgy question is likely to prove a lively one among our Northern Presbyterian brethren says: the New Orleans Presbyterian. The approval of the report in part of the committee, by the Buffalo Assembly, has brought it up, somewhat obscured, of course, by the more prominent question of closer relations with other bodies. The advocates of the liturgy vigorously maintain the reasonableness of the movement looking to the church's use of certain forms, deny any tendency in it towards ritualism, claim that there is no suggestion of rigidity in its services, and cite the stock argument that there was a liturgy used by Calvin, Knox, Bucer, and other reformers, and that even the Episcopal order of service was Presbyterian in its origin.

United Presbyterian. The false diamond like the true, is dependent for its brightness upon the rays of the sun, or upon artificial light. They derive their beauty from the same source. The hypocrite owes his success to the few graces of the true light which he is enabled to reflect. The difference between him and the genuine Christian is not, however, merely one of light but one of character. The medium through which the light shines has almost everything to do with the brilliance of the gem. The false and the true deal with the same light; but they cannot deal equally with it. Light cannot use glass as it does the diamond. No matter what the hypocrite's social or intellectual qualities may be, the fact that he is a false medium prevents the Divine Light from using him. The humblest saint will reflect the graces of the Spirit better than he.

## The Quiet Hour.

### The Lessons in Perspective.

BY ALEXANDER MCLAREN, D. D.

#### REVIEW.

S. S. LESSON. September 25, 1904.

GOLDEN TEXT.—The Lord is merciful and gracious.—Ps. 103:8.

The division of the kingdom, like all events, has two aspects,—a human and a divine. It is brought about by man's folly and sin; it is brought about "of the Lord." Solomon's building mania, Rehoboam's arrogant folly, his blustering threats without power, to make them good, his resolve to ride roughshod over his people, were the wedges that split the tree, "the planting of Jehovah." An old tyrant and a young fool shattered the fair fabric. Destruction is easy. But there was, as always, a divine element. Strange that God should cast down what he had built up! But sin can thwart his purpose, and turn what he means to be blessings into curses, and then he has to "change his hand" and cast down what he has built up. The co-existence of God's sovereignty and man's freedom and responsibility is not less certain than inexplicable. Rehoboam sinned, but God wrought his designs through Rehoboam's sin. Natural consequences are divine chastisements.

In Lesson 2 we see Jeroboam as the type of a shrewd politician to whom all religions are equally true or untrue, and useful only as helping to political ends. He did not change the object of worship, but the manner of it. The calves were symbols of Jehovah. He professed to wish to lighten burdens in respect of religion also, and that would catch the multitude who always have liked a worship that calls for little sacrifice, as they do to-day. His policy was very clever, if he could have left God out of the reckoning, but, since he could not, it was a fatal mistake, and carried in itself the death sentence of his kingdom. He "devised of his own heart" his ritual; that was his first sin. He degraded religion to be a politician's tool; that was his second,—not quite out of date to-day. He brought in sensuous aids to Jehovah's worship; that was his third, to which this generation is especially prone.

Lesson 3 shows how obedience brings peace, and how faith brings victory. Asa's youthful energy swept all before him, as a strong man with strong convictions often does. It is still true that national godliness and national tranquillity are sisters. It is forever true that individual obedience brings individual peace. But nothing will prevent our having to fight, and the second part of the lesson shows that when we must fight, faith will bring victory. Asa's prayer rises by three flights to its height,—he knows his weakness, and grasps God's help; he pleads for it, on the double ground of faithful reliance and of devotion to the Name having brought him to this strait; he merges himself as combatant in God and casts on him the responsibility of the battle and the ignominy of defeat. Let us make God's cause ours, and he will make our cause his.

In Lesson 4 we have a very primitive and simple conception of a judge's office, which contrasts singularly with the modern one. The principles impressed by Jehoshaphat on his peasant judges were; the fear of the Lord would guide them right, and that they were to imitate Him in their decisions. They

were his delegates, and would have his help, if they behave as such. They were to copy his righteous judgments, putting favoritism and corruption far from them. Four qualities were to mark their actions,—first and fundamental to all, the fear of the Lord, which would ensure the second, faithfulness, and the third, "a perfect heart," and all these together would bring about the fourth, courage. The lesson is not needless, even in modern law courts, and the broad principle underlying it,—that religion is to be brought to bear on every department of life,—would revolutionize political and official, and, in fact, all life.

In Lesson 5 we come back to the Northern Kingdom, and see how inevitably a slight departure from strict obedience to God's law tends to become greater, as a divergence at an acute angle from a right line needs only to be produced far enough to be miles apart. It teaches us, too, how surely they who fling off God's yoke and break his bands asunder, sell themselves to a worse slavery. The miseries of the kingdom of Israel, with its royal murders, and its tyrant mushroom kings, were far greater than those which it had revolted to escape. Another lesson is the evil of entangling alliances. Jezebel brought Baal worship as her dowry. It was apparently good policy to make her father an ally, but bad religion is never good policy.

Elijah springs into the arena, in Lesson 6, with characteristic suddenness and impetuosity, the most impressive figure in the later history. The three scenes in the lesson show him in three strongly-contrasted lights. At Ahab's court, he is dauntless, stern and authoritative. He bears the king with his terrible message, reveals the secret of his darning, and towers above Ahab and his crew of courtiers because he is God's servant, conscious of ever standing in his presence, and of being ever girt to do his will. At Cherith, he is alone with God, feeding his soul by solitary communion, as we all must if we are to do his will in active life, and quietly dependent on him for daily needs. God owns his obligation to care for his servant. Elijah could close and open heaven's windows, but he needed to be fed by the ravens. At Zarephath, he was lapped for a time in the sweet calm peace of a home, and, no doubt, learned much that softened his lonely, austere nature. That quiet harbor must often have recurred, with calming remembrances, to him in the midst of his stormy life. He learned, too, the lesson that Jesus tried to teach from the incident,—that the God of Israel cared for, and had worshippers in, the world outside of Israel, and so had he had his horizon widened, as well as his heart softened.

The character of Obadiah, as drawn in Lesson 7, presents a religion that could blossom in unfavorable circumstances. Ahab's court was a strange place for a saint. We hear much to-day of the influence of "environment," but environment may work in two ways,—it may mold us to conformity, or it may rouse us to resistance, and it depends on ourselves which it does. The profoundest piety has often been developed in the most godless surroundings. Obadiah is an example, also, of the courage which true religion breeds. It was dangerous to stand between a furious queen and her victims, but this man dared to shelter her prey from a

tigress ready to spring. He is an example of a religion which began early, and which, probably on that account, could resist surroundings and could not fail.

Elijah on Carmel touches the highest point in his career. There is no more heroic figure in history than the solitary prophet fronting the crowds of Baal's priests and the gathered nation for all the long day, dominating them all through his unflinching faith and flaming zeal. Three phases in his actions are to be noted. First, his preparations for the sacrifice and his prayer. These bring out his intense conviction of the unity of the divided nation in his rearing the altar, his assurance of the coming miracle in his drenching the pile, his consuming longing for Israel's recognition of Jehovah, and, subordinate to that, his desire that he should be recognized as his servant, both of which desires blend together in his prayer. The second aspect is the command to kill every prophet of Baal which the people in the enthusiasm of their superficial and immediate "conversion" are ready to carry out. Better for them if they had wept and repented than that they should have waded back to Jehovah through a river of blood. Better that Kishon should have been swollen by tears than by that red tributary. But Elijah and they should be judged by the morality of their time, not by that of ours, and we must neither import Christian ethics into Ahab's reign to condemn the people, nor try to vindicate them as acting in accord with the nobler code which we have. The third aspect is the prayer for rain. The tension of the sacrifice and the fierce wrath of the massacre pass, and Elijah wrestles in prayer. He already had the promise that the rain would follow his appearing to Ahab, and he had already told Ahab that he heard the sound of its coming. Yet he prayed for it with concentrated earnestness, and thereby taught us that prayer is the hand that grasps promises and makes them facts.

Elijah's collapse of faith in Lesson 9 is precious to us weaklings. It is the natural result of nervous tension and great effort, and solitude and repose are its best cure. But more than these are needed. Staggering faith can pray, and, though the prayer is more complaint than prayer, still it is answered. If the young bird, even with a broken wing, flutters to the mother, it is taken to its warm shelter. Elijah all but throws up his mission, declares that the limits of endurance and capacity have been reached, gloomily underrates his success, and his only petition is to die, which he does not really desire, as his flight from Jezebel's threat showed. But God reads the meaning of wild words, and because "what time" Elijah was "afraid" he "trusted in" God, sleep that soothes the over-excited nerves comes, and he wakes at the angels touch to find tokens of God's care in the cake and cruse. That "meat" gave more than bodily strength; the love which it betokened strengthened his spirit for his long march. Our daily blessings should do the same for us.

In Lesson 10, Elijah stands where Moses stood, and the revelation he received is meant to recall that to the Lawgiver. It imprints on the prophet's mind the great truths that the highest revelation of God is not in the force of nature, but in intelligent speech, and the other, that is not in violent energies that overthrow and consume, but in gentleness. It did not rebuke Elijah's methods, for these had been dictated to him by God, but it showed him that he and the order to which he belonged were but forerunners of the perfect revelation and Revealer, and therefore taught him to look

far ahead for success, and to be content, as we all have to be content, with doing a little spade work in catching up in the desert the highway for Him that should come.

The story of Elijah's translation has a pathetic interest in Elisha's clinging love and silence of both, each burdened with the knowledge of impending separation, and, neither daring to speak of it. Many of us know that experience. Elisha's request and its answer teaches us how impossible it is for a great man to bequeath his spirit, though he can bequeath his mantle. Forms can be inherited, spirit cannot. But Jesus gives what Elijah could not give, and there stands apart from, and above, all the world's teachers, guides, and reformers. The actual translation was effected "in a whirlwind," for a mortal needed to be lifted to the sky by extraneous power. How different the scene in that Mount of Olivet, where Jesus floated upwards of his own will and power, going even as he came, because he willed, not because he must or was borne to, or from, earth.

The chariot of fire was not the vehicle of ascent, but a symbol of what Elijah had been to Israel,—its true defence; and his being separated from Elisha by it and the fiery squadron was a token that he, too, was God's warrior, and enrolled among the "hosts" of which Jehovah is "Lord."—S. S. Times.

### The Road to Grumbletown.

'Tis quite a straight and easy road  
That leads to Grumbletown,  
And those who wish can always find  
A chance to journey down.

'Tis customary for the trip  
To choose a rainy day—  
When weather's fine one's not so apt  
To care to go that way.

Just keep down Fretful Lane until  
You come to Sulky Stile,  
Where travellers often like to rest  
In silence for a while.

And then cross over Pouting Bridge,  
Where Don't Care Brook flows down,  
And just a little way beyond  
You come to Grumbletown.

From what I learn this Grumbletown  
Is not a pleasant place:  
One never hears a cheerful word,  
Or sees a smiling face.

The children there are badly spoiled  
And sure to fret and tease,  
And all the grown up people, too,  
Seem cross and hard to please.

The weather rarely is just right  
In this peculiar spot:  
'Tis either raining all the time,  
Or else too cold or hot.

The books are stupid as can be;  
The games are dull and old;  
There's nothing new, and nothing nice  
In Grumbletown, I'm told.

And so I've taken pains, my dears,  
The easiest road to show,  
That you may all be very sure  
You never, never go!

—Ellen Manly, in 'St. Nicholas.'

### Daily Readings.

Mon.,	Sept. 19.	—What is to be.	Ps. 72: 12-20.
Tues.,	" 20.	—Missions go forward.	Ps. 80: 19-26.
Wed.,	" 21.	—Signs of Christ's coming.	Ps. 96: 11-13.
Thur.,	" 22.	—Christ a light to Gentiles.	Acts 26: 22, 23.
Fri.,	" 23.	—Idolatry must fall.	Isa. 44: 6-11.
Sat.,	" 24.	—The ends of the earth.	Jer. 16: 19-21.
Sun.,	" 25.	—Topic—Cheering facts about missions in Japan and Korea.—Zech. 14: 7-9, 20.	

## Our Young People

### Sept. 25. Japan and Korea.

#### Some Bible Hints.

The missionary campaign is the battle of the Lord; it is the one only warfare in which all the hosts of heaven are engaged (v. 3).

Many missionary enterprises seem like a long dark day; but the sun is worth waiting for, though we must wait for it till the evening (v. 7).

A big "if" is at the heart of every human undertaking, but there has never been an "if" in missions; our God is to win the earth, and we know it (v. 9).

No missions worthy the name are satisfied with churches, merely with churches; but want also the stables—the bells on the horses—the offices and the kitchens and the shops (v. 20).

#### Mission Notes from Japan.

Among Japan's 44 millions, 772 missionaries are at work.

There are more than 40,000 Christians in the empire, with as many more adherents who are not church members.

The Christians in Japan have an influence far exceeding what their numbers would lead one to expect, and often obtain high posts in the government.

One of the most cheering missionary signs in Japan is the union for missionary work of all the Presbyterian bodies, the Episcopalian bodies, and the Methodist bodies, who, with the Congregationalists, present four great united forces.

#### Mission Notes from Korea.

Among Korea's 12 million people, 141 missionaries are at work.

Permanent missionary work in Korea began as late as 1884, but already the native Christians number more than 8,000.

A very large number of the Korean churches are self-supporting, and Korea is the best example of that principle.

The Korean Christians are marked by a strong evangelistic spirit, and no one is thought worthy of church membership unless he is vigorously at work trying to make other Christians.

Korean churches send out many home missionaries from their own numbers.

#### To Think About.

What am I doing to bring the Sun of Righteousness into the Sunrise Empire?

What can I learn from the life of Nessim?

How does my zeal for Japan compare with the Catholic Xavier's?

#### Said by Missionaries to Japan and Korea.

If I had a hundred lives, I would give them all for Japan.—S. R. Brown.

My heart burns for Japan, and I cannot check it.—Nessima.

Peace—joy—heaven.—Nessima's last words.

We have striven to make every Korean realize that the gospel has been given to him not for himself alone, but in order that he may carry it to his neighbor.—Underwood.

#### Adopting a "Policy."

Schedules are good things. If it were not for them, neither railroad trains nor men would go very far.

Form a schedule for your society.

Look over your work. In what points are you weak? Select one point, and put the correcting of it at the head of your "policy."

What would you like to do for the church?

Choose one line of work, and add that to your "policy."

What positive and definite work for missions can your society adopt? What work for the unconverted? What line of prayer-meeting progress?

In this way pick out a few (a very few) lines of advance, state them concisely, print them on a large sheet of paper, place it before the society, ask them to think over the matter for a week, and come to the next meeting ready to vote in favor of adopting the schedule, with the firm determination to carry it out.

### A Day at a Time.

In both duties to be done and burdens to be borne it is happy for us that we need be concerned only for one day at a time. "Sufficient unto the day is the evil thereof," as to things to be borne, and "as thy day shall thy strength be" is the comfort of the believer as to the work that is required.

A narrow horizon of vision is better for us here than a wide. The latter would reveal to us that which would doubtless appall. Were the curtain that hides the future lifted, we might shrink in horror. And even a vision of ineffable joy would almost as much disqualify us for present duty or bearing. The shadow of the coming grief would be both longer and darker; the glory of the coming prosperity would make us impatient and restless for its approach.

There is comfort in the thought of just one day at a time. The responsibilities of a life time, or of a year, or of a month, or even of a week, would overwhelm us, but those of a day, of the present hour, are not so numerous or so great but that we may take them up with a certain degree of cheerfulness. A day at a time relieves us of anxious care for the morrow. To-morrow will take care of its own.

### Good Intentions not Enough.

Intentional malice works only a small part of the world's injuries. How often we say "I never meant to do that," as though our responsibility ended with our intentions! Very few of us set out in the morning to see how many wounds we can inflict, or mistakes we can make, before night time; but very many of us leave scars and mistakes in our path through a single day. We need to pray "The Fool's Prayer" more often:

'Tis not by guilt the onward sweep  
Of truth and right, O Lord, we stay;  
'Tis by our follies that so long  
We hold the earth from heaven away.

Three clumsy feet, still in the mire,  
Go crushing blossoms without end;  
These hard, well-meaning hands we thrust  
Among the heart-strings of a friend.

Earth bears no balsam for mistakes;  
Men crown the knave, and scourge the fool  
That did his will; but thou, O Lord,  
Be merciful to me, a fool!

And may our prayers be not only for mercy, but for wisdom to add thoughtfulness to good intention, that we may crush no more blossoms on our way!—Sunday School Times.

The superintendent of evangelistic work or some other member of the union should be prepared Bible in hand to read all references.

# The Dominion Presbyterian

IS PUBLISHED AT

644 RIDEAU STREET - OTTAWA

—AND AT—

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50  
Six months..... 75  
CLUBS of Five, at same time..... 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrears. When the address of your paper is to be changed send the old as well as new address.

Sample copies sent upon application.  
Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per square line each insertion, 14 lines to the inch, 14 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P. O. Drawer 1070, Ottawa

J. BLAKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Sept. 14 1904.

Consult the tag on your Presbyterian and if you are in arrears please favor us with a remittance.

The denominational paper in the home is a great help to the pastor in his work.

Let no one discontinue his subscription if you can take but one paper, let it be your denominational paper.

The British and Foreign Bible Society sent out from its London warehouse, during the month of June, 48 tons of Scriptures. This represents a total of 116,370 books in 114 languages.

The Youth's Companion is genially satirical over persons who work to avoid work. Since the opening of the great Fair at St. Louis the newspapers have recorded the deeds of a number of men who have crossed the ocean in small dories, or ridden the width of the continent on horseback or on a bicycle, or walked some thousands of miles in the hope of making money by exhibiting themselves. It does not require a World's Fair to bring persons of this sort to the front. Some of them are always conspicuous. They belong to the class of Tom Sawyer's boy friends, who gladly performed the work of whitewashing the fence because they did not see that it was work. An excellent device for singling them out of a crowd is the maul-and-peg contrivance common on picnic grounds, whereby the strength of a blow is recorded on a dial. It is an interesting study of human nature to see how this attracts men who have to handle a pick and shovel or paving stone tamper most of their time. They turn eagerly to this heavier maul as a recreation. The number of persons who work hard in order to avoid working is probably larger than they themselves suspect. They need a short course of instruction in mechanics. It is almost an axiom in that science that the most direct application of power is the most economical. The kind of men who walk to St. Louis are always looking for the most indirect application.

## THEOLOGY NOT A DEAD SCIENCE.

The Archbishop of Canterbury was given an honorary degree by Toronto University, and in reply made some suggestive remarks. Speaking of the relation of theology to the other science and to mankind, he said: "I appreciate, I need hardly say, to the full the very high honor done to me to-day. I have for some little time been associated with three of the oldest universities in Britain, but I consider it no small matter and of not inferior importance to the others to be come a member of one whose long history has still to be written. It is not without significance that you have done me this honor.

"I stand in some sense a representative man, a representative of that science we sometimes speak of as religion and sometimes as theology. I know that in no sense could the act be considered as a recognition of religion, for that would not be a part of your duties.

"But you are recognizing, if I understand it aright, a science or study which has enlisted in its service some of the greatest minds and servants humanity has had at its command."

Theology, he proceeded, had always suffered from isolation, and when isolated he could well understand how it came to be regarded as a sterile and unprogressive study. When united with other lines of intellectual development, of law, of history, of medicine, of the culture of mental powers which constituted the arts, theology must be quickened into a fruitful life and advanced along with the other sciences. The student of theology, as he held the earnest truths committed to his charge, must follow all kinds of scientific advance with alert interest and without jealousy, suspicion or alarm.

All honest study must enrich the inheritance of his successors, and his Grace thought, as a representative of that science it had not spoken its last service to suffering, struggling, aspiring, and, he ventured to say, believing humanity.

The question, "What is the Monroe Doctrine?" was asked at a recent examination in England, and three of the answers were: "The religion of America taught by Dr. Monroe on the transmigration of souls." "The doctrine that people may be married several times." "One that has to do with vaccination and small pox; it was brought out by Professor Monroe."

The origin of the Roman Catholic cult of the Virgin and Child, pictured in most of their churches, over many altars, and figuring in endless repetition in the galleries of Catholic countries, is made quite clear by recent discoveries in Egypt by Professor Petrie and others says the Belfast Witness. Many years before Christ the pagan Egyptians worshipped images of a woman with a child in her arm, precisely similar to those in Romanist churches, and books of devotion; also monks, with rosaries of prayer beads, abound in the pagan East. The so-called Roman Catholic religion is largely pagan with a thin veneer of Christian names and notions.

## THE GRACE OF HOSPITALITY.

A contributor to a contemporary argues and regrets that among the lost arts is that of hospitality.

Hospitality at its best is simple and gracious. Hospitality when it ceases to be either simple or gracious, ceases to be beautiful. We are not necessarily too selfish to be really hospitable, but we are too busy and too superficial. When people care more to seem than to be, then such a grace as hospitality cannot survive. Old fashioned hospitality welcomed the guest as a member, for the time being, of the home. New fashioned hospitality, in its straining to do things artistically, has ceased to be either a true art or a true grace. When a guest is compelled to feel that all of the joints of household management became disjoined upon his or her arrival, pleasure becomes pain, and ease of manner or ease of spirit is an impossibility. If the machinery of home life is so complicated in our days as to be incapable of adjusting itself to a newcomer who must temporarily enjoy its benefits, then the machinery is too complicated to be enjoyable or really valuable. When home ceases to be home for the time being in the attempt to make it a place of sumptuous entertainment, then its sweetest quality has been sacrificed.

It is a pity if we have lost or are losing the art of hospitality, or the companion art of being a guest in a tactful and kindly spirit. If our lives have become so artificial as to make hospitality a strained thing, then it is time that we returned to a more simple way of looking at life. It is not necessary to be poor and to live in discomfort to do this, for a palace is a better place for the exercise of hospitality than a dugout, if the true spirit of hospitality reign there. But it is all in the spirit. The surroundings are but incidental.

Surely Christians who are not hospitable according to their opportunities are not living up to their privileges.

## RELIGION IN GERMANY.

The New York Tribune says: "A religious movement which is in effect a reaction against the scholastic character of thought in life in Protestant Germany is making itself vigorously felt there, and has become the leading practical Church problem of the empire. The new movement is to all intents and purposes a pietistic agitation, and is directed against the type of theology that prevails in the universities and pulpits. It is a protest of the heart against the head, and is, accordingly, one of the ever recurring reactions which take place in Church history. It is largely a movement of the laity, who seem to find their pastors with more university learning and critical and exegetical ingenuity than piety. The prejudice against the Church and its pastors has extended so far that in some circles pastors are prohibited from membership or participation in the meetings of the associations. These are largely controlled by younger men, and are characterized by a remarkable religious enthusiasm."



**"THE SIMPLE LIFE."**

A good deal has been written on this subject, but not too much. This is how it appears to a woman in Harper's Bazar: "But we women all know, don't we? that it is one thing to establish an ideal, and another to live up to it in detail. Here, as ever, lies our strength and our weakness. It is we, after all, not the good Pastor Wagner nor any other man, who have to work out our own salvation from the fettering trifles that hold us back from our highest usefulness and happiness. We have to call upon the strength of our minds to order these little things so that neither they shall suffer nor the great things, but so that they, being in order and fit subordination, shall add their beauty to life. To do it, we need to take the broad view. However busy our hands may be with the little things, our minds must see them in the large, in the full sum of their little relationships. We need to let the light of eternal spaces in upon the confusing clatter that distracts us. In that illumination we shall by slow degrees, find a place for every genuine duty, put it in its place and with a firm hand keep it there. We shall see at once that we need a large supply of patience that we cannot expect to learn how to live until just before we die, if then; but that being steady and still, we can move on and up a little at a time. The comfort will be that we shall move others up with us—Those We Love Best, Those We Love Next Best, and Those of Whom We Are a Part. We shall see the righteousness of play and rest, and take our share—may plan and look out for our share—with a thankful heart. And our happy husbands and children will rise up and call us blessed.

All the South African papers speak with evident approval of the meetings conducted by "Gipsy" Smith in Johannesburg. A thanksgiving service was held at the close of his revival campaign and in his testimony to this worth Dutch and English took an equal part. Rev. Paul Nel, on behalf of the Boer churches expressed his gratitude for what had been accomplished; and at his suggestion the Dutch members of the congregation rose and joined in one of their favorite Psalms. The evangelist was greatly moved by this expression from those who had so recently been the enemies of the English in the field of war. When he left Johannesburg, the day after his formal "farewell," a great crowd assembled at the railway station to see him off; and for half an hour or more hymns which they all loved were sung by those who had come to bid him "God speed." His simple but effective presentations of the gospel have stirred both English and Dutch congregations with an equal fervor, and even the secular journals acknowledge that his visit has been a blessing to the colony. The gospel from the lips of this humble follower of Christ has done more to soften the asperities of races than all the wisdom of statesmen.

**SEEKING THE CRIMINAL.**

Under the heading of "Crime and its Remedy" the Christian Herald thus closes an article: "The servants of Christ should go out into the highways and hedges to seek those who are spiritually blind and maimed, to compel them to come in. Not yet has the Church awakened to a sense of its duty to the heathen at home, as it did, a century ago, to the claims of the heathen abroad. There needs to be a united and sympathetic effort to reach the outsiders; to get at the children and enlighten them; to relieve the pressure on the poor, which prompts them to crime; to take the criminal by the hand when he comes out of prison, and help him to an honest life. This is a gigantic task, but it is what the church is here for. It is to be a light to the world. It has done enough for the righteous man sitting comfortably in his pew, absorbing doctrinal and ethical teaching Sunday by Sunday.

"Now let it, like its Master, who declared that he came not to call the righteous, but sinners to repentance, go among the sinners and try to win them in the name of Christ. They are miserable, they are being hunted and imprisoned; they would listen to men who loved them, and honestly and intelligently tried to help them. There is the true secret of social reform—when the church energetically, vigorously and thoughtfully takes it up, that day will have dawned for which we pray, "Thy kingdom come, thy will be done on earth as it is in heaven'."

**HALF YEARLY ANNUITIES.**

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

The American Surety Company of New York, whose business it is to furnish bonds to men employed in positions of trust, has recently said that one fourth of all defalcations which they are called upon to make good are due to gambling, betting upon horse races. In the South their losses are augmented by losses at cards; in the East through gambling in stocks. It is not to be wondered at that some financial institutions have placed conspicuously in their banks and counting rooms notices to the effect that attendance upon the racetrack will be considered sufficient reason for dismissal of any employee in their service. But a young man of to-day is as safe from this vice as he was in the days of our fathers—if he keeps away from the track.

The Christian Work and Evangelist tells of an institutional church in Minneapolis which will have among its features a "tavern" and a theatre.

**AUTUMN WISDOM AND PLANNING.**

Says the Treasury: "As we come together with new thought of the work the Church ought to do for its members and for the world around it, and now is the time for new planning, and deeper reflection upon our work, that it may be so wisely undertaken that it can strengthen in our hands, as the trees with falling leaves or bare branches reach down for a deeper, stronger hold on the soil below frost line, and that we may enter into so strong and self-contained life, that we can go through winter demands for charity and larger church work, and into the profound reality of Lenten following of Christ, even to his passion and death, to rise with a new Easter appreciation of His reward and renewing power. So the 'Christian year' may have a beautiful and strong reality to us, and we may find it suggested in the renewing and constant seasons of nature."

Japanese missionaries say "The people are more easily approached and effected with the Gospel than they have ever been since the country was first opened;" and when a missionary just added to our number can say, "Things look very encouraging to me, and I feel that the people are very eager for the Word of God;" while one who stands midway between them says, "I think the work in the West Coast is in a better condition than it has been in fourteen years at least. We find that the people are not only willing to hear, but more willing to receive Christianity than formerly."

In the Lutheran church in North America the benevolent contributions in the year 1903-1904, for home and foreign missions, for orphans, for education, and for the care of the sick, amounted to \$1,648,895 56.

Bishop Johnson tells the English and American residents of India that whether they like it or not they are really representing Christianity to the people. "In fact," says he, "they are like the pictures in the lesson book which illustrate the letter press."

At the installation of Rev. R. J. Campbell in the City Temple, London, Joseph Parker's successor, three prominent ministers of the Established Church were present, and spoke in cordial and fraternal terms.

It tends to sobriety to have pay day first or middle of week instead of Saturday. The Massachusetts bureau of labor statistics has specially investigated the subject and submits strong proof in favor of some other day than Saturday.

A Catholic writer scores the Irish Catholic clergy for building expensive cathedrals where they have little or no flock to fill them. At Armagh, a town whose population decreased between 1881 and 1901 from 10,070 to 7,569, a cathedral has been built which has cost \$1,200,000.

Half a million dollars is the amount to be raised for the further endowment of Queen's University, Kingston. Principal Gordon is to be relieved of his lecturing duties, and is to superintend the endowment work, assisted by a strong committee representing the Presbyterian church.

## The Inglebrook.

### The Boy That Held His Tongue.

BY LAURA DAYTON EAKIN.

The boy's name was Sam Pierson, and he was the third of five brothers. When people twitted him about being so silent, he used to say he guessed it was because he had no chance to talk as he grew up. There were so many of them always eager to be telling what they saw or what they heard that he had the monopoly of listening. He was not surly or rude, and his employers never complained of his few words. He asked enough questions to understand thoroughly what was expected of him and no more, and then he went on in the even tenor of his way and took no one into his confidence.

Just now he was driving a wagon for the cottenseed oil mills, which were some miles from Texas city where his mother and four brothers and two sisters lived. Ever since he was a chap in short trowsers, he had found his own places and made his own living, and ever since this mill had opened its door, he had been employed in some way or other by the management. His individuality had not as yet made much impression upon the august company, who were said to be "coining money" from cottenseed.

So when Sam was feeding his team at the mill stables on a certain day in March, silently as usual, though the yard was full of other teamsters, laughing and talking loudly to each other, his heart gave quite a jump, when the son of the president, strolling apparently in great unconcern, stopped for a moment near him and said: "Is your name Sam Pierson?" "Yes, sir." "Hitch your team," continued the young man, "and go right away to the office."

Sam's hat came off again. His hands shook a little as he followed the brief directions. He was wondering what he could have done to be called before the officers. Richard Watson Jr., had never spoken to him before, but he knew his name, and his eyes followed him now as he sauntered with apparent carelessness, speaking to the other men as he went back to the office. But Sam observed that none of the others left their teams. He alone had been summoned to the office. He thought hard but said not a word. He paused a moment to wash his face and hands at the water trough, and run a comb he took from his pocket through his hair, buttoned his coat a little closer and was at the door only a few moments after it closed on the young cashier. His tanned cheeks were a trifle paler. He expected instant dismissal with perhaps the loss of a week's wages.

"Come in!" said a voice, not connected with anyone belonging to the mill that he had ever met. The boy looked bravely into the owner's eyes, holding his hat in his hand, and bowing awkwardly to the greeting of the single occupant of the office. "Will you sit down for a moment?" said the elderly gentleman, and a big lump seemed to fill Sam's throat as he placed himself on the edge of a chair indicated by a motion of the great man's hand. Sam was sure he was a great man. He was dressed so well, and a diamond stud flashed

on his shirt-front. He wore gold glasses and his bald head fairly shone. He put the tips of his long shapely fingers together, and it seemed to Sam as if he was looking quite through him.

"I want to have a talk with you, young man!" he said at last.

Sam gasped.

"I have been told that you know how to attend to your business; that you can hold your tongue."

Sam nodded, but no words came to him.

"The mill company has need of such a man as that."

Sam straightened up and sat more firmly in his chair. He had never been called "a man" before. "I'm at your service, sir," he said.

Mr. Richard Watson, Senior president of the mill company, and also of the El Paso Trust and Banking Company, measured again his fingers from tip to tip. Then he drew out a massive gold watch and noted the time, and went to the door and looked up and down the hall, and in succession to each window. When he had satisfied himself that there was no one in hearing he proceeded to give his orders to his quiet companion.

"You are to be at my gin house on the Bella-Rica plantation," he said, "to-morrow morning at daybreak. You know where it is?"

"I've hauled seed from there before," answered Sam.

"You are not to tell a soul of your errand, and be on hand by four o'clock."

"You can depend on me, sir," Sam was greatly surprised when this ended the interview, and still more when the president shook hands with him at the office door.

Daybreak came slowly that next morning. All the long night it rained torrentially—dense gray clouds hung low and the trees dripped their cold moisture upon him, as he drove along his dreary way to Bella Rica. To his immense amazement, Sam found Richard Watson, Senior, and Richard Watson Junior, awaiting him.

"All right!" they said peering from the gin-house door. "Take these bags to your wagon, Sam;" the younger man said. Sam tugged manfully at the first one. "Heavies seed I ever struck," he mumbled. Then both father and son by a lantern's dim light lifted with him, and soon the wagon was filled, and just as the first faint streaks of dawn came athwart the leaden sky, Sam climbed to his place in front.

"Sam," said Mr. Watson, the elder, "You doubtless know there is more in those bags than cottenseed. A vast deal depends on its reaching the mill by the time work begins. Drive for your life, Sam. If you are disturbed, use these." Then he handed the astounded lad two pistols with every cartridge in place.

Sam's eyes said a good deal just then, but he placed the murderous weapons in his pockets as if he was used to carrying them every day.

The streams were running full as he drove back into the woods. Once two men accosted him. Better turn back; Del Santo creek is nearly gone, and the ford is impassable."

Sam only shook his head and urged his team on through the rushing waters with all its

might. The bridge was tottering, but Sam drove on with a prayer. "God help me get over!" he cried in his heart, but his lips were dumb as ever. The bridge swayed and swung and the muddy water was up to the hub of the wheels. Several times he thought his precious load was gone. The horses were true to his guiding and they made the perilous passage in safety and at six o'clock were at the mill door.

The manager was there, and together they took in the wet bags. A dextrous cut of a sharp knife in the bottom of each one released a leather sack of bright new gold. Sam had carried many thousands of dollars to the mill. He learned then that a crisis had come to the business. Not only the cottonseed oil mill but the fertilizer works, and the great stove factory that made the barrels, paid at the mill office there entire force of employes. Sam Pierson had led a strategic movement of much importance.

A strike, which would mean dreadful disaster and utter ruin, indeed, was imminent. Labor and capital were on the verge of an awful clash. A few hot headed workmen had plotted vengeance on all the industries and even on the bank in the city. This gold was to forestall the attempt that was to be made during the night that followed Sam's perilous ride. It was the outcome of weeks of discontent with their wages and hours of work. After many hours of consultation and conference, capital had decided to make such concessions as would meet labor half way.

All morning the work went on as usual, but the men were sullen and ill at ease. At noon each industry closed down, and as usual the men stood round in little groups, except Sam the immovable. No one got a word out of him. Indeed, he was too sleepy to talk at this juncture.

A strange order came to the workmen early in the afternoon. They were to "lay off" an hour earlier and line up in front of the office. The engineers, the foremen, the teamsters, workmen of all kinds, even the little boys who mended the bags and packed kindling, all were there. Inside the office, the gold Sam had brought was divided into hundreds of shares, and on each bag the name of one workman appeared. The elder and younger Watson and the manager and others of great corporation were present, and every face wore a look of intense anxiety.

Mr. Watson, Senior, president of the great corporation that controlled the several industries, spoke first. It was wonderful how men's brows cleared as he told them that past year had been so successful as to determine them to increase the wages ten per cent., and thus share with them the profits. Besides the hours were to be shortened, and a half-holiday given on Saturday, and instead of the "scrip" which they had been receiving and spending at the company's store, they were to be paid in virgin gold to-day, to commemorate the tenth anniversary of the opening of the mills.

They were dumb with surprise at first; but presently cheers rent the air, and the black looks all faded away. Capital had made friends with labor.

Perhaps a fortnight later, Sam Pierson was called again to the office. He was not so frightened this time, but when the president opened a red case of Russian leather and presented him a gold watch and handsome fob, he could scarcely articulate, "Thank you, sir!"

A position as watchman at the bank in El Paso was tendered him with much better wages than his teamster's place gave him, and he has been entrusted since with many

an errand that required discretion. He ponders much on the works engraved inside the case of his time-keeper, which are, "To Samuel the Silent, in memory of March 23, 1902."

You see he does not know of "William the Silent," of Holland. He is studying though at his odd moments, and perhaps some day he may meet him in history.—Exchange.

### "Thy Will Be Done."

"Thy will be done." It is more than the echo of "Thy kingdom come." It is its completion in its fullest and most personal sense. Beecher once said: 'You read, 'Thy will be done,' and you say to yourself, 'Oh, I can pray that'; and all the time your mind goes round and round in immense circles and far-off distances; but God is continually bringing the circuits nearer to you, till he says, 'How is it about your temper and your pride? How is it about your business and your daily life.'

"This is a revolutionary petition. It would make many a man's shop and store tumble to the ground to utter it. Who can stand at the end of the avenue along which all his pleasant thoughts and wishes are blossoming like flowers, and send those terrible words, 'Thy will be done,' crashing down through it? I think it is the most fearful prayer to pray in the world."

"Thy will be done." It does go out to the "immense circles and far off distances," but even then it is to bring them near and make them personal. It is a missionary petition which lays the cause of missions on the heart of him who prays it, and pledges that he will do his part, not only to bring the fullness of Christ's kingdom, but the time when his will will be done on earth even as it is in heaven. We are our brother's keepers to the extent of having the duty to win him to Christ and to obedience to his word, and to us who own Christ's name and pray this prayer, has been entrusted the work of bringing the time when the law of God shall be acknowledged everywhere as the form of conduct, and his will shall be supreme. The "far-off distances" are not so distant when we realize our part in them. It is not the indefinite wish that the ideal shall in some way and at some time come to pass, but the practical realization that we are to have a share in bringing it about.

But there is no escaping the closer application. After we think of God's will done on earth as it is in heaven, by others, even the realization that we have a work and responsibility in bringing it about does not satisfy. The "circuits come nearer and nearer" until there is a sifting of one's whole private life, laying every ambition and plan, every act and every habit, before the Lord for him to purify and direct. "Thy will be done"—by us! Until we pray it in that spirit we have not begun to pray the Master's prayer. There is even a step beyond the doing of God's will; in being ready to pray that he will work his will in us. Could the prayer be more comprehensive or more personal? It is the self-surrender of absolute trust, submitting everything to the infinite wisdom and love of our Father. It is a condition of true prayer, asking what we desire, with the proviso that the Father sees that it will be well.

Is it "revolutionary?" If it is, the revolution cannot begin too soon. The life that is planned without reference to God's will must be a failure. The ambitions which cannot be submitted for his sanction, the business in which one cannot seek his blessing, the pleasures which he cannot approve, all bring blight and penalty in the end, how-

ever profitable or pleasing they may seem at the time. The wages of sin is death, inevitably, and whatever in life is contrary to his will is our loss.

It may be we are fighting against a call to special work, as Jonah did when bidden to go to Nineveh. We have another plan than God's—one that promises more ease or money or fame. It may be that conscience is telling us of duty which is unwelcome, or rebuking us for practices which are wrong, methods which would not bear the light of day, ambitions which we would fulfil at whatever cost. Then comes the prayer, "Thy will be done," and if we realize the meaning of the prayer it must mean revolution, or it is the rankest blasphemy to repeat it.

"Thy will"—our Father's will—and when we realize his love and simply learn to trust, then in confidence we pray, for we know his will is best and his way the way of love—for all things shall work together for good to those who love him.—Lutheran Observer.

### The Transportation of Jule,

"Say, are you the woman what wants to give a banty rooster away?"

I turned in astonishment at this singular inquiry. The boy standing at the veranda railing was a most unprepossessing young person. I recognized him as "Jule," the bad boy of the neighborhood, of whose pranks I had heard much. I was moved to dismiss him promptly, and said: "No; I'm not the person."

"That Billy Dimmick has fooled me again," the boy muttered; "wait till I git hold of him."

He looked so cast down as he turned away that a kinder impulse came to me.

"I haven't any bantams," I said, "but I have an old hen that I would like to give to some one that would take care of her."

It was an ancient Biddy too tough for the table, and possessed of a lasting desire to sit. She had been patiently trying to hatch two China eggs for the past six weeks.

"Would you, honest, give her away for nothing?" he asked eagerly. "I hain't got any money."

"Yes," I said, "if you will take good care of her."

"O, I've got a coop made. I got some boxes from the groceryman, and some tar paper what was left from a house. It'll be as warm as anything in the winter, and there's a window in it. I've got some corn planted, too, and my mother will give me enough to feed her till mine grows. That Billy Dimmick said there was a lady wanted to give a banty rooster away, that's why I got everything ready."

So I packed "Biddy" in a covered basket, and handed her over to her new owner. As he trotted proudly away, I fancied that already he had a more manly and independent air.

I heard of him only once before autumn. A woman who was passing said to her companion: "I've got lots of raspberries this year, and for a wonder 'Jule' Biddle hain't been around to steal any of them yet."

"It's curious how steady he is lately," said the other: "I wonder what keeps him busy."

After I overheard this conversation I hoped that "Biddy" had something to do with the reformation of Jule.

He came to see me one day in early October. He was as ragged as ever, but his hands and face were clean, which was a great improvement on his first appearance before me.

"I've come to pay for that hen," he announced, holding out a silver dollar.

### Healthy Babies.

Healthy babies are always happy babies. If the stomach and bowels are kept right the little ones will be healthy and happy. Baby's Own Tablets are the best thing in the world to accomplish this purpose. The Tablets are the favorite prescription of a doctor who for years made the ailments of little ones a specialty. They are used in thousands of homes, bringing health to little ones and comfort to mothers. The Tablets, reduce fever, break up colds, expel worms, check diarrhoea, cure constipation, promote indigestion, allay the irritation of teething and brings sound healthy sleep. Ask any mother who has used these tablets and she will tell you there is no other medicine so safe and effective. Good for the new born baby or the well grown child, and guaranteed to contain no opiate or harmful drug. Medicine dealers everywhere sell the Tablets or you can get them by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

"Why, I don't want any pay," I said: "I gave her to you."

"Guess I'll pay for her," he insisted quietly.

"Where did you get the money?" I asked for I knew that the Widow Biddle was wretchedly poor.

"I sold six of my chickens yesterday. A man gave me a dollar apiece. He said they were fancy stock. I don't know how it happened, I just bought common eggs."

"So you raised chickens did you? How many have you?"

"Sixty," was the unexpected response. "I traded some of the first brood for another hen. She hatched two broods this summer and your hen hatched three. Then I worked for Mr. Dawson, and he gave me another brood."

"But didn't you lose any?" I asked.

"Yes, four of 'em died."

"You have been very fortunate," I said.

"O, I don't know. I kept the coop clean and took good care of 'em. The preacher, he gave me a book about chickens. I'm going to make an incubator by next spring, and I'm going to rent the vacant lot next to us and make a big chicken yard. I'm not going to sell any more chickens this fall. I'll keep them, and have eggs to sell in the spring."

Many more details of his work he told me as he sat on the steps, and I soon discovered that he thoroughly understood the occupation he had taken up. When he left he again offered the dollar. We finally compromised on twenty-five cents as the price of the hen, when I earnestly assured him that I could not possibly have sold it for more.

The next two or three years of Jule's life would make a long story, for in that time he changed from a bad boy into an honest, capable young business man. On the outskirts of our city stands a modest home that belongs to the Widow Biddle, and the acres behind it devoted to wide-netting chicken yards and snug looking coops, are the property of her son. He has paid for the house and farm out of his earnings.—Zelia M. Walters in Christian Standard.

### A Prayer.

Grant me, blessed Saviour, a quiet mind, that I be not disturbed in spirit by any experiences of my life. Speak to me Thine own words of peace. Let me find rest in Thee even while the struggle is fierce and the duties are pressing. Say to all my anxieties, "be still," and so shall I know Thine own infinite calm. Amen.—Selected.

## Ministers and Churches.

### Ottawa.

The resignation of Rev. J. A. Moir, of Moncton and South Gloucester, who will leave for Scotland to continue his studies, was accepted.

A call from the congregation of Vars and Bearbrook for Rev. J. T. Robinson was sustained, and in the event of his acceptance, his ordination will take place on Tuesday, Sept. 27th.

Rev. P. Y. Anderson, B.A., of Shelburne, has been tendered a call to the pastorate of the Mc Lay church, to succeed Rev. Norman McLeod, B.D., now pastor of the First church, Brockville.

At the meeting of Presbytery, Rev. M. H. Scott, of Hull, was appointed moderator in succession to Dr. Ramsay, whose term of office has expired.

In order to endeavor to meet the keenly felt want of the city churches for Sunday school teachers the Y. M. C. A. will this winter organize a new class for the special training of teachers. A programme of twenty-five lessons as issued by the International committee, New York will be followed. It is intended to be a normal class wherein the principle of teaching will be taught and will be in no way connected with the other classes.

A committee was appointed to look after the work of aiding to raise \$500,000 for the endowment of Queen's University. The matter was introduced at the meeting by Rev. Dr. Armstrong, and the committee will be composed of Rev. Dr. Herridge, Rev. Dr. Armstrong, Rev. Dr. Ramsay, Rev. J. H. Turnbull, Rev. J. W. H. Milne, Rev. P. Pretty, Hon. E. H. Bronson, Hon. Geo. Bryson, Judge MacTavish, Geo. Hay, J. I. McCracken, Prof. Robertson, Lieutenant-Colonel Macpherson, Hiram Robertson, Dr. John Thornburn, James Hope, R. H. Cowley, and J. T. Pattison.

The members of the congregation of St. Stewart church, held a reception last Tuesday evening, and welcomed their new pastor, Rev. William McIlroy and his wife. There was a large attendance, and the interior of the church was very attractive, being decorated with plants, ferns and cut flowers. Mr. Robert McConnell made a capable chairman, and seated on the platform during the evening were Revs. Dr. Wardrope, Gamble, J. W. H. Milne, E. Eadie, J. H. Turnbull, D. M. Ramsay and M. H. Scott.

Dr. Ramsay spoke in a pleasant vein, saying from all he has heard, St. Stewart church had secured a man who would produce results. He referred to many pastors coming here who were enjoying single blessedness, but he was happy to say this was not so in this case, and he felt they would consider Mrs. McIlroy no slight addition to the congregation.

Rev. M. H. Scott, on behalf of the Presbytery, welcomed Mr. and Mrs. McIlroy. The new pastor would find that he had lots of elbow room and that there was plenty of work ahead of him. He told a little of his experience and threw out a warning to the new pastor not to look to the clouds, but to glance towards the future.

Rev. Mr. McIlroy expressed his thanks for the welcome accorded him. It had exceeded his expectations. He realized there would be difficulties to be met, but if there was no work to be done he would not have desired to be placed in charge of St. Stewart congregation. He believed there was going to be plenty of elbow room, as the previous speaker had said. He intended to live and build for the future, and asked for the co-operation of the congregation. He said it had been his lot to get into congregations where difficulties had been met with, but he had not been discouraged and had got on well.

He wanted them to understand that he was not a revolutionizer nor a worshiper of numbers. Clergymen could not do their best work in one, two or three years, so he was going to study the congregation before he took any drastic measures.

"I shall not be any man's man," said Mr. McIlroy, "I am here to represent Christ, not man, and I will take that stand even if I have to stand alone."

### Toronto.

St. Enoch's Church, which has been closed for five weeks for repairs, was re-opened on Sunday. In the morning Rev. J. A. Macdonald occupied the pulpit, and in the evening Rev. A. B. Winchester, pastor of Knox church preached. The church has been recarpeted and painted throughout.

Rev. Dr. Milligan was the preacher at the evening service at the re-opening of College Street Church on Sunday.

Last Sabbath morning the Rev. Dr. Moffatt, the venerable and indefatigable secretary of the Upper Canada Tract Society, preached in Westminster Church, Mount Forest, in the morning in the interests of his work. The Rev. John Little of Holstein, preached in Westminster church in the evening. Rev. Mr. Hanna taking his Sabbath appointments.

At Cooke's Church last Sunday evening about 200 Chinese, with many Chinese teachers and friends, met to bid farewell to Miss Isabel Little, M.D., and Miss Agnes I. Dickson, who are soon to leave Canada for Macao, China. The Canadian Presbyterian mission there was established specially to maintain connection between the Chinese in Canada and their friends in the Canton province, and to follow up those who return. Dr. R. H. Mackay presided and introduced the ladies, who made brief and appropriate addresses. The Rev. A. B. Winchester, in Chinese, explained to the "boys" the purpose of the meeting. At the close nearly all the Chinese present came forward to shake hands with the missionaries and bid them farewell. The Chinese classes in the city give promise of being more largely attended next winter than ever before. There will be a considerably increased demand for teachers. It is an opportunity of doing foreign mission work at home that is cordially responded to by the churches in Toronto, and they are finding much encouragement in the work.

The warm reception accorded Principal Gordon of Queen's University by the Presbytery of Toronto during his recent visit augers well for the campaign he has undertaken to increase the endowment of Queen's. The outcome of the negotiations between the University Senate and the General Assembly's special committee was perfectly satisfactory and it now remains for the Presbyterian Church in Canada to endow generously the institution it has decided to retain under its care. The net income of Queen's University last year was \$75,673, of which \$21,649 was in fees. To meet the growing needs of Queen's she should have, the authorities say, a net income of not less than \$75,000 a year, so that another half million dollars is needed to bring the university endowment fund up to the point desired. Last year there were 897 students in attendances, which was an increase of 31 over the previous year. A majority of these were other than Presbyterians.

### Montreal.

The Rev. G. Colborne Heine, pastor of Chalmers Church, and Mrs. Heine returned on Thursday from L'Orignal, where they spent a part of the summer vacation. A few weeks ago Mr. and Mrs. Heine went to Murray Bay, where Mr. Heine became ill, necessitating a trip inland. He has returned much improved in health, and preached at both services in Chalmers Church on Sunday.

### Winnipeg.

The congregation of Westminster church, Winnipeg, decided unanimously to call Rev. Clarence McKinnon of Sydney, C.B., as colleague and successor to Rev. C. B. Pitblado.

Rev. Dr. Bryce conducted services recently in the church at Oak Bank, Winnipeg, the occasion being the anniversary of the opening of the new church in this district. During the day Dr. Bryce conducted services at four points, Cook's Creek, North Springfield, East Klondyke and Oak Bank. A large proportion of the wheat in the district has been cut and the balance will be cut during the present week. The people are very hopeful and sanguine regarding the yield of this year.

### Western Ontario.

Rev. A. McLaren of Woodstock, occupied the pulpit of Knox church, Westport, the last two Sabbaths, very acceptably.

Rev. D. M. Buchanan, of Knox Church, Jarvis, commenced a series of sermons on "Future Things" last Sunday evening. His topic for that evening was "The second Coming of Christ." He will continue the series for about three months.

A resolution was moved by Dr. Lyle, seconded by Dr. Fletcher, and carried, conveying the sympathy of the Presbytery to Rev. Dr. Smith and Rev. J. Young of Hamilton, in the recent bereavements they have been called upon to sustain.

Rev. Thos. Watson of Thamesford, occupied the pulpit at Guelph on Sunday. The congregations were large and well pleased to hear their former pastor.

Rev. R. E. Knowles, B.A., pastor of Knox church, Galt, has returned from the club and occupied his own pulpit on Sunday.

At the meeting of the Hamilton Presbytery, held in St. Catharines last week, there was very little other than routine business taken up.

The raising of the minimum stipend of the ministers of the Presbyterian Church from \$750 and a manse of \$800 and a manse, as urged by the last General Assembly, was discussed and arrangements made for a general exchange in the Presbytery this autumn to bring the matter before all the congregations. Dr. Lyle is convenor.

A new mission on Sherman avenue, Hamilton, was reported, with the request to be organized into a congregation with a provisional service. Dr. Lyle was appointed moderator. Mr. Van Wyck is the missionary in charge.

Rev. R. J. M. Glesfield of Guelph preached to the children of his congregation last Sunday.

The Raleigh congregation held their fourth anniversary last Sunday, when Rev. Mr. McQuarrie, of Valcartier, preached morning and evening. A successful social gathering was held on Monday evening.

Rev. Dr. Smith, of Bradford, who has been absent on a holiday for the past three weeks preached in his own congregation last Sabbath.

Rev. Dr. Terrace and Mrs. Terrace, of Guelph, celebrated their golden wedding at Gilchristie, their stately residence. Dr. Terrace is in his 83rd year.

The Rev. Dr. M. C. A. of Westminster, occupied the pulpit in Thamesford Church on Sunday. In the afternoon he preached a very eloquent and instructive sermon to the Masons of King Solomon Lodge, who to the number of about eighty marched in procession to the church.

Rev. J. D. Morrow and his bride were tendered a hearty reception by the congregation of the Hensler church last week. Mr. J. E. Carmichael made a modest chairman and welcomed the pastor and his bride in graceful and fitting terms. An excellent programme of anthems, solos, etc., interspersed with congratulatory speeches by Revs. Johnson and Robinson, was rendered, after which a tea was served by the ladies of the church. A beautiful sideboard was placed in the manse during Mr. Morrow's absence the formal presentation of which took place during the evening.

Taylor Church congregation turned out in large numbers to welcome home their pastor, the Rev. W. D. Reid. The Rev. W. H. Cruikshanks, Montreal West, occupied the chair and said many things of a complimentary nature about the pastor's relations with the clergy of the city and his people. The Rev. D. J. Graham also addressed a few words of welcome to Mr. Reid, and complimented pastor and people on their good work in the East End of the city. The Rev. D. W. Reid replied, saying that the large number present was a guarantee that they were loyal to the church, to himself as pastor, and that they were prepared to support him in his work.

### Eastern Ontario.

The Sacrament of the Lord's Supper will be observed in Napimoo on Sunday, after the morning service.

Rev. H. D. Leitch preached in St. Giles Presbyterian church, Montreal, last Sabbath.

The congregation of Calvin Church, Barhurst, will celebrate their anniversary on Sunday. Rev. Mr. Given of Williamston, will preach.

On leaving Kingston, where he has been filling St. Andrew's pulpit during the absence of Rev. John Mackie, M.A., Rev. Neil Leckie of Hamilton, was presented with an address by the session, expressing their high appreciation of his services there.

Rev. N. H. McGillivray, of Cornwall, has returned home and will conduct the services in St. John's Church on Sunday. The last of the union services were held on Sunday in Knox Church in the morning, and St. John's in the evening. Rev. Dr. Hurdness presided at both services.

Rev. Alexander Laird, B.A., pastor of Cooke's church, Kingston, has been recommended by the Liberal executive for the position of teacher of English literature in the Royal Military College to succeed Bishop-elect Worell.

Rev. J. J. Wright, formerly pastor of the church at Lyn, and who for the past four years has been engaged in mission work in the Yukon Territory, is back to Ontario on a two months' vacation and is at present visiting Fergus in Peterborough.

The Avonmore Gleason of the 11th says: The Rev. Mr. Shaw of White Lake, took the evening service in the Presbyterian church on Sabbath last, and preached an excellent sermon from the 4th chapter and 16th verse of the first epistle of John: "God is Love." The church was filled to its utmost capacity on the occasion, and the reverend speaker received an earnest and attentive hearing. Mr. Shaw is a Scotch-born boy, was brought up near Avonmore, graduated from M. Gill College, and is a brother-in-law of W. J. McCart, M. L. A.

**Northern Ontario.**

At the recent meeting of Barrie Presbytery (the call on Angus and New Loxe) to Rev. C. R. Asadown was sustained and the induction fixed for Sept. 27th. Rev. Neil Campbell will preach, Rev. Geo. Cr. will address the minister, Rev. L. M. Lean will address the people, and Rev. Dr. MacLeod will preside. A call from Hillsdale and Carleton Place in favor of Rev. D. Currie of Manitowish was presented. It was left to the moderator to get more signatures and to have it forwarded to the clerk of Agoma Presbytery.

**London Presbytery.**

The last regular meeting of the Presbytery was held in the beautiful new schoolroom of the First Church, London. The attendance was large, including the moderator, Rev. W. Moffat; the clerk, Rev. A. Henderson; the acting clerk, Rev. Jas. Rollins; Rev. D. Ross, Dr. M. Crae and Messrs. John Currie, Elnont; J. G. Stuart, A. J. MacGillivray, H. McKay, London; W. J. Redde and D. R. Drummond, St. Thomas; J. F. Scott, Rodney; A. H. Eippen, J. R. Barnett, W. A. Craw, Geddes, Kelsey, Watson, Kay, Shearer, Hosie, Jamieson, Leitch and others.

The Rev. D. R. Drummond, B. D., of St. Thomas, was unanimously elected moderator. Rev. Dr. Ross was introduced to the court and received a most cordial welcome.

The proposal to unite West London to Hyde Park and Komoka was left over for future consideration.

Hyde Park and Komoka asked leave to call a minister as successor to Rev. W. A. Wylie. The request was granted and the congregations will soon meet to extend a call.

Mr. Louis Macdonnell, M. A., and Mr. Walter L. Nichol, B. A., students, laboring within the bounds of the Presbytery, were examined and recommended to their colleges. Both young men hold a high place in the esteem of the presbytery.

Rev. W. J. Clark moved that hereafter in the election of commissioners to the general assembly, two ministers be elected by ballot, the others to be sent by rotation. Dr. McCant seconded the motion.

Dr. McDonald and Mr. Lawrence and Mr. Douglas, elders spoke against the motion.

Rev. Frank Ballantyne, Mr. Rollins, Mr. Currie, Mr. Hosie, Dr. Merchant, Mr. Barnett, Dr. McCrae and Mr. MacKay took part in the discussion.

Mr. Clark's motion was voted down by a large majority.

Mr. Langford, from Proof Line congregation, asked for the consideration of the reunion of Proof Line with Vanneck. A committee consisting of Mr. Wilson, Dr. McCrae, Mr. Geddes, Dr. Merchant, Mr. Fisher and Mr. Adam Fatt were appointed to look into this important matter.

After transacting much routine business, the presbytery adjourned to meet at 10.30 a.m. on the first Tuesday in December in St. Andrew's Church.

**Presbytery of Owen Sound.**

The Presbytery met in Owen Sound on Tuesday, 6th inst. There was a full attendance. The clerk was instructed to write a letter of sympathy to Rev. Mr. Simpson who has been very ill in Thornbury. Rev. Mr. Hunter resigned his charge of Markdale. Mr. Cunningham of Markdale, and Mr. Robertson, of Watley, spoke in high terms of his work. The resignation was with deep regret accepted. Mr. Matheson was appointed to declare the pulpit vacant on Sept. 11th, and to act as moderator during the vacancy.

Messrs. Aitchison, McAlpine, Somerville and Ritchie were appointed a committee of supply to act along with the moderators of sessions in the vacancies.

Representatives from Allenford and Elsinore showed that those congregations were able to contribute \$750 and mense as stipend. The committee, viz., Dr. Somerville, Messrs. McAlpine and Acheson were instructed to explore with the view of finding a suitable connection for Skipness, and report to a special meeting of Presbytery. Presbytery resolved not to rent or leave to sell the Caven church in the meantime.

The resignation of Johnson, etc., by Mr. Smith was accepted with regret by the Presbytery. Testimony was borne to his faithful and devoted service. Dr. Frazer was appointed to declare the pulpit vacant on the first Sabbath of October, and to act as moderator during the vacancy.

Messrs. Currie, Matheson, McNab and Dr. Early were appointed to visit the Lake Shore District with a view of a rearrangement of the more advantageous working of the field.

Mr. Acheson presented his report of the Home Mission Committee, which showed most prosperous work in every mission field.

The Examining Committee recommended that Mr. Cowan be certified to Knox College, and Mr. Malcolm Campbell to Presbyterian College, Montreal. Messrs Baker and Bayne also appeared before the committee and their examination was sustained. Mr. Mowat was appointed moderator for next six months, and to take the devotional exercises at the December meeting. The Presbytery then adjourned to meet if necessary at the call of the Moderator and Clerk.

**Presbytery of Glengarry.**

The Presbytery met in Avonmore on Monday evening Sept. 5th with Rev. L. Beaton in the chair.

After opening exercises, Rev. Principal Gordon gave a brief account of the relation that Queen's has sustained to the Church, both before and after the union of 1875. Some years ago a movement was initiated to sever the Presbyterian tie that bound the Arts department to the Church. Before this was finally consummated the mind of the Church, represented in General Assembly at Vancouver, B.C., in 1903, took an opposite view of the subject and decided to retain Queen's as an institution of the Church, and that a special effort be made to raise an adequate additional endowment for the University. This was the mind also of the Assembly in June of the present year. Now the hope is that within the coming few years the sum of \$500,000 will be raised for this purpose. The Principal asked Presbytery to appoint a committee to assist in carrying out this desire of the Assembly.

Rev. D. Currie, B. D., of Perth addressed the meeting on the subject of "Systematic Giving." When an average of a congregation or a presbytery is struck, the weekly or monthly contribution per family is amazingly small. This is for lack of system and the only proper and satisfactory plan to pursue is to give some proportion of income.

Rev. Dr. Harkness of Cornwall read a short paper on the "Personal Responsibility of the Christian to the Church."

On Tuesday morning the Presbytery met. After some routine business had been transacted the court took up the desire of the Church to have the minimum salary of ministers raised from \$750 to \$800. Steps will be taken in those congregations where this applies to have the desire accomplished. This increase is believed to be a necessity owing to the increased cost of living since the \$750 rate was agreed upon.

**The Dignity of Labor.**

The Rev. D. Rol. Campbell preached in St. Gabriel's Church, Montreal, last Sunday, on "The Dignity of Labor," a subject suggested, he explained, by the Labor Day demonstration. There was a time when workmen were ashamed of being in manual labor, but confidence in themselves was rapidly being acquired, and he was struck with the pride of being in the man of the procession, which spoke of contentedness with their lot. He commended working men for the growing tendency they showed to reverence the Sabbath. God's law was "Six days shalt thou labor, man was sent into the world to work and the wealthy idle classes were violating the fourth commandment, as were also the tramps and meddlers. Not only the manual worker but every man of affairs was a laborer and often the man in the high position was the hardest worker.

**Missionary Contributions.**

In the beginning of October, payments amounting to upwards of \$120,000 have to be made. This includes the half-yearly grants to all Home Missions and the ministers of augmented congregations; the half-yearly annuities to widows and also to retired ministers; the salaries of all the missionaries connected with the French Evangelization Board, together with large expenditure in connection with the Foreign Missionary Work, Colleges, etc.

At the present time some of the Funds are largely in debt, for, while comparatively little has come in since the beginning of the church year, the expenditure has been very great, more particularly in connection with the Foreign Mission Fund.

There is at present in the hands of Treasurers of Missionary Associations and congregations, large sums of money which have been collected for the schemes of the church during the past half year. Instead of retaining these until the close of the year, when they are distributed among the schemes of the church, it will be a great help if these are forwarded at once. Contributions thus received are, meantime, placed in an unproductive fund, and, at the end of the year, the money is distributed to the respective schemes according to the desire of the contributing congregations, meanwhile the money is available for use. The General Assembly has recommended for several years that creeds be thus forwarded. The Assembly, in June last, adopted a recommendation insisting on regulations in which there are missionary associations, to forward their money quarterly to the Agent of the Church. It is hoped that sessions and missionary committees will see that this recommendation is carried out.

A large number of congregations, Sabbath Schools and individuals are supporting Home Missions in the North West, while a number of others are supporting missionaries in the Foreign field. It will be a great service if these should forward, before the end of this month, the whole or a portion of their contribution for the current year.

ROBERT H. WARDEN.

Toronto, Sept. 13th, 1904.

The Presbytery of Hamilton, will meet in Knox Church, Hamilton, on the first day of November, at 10 a.m.

**Hay Fever Unknown.**

Certain it is, and many years of careful experience are back of the statement, that hay fever, and kindred annoying and troublesome summer afflictions, distressing to so many thousands all over the country, recurring regularly in July and August, are absolutely unknown in the "Highlands of Ontario." Thousands of people go to Muskoka, Georgian Bay, or the Lake of the Bays every year or not infrequently else but to avoid hay fever, and find perfect immunity for the ailment, and many by going there regularly for a period of a few years are said to be permanently cured.

Hay fever booklet can be had free for the asking, by applying to J. Quintin, Montreal, Que.

Rev. J. Hodges of Oshawa has been appointed interim moderator of session of the congregation of Co'umbus and Brooklyn. The pulpit will be declared vacant on Sept. 11th.

**Liquor and Tobacco Habits.**

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

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

- Sir W. R. Meredith, Chief Justice.
- Hon. G. W. Ross, Premier of Ontario.
- Rev. John Potts D.D., Victoria College.
- Rev. Wm. Caven, D.D., Knox College.
- Rev. Father Teely, 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.

## Health and Home Hints

**General Rule for Soups.**— One pint of fresh vegetables, or one can, one pint hot milk, one teaspoon flour, salt, a very little pepper. Cut the vegetables into bits and cook twenty minutes, or, if you use canned vegetables, cook ten minutes. While it is cooking make the milk, flour and butter into white sauce, just as before. Melt the butter, rub in the flour, add the hot milk and salt, and stir till smooth. Then press as much as possible of the vegetable and water through a wire sieve and stir and strain again and it is done. When you wish it very nice pour the hot soup over a cup of whipped cream and it will be foamy.

**Cream of Corn Soup.**— Cut the corn from the cob or take the canned corn and cook for ten minutes with a pint of water. (Fresh corn is not like other vegetables and need not be cooked so long.) Do just as before: Make the pint of milk into thin white sauce with the butter, flour and salt; press the corn and water through the sieve, put with the white sauce and strain again.

**Cream of Peas.**— One pint of fresh peas or one can, with water, milk, and thickening, as in general rule.

**Cream of Lima Beans.**—Cook the pint of beans and make the soup; when all done put the second straining pour it over the yoke of an egg to give it more richness. Do not do this on the stove, but place the beaten egg in the tureen and pour the soup over.

**Cream of Potato.**—Five freshly boiled potatoes, one slice of onion, one quart of hot milk, one teaspoon of salt; one teaspoon of chopped parsley, put in last. This soup has no water in it, and twice as much milk as others. This is because the water in which potatoes are boiled is not good to use, but must be thrown away. As potatoes are starchy you will need no thickening. Mash them, add the hot milk and salt, put in the chopped parsley and send to the table at once. Sometimes add the yoke of an egg, as in lima bean soup, but remember that the parsley always goes in last of all.

**Cream of Tomato soup.**—Four large tomatoes, cut up or one can with a half cup of water added, two slices of onion, two sprigs of parsley, one teaspoon sugar; one-half teaspoon salt, one quarter teaspoon soda, one quart of milk, one tablespoon butter, one tablespoon flour. Cook the tomatoes with the onion, parsley, sugar and salt, for twenty minutes. Mix in the soda and stir well; this

## THE DOMINION PRESBYTERIAN

is to keep it from curdling the milk. Mix the flour milk and butter as usual; strain the tomato, mix with thickened milk and strain again.

**Cream of Clams.**—One dozen hard clams, or one bunch of soft ones, one quart of rich milk, one tablespoon flour, one tablespoon butter, a little pepper. Chop the clams drain off the juice, add as much water and cook till the scum rises; skim off and then put in the clams and cook three minutes. Heat the milk and thicken it; mix with the clams and juice; cook all together one minute and strain. A cup of whipped cream stirred in this soup is nice. Notice that rule calls for no salt. The clams are quite salt enough usually.

**Oyster Soup.**—One pint of oysters, one-half pint of water, one quart of rich milk, one-half teaspoon salt. Drain off oyster juice, add the water, boil for one minute, skim well and strain. Heat the milk and mix with it; drop in the oysters and cook one minute, or till their edges begin to curl, and it is done. This soup is not thickened at all, but if you like, you may add two teaspoons of finely powdered and sifted cracker-crumbs.—*Canadian Good House-keeping.*

## World of Missions.

### Persecution of the Jews in Limerick.

The Imperial Protestant Federation has sent the following letter to the Lord Lieutenant of Ireland.

"Imperial Protestant Federation Dudley House 36-38, Southampton st., Strand, London, W. C.

"My Lord, The Council of the Imperial Protestant Federation (acting on behalf of the 54 British and Colonial Protestant organizations united with it) considered at its last meeting the scandalous treatment to which the Jews in Limerick have recently been subjected. It was unanimously resolved that I should write to your lordship and send you the enclosed reports (from the daily papers) of events in Limerick, and request your careful attention to them. The Council is unanimously of opinion that the conduct of certain priests of the Church of Rome in stirring up their congregations to boycott and voluntarily attack the Jews is scandalous, and should not be tolerated in this free Christian country. The Council therefore hopes that his Majesty's Government will take steps to prevent a recurrence of such conduct, and to cause enquiry to be made into the action of those who are morally and legally responsible for the outrages to which the Jews in Limerick have of late been subjected.

"I have the honour to be, "Your lordship's obedient servant,  
(signed) "James W. Walsh,  
"Oranizing Secretary."

A similar letter to the above has been sent to the Prime Minister, the Chief Secretary for Ireland, and to the Home Secretary.

## Buying Precious Stones

Every person is not a judge in buying Diamonds, but it is not necessary when buying Diamonds from us, as we guarantee every Diamond perfect or money refunded in full.

All our diamonds are carefully selected by our Mr. A. Rosenthal jr., brought into Canada free of duty, and mounted by us here.

To visitors we extend a cordial welcome to visit our establishment.

## A. ROSENTHAL & SONS, JEWELERS.

By appointment to Their Excellencies, Lord and Lady Minto.

## In Modern Days.

## The Ways of Doing Things have greatly changed.

NO BRANCH OF SCIENCE HAS MADE GREATER  
ADVANCEMENT THAN THAT OF MEDICINE—

THOUSANDS OF LIVES PROLONGED BY  
MODERN DISCOVERIES.

"Few things have developed as rapidly during the past quarter of a century as the science of medicine," said a well known practitioner recently. "And undoubtedly the most striking phrase is the treatment of the blood. In the olden days it was thought that opening a vein and letting the blood out was a cure for most diseases. The utter fallacy of that theory was discovered after a while. Then the symptoms of the disease were treated and the blood disregarded. That also has been shown a wrong practice, for, though driven away for a time, the symptoms always return if the cause is not removed, and the disease is worse than before. It is the root of the disease that must be attacked, and the most important development of modern medical science has been in discovering that in most diseases, this lies in the condition of the blood. If the blood is thin and poor, the nerves and vital organs cannot receive their proper nourishment, the system becomes run down and in a condition to invite disease. Build up the blood, restore the worn out nerves, and you remove the cause. When the cause is gone the disease will vanish."

An instance of the truth of this is given by Miss A. M. Tuckey, Oxdrift, Ont., who says:—"I do not know what would have become of me had it not been for Dr. Williams' Pink Pills. My blood seemed to have turned to water, and I was troubled with dizziness, headaches and general prostration. I tried several medicines but instead of getting better I was gradually but surely growing worse. I became so weak I could no longer work, and it was while in this condition I was advised to try Dr. Williams' Pink Pills. After using the pills for a few weeks I began to gain strength; my appetite returned, the headaches and dizziness vanished, and before long I was enjoying as good health as ever I had done in my life. I cannot thank you enough for the good the pills have done me, and I hope they will continue to help other sufferers."

Indigestion, neuralgia, heart trouble, anaemia, kidney and liver complaints, rheumatism, the functional ailments of women, and a host of other troubles are all a disease of the blood, and that is why they are always cured by the use of Dr. Williams' Pink Pills which actually make new, rich, red blood, thus reaching the root of the disease and driving it from the system. The great success of this medicine has induced some unscrupulous dealers to offer pink colored imitations. You can protect yourself against these by seeing that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around every box. Sold by all medicine dealers or may be had direct from The Dr. Williams' Medicine Co. Brockville, Ont., at 50 cents a box or six boxes for \$2.50.

**Cream of Celery.**—Cut up two stalks of celery with one small slice of onion; cook twenty minutes in a pint of water, and do as before.

"Let the GOLD DUST twins do your work"



Are you a slave to housework?

## GOLD DUST

has done more than anything else to emancipate women from the back-breaking burdens of the household. It cleans everything about the house—pots, pans, dishes, clothes and woodwork. Saves time, money and worry.

Made only by THE J. K. FAIRBANK COMPANY,  
Montreal, Chicago, New York, Boston, St. Louis.  
Makers of COCOA SOAP (toilet cake).

**Presbytery Meetings.**

SYNOD OF BRITISH COLUMBIA.

Calgary.  
Edmonton, Strathcona 5th Sept  
Kamloops, Vernon, 20 Aug  
Westminster, Ferrate, B.C., Sept. 13, 8 p.m.  
Westminster, Chilliwack 1 Sept. 8 p.m.  
Victoria, Victoria Tues. 5 Sept. 2 p.m.

SYNOD OF MANITOBA AND NORTHWEST

Portage la Prairie, 8 March.  
Brandon, Brandon.  
Superior, Port Arthur,  
March.  
Winnipeg, Man. Coll., 2nd Tues bi-mo.  
Rock Lake, Pilot Mtd., 2 Tues. Feb.  
Glenboro, Trebeim, 3 Mar.  
Portage, P. la Prairie, 8th March  
Minnedosa, Minnedosa, 17 Feb.  
Melita, Hartney 2nd week in July.  
Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND KINGSTON.

Hamilton, F.C.S. Catharines 6 Sept 10 a.m.  
Paris, Paris, 13th Sept. 11 a.m.  
London, St. Thomas, 5 July 10:30 a.m.  
Chatham, Chatham, Sept. 13 10 a.m.  
Stratford, Knox, Stratford July 12, 10:30

Huron, Thames Road, Sept 6 10:30 a.m.  
St. Catharines, St. Andrews Sept. 11  
Midland, Wrocxeter 20 Sept, 10 a.m.  
Bruce, Paisley 6th Sept 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, St. Andrews, K. 29 Sept a.m.  
Peterborough, Campbellford 20 Sept 10 a.m.  
Whitby, Whitby Oct. 18 10 a.m.  
Toronto, Toronto, Knox, 2 Tues monthly.  
Lindsay, Lindsay, 20 Sept. 11 a.m.  
Orangeville, Orangeville, Sept 13  
Barrie, Barrie Mar 1 10:30 p.m.  
Owen Sound, Owen Sound, Division St.  
19 a.m.  
Algonia, Blind River, March.  
North Bay, Callander, Sept 28 9 a.m.  
Fergus, Guthrie Ch. Harrison, Sept 29  
Guelph, Knox Ch. Guelph, Sept 29 10:30

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 13 Sept. 2 p.m.  
Montreal, Montreal, Knox 13th. Sept  
9:30 a.m.  
Glenarry, St. Elmo 6th Dec. 7-  
30 p.m.

LaNark & Renfrew, Zion Church Car-  
leton Place 11 Oct.  
Ottawa, Ottawa, 6 Sept 10 a.m.  
Brockville, Kemptville, Feb. 22 5 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, Sept. 2

Inverness, Whycoomagh 10 May 11 a.m

P. E. L. Charlottown, 3 Feb.  
Pictou, New Glasgow, 5 May 1 p.m.  
Wallace, Tatamagouche 2 Aug.  
Truro, Truro, 10 May 10 a.m.  
Halifax, Canada 9 July  
Lunenburg, Lunenburg 9 July 2:30  
St. John, Fredrickton 6th July 2 p.m.  
Miramichi, Campbellton June 27 7 p.m.

**R. A. McCORMICK**

CHEMIST AND DRUGGIST.

ACCURACY AND PURITY

**71 Sparks St OTTAWA**

PHONE 159.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Meaford Breakwater," will be received at 114 1/2 office until Monday, June 27, 1904, inclusively, for the construction of a breakwater at Meaford, County of Grey Ont., according to a plan and specifications to be seen at the office of H. A. Bor works, Ontario, Confederation Life Building, Toronto, on application to the Postmaster at Meaford, Ont., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers. An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, for six thousand dollars (\$6,000), must accompany each tender. The cheque will be forfeited if the party tendering declines the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

Department of Public Works,  
Ottawa, May 27, 1904.

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

**A Great Club Offer.**

A radical change from old methods and prices was announced by the Toronto News this week. The eyes of the newspaper world have been upon the News for the past few months, during which time several departures have been made which have given that paper a wide-spread reputation for enterprise and originality. This latest move is to place the News at the price of \$1.00 a year by mail. Only a deep-founded belief in the future success of the News could lead the publishers to make such a reduction in price. But just as the dollar magazine has taken hold of the people, so we venture to predict, the News will secure a vast and ever increasing circulation, based not only on the popular price at which it is sold, but mainly upon the intrinsic merits of the paper itself.

We have made arrangements which will enable us to club the News with THE DOMINION PRESBYTERIAN at \$1.80 a year in advance. Such a combination presents many unique features, our weekly giving you all the home and foreign Church news, and the big 12-page daily keeping you in touch with events all over the world. Send us your subscription to the News, or if you would like to see the paper first, write us and we will secure a sample copy.

The Dominion Presbyterian,  
Ottawa, Ont.

**CANADIAN PACIFIC.**

The Merchant's Bank of Halifax  
After January 1st 1901.

TWELVE TRAINS DAILY (except Sunday)

BETWEEN  
OTTAWA AND MONTREAL  
FROM UNION STATION

Leave Ottawa 4.13 a.m. daily,  
8.15 a.m. daily except Sunday,  
3.10 p.m. daily,  
6.25 p.m. daily except Sunday

FROM CENTRAL STATION (Short line.)

Leave Ottawa 8.45 a.m. daily except Sunday  
3.30 p.m. daily,  
4 p.m. daily except Sun.  
6.25 p.m. Sunday only.

EIGHT TRAINS DAILY (except Sun-  
day)

Between Ottawa and Almonte, Arnprior, Renfrew and Pembroke.  
Leave Ottawa (Union)  
1.30 a.m. daily  
8.30 a.m. daily except Sunday.  
1.15 p.m. daily,  
5.50 p.m. daily except Sunday.

Through connections to all New England and Western points.  
GEO. DUNCAN.  
City Ticket Agent, 42 Sparks St  
Steamship Agency, Canadian and New York lines

**RICE LEWIS & SON.**

(LIMITED)  
BRASS & IRON  
BEDSTEADS

Ties, Grates,  
Hearths, Mantles

RICE LEWIS & SON  
LIMITED

TORONTO,

**The Royal Bank of Canada.**

Incorporated 1869.

HEAD OFFICE HALIFAX N.S.

President: Thomas E. Kenny Esq  
General Manager: Edison L. Peace.  
(Office of General Mgr., Montreal, Q.)

Capital Authorized \$3,000,000  
Capital Paid up — 2,000,000  
Reserve Fund — 700,000

Branches throughout Nova Scotia, New Brunswick, Prince Edward Island, British Columbia, and in Montreal, New York and Havana, Cuba.

Highest rate of interest paid on deposits in Savings Bank and on Special Deposits.

Letters of Credit issued, available in all parts of the world. A General Banking Business transacted.

H. J. GARDINER,  
MANAGER.  
OTTAWA BRANCH,  
Cor. Sparks & Elgin Sts.



**THE CANADIAN NORTH-WEST**

**HOMESTEAD REGULATIONS.**

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 5 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

**ENTRY.**

Entry may be made personally at the local land office for the District in which the land to be taken in situation, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead entry

**HOMESTEAD DUTIES.**

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) or any person who is eligible to make a homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent countersigned in the manner prescribed by this Act, and has obtained stock 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 homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

A settler who avails himself of the provision\* of Clauses (2) (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accumulation, and have besides 30 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 North-west Territories information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing 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 North-west Territories.

**JAMES A. SMART,**

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 Rai road and other corporations and private firms in Western Canada.

**GRAND TRUNK RAILWAY SYSTEM**

**Magnificent Trains**  
To the Greatest of  
**WORLD'S FAIRS**

— Via the —  
**Grand Trunk Railway System.**

The Greatest Exposition the World ever saw opens at St. Louis, Mo., April 30, and closes Dec. 1, 1904.

It cost \$20,000,000. All the world is there with the best achievements of mankind. Strange people from every part of the world will greet you. Canada is there with a beautiful pavilion to make you feel at home. Write to the undersigned for descriptive matter and particulars regarding reduced rates, etc. See that your tickets read via GRAND TRUNK.

J. OUNLAN, District Passenger Agent,  
Bonaventure Station, Montreal.



**SEALED TENDERS** addressed to the undersigned, and endorsed "Tender for Payment," will be received at this office until Friday, September 16th 1901, inclusively, for the paving of Wellington St., from Dufferin Bridge to Bank St., Ottawa.

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

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

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

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

By Order,  
**FRED GELINAS,**  
Secretary and Acting Deputy Minister.  
Department of Public Works,  
Ottawa, Sept. 1, 1901.

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

**"WENTWORTH WOVE"**

**SOCIAL NOTE PAPER**

A most attractive line and the best value ever offered in high grade Stationery. Made in six elegant tints.

**AZURE, GREY, MARGUERITE,**  
ROSE, BLUE, WHITE

the most correct shapes and sizes—envelopes to match. Put up in handsomely embossed paper-cases. Sold by all progressive stationers. Manufactured by

**THE BARBER & ELLIS CO.**

LIMITED

43, 45, 47, 49 Bay St.,

TORONTO.

**AGRICULTURAL COLLEGE. BOYS —**

- (1) *Two years' course for the Associate Diploma—Sept 13'04.*
- (2) *Three years' course for Associate Diploma and Specialist Certificate in Agriculture and Horticulture—Sept. 13'04.*
- (3) *Four years' course for B.S.A. Degree—Sept. 13th, 1904.*
- (4) *Three weeks' Creamery course—Dec. 1st, 1904.*
- (5) *Twelve weeks' Dairy course—Jan. 2nd, 1905.*
- (6) *Two weeks' course in Stock and seed Judging—Jan. 10, 1905.*
- (7) *Four weeks' course in Poultry Raising—Jan. 10th, 1904.*

**—GIRLS —**

- (1) *Three months' Housekeeper's course commencing Sept. January, and April.*
- (2) *Two years' course in the theory and practice of House-keeping, including cooking, laundry work and sewing*
- (3) *Technical options, including dairying, poultry, dress-making, cooking, laundry work, etc. Send for circulars. G. C. Creelman, B. S.A., M.S. President.*

**REBUILT TYPEWRITERS - - -**

We have in stock at present and offer for sale rebuilt machines as follows :

	Cash	\$85 00	Time	\$99 00
Underwoods	"	20 00	"	25 00
Calligraphs, No. 2 and 3	"	20 00	"	25 00
Billkenderfers, No. 3	"	35 00	"	40 00
Williams, No. 1	"	47 50	"	52 50
Smith-Premiers, No. 1	"	75 00	"	80 00
" " 2	"	45 00	"	50 00
Jewetts, No. 1	"	45 00	"	50 00
" " 2 and 3	"	40 00	"	45 00
Empires	"	40 00	"	45 00
Remington, No. 2	"	70 00	"	75 00
" " 6	"	35 00	"	40 00
Yates, No. 1	"	25 00	"	30 00
New Yates, No. 1	"	35 00	"	40 00
New Franklins,	"	25 00	"	30 00
Barlocks	"	35 00	"	40 00
Latest Oliviers	"	15 00	"	20 00
Hammonds, Ideal	"	35 00	"	40 00
" " Universal	"	25 00	"	30 00
Peerless	"	50 00	"	55 00
Manhattan	"	30 00	"	35 00
Chicago	"	30 00	"	35 00

We also manufacture the Neostyle Duplicating Machines and supplies, and will be pleased to forward catalogue at any time. Our Typewriter Ribbons and Carbon Papers are the best. Give us a trial.

**United Typewriter Co., Limited,**  
SUCCESSORS TO CREELMAN BROS.  
7 & 9 Adelaide St., East, Toronto, Can.

**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. E. J. DAVIS**

Commissioner of Crown Lands

**Toronto, Ont.**

**G. E. Kingsbury**

**PURE ICE**

FROM ABOVE CHAUDIERE

FALLS

Office:

Cor. Cooper & Percy Sts., Ottawa, Ont

Prompt delivery. Phone 935

**New York & Ottawa Line**  
Has two trains daily to

**NEW YORK CITY.**

The Morning Train

Leaves Ottawa 7:22 a.m.

Arrives New York City 10:00 p.m.;

The Evening Train

Leaves Ottawa 1:35 p.m.

Arrives New York City 8:55 a.m.

and is an excellent way to

TORONTO, BUFFALO, CHICAGO

Ticket Office 55 Sparks St.

Phone 18 or 118C

ESTABLISHED 1873

CONSIGN YOUR

**Dressed Hogs**  
**Dressed Poultry**  
**Butter to**

**D. GUNN, BROS & CO.**

Pork Packers and Commis. Merchants

67-80 Front St., East

TORONTO

**Inebriates and Insane**

The **HOMEWOOD RETREAT** at Guelph, Ontario, is one of the most complete and successful private hospitals for the treatment of **Alcohol** or **Narcotic** addiction and **Mental Alienation**. Send for pamphlet containing full information to

**STEPHEN LETT, M.D.**

GUELPH, CANADA

N.B. Correspondence confidential.

**CANADA ATLANTIC RY. Montreal Trains**

8.20 a.m., Fast Express daily; 3.20 p.m. to 6.35 p.m., 2.30 p.m., 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; 7.00 p.m., Fast Express. All trains 3 HOURS only between Montreal and Ottawa.

FOR ARNPRIOR, RENFREW, EGANVILLE AND PEMBROKE.

8.20 a.m., Express; 1.00 p.m., Mixed 5.60 p.m., 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.

**OTTAWA, NORTHERN & WESTERN RAILWAY.**

DAILY EXCEPT SUNDAY.

Commencing Oct. 12 trains will leave CANADIAN Pacific Union Station.

GRACEFIELD STATION.  
Lv. 5:05 p.m., Ottawa. Ar. 9:30 a.m.

Ar. 7:40 p.m., Gracefield. Lv. 7:00 a.m.

WALTHAM SECTION.  
Lv. 5:15 p.m. Ottawa Ar. 9:40 a.m.

Ar. 8:45 p.m. Waltham Lv. 6:25 a.m.

For tickets or further information apply City Ticket Office, 42 Sparks St., or Union Depot, C.P.R.

H.B. SPENCER,  
Gen'l Supt.  
GEO. DUNCAN,  
Dis. Pass. Agent.

72 BANK ST. OTTAWA

**S. Owen & Co.,**  
**MERCHANT TAILORS**

Is noted for repairing, cleaning, dyeing & turning and pressing.

GENTLEMEN'S OWN MATERIAL MADE UP.

**"The CANADIAN KEYSTONE"**  
**Ottawa.**

An up-to-date, Finely Illustrated Masonic Journal

Subscription price 50c. per year. Advertising rates on application. Send for sample copies. Address,

**"THE CANADIAN KEYSTONE"**  
**OTTAWA.**