

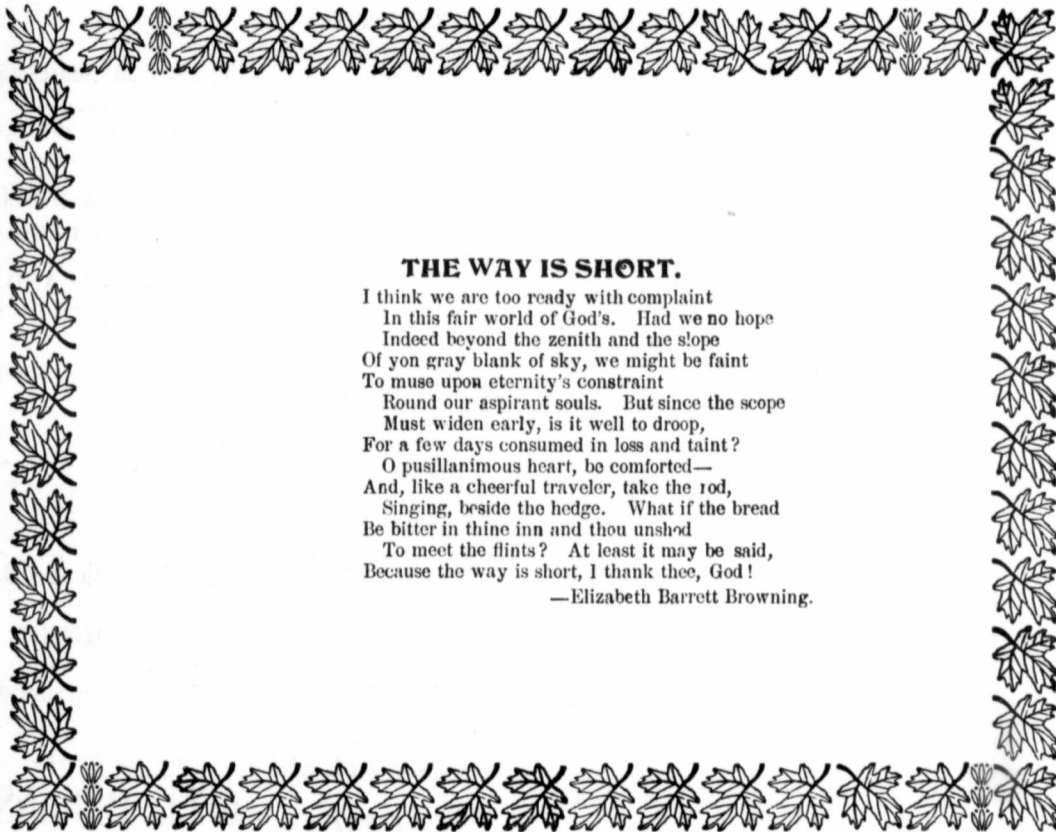
Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

Single Copies, 5 Cents



THE WAY IS SHORT.

I think we are too ready with complaint
 In this fair world of God's. Had we no hope
 Indeed beyond the zenith and the slope
 Of yon gray blank of sky, we might be faint
 To muse upon eternity's constraint
 Round our aspirant souls. But since the scope
 Must widen early, is it well to droop,
 For a few days consumed in loss and taint?
 O pusillanimous heart, be comforted—
 And, like a cheerful traveler, take the rod,
 Singing, beside the hedge. What if the bread
 Be bitter in thine inn and thou unshod
 To meet the flints? At least it may be said,
 Because the way is short, I thank thee, God!
 —Elizabeth Barrett Browning.

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)

Quyon Que.

Manufacturers of the following brands of Flour:

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

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

Ottawa Warehouse, 319 Sparks St
 PHONE 1666.

BIRTH

At St. Andrew's Manse, Thamesford, on July 3, to the Rev. T. A. and Mrs. Watson, a son.
On Friday, July 15th, at 183 Metcalfe St., Ottawa, the wife of Dr. R. S. Minnes, of a son.

DEATH

On June 28, 1904, at the home of her daughter, Mrs. Archibald Blue, 488 Wilbrod street, Ottawa, Mrs. Annie Merriman Brabant aged 87 years and three months, a native of Eastfield, Gloucestershire, England.
At Pembroke, on June 28th, 1904, Charles Fraser, aged 67 years.

MARRIAGES

At the residence of the bride's parents, Campbellford, Ont., on June 29, 1904, by the Rev. A. C. Reeves, B.A., David Andrew Ross, of Toronto, Ont., to Emma Nora, daughter of Wm. J. Hall, of Campbellford, Ont.
At the residence of the bride's father, on June 30, 1904, by the Rev. W. H. Withrow, D.D., Alice, second daughter of D. M. Rosebrugh, Esq., M. D., to Alexander MacGregor, barrister-at-law, at Osgoode Hall.

In Toronto, June 30, 1904, the Rev. Chancellor O. C. S. Wallace, of Toronto, and Mrs. Frances B. Moulé Wells, lately of London, Ont.
At the residence of the bride's parents, 510 Cooper street, Ottawa, July 6, 1904, by the Rev. Dr. Moore, John H. Ferguson, son of the late John Ferguson, to Mabel Edith, third daughter of Ald. and Mrs. W. J. Campbell.
At the residence of the bride's mother, by the Rev. J. J. Mondt, assisted by the Rev. N. D. McKinnon Ida, second daughter of the late James Sutherland, to David Steenson, both of Glenalla, Ont.

At the residence of Mr. Francis Braidwood, 25 Prospect avenue, Westmount, on June 28, 1904 by the Rev. Professor James Ross, D. D., James Williamson, of Toronto, to Janet Arnot, of Montreal.
At Knox Church, on the 29th June, by the Rev. Dr. Harkness, Annie K., daughter of Mr. James Shiells, to Ernest L. Cline.
At the residence of the bride's mother, Pembroke, on June 22nd, 1904, by the Rev. Dr. Bayne, Mr. A. M. Acheson, C. P. R. Station Agent, to Annie Wallace, daughter of Mrs. Arthur Wallace.
At the Presbyterian Manse, Beachburg, by the Rev. A. D. Menzies, on June 18th, 1904, Olga, eldest daughter of C. Z. Thomas, Cobden, to A. A. Foley, of Cobden.

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
42 BANK ST. OTTAWA.
VISITING CARDS PROMPTLY PRINTED

Jas. Hope & Sons,
Stationers, Booksellers, Bookbinders
and Job Printers,
33, 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 for Immigration Building, Winnipeg," will be received at this office until Tuesday, August 2, 1904, inelusive, for the construction of an Immigration Building at Winnipeg, Man.

Plans and specifications can be seen and forms of tender obtained at this department and at the office of Mr. J. E. Coy, Clerk of Works, Examining Warehouse, Winnipeg, Man.
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 p.c.) of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By order,
FRED GELINAS,
Secretary and acting Deputy Minister
Department of Public Works
Ottawa, July 15, 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 Books 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. DIEKSON,
Lady Principal
GEO. DIEKSON, M.A., Director.

St Andrew's College
TORONTO.

Residential & Day School for Boys

Upper and Lower School.
Separate Term for Juniors.
Autumn Term commences Sept., 12th 1904.

REV. D. BRUCE MACDONALD 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 ACHES, Lady Princ.

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. ASSAYING.
3. MILLING.
4. STEAM.
5. METEOROLOGICAL.
6. ELECTRICAL.
7. TESTING.

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

L. B. STEWART, Secy

"THE OLD RELIABLE"

**Ottawa
Business College.**
Ottawa Ont.

Will Be Open All Summer

Make your arrangements now to take this special course and get ready for the good situations that are always open to graduates of the O. B. C.
Illustrated Catalogue free to any address.

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

Presentation Addresses

Designed and Engraved by

A. H. HOWARD, R.C.A.,
52 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
356 Yonge St., Toronto
(telephone 679)

Dominion Presbyterian

1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS

Note and Comment.

Bishop Thoburn relates the following: "Bishop Foster once visited a beautiful temple in India. He asked the attendant how long it would all last. 'Not long,' he said. 'Why?' asked the bishop. And the attendant, lifting his eyes to the southwest and scanning the whole horizon, uttered the one word, 'Jesus.' May God hasten the prophetic day!"

The Alike of Abeokuta, an African ruler recently visiting England, said, in a brief address in his own tongue, given on a public platform, that he was pleased to see for himself the great interest that England really took in Africa. He had seen the great ruler of England, the King himself, and he remembered that the King's mother, Queen Victoria, had given his late father a Bible as a symbol of England's greatness.

Only twice in the history of American Methodism, says the Pacific Presbyterian, has the office of bishop been declined. About seventy five years ago, Dr. Fisk, president of Wesleyan University, declined the position. At the time of his election he was in Europe. It is supposed that the state of his health led to his declination. Dr. Day, of Syracuse University, who declined the office recently at Los Angeles, was the second.

The Rev. Hugh Pedley of Montreal, writing recently to the English Congregational authorities, said that Dr. Rowland had forecasted the possibility that ere long there may be in Canada a church that would include "Presbyterian orderliness, Methodist enthusiasm, and Congregational freedom." "That possibility," adds Mr. Pedley, "is nearer and more distinctly outlined than when he wrote."

Bishop Pinkham, of Calgary, who, by the way, is a Newfoundlander, declared recently that he regarded the Church Union movement with feelings of the most intense satisfaction, especially as it was a great step in the direction of another union for which he had been praying for years. "I have no question in my mind," he said, "but that the proposed union of the Methodist, Presbyterian and Congregational Churches will materialize, and that this will eventually lead to a union between ourselves and them."

Marshal Yamagata, who is to take the field in supreme command of the Japanese troops, is the Moltke of Japan, but he has a personal influence over his troops which the great German General never attempted to acquire, and in this, more nearly resembles our "Bobs" when he was Commander-in Chief in India. One story which is told concerning him shows how devoted he is to the highest ideals of courage and honour. A Japanese brigade in the China War was repulsed in a desperate attack. He rode amidst the men as the battalions reformed, told them that the honour of Japan was at stake, that he was going to launch them once more to the attack, and that if they again were repulsed he would not endure the disgrace, but would commit hara-kiri. The assault was pressed forward.

The President of the English Baptist Union, in his opening address, called attention to the growth of the Free Churches in England. Three hundred years ago, he said, they were one in thirty of the religious population of the country; a hundred years ago, one in eight; to-day, one in two; and in fifty years they would be two to one, or, rather, by that time their witness to liberty would be crowned with success, and the Anglican Church, freed from the bondage of the State, would unite with the Free Churches in every conflict for righteousness and truth.

Early in the present month there will be a conference of missionaries in South Africa, at which, in all probability, some 200 or more missionaries from various parts of South Africa will be present. All the denominations are joining. In view of the report now in circulation in this country that no missionaries will be allowed to work amongst the Chinese who have, and are being, imported to work the mines, this conference will be of great interest. It will also be interesting in view of the changed relationship of the white and black races in South Africa.

The Young People's Society of Christian Endeavour has now reached vast dimensions. The British National Convention held in London at Whitsuntide, was a gigantic gathering of Christian forces from all the Evangelical Churches, and was attended by delegates from all parts of the world. There are in Britain now 7,412 affiliated societies with a membership of 220,000, and it is estimated that some 12,000 attended the London meetings, including 2,500 delegates, who were hospitably entertained by the Christian people of London.

The problem of maintaining interest in and attendance at the mid-week prayer meeting, is receiving a good deal of attention in religious journals. The Christian Observer in a recent issue makes some practical suggestions that deserve attention. That journal says: "The mode of conducting the prayer meeting deserves most careful thought by the minister. It should hardly be a little Sabbath service in the middle of the week, with a sermonette as the main part of it, although Scripture exposition and meditation should have a considerable place. It should rather be the social prayer and fellowship service. A good deal of hearty singing is an excellent feature. Quite a number of brief, pointed, earnest prayers should be made. In some cases the meeting should be thrown open for volunteer prayers or remarks, although this custom has to be carefully guarded. The Scripture lesson and exposition should be as devotional as possible, and the whole service should be simple, scriptural, spontaneous and uplifting. The minister should exalt this service, and rest not till the people feel the need of it. He should consult his officers and people as to methods for its efficiency, and he should most sedulously avoid getting into ruts on the one hand, and guard against levity and sensationalism on the other hand. If the prayer meeting is worth keeping up at all, it is worth making the very most we can of it." There is food for thought in all this, for the mid-week prayer meeting should and can be made a

training school in many lines of Christian work for church members, and especially for young church members.

The Earl of Harrowby, a prominent English Episcopalian, at a meeting of the Church Reform League, advocated a retiring age for bishops on the lines of the system which prevails in the army and navy service of the country, and urged that parishioners should have a greater voice in the selection of the clergy and some control over the character of the service in the church. He also referred to the "growing alienation" between the country clergy and their parishioners, and predicted that if something was not done to check it "disestablishment must come." This is a serious warning. The Earl further added: "The church was thought, rightly or wrongly, to be the Church of the rich, and not the Church of the masses. It was the Church of the fashionable, so many of the clergy catered to the desires of the few rather than of the many. Our Church was the richest in the world, and yet paid its clergy salaries which the well-to-do would be ashamed to give their servants." This is very plain speaking.

Fighting the liquor traffic by means of local option laws is taking a wide and effective range in the United States, and notably in the South. Backed up by a strong and united public opinion, these enactments are proving very effective in curtailing, and in many cases paralyzing, the men engaged in the traffic, so much so that the whiskey producers are taking vigorous measures to fight the temperance people and protect their industry. The distillers of Kentucky some time ago decided that the product of whiskey for this year should be limited to an amount one third that of 1902. The spread of local-option prohibitory laws is assigned as the reason for this decrease. In other quarters also is heard good news. Alarmed at the spread of emphysema in this vile business the Whiskey Trust is organizing for a vigorous National and State campaign of defense. Large funds are to be raised, and lobbyists will be placed at the National and State capitals, who will be constantly on the alert to prevent the passage of laws hostile to the liquor interests. This means, of course, that all possible political and financial arguments will be used to coerce lawmakers into obedience to their behests. It is an encouraging thing for Christian and temperance people to see the liquor fraternity thoroughly alarmed. It should encourage them to keep up the fight.

Abraham Lincoln said to Mr. J. B. Merwin (still living), on April 14, 1865, the morning before his assassination: "After Reconstruction the next great question will be the overthrow of the Liquor Traffic." Protection and the rotten species of politics and politicians it produced, seems to have forced the temperance question into the back ground, but the spread of the local option plan of dealing with the liquor traffic, indicates a genuine revival of live temperance sentiment and effort in the United States, which may ere long bring the martyred Lincoln's idea to the front.

Our Contributors.

Some Notes From London, G. B.

The Great Metropolis Now Called Pagan London. Some Aspects of Moral and Religious Questions.

Rev. Robert Herbison, late pastor of Stewarston Presbyterian church, who has been having a holiday tour in "the old land" on his wheel, brought up in London a few days ago. The great metropolis has long been known as "the Modern Babylon;" now it is "Pagan London" as will be seen from the appended extracts which the DOMINION PRESBYTERIAN is privileged to make from a letter received from Mr. Herbison by one of his friends in this city. The letter is dated June 27 and reached Ottawa, July 6.

It is a stirring time in London just now in church circles. Archdeacon Sinclair in the course of an address said only about 18 per cent. of Londoners went to the churches, that were "like fairy lamps" glittering in the midst of "Pagan London." That gave Marie Corelli the cue and she replied in a lengthy, bitter and sarcastic article, saying that if it be "Pagan" London the fault lies at the door of the "Pagan clergy." Then, in her overdrawn and exaggerated style she characterized the "society clergyman of "the church" in London. And then came the retort courteous, etc. It is making no end of fuss, for the gist of the matter is, the clergy of the national church begin to see that "the church" is not meeting the situation in London in a practical or adequate manner.

In St. Paul's I heard the Bishop of Stepney preach two strong sermons acknowledging this, taking as his text, "Judgment shall begin with the house of God." He instanced the French revolution and showed that if the wealthy and powerful did not recognise their responsibility the judgment must come in a national form, and if the church, *i. e.*, the Church of England, did not fulfil her mission, judgment must come to her. And in proof of the latter he instanced the rise of many sects and organizations, religious bodies that sprang out of some need and fulfilled some mission not hitherto carried out. I was surprised and pleased with these strong and direct words. They showed that the clergy are at any rate not all "Pagan."

I heard Dr. Clifford last night and he referred to these utterances quite extensively, but as the heroic Caleb that he is, he proclaimed his belief that London was less "Pagan" now than fifty years ago and that true Christianity was getting a grip on London such as it never had.

I heard Rev. R. T. Campbell in City Temple, and while he pronounced no opinion, and recognised the greatness of the evil, his outlook was optimistic, born of the optimism of Jesus, who knew and suffered and sorrowed more than any of us can. He closed with Browning's "God's in His heaven; all's right with the world." He is one of the most tender and loving men, with wooing, sorrowing love in his very tones. He is without doubt London's preacher to-day. His church is crowded at noon on Thursday and that with men—hard-headed business men. But he is but one in this so great city—one prophet, the other clergymen.

"Pagan" in a sense London is no doubt, in this sense that two thirds of the population are given up to seeking their own pleasure, or to buying, selling and making gain with no serious idea of responsibility, with no concern whatever for the sorrows and

pains of others. Still, London is not exceptional in that regard. I would say from what I have seen that it is not so wickedly wicked as either Chicago or New York, nor yet so cruelly selfish. But the fact remains that with the genuine good nature and kindness of heart characteristic of English people, they have here become calloused and indifferent to the "sorrows of the poor." The reason partly is just the fat comfort of their own condition; and on the other hand the consciousness that individual charity seem to be no real remedy for such general misery and only to encourage idleness and chicanery. English people are not hard-hearted. Real distress appeals to them, and they are more generous in spirit than the majority of Americans.

But "the church" really seems to be giving no message to the people, or to be the inspiration to noble deeds. And while Marie Corelli is so extravagant as to be false, yet underlying her statements is the truth, that the best of English churchmen feel themselves that somehow they are being weighed and found wanting.

The Salvation Army people are making no small stir at present. Everybody, even to the king himself, now commends the movement and recognizes the "General" as a great and good man. In City Temple, in St. Paul's, in Dr. Clifford's Chapel, I heard words of praise and appreciation. The only one who spoke otherwise was, I am sorry to say, a poor narrow-minded Presbyterian minister who, in this great movement, could see and speak only of the fact that they erred in neglecting the communion.

Letter from Rev. Harvey Grant, Honan.

WEI-HUI-FU, HONAN, April 30th, 1904.
The Y.P.S.C.E. Kingston Presbytery, Ont.,
Canada.

Dear fellow-endevoters:—

Just now a partial lull has occurred after a very busy six weeks work, of which I shall attempt to give you some account.

We were in the first place favored with the holding here of certain examinations which were preliminary to the B. A. examinations, there were about 3,000 students in attendance; many of these visited us and were cordially received by the missionaries and native helpers and were shown over the premises after they had heard the Gospel for some time in the Dispensary Chapel inside the front gate. This work occupied us for about three weeks, after which I, with Mr. Ch'eng, one of our native helpers, started on a cart trip to visit some of our Christians in the towns and villages north-east of Wei-hui-fu. The cart was the ordinary two-mule springless cart which is used here. In this we travelled over 170 miles in 8 days, and were away from home altogether 10 days. When we left home the country was very dry, but the second day we were on the road rain began to fall, a welcome rain indeed! as the country was parched with long drought, very little snow having fallen all winter and no spring rains having previously fallen. There was a great fear of ruined crops upon the hearts of the people, and wild stories were beginning to circulate about us and other foreigners in these parts. The railways which are being built received among the

natives much of the blame for this distressing state of affairs, but the missionaries came in for their share of blame also, and so we were all glad to see the rain, and when it began it really did rain a steady soaking rain which thoroughly saturated the ground and assured a good harvest to the people.

One morning, after a continuous night's rain, the day promised to be fair, and I resolved to leave the cart in the inn in the city of Feng Ch'iu where we had stopped over night, and to walk with the helper four miles out into the country to visit a man who had been interested for some time and who desired to have his name recorded as a Christian. After a pleasant, though somewhat soft walk we reached his village and found him at home and were hospitably received by the man, Dr. Fan, and his son; we examined both as to their knowledge of Christian truth and found Dr. Fan well-informed in all the essential truths and recorded his name, but the son, whose knowledge we found deficient, we advised to study the truth more carefully and come forward for further examination sometime later.

Soon after our arrival it began to rain, and rained steadily until about an hour before dark, when it cleared a bit and we decided to return to the inn in the city where we were staying.

Dr. Fan tried to persuade us to remain over night, but when he saw us determined he said he would at least send us part of the way in his cart, so he ordered his cart to be hitched and soon we were on board and started for the city. After going two miles we reached more sandy ground where the walking was better and we persuaded the driver to allow us to dismount and walk the rest of the way while he returned home, as darkness was beginning to fall. We had not however proceeded very far when it began to rain again and soon was descending in torrents with a brisk wind blowing in our faces. We were soon soaked to the skin and quite chilled by the cold breeze. We plodded on regardless of both mud and water; sometimes we retained our shoes on our feet with difficulty in the sticky mud, at other times we were over the shoe tops in the waterholes that covered the road, the two miles seemed long and we were glad indeed when the walls of the city loomed up amid the driving rain and shades of night. When we reached there the streets were dark and empty, and the inn-keeper was astonished to see us crawl in like drowned rats. He very kindly brought a few bundles of dry straw to our room which he lighted upon the mud floor, this for a time created a welcome warmth which relieved to some extent the chill we felt, but soon the accompanying smoke became most distressing and remained with us long after the heat had departed; a bowl of warm Chinese food soon made us comfortable again, and after evening worship we soon fell asleep listening to the music of the rain drops pattering upon the roof.

Next morning the sun was shining brightly, and as soon as possible after daybreak we left the city and proceeded on our way in the cart for twelve miles over exceedingly bad roads to a village where another of our Christians lived, we spent some hours with him, and as many others crowded in to see the first European who had visited their village we had an excellent opportunity to speak of Jesus to many others besides the man we had specially gone to see. Late in the afternoon we decided to proceed four miles further to a larger town where there was an inn in which we might stop overnight. We reached this inn just at dark and scarcely an hour later our friend whom we

had left at his home four miles away arrived with his brother, he said he wished to be taught more about the truth as also did his brother, and they had decided shortly after we had left their village to walk over to the town and stop the night with us in the inn. We talked late into the night with them, several men and boys of the town were also with us most of the evening and many seemed interested. At daylight we rose and packed the cart and were about to start, but before we got away quite a crowd gathered in the innyard, so we delayed starting for a little and spoke to them and sold a considerable number of books. When we stopped for breakfast and dinner about noon the same day at a town some 18 miles further on we again had an interested crowd to listen to our preaching in the inn-yard, several books were also sold here. Some time after dark we reached a village where we have several Christians with whom we purposed spending the next day (Sabbath). During the night it began to rain and continued with scarcely any intermission the whole Sabbath day, notwithstanding, we spent a very pleasant and helpful day with the Christians there, meeting with them both in the forenoon and in the afternoon and answering many questions that they had been keeping ready against the coming of the missionary. The next day, the rain having ceased falling, we proceeded on our way. The roads were in a deplorable state and the progress made was slow; we visited Christians at four other places and found all hopeful and diligent, at one place we examined a lad 14 years of age and accepted him as a catechumen.

On our return home to Wei hui we found that the examination for the B. A. degree had already begun, and that crowds of students were coming daily to our chapels, both in the city and at the dispensary in our compound. Each day they began to come about nine o'clock in the morning and from that time till about five o'clock in the afternoon there were good crowds in the chapels and preaching was continuous. The students seemed interested in what they heard, asked questions freely about the Gospel and bought large numbers of books and tracts. After listening to an address in the chapel they led in companies of 20 or 30 to see the missionaries' houses and were greatly interested in these Canadian homes. They almost without exception expressed a desire to learn the English language and many inquiries were made concerning the book necessary for the acquiring of a knowledge of English. The conduct of the students, notoriously a boisterous class in all lands, was with few exceptions most gentlemanly, and shewed appreciations of our efforts on their behalf. They continued to come daily for about three weeks, but now they have returned to their homes and we trust that not a few of these proud Confucianists have carried away truths which shall be the means of making them followers of the "meek and lowly" Jesus.

Such is a chapter out of the life of your missionary during the weeks just passed.

I am ever,

Faithfully your fellow-endorser,

W. Harvey Grant

A Plea For French Evangelization.

The reports for last year show that the average Sunday attendance of persons above ten is 1860, representing 863 families, and 414 single persons. The communicants number 1169, of whom 147 were added during the year. The number of children attending Sunday School 829, and those at-

tending the Mission day-schools of the church 633, one-half of whom are from Roman Catholic homes. There were distributed during the year 2795 copies of the Scriptures, and 24,943 religious tracts and papers. The fields contributed \$5,981, the schools \$2,465, total \$8,446. The Mission cost the church last year in the shape of ordinary expenditure \$22,877, and received for the ordinary work \$20,879, leaving a deficit of \$1997. This was met by drawing on the Reserve Fund.

These figures show two or three things. First, that our missionaries and workers have done good, faithful, and fairly successful work in an exceptionally difficult and discouraging field. Secondly, that our finances need the church's earnest attention, and thirdly, that it is still the day of small things with us, the struggle for existence indeed.

We have sixty four workers in all—thirty ordained, and thirty four unordained. These sixty-four workers are spread over a thousand miles from outpost to outpost. We talk of

The Thin Red Line.

And here is a thin red line, the thinnest red line that ever faced a foe, or entered upon a campaign, outnumbered as it is a thousand to one. Think of sixty-four Japs invading Manchuria. They are heroes—those Japs—and all the world is looking with wonder at their daring. But here are sixty-four heroic souls armed with the Word, and in the name of Jesus, invading another sort of Manchuria, and in the face of a mightier foe. We are not blind to the fact that the forces massed against us are of the most formidable character, perfect in organization, most skillfully generalised too, and with unlimited resources in the shape of men and means to draw from. But is it not written that one shall chase a thousand and two put ten thousand to flight? Where is our faith? If the Master sent out twelve to conquer the whole Roman Empire for Him, and they did it, call us not fools, if at His call, and in His name, we are sending out the thirty, or the sixty, to reconquer Quebec for the Gospel. Not by might, nor by power but by the Spirit of the Lord of Hosts, is such a warfare to be accomplished. And the fight is already on, and we cannot go back. We want the spirit of old Knox, who feared no foe, and we grip with God, and wrestle in prayer for Quebec, as he did for Scotland, in an agony of prayer crying up to Heaven: "Give us Quebec, or we die!" Who then will come to our help in this day of wrestling? We want your prayers, your sympathy, your interest, and when we have these, we are sure of your support—we are sure of the other things.

The Pointe Aux Trembles Mission Schools.

If there has been one department of our work as a Board that has been more owned and blessed than another by the Master, it has been our educational work carried on as it is along evangelistic lines. I wish it were possible to take all the friends out when we are in the swing of the good work, and let you see and hear for yourselves what we are trying to do.

The schools are situated on a picturesque point on the St. Lawrence a few miles below Montreal, and easily accessible by the electric cars. We would call it Poplar Point, but French people prefer their own euphonious tongue and call it Pointe aux Trembles. The schools were founded in 1846, fifty-eight years ago. They have since been enlarged, and they need enlarging again. The Rev. Dr. Taylor of Eskine church was one of their founders. It is not out of place, then, that it should be

laid upon me to follow in his footsteps, and to carry forward the good work, and this with God's blessing I am prepared to do. During the fifty-eight years of their existence, upwards of 5000 French Canadians have been educated at Pointe aux Trembles, some of them prominent today in all the professions, not a few of them preaching the gospel to their fellow-countrymen, and proud that they are of their Alma Mater.

The pupils are drawn from all over the country, bright boys and girls, the preference being given to French Roman Catholics, and there is never any lack of applications. We had to reject a hundred last year for want of accommodation. How long will we have to do that?

There were in attendance last year—all we had room for—one hundred and eighty, 66 girls and 114 boys. Their average is 15 years. More than half are from Roman Catholic homes. They are eager to come. The pupils themselves are the best recruiting agents. When they go home in the spring, and tell others what they have seen, and heard, and learned, no little interest is awakened, and when October comes we have crowds of applicants, more than we know what to do with.

If you could be present, and see our little chapel crowded with more than a hundred boys and young men, and more than sixty girls and young women, and hear them sing their beautiful French hymns, as they only can sing them, with heart, and soul, and spirit, you could not keep back your tears. You would at once say—truly this work is of God—and you would want to have a hand in it. And those boys and girls, not a few of them, enter into the spirit and life of the teaching they receive, and are terribly in earnest, knowing indeed what it is to be real martyrs for the truth's sake.

Some cannot see any reason for French Evangelization. But if you could see things as the Pointe aux Trembles pupil with his eyes opened sees them, and if you could see them as some of us see them as we visit in the homes of our people, and coming in contact with them in our work, you would feel as we do how necessary it is for us to give the gospel to the French Canadian people. In the name of the French Board permit me to thank all the friends for the way they have helped us in the past, and to solicit anew their increased interest in this branch of the Church's work.

A. J. MOWATT,

Chairman of the Board.

Montreal, P.Q., July 6, 1904.

Iceland.

Far away in the North Atlantic lies the land of Iceland, inhabited by a sturdy race of Norsemen, in all about 70,000. This is one of the best educated countries of the world. The people hold family worship daily, and are devout worshippers in the house of God. There is not a person of legal age who cannot read and write; the plainest workman knows history, law, religion, and especially his Bible. Women have the same political rights enjoyed by men; all the children are baptized, carefully trained, and virtue reigns supreme. All are children of God.

A writer says: "In a thousand years but two cases of theft have been found in Iceland. No prison, nor police are there; neither are there bolts or bars on the house doors of the inhabitants.—Ram's Horn,

The Quiet Hour.

Omri and Ahab.

S. S. LESSON.—1 Kings 16: 23-33. July 31, 1904.

GOLDEN TEXT—Righteousness exalteth a nation; but sin is a reproach to any people.—Prov. 14: 34.

BY REV. W. J. CLARK, LONDON, ONT.

Omri wrought evil in the eyes of the Lord, v. 25. The life of a man is made up of a great many words and acts. But there is a certain tone and temper to the life that is characteristic of the whole. It is an improbable supposition that everything that Omri did as king of Israel was bad. That would be to make him a moral monster. But the effect of his life was evil in its sum total in the sight of the Lord. It is quite likely that the testimony which might be borne of him by many of his subjects would not be of this sort. He must have been a man of considerable strength of character or he could not have gained or retained the kingdom. But whatever bravery he might be credited with, there was a judgment being passed upon him by God, and that was that his life was evil. And a final judgment must be passed on every one's life. Let us be careful lest this thing that was said of Omri may be said of us.

Did worse than all that were before him, v. 25. There are depths in wickedness even as there are heights of righteousness. There may be an evil pre-eminence, and Omri attained to it. What an awful verdict it is to pass on any man's life when it can be said of him that he did wickedly above all that were before him.

Ahab his son reigned in his stead, v. 28. Even as our lives were influenced by those who are older than we or by men and women who died ere we came into the world, so will our lives have effect upon a generation which will succeed us. Omri died and Ahab succeeded him. If the father was bad, the son was to be worse; but the father was in large measure responsible for the conduct of the son. Not only parents, but all who are older should think often and earnestly on the effect that their lives and example are likely to have upon the younger people. We should strive to set such an example that the way of righteousness shall be made easy to them, and the way of evil-doing hard.

And Ahab the son of Omri did evil . . . above all that were before him, v. 30. Of the father it was said that he was worse than any who preceded him, and the son surpassed his father's record. Ahab, like Omri, was a man of great gifts and the story of his bravery as told us in 1 Kgs., ch. 20, is such that it cannot be read without a thrill of admiration for his splendid courage. And yet the very possibility for good that existed in him makes the record more sad. Sin in a weaker man than he would have been more excusable. The most pitiable wreck of all is the wreck of splendid genius or strength.

He took to wife Jezebel, the daughter of Ethbaal, v. 31. There is nothing in life which more strongly affects us than the alliances which we form, whether it be such an alliance as that of marriage, the closest and most enduring of all the human relationships which are within our choice, or the friendships that we make. It is an old saying that has been verified again and again, that a man is judged by the company he keeps; and justly so, for those with whom we come

closely in contact are sure to have an influence upon our thinking and character. The young king never committed greater folly than when he married this Sidonian princess. Closely allied with the record of his marriage is the statement that he went and served Baal. How often young people enter into the marriage relationship without due thought of what is involved in that act.

And Ahab did more to provoke the Lord, v. 33. The language of this statement is not happy. It is apt to carry with it the thought of God as One who may be irritated. Rather let us think that, as we do evil, we set ourselves against God's government of righteousness, and it will be as though we provoked Him, for He must ever set Himself in stern opposition to all unrighteousness. Through the example of the king true godliness was almost destroyed among the people of Israel. And God's attitude to them was that of Judge condemning, rather than of Father protecting, a very unwilling attitude on the part of the God of mercy.

Joy a Christian Duty.

BY JAMES E. C. SAWYER, D. D.

There is a deeply rooted idea in the minds of many people that Christianity is a religion of gloom. More than one great thinker has called it the religion of sorrow, and poets, who delight in things bright and beautiful, sink into minor tones when they sing of religion. True it is that in a certain sense Christianity may legitimately be called the religion of sorrow. Its founder, the Lord Jesus Christ, was a man of sorrows and acquainted with grief. Its symbol is a cross, significant of suffering and shame. The condition of its service is, "If any man will come after Me, let him deny himself and take up his cross and follow Me." Its triumphant disciples are those who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Yet the joy of the Lord, underlying the sorrow of the Christian life and often bursting out with a radiance which changes the sky from dull gray to glowing brightness, ought never to be forgotten. We are so apt to emphasize the sorrow as to obscure the joy. The sorrow is only accidental and transient, while the joy is essential and permanent. Even sorrow itself becomes the handmaiden of joy when one learns the duty of being glad, for then we rejoice in the Lord always, knowing that in every experience perfect wisdom and love are present to make all things work together for good.

Both in the Old Testament and in the New, religion is described as joyous in its character. The Hebrew economy was jubilant in its arrangements for worship, calling into play the music of harp, viol, tabret, cymal, stringed instruments and organ. There was joy in the daily service of the Temple, and at the great feasts, when all the people kept holiday; and the land was filled with gladness from mountain top to valley. Thus the Hebrews recognized the duty of being glad and put it into practice.

The teaching of the New Testament is no less emphatic. The very message of Christianity is the Gospel, the good news of redeeming love. Christianity was introduced by a summons of joy: "Fear not, for behold I bring you good tidings of great joy, which shall be to all people." On the night of His

betrayal, when the shadows of the approaching crucifixion fell thick and fast, Christ gathered His disciples around Him and told them of the blessed mystery of their union to Him, ending with the striking declaration, "These words have I spoken to you that My joy may be in you." The purpose of the Christian life, as revealed in the teaching of our Lord and His apostles, is to fill heart and life with the joy of Christ. When the believer realizes that truth he quickly apprehends the privilege and duty of being glad, and soon he walks in the sunshine of a joy which cannot be banished by the fog of human doubts of the clouds of earthly trials.

Cheerfulness is always an element of strength. The joy of the Lord is the strength of every true Christian. Joy is the law of the Kingdom of Heaven—in that kingdom light is sown for the righteous and gladness for the upright in heart. This joy is no transient feeling, born of the mood of the moment and clouded by the change of emotions, but a divinely-sustained principle based upon an abiding assurance. True, it is that this joy has its times of rapture and ecstasy when Heaven seems specially near and glimpses of the beatific vision are caught. Then the joy becomes unspeakable and full of glory. But these upliftings to the seventh heaven are rare and cannot be expected often, whereas the calm gladness of peace and communion ought to be the constant condition of the soul of every believer.

Gloomy Christians repel; sunny Christians attract. We are the world's Bible, and men judge the religion we profess by us who profess it. If we are dull and sad in our intercourse with our fellows, can we wonder at their blaming our religion? What we need to-day in our Christian life is a baptism of gladness that shall send us on our way with shining faces and jubilant praise. Rejoicing in the Lord we should recommend Christianity by the winsomeness of our words and deeds. In the worry and strain of our generation no more welcome strength could come to any life than the abiding gladness of faith in the Lord Jesus Christ. The surface of life may be troubled with a passing storm, but eternal peace will dwell in the heart. Our stream in the desert may be embittered by a Marah, but there will always be a sweetening tree at hand. We may be brought into our garden of Gethsemane, but there will always be an angel near to comfort and strengthen. Why, then, be sad? Should we not cast all gloom, born of doubt and fear, far from us, and live out full and happy lives in the sunshine of faith?—Christian Intelligencer.

A Prayer.

It is easy to live a day without thought of thee, thou ever-present Christ. It is easy and it should be impossible. For thou art always thinking of me. No pleasure brightens my life but is thy thought made manifest. I win no success that is not the accomplishment of some plan of thine for me. In the fulfilment of every task, it is thou that dost work and art satisfied. These many delights of earth and air, these many interests of the busy world that crowd upon me, are all—Thou, Thou! Yet I can forget thee; for a day or a week forget thee!

Let not this be my sin to-day, my Saviour, my friend. Let it not be my sin, my loneliness, and my loss. Cause me to see thee and hear thee in every sight and sound, and so shall I come to the day's end in great peace. For I do love Thee, Lord Jesus. Amen.—Gilbert Fairchild.

The Secret of Happiness.

The secret of happiness is not the size of one's purse, or the style of one's house, or the number of one's butterfly friends; the fountain of peace and joy is in the heart. If you would only throw open your heart's windows to the sunshine of Christ's love, it would soon scatter the chilling mists and even turn tears into rainbows. Some professed Christians pinch and starve themselves into walking skeletons, and then try to excuse themselves on the plea of ill-health or "constitutional" ailments. The medicines they need are from Christ's pharmacy. A large draught of Bible taken every morning, a throwing open of the heart's windows to the promises of the Master, a few words of honest prayer, a deed or two of kindness to the next person whom you meet, will do more to brighten your countenance and help your digestion than all the drugs of the doctors. If you want to get your aches and trials out of sight, hide them under your mercies.—Theodore L. Cuyler, D.D.

Immanuel's Land.

Rutherford's exultant lyric with its splendid refrain, "Glory, glory dwelleth in Immanuel's land," has been the inspiration of many a triumphant hour in the Christian life. But we need not think of heaven as the only land where Immanuel reigns. Earth, too, is Immanuel's land, and God with us, is the assurance that in the midst of doubt and sadness and trial and disturbance, sets our joy bells ringing.

Our commonplace days, filled with little services, occupied with familiar duties, and gladdened by the dear home faces, are days of the right hand of the Most High. They are spent in Immanuel's land, and through that land, we are marching, as the hymn says, to fairer worlds on high.

It is worth while to think about the persons we shall be when we reach those worlds. We shall not undergo some mysterious change, so that our personality and individuality will be altered; the only thing we are sure we shall drop is the sin that here so easily besets us, and the character, aside from sin, that we bear in this state of existence, we shall carry with us, to a higher and fairer room in God's great universe. She who is impulsive and affectionate, he who is energetic and resolute, will have in heaven, the same temperament as on earth, with greater scope for its development. And there as here we shall be in Immanuel's land.

Although we have no continuing city, and are seeking one to come, yet we must not on that account, neglect present opportunities, nor despise present pleasures.

"The common problem, yours, mine, everyone's. Is not to fancy what were fair in life, Provided it could be, but finding first What may be, find how to make it fair Up to our means."

Accepting each hour as God's gift, living each day in the sweetness of His blessing, we may realize that this is heaven begun, Immanuel's land.

"Happiness is a perfume which one cannot shed over another without a few drops falling on one's self. He that would make others happy must be happy himself."—Christian Intelligencer.

We grow most under burdens. We get strength in struggle. We learn our best lessons in suffering. The little money we are paid for our toil is not the best part of the reward—the best is what the toil does in us in new experience, in wisdom, in patience, in self-conquest.—Rev. J. R. Miller, D.D.

Our Young People

July 20. Burma and Siam,

Some Bible Hints.

Burma and Siam are fruitful and populous lands, yet spiritually they are "wildernesses and solitary places" (v. 1).

The weak hands and the feeble knees that we are to strengthen (v. 3) are not those of the missionaries, for they are stronger than we; they are, through the missionaries, those of the heathen; and they are those of the careless Christian at home.

The miracles of conversion in heathen lands are as true miracles as Christ's opening of blind eyes and unstopping of deaf ears (v. 5).

Every convert from heathenism is one "ransomed of the Lord" (v. 10). He is a fellow citizen who has been in exile and has been brought home.

Mission Notes from Burma.

Burma has a population of about seven million, and ninety-two per cent of the people are Buddhists. Burma is the leading Buddhist country of the world.

The greatest missionary triumphs have been won among the Karens, a despised hill tribe.

Judson worked six years before he won his first Burman convert, Moug Nau.

Boardman found the Karens ignorantly worshipping as God an English prayer-book, and made it the starting-point of his teaching.

There are seven hundred Baptist churches in Burma, five hundred self-supporting.

Mission Notes from Siam.

The population of Siam is about five million—equal to that of Chicago and New York cities.

The Siamese are Buddhists, and every man must spend some time in the priesthood.

The greatest missionary triumphs have been won among the Laos people in the north. The first convert there, Nan Inta, was won by the occurrence of an eclipse which the missionary had predicted.

The first Siamese convert, Nai Chune, was often offered lucrative offices, but supported himself as a physician that he might be free to preach Christ.

By Way of Quotation.

The prospects for the conversion of the heathen are bright as the promises of God.—Judson.

Siam has not been disciplined by English and French guns, as China is, but the country has been opened by missionaries.—Consul-General Seward.

What if we do lose worldly things? Our Saviour still remains; heaven will endure.—Boardman.

These privations would not be endured with patience in any other cause but that in which we are engaged.—Ann Judson.

To Think About.

How can I, in my life, imitate Judson? Why should I know about Burma and Siam, though my denomination may not be working there? What shall I learn from this study of Burma and Siam?

A Fuller Attendance.

If the attendance falls off, there is a reason for it, and a reason that admits of a remedy.

Very likely the meetings are not interesting. Introduce at each meeting some new feature, or some bright variation of an old

one. Have special singing, special brief addresses, decorations, pictures illustrating the subject, appropriate recitations, mottoes in front of the society.

Do not expect to get a good attendance without going to people and asking them to come. Inaugurate a contest to see who will bring the most persons to the meetings within a given time.

Do not think you have won an attendant when he has come only once; you have only begun the process of winning him.

The best way to get some one to go to the meetings is to go after him, and bring him there yourself.

The Best.

Yield thy poor best, and mind not how nor why, Lest one day, seeing all about thee spread A mighty crowd and marvellously fed, Thy heart break out into a bitter cry, "I might have furnished, I, yea, even I, The two small fishes and the barley bread."
—Frederick Langbridge.

Sent by the Master.

The first, the deepest, the absolutely vital qualification of the preacher who is to be true is "that he should be with him." Personal knowledge of the Lord Jesus Christ, nothing between, was the first requisite for the preaching apostle, and it is the first requisite assuredly for the man who, in any sense, instinct with life and power, would be the preaching apostle's successor. To come evermore to him, to deal at first hand with him, to get in that company direct acquaintance with what he can be unto us of God, in all the range of that need of righteousness, sanctification, and redemption, which elsewhere we never fully know—that is the grand prerequisite. And then the man goes forth to preach, because his Master sends him.—The Bishop of Durham.

Whenever any man believes that God has given him a work to do, that belief becomes the great motive of his labor. It does not exclude the others; it includes them.—Phillips Brooks.

There are worse things than persecution for righteousness' sake, and among these is the supple conformity to the world, the easy indifference which bends to every influence and has no principle of resistance in it. That way lies the danger of the Church to-day.—William M. Taylor.

We are not left to contend single-handed against evil. We have a strong ally in Jehovah, who has assured us of his personal interest, and will give his angels charge concerning us.

Daily Readings.

Mon., July 25.—Christ their head.	Ps. 18: 43, 44.
Tues., " 26.—He will conquer.	Ps. 45: 3-7.
Wed., " 27.—He will judge.	Ps. 72: 2-11.
Thurs., " 28.—Above all kings.	Ps. 89, 27-37.
Fri., " 29.—A "root of Jesse."	Isa. 11: 10-12.
Sat.— " 30.—His messenger.	Isa. 52: 7-12.
Sun., " 31.—Topic. An evening with Burma and Siam.	Isa. 33: 1-10.

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 mis- take on label.
Paper is continued until an order is sent for discon- tinuance, 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 regis- tered letter, made payable to THE DOMINION PRESBY- TERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 11 lines to the inch, 1½ inches to the column Letters should be addressed:

THE DOMINION PRESBYTERIAN,
P. O. Drawer 1070, Ottawa
J. BLACKETT ROBINSON, Manager and Editor
Ottawa, Wednesday, July 20 1904.

DOING ONE'S BEST.

Very often we make ourselves unhappy when we contrast what we have been able to accomplish with that which others have done. But this is not a fair comparison. The talents which are given us to invest vary in number. In the Lord's parable there was ten-talent man, and five-talent man, and one talent man. And their master expected from them returns commensurate with what had been committed to their charge.

We often puzzle as to what the reason may be that our powers are so various, but that is a secret that no one has found out. But we do know that such variation of power is a law of the world in which we are. And just as it would be absurd for a sheep to complain because our neighbor has a gift and opportunity which is denied to us.

The one thing demanded is that we do our best, that we invest our powers. And if we do that, whatever men may say about us, our Lord and Master will not forget to say. "Well done."

THE DANGERS OF SUCCESS.

With the summer vacation there come many school closings, and there are all over the land young people who have succeeded, and who are tasting the bubbling wine of success. Friends on every hand congratulate, and the happy recipient of all these honors is in great danger of intoxication. Like every intoxicated one he does not see things in right proportion and relation, and he is tempted to think that his little success is a very much greater thing than it really is.

More than that he may be led to feel that he needs to do nothing further and that he may rest on his oars. And still worse he may look on those who have fallen behind him in the race with contempt. And if he succumbs to these dangers, then his triumph has been one of the greatest harms that could have come to him.

At no time is there greater need of us crying to God for help than in the time of our victory. For the spirit of self-glory most surely bars the doors against any who would seek to enter the kingdom.

THINGS WE SEE.

Sight is common to the children of men, except the comparative few who have been afflicted. And yet each one looks out upon a different world from that which his fellow is seeing. The lover of nature sees its beauty, and every day some new picture is added to the collection that hangs on the walls of memory; the farmer sees the progress crops are making, and calculates as to his harvest; the lover sees the face of his loved one and there is a beauty in it for him that exists for no one else; the student of science sees some new fact that he adds to his store of knowledge, and revises his conclusions according to its meaning.

So each one sees the things which appeal to him, and is blind to much else. We should therefore train ourselves that we may see many things and ever have our eyes open to the beauty that is all about in landscape and sky, and the faces of our fellows. For things we learn to see that are beautiful are ours and no one can take them from us. One day a poet was admiring a beautiful scene, and a purse-proud man said, "I own all this." "No Sir", said the poet, "You may own the fences and the dirt, but the color and sunlight and the sky are mine, and you cannot rob me of them." God has given us a beautiful world. Let us try and realize the greatness of our possessions.

THE OTHER FELLOW.

As human society is constituted, whatever interest engages our attention, there is some other person who is affected by the way we set ourselves in relation to it. There is always "the other fellow." Many go on the principle of ignoring him as far as possible and make "my own" advantage the only thing to be considered, and because they do this there is much strife and pride and contempt. But the one who always remembers the other man's point of view, and gives it due consideration is a messenger of peace and of blessing.

Especially is it important when we have to do with those who occupy a subordinate position to our own. There is no surer test of gentlemanliness than the way we bear ourselves to those who are socially our inferiors. He who takes advantage of his own position and the other's helplessness to bully or provoke or irritate, stamps himself as the worst kind of a boor, while he who takes pains to render to his inferior that courtesy and kindness which is his due, blesses not only the one so treated, but ranks himself by his own conduct with all those gentle and kindly souls of whom Jesus Christ was the first.

Canadian Baptist:—If there is one time of year more than another in which additional care is needed over ordinary Christian living, that time is upon us during the weeks and months of summer. Then it is that the temptation to make places and days the special occasions of religious life and custom comes with peculiar force to many of God's children. Too often has it appeared as though some people's religion is so fixed that it will not bear transportation to the place where temporary residence is taken during holidays; and too often, also, has it appeared as though when on vacation some of God's children religiously regard Sunday, while other days of the week are verily secular or worse.

ST. PAUL THE POET.

St. Paul has long been recognized as one of the great men. But we do not remember having seen his merits as a man also of high poetical thought and word so lucidly brought out as is done by Mr. E. E. Kellef in a recent number of the "Expositor," of London, England. For example, in the Epistle to the Romans, after a lengthened and profound disquisition on the nature of faith and the doctrine of justification, Paul begins to exhort his readers: "I beseech you, therefore, brethren, by the mercies of God, *that ye present your bodies a living sacrifice.*" What a daring flight of poetry is this? It is a metaphor so deep that scores of sermons have not exhausted its meaning, and only our unfortunate familiarity with it prevents us from realizing how far removed from prose it is. It is followed by a series of practical maxims, in which we detect now the style of Theognis and now that of the Proverbs of Solomon. In the Epistle to the Ephesians, again, having occasion to urge watchfulness and courage upon his readers, he gives them a number of metaphors of which the extreme boldness and beauty have long been lost through use, but which must have roused the minds of his Ephesian readers, to whom they came fresh, like the strokes of a whip. "Put on," he says, in words for which his favorite Isaiah had given but the barest hint, "the whole armor of God. Stand, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking the shield of faith; and take the helmet of salvation, and the sword of the Spirit, which is the Word of God." If this is not poetry, then Spenser's "Faerie Queene" itself, that most poetical of poems, must be adjudged to be prose, for what is the "Faerie Queene" but an expansion of these few verses?.... Of all Paul's poems none is more intensely lyrical than the Epistle to the Colossians: and few, as we might have expected, have been subjected to more unmerciful dissection. It is full, almost throughout, of a Shelleyan, impalpable, ethereal imagination, whose meaning is only to be grasped by those who approach it as poetry. The painful grammarian, the textual critic, the strict and logical theologian, have no place here.... Not staying to calculate or refine, heedless whether he may be found guilty of self-contradiction or not, Paul here yields himself to a rushing tide of enthusiasm that bears him into regions of which it is hardly lawful for man to speak. Whether he is in the body or out of the body he knows not; suffice it that he is under the inspiration of the Spirit of God. His words, indeed, do not fall into metrical lengths; his lines do not always begin with capital letters; but their imagery, their passion, their fine frenzy, glancing from heaven to earth, from earth to heaven, seem literally to body forth the forms of things unknown, and to give a local habitation and a name to the most airy and impalpable of spiritual things,

The poetic strain begins early. "The hope" of the Colossians is "laid up for them in the heavens." Not only is the phrase absolutely original—parallels to it having been sought in vain—but the metaphor of hope as a treasure laid up for future use is one that could only have occurred to a poet.

A MODERN MAGICIAN.

We used to read of the wondrous doings of the magician of fairy tales but modern invention and industry has surpassed the tales that were thus told. The metropolitan newspaper reaches out hands over land and sea, and gathers from every place news concerning the happenings of human life. It we could have a vision of the army of men and women that toil that the news may be brought to us we would be startled. More than any other institution the modern newspaper binds the world of men together.

This masterpiece of human invention and industry may suggest to us the divine oversight. If it is possible for human effort so to touch all kinds of life need we marvel when we think of God as remembering every one so that the words of the master are literal truth, "The very hairs of your head are numbered." And His thought is not one of cold curiosity, but of Fatherly and sympathetic interest, not simply to know concerning His children, but to bless and to help them. So that the modern magician of the daily Press may lead us to thoughts of Him who controls all and for good.

NEW PASTOR FOR STEWARTON CHURCH.

Rev. William McIlroy, B.A., of North Williamsburg, Dundas county, Ont., received the unanimous call to become pastor of Stewarton Presbyterian church.

Mr. McIlroy conducted the services on Sunday last and created a most favorable impression.

A congregational meeting was held Monday night, at which there was a good attendance, considering the extremely warm weather.

Rev. Dr. Moore, interim moderator, presided and briefly stated the object of the gathering.

A ballot was then taken as to the feeling of the people in the matter of selecting a pastor to succeed Rev. Robert Herbison, who is now in London, England.

Four of the several candidates who have been heard received votes, but Mr. McIlroy, on the first ballot, secured a clear majority over all, and his selection was made unanimous.

It was decided that the salary should be \$1,300 a year. The different elders will circulate the call in their respective districts, so that those members of the congregation who were not present at the meeting, will have an opportunity to sign the invitation.

Messrs. Samuel Acheson and John McCharles will prosecute the call before the Ottawa Presbytery on Tuesday next.

Mr. Acheson will also prosecute the call before Mr. McIlroy's presbytery at its next meeting.

HOW MISSIONS ENTERED KOREA.

The story will bear repetition. Protestant missionary work in Korea was begun by the Presbyterian Board, which, in 1884, sent Horace N. Allen, M.D., now the distinguished United States Minister to Korea, as a medical missionary. Korea was at that time "a hermit nation" in spirit, its first treaty with a Western nation having been made in 1882. Dr. and Mrs. Allen found at first much opposition. But December 5-8, 1884, an insurrection occurred. All the other foreigners at the capital hurriedly fled for safety to Chemulpo, the port. But Dr. and Mrs. Allen heroically remained to care for the wounded. Among those who were badly injured was Prince Min Yong Ik, a nephew of the king. Hastening to the palace, Dr. Allen found the native doctors about to pour boiling wax into the wound. He persuaded them to permit him to treat the case, and he did it so skillfully that the life of the prince was saved. The gratitude of the king was unbounded. He immediately gave Dr. Allen a hospital, and from that time more favor was shown to missionary work. In April, 1885, Rev. Horace G. Underwood joined Dr. Allen, and was the first Protestant clergyman to enter the empire.—The Missionary Review.

SENT BY THE MASTER.

The first, the deepest, the absolutely vital qualification of the preacher who is to be true is "that he should be with him." Personal knowledge of the Lord Jesus Christ, nothing between, was the first requisite for the preaching apostle, and it is the first requisite assuredly for the man who, in any sense, instinct with life and power, would be the preaching apostle's successor. To come evermore to him, to deal at first hand with him, to get in that company direct acquaintance with what he can be unto us of God, in all the range of that need of righteousness, sanctification, and redemption, which elsewhere we never fully know—that is the grand prerequisite. And then the man goes forth to preach, because his Master sends him.—The Bishop of Durham.

Dr. Warden begs to acknowledge receipt of the following contributions on behalf of the Good Samaritan Hospital, Dawson City:—

Anon.....	\$ 5 00
Ottawa, St. Andrew's Y. P. M. S.....	25 00
Toronto, St. John's 2 members.....	5 00
Helen Gordon, London.....	1 00
F. E. Bronson, Ottawa.....	3 00
Mrs. A. Paterson, Hamilton.....	1 00
A. Eriend.....	1 00
Anon, Toronto.....	1 00
Mrs. B. R. McIntosh, Stratford.....	2 00
Alex. P. Goldie, Galt.....	15 00
Ormsdown, Que.....	2 00
"Y. T.".....	5 00
Mrs. Wm. Davidson, Peterboro.....	5 00
Laura Davidson, Peterboro.....	5 00
Alfred Taylor, Galt.....	10 00
H. A. Fleming, Galt.....	5 00
A Friend, Own Sound.....	1 00
Mrs. MacNicol, Belling's Bridge, Ont.....	5 00
Mrs. J. W. Simpson.....	5 00
Miss Prentice, Toronto.....	2 00
Galt Central Member.....	2 00
St. Thomas, Knox.....	13 00
J. K. Macdonald.....	100 00

Mrs. Wheeler, Arrow River.....	1 00
Sisera.....	5 00
Lawrence S. S.....	15 00
Lawrence Y.P.H.S.....	10 00
Per Dr. Dickson, Galt.....	13 00
Friend, Ottawa.....	25 00
Scarboro, Melville.....	128 00
Member Knox Church, Toronto.....	10 00
Perth, Ont.....	4 00
Anonymous.....	3 00
Orillia W.H.M.S.....	35 00
Galt.....	15 00
Friend, Toronto.....	1 00
Ebenezer.....	2 00
Mrs. M. Stewart, Halifax.....	20 00
Annie L. Mitchell, Winnipeg.....	1 00
W. MacIntosh, Madoc.....	3 00
Geo. A. Roome, Mitchell.....	1 00
W. E. Gladwish, Mitchell.....	1 00
C. J. McPherson, Toronto.....	5 00

Toronto, July 18, 1904:

Literary Notes.

The July number of the Cosmopolitan (Irvington, N.Y.) contains five complete stories which will be welcomed by those who want light reading for a summer's holiday. The opening article in the number is on "Perils of the High Peaks." Other subjects of interest are: "Memorable Love-Letters"; "A Sicilian Villa" and "A Visit to Hamlet's Castle."

THE LIVING AGE for July 9 is especially rich in articles of current interest. Lord Newton writes of "Macedonia and the Austro Russian Comedy;" John Verschagen gives appreciative reminiscences of the lamented Frances Power Cobbe; J. Cuthbert Hedden discusses "The Plague of Novels" in a satirical vein; Richard Whiteing contributes an article of both artistic and personal interest, entitled "How They Train Actors in Paris;" and "The Trans-Siberian Railway" is described from the traveller's point of view by I. Dobbie. "Lychgate Hall," the ingenious romance by M. E. Francis, (Mrs. Francis Blundell) which has been appearing serially in The London Times, is to be reprinted in THE LIVING AGE. "Lychgate Hall" is a story of the early part of the eighteenth century, and the solution of the mystery at the heart of the plot is in an act of lawlessness characteristic of the period. The writer's well-known humor appears delightfully in by-play. The work of the distinguished portrait painter, Franz von Lenback, is discriminatingly reviewed by Sydney Whitman, in the current Contemporary, and the article is reprinted in THE LIVING AGE for July 2. The value of portraiture as a stimulus to patriotism and an aid to historical study was strikingly recognized in von Lenback's case, by the diploma of Ehrendoktor which the University of Halle bestowed on him, for the service he had rendered the country in portraying the founders of the German Empire. As piquant a series of travel sketches as magazine-readers have enjoyed for many a day is that appearing in Longman's Magazine over the name of Louisa Jebb. Apparently with but one companion, an Englishwoman like herself, this alert and inquisitive traveller is touring in regions none too safe for armed men, and her description of "That Unblessed Land, Mesopotamia" is full of the sprightly energy which characterizes its writer. The article is reprinted in THE LIVING AGE for July 2.

The Inglenook.

The Runaway.

"Would they put her in the asylum," she wondered, "if they caught her?"

Folks would surely think she was crazy. She stopped at the stone wall to rest, and looked back timorously at the old familiar scene.

Far behind her stretched the meadows, a symphony of olive and green in the late fall. Here and there sunken boulder stood, soldierly golden rod or berry bushes clothed now in scarlet and gold. At intervals in the long slope stood solitary trees, where fluttering, brittle leaves fell in gentle chill air. In summer time she remembered well the hay-makers rested in the shade, and the jug with ginger water she made for the men was kept there to be cool.

She seemed, as she sat there, to remember everything. The house was all right, she was sure of that; the key was under the kitchen door mat, the fire was out in the stove, and the cat locked in the barn.

She held her work-hardened hand to her side, panting a little, for it was a good bit of a walk across the meadow, and she was eighty years old on her last birthday. The cows feeding looked homelike and pleasant.

"Good-bye, critters," she said aloud; "meny's the time I've druv' ye home an' milked ye, an' I allus let ye eat by the way, nor never hurried ye as the boys done."

With a farewell glance she went on again, smoothing as she walked the scattered locks of gray hair falling under the hood, and keeping her scant black gown out of the reach of briars. Across another field, then through a leafy lane where the woods were hauled in winter, then out through a gap in the fence with its great branching arms like a petrified octopus, to the dusky high road.

Not a soul in sight in the coming twilight. John, the children and the scolding wife, who made her so unhappy, would not be home for an hour yet, for East Mills was a long drive.

Down the steep hill went the brave little figure, followed by an odd shadow of itself in the waning light, and by the tiny stones that rolled so swiftly they passed her often and made her look behind with a start to see if a pursuer were coming.

"They'd put me in the asylum sure," she muttered, wildly, as she trudged along. At the foot of the hill she sat down upon an old log and waited for the train.

Across the road, guarded by a big sign, "Look out for the engine," ran two parallel iron rails, what were to be her road when the big monster should come panting around the curve.

At last the dull rumble sounded, a shrill whistle, and she hurried to the track, waving her shawl to signal.

This, in the conductor's vernacular, was a cross-road station, where he was used to watch for people waving articles frantically. The train stopped, and the passenger was taken aboard. He noticed she was a bright-eyed old lady, very neat and precise.

"How fur?" he asked.

"Bostin."

"Git there in the morning," he said, kindly waiting for the money, as she opened a queer little reticule, where, under her knitting, wrapped in a clean cotton handkerchief, was her purse with her savings of

long years—the little sums Sam had sent her when he first began to prosper in the West, and some money she had earned herself by knitting and berry-picking.

At a cross road, as they went swiftly on, she saw the old sorrel horse, the rattling wagon, and John with his family, driving homeward. She drew back with a little cry, fearing he might see her and stop the train, but they went on so fast that could not be, and the old horse joggled into the woods, and John never thought his old Aunt Hannah, his charge for twenty long years, was running away.

At Boston a kindly conductor bought her a through ticket for Denver.

"It's a long journey for an old lady like you," he said.

"But I'm peart for my age," she said, anxiously; "I never had a day's sickness since I was a gal."

"Going all the way alone?"

"With Providence," she answered, brightly, alert and eager to help herself, but silent and thoughtful as the train took her into strange landscapes where the miles went so swiftly it seemed like the past years of her life as she looked back on them.

"Thy works are marvelous," she murmured often, sitting with her hands folded, and few idle days had there been in her world where she had sat and rested so long.

In the day coach the people were kind and generous, sharing their baskets with her and seeing she changed cars right and her carpet-bag was safe. She was like any of the dear old grandmas in eastern homes, or to the grizzled men and women, like the memory of our dead mother as faint and as far away as the scent of wild roses in a hillside country burying-ground. She tended babies for tired women and talked to the men of farming and crops, or told the children Bible stories; but never a word she said of herself, not one.

On again, guided by kindly hands through the great bewildering city by the lake, and now though yet a stranger land. Tired and worn by night in the uncomfortable seats, her brave spirit began to fail a little. As the wide, level plains, lonely and drear, dawned on her sight she sighed often.

"It's a dre'ful big world," she said to a gray-bearded old farmer near her; "so big I feel c'enmost lost in it, but," hopefully, "across them deserts like this long ago Providence sent a star to guide them wise men of the East, an' I hain't lost my faith."

But as the day wore on, and still the long, monotonous land showed no human habitation, no oasis of green, her eyes dimmed, something like a sob rose under the black kerchief on the bowed shoulders, and the spectacles were taken off with trembling hand and put away carefully in the worn tin case.

"Be ye goin' fur, mother?" said the old farmer.

He had bought her a cup of coffee at the last station and had pointed out on the way things he thought might interest her.

"To Denver."

"Wal, wal; you're from New England, I'll be bound."

"From Maine," she answered; and then she grew communicative, for she was always a chatty old lady, and she had possessed her

soul in silence so long, and it was a relief to tell the story of her weary years of waiting to a kindly listener.

She told him all the relations she had were two grand-nephews and their families. That twenty years ago Sam (for she had brought them up when their parents died of consumption; that takes so many of our folks) went out West. He was always adventurous, and for ten years she did not hear from him; but John was different and steady, and when he came of age she had given him her farm, with the provision that she should always have a home, otherwise he would have gone, too. Well, for five years they were happy, then John married, and his wife had grown to think her a burden as the years went on, and the children, when they grew big, did not care for her; she felt that she had lived too long.

"I grewed so lonesome," she said, pathetically, "it seems I couldn't take up heart to live day by day, an' yit I knowed our folks was long lived. Ten years back, when Sam wrote he was doin' fair an' sent me money, I began to think of him, fur he was allus generous an' kind, an' the funnest boy, an' so I began to save to go to him, fur I knowed I could work my board for a good many years to come. Fur three years he as'n't hardly wrote, but I laid that to the wild kentry he lived in. I said bears and Injuns don't skeer me none, fur when I was a gal up in Aroostuk kentry there was plenty of both, an' and as fur buffaloes, them horned cattle don't skeer me none, for I've been used to a farm allus. But the lonesumness of these medders has sorter upst me and made me think every day Sam was further off than I even calc'lated on."

But what will you do if Sam ain't in Denver?" asked the farmer.

"I have put my faith in Providence," she answered simply, and the stranger could not mar that trust by any word of warning.

He gave her his address as he got off at the Nebraska line, and told her to send word if she needed help. With a warm hand clasp he parted from her to join the phantoms in her memory of "folks that had been kind to her, God bless 'em," and then the train was rumbling on.

But many of the passengers had listened to her story and were interested, and they came to sit with her.

One pale little lad in the seat in front turned to look at her now and then and to answer her smile. He was going to the new country for health and wealth, poor lad, only to find eternal rest in the Sunny land, but his last days brightened by the reward for his thoughtful act and kindness.

"She probably brought those boys up," he thought, "and denied her life for them. Is she to die unrewarded, I wonder? There cannot be any good in the world if that be so." He thought of her and took out his purse; there was so little money in it, too, every cent made a big hole in his store, but the consciousness of a good deed was worth something. "I mayn't have the chance to do many more," thought the lad buttoning his worn over coat.

He slipped off without a word at a station and sent a telegram to Denver.

"To Samuel Blair"—for he caught the name from her talk—"Your 'Aunt Hannah Blair is on the W. and W. train coming to you."

It was only a straw, but a kindly wind might blow it to the right one after all. When he was sitting there after his message had gone on its way, she leaned over and handed him a peppermint drop from a package in her pocket.

"You don't look strong, dearie," she said; "ain't ye no folks with ye?"

"None on earth."

"We're both lone ones," she smiled, "an' how sad it be there ain't no one to fuss over ye. An' be kearful of the drafts, and keep flannels allus on your chist; that is good for the lungs."

"You are very kind to take an interest in me," he smiled; "but I am afraid it is too late."

Another night of weary slumber in the cramped seats and then the plain began to be dotted with villages, and soon appeared the straggling outskirts of a city, the smoke of mills, the gleam of the Platte River, and a net work of iron rails, bright and shining, as the train ran shrieking into the labyrinth of its destination.

"This is Denver," said the lad to her, "and I'll look after you as well as I can."

"I won't be no burden," she said, brightly. "I've twenty dollars yet, an' that's a sight of money."

The train halted to let the eastward-bound express pass, there was an air of excitement in the car, passengers getting ready to depart, gathering up luggage and wraps, and some watching the new-comers and the rows of strange faces on the outward bound.

The door of the car slammed suddenly, and a big-bearded man with eager blue eyes came down the aisle, looking sharply from right to left. He had left Denver on the express to meet this train. His glance fell on the tiny black figure.

"Why, Aunt Hannah!" he cried, with a break in his voice, and she—she put out her trembling hand and fell into the big arms, tears streaming down the wrinkled face.

"I knowed Providence would let me find ye, Sam," she said, brokenly and no one smiled when the big man sat down beside her and with gentle hand wiped her tears away.

"Why, I've sent John \$20 a month for five years for you," he said, angrily, as she told him why she ran away, "and he said you could not write, for you had a stroke, and was helpless, and I have written often and sent you money. It's hard for a man to call his own brother a villain."

"We won't, Sam," she said, gently, "but just forget; and I wouldn't be a burden for ye, for I can work yet, an' for ye to come."

"Work, indeed! don't I owe you everything?" he cried. "And my wife has longed for ye to come. There are so few dear old aunts in this country, they're prized, I tell you. Why, it's as good as a royal coat-of-arms to have a dear, handsome old woman like you for a relative."

Then he found out who sent the telegram and paid the lad, who blushed and stammered like a girl, and did not want to take it.

"I suppose you want a job?" said the big man. "Well, I can give you one. I'm in the food commission business. Give you something light? Lots of your sort, poor lads, out here. All the reference I want is that little kindness of yours to Aunt Hannah."

"Here's the depot, Aunt Hannah, and you won't see 'bars and injuns,' nor the buffaloes; sunniest city you ever set your dear eyes on."

He picked up the carpet bag, faded and old-fashioned, not a bit ashamed of it, though it looked as if Noah might have carried it to the ark.

They said good-bye, and the last seen of her was her happy old face beaming from a carriage window as she rolled away to what all knew would be a pleasant home for all her waning years.—The Standard.

A Mammoth Clock.

The St. Louis Exposition is to have a unique floral clock. This mammoth clock will be installed on the side of the hill north of the Agricultural Building. The dial will be a flower-bed of 120 feet in diameter. The minute-hand will be sixty feet long, and the ring at the end, which will be fastened to the machinery, will be eight feet in diameter, large enough to support twelve men easily. A hundred persons might promenade on this hand without interfering with the time-piece. The minute-hand will move five feet every minute. The clock machinery will be in an adjacent building.

The flower-bed will be a master-piece of the florist's art. The entire dial will be a flower-bed and the numerals making the various hours will be fifteen feet in length, and made of bright-colored coleus, a foliage plant with bright-colored leaves that grow dense and may be pruned and kept symmetrical without danger of impairing its growth. In a broad circle surrounding the dial will be twelve flower-beds, one opposite each hour, each two feet wide and fifteen feet long. These collections will represent various flowers, but each will be so selected that the blossom is open at the particular hour it represents and no others. In this way both the hands of the clock and the flowers will tell the time of day. At night the whole vast timepiece will be illuminated with two thousand incandescent lights.—Electrical World and Engineer.

July.

When the scarlet cardinal tells
Her dream to the dragon-fly
And the lazy breeze makes a nest in the trees
And murmurs a lullaby,
It is July.

When the tangled cobweb pulls
The cornflower's cap awry,
And the lilies tall lean over the wall
To bow to the butterfly,
It is July.

When the heat like a mist-veil floats,
And poppies flame in the rye,
And the silver note in the streamlet's throat
Has softened almost to a sigh,
It is July.

When the hours are so still that Time
Forgets them and lets them lie
'Neath petals pink till the night stars wink
At the sunset in the sky,
It is July.

When each finger-post by the way
Says that Slumbertown is nigh;
When the grass is tall, and the roses tall,
And nobody wonders why,
It is July.

—St. Nicholas.

The Origin of Names

The names of fabrics are often derived from the place where they were first manufactured; or the name is given in honor of the place where it first became known to commerce, or from the materials composing its texture. Muslin is derived from Mosul, in Asia; cambric from Cambrai; gauze from Gaza; baize from Bajac; dimity from Darnetta; and jeans from Jean; damask is an abbreviation of Damascus; satin is a corruption of Zaytown, in China.

Velvet is the Italian "vellute," woolly, and is traceable farther back to the Latin "vellus," a hide or pelt; serge comes from "xerga," the Spanish for a certain sort of blanket; bandana is derived from an Indian word signifying to bind or tie; alpaca is the name of a species of llama from whose wool the genuine fabric is woven; and calico is named for Calicut a town in India, where it was first printed.

Hot Weather Dangers.

More little ones die during the hot months than at any other season. At this time stomach and bowel troubles assume their most dangerous form, and sometimes a few hours delay in the treatment means the loss of a little life. Baby's Own Tablets is the best medicine in the world to prevent these troubles, or to cure them if they attack the little one unexpectedly. Every mother should have a box of these Tablets in the house—their prompt use may save a child's life. Mrs. Arthur Cote St. Fortunate, Que., says: "My little one was greatly troubled with colic and bowel trouble, but since using Baby's Own Tablets the trouble has disappeared, and she is growing nicely and has good health." These Tablets are guaranteed to contain no opiates, and are safe for a new baby or a well grown child. Sold by all medicine dealers or sent by mail at 25 cents a box by writing the Dr. Williams Medicine Co., Brockville, Ont.

Shawl is from the Sanskrit "sala," which means floor, shawls having been first used as carpet tapestry.

Blanket bears the name of Thomas Blanket, a famous English clothier, who aided the introduction of woolsens into England in the fourteenth century.—Chicago News.

The "Loving" Cup.

The origin of the "loving cup" is attributed to Henry IV. of France. While hunting he strayed from his companions, and, feeling thirsty, called at a wayside inn for a cup of wine. The serving-maid, on handing it to him as he sat on horse-back, neglected to present the handle. Some wine was spilled, and the king's white gauntlets were soiled. As he was riding home he thought came to him that a two handled cup would prevent a recurrence of this, so he had a two-handled cup made at the royal potteries and sent it to the inn. On his next visit he called again for wine, when, to his astonishment, the maid—having received instructions from her mistress to be very careful of the king's cup—presented it to him by holding it herself by each of its handles. At once the happy idea struck him that a cup with three handles was the thing needed. The idea was promptly acted upon, as his majesty quaintly said: "Surely, out of three handles I shall be able to get one!" Thus the "loving cup" came into existence.—Presbyterian Banner.

The Best Guide To World's Fair.

The handsome publication which the Grand Trunk Railway System has issued descriptive of the World's Fair St. Louis, Mo., has been very much admired by all who have seen it, and the Company are deluged with requests for copies of the publication. The book is a very useful one, giving as it does a brief, though comprehensive description of the \$50,000,000 Fair, including the best maps of the World's Fair Grounds, the City of St. Louis and the Grand Trunk Railway System showing variable routes to and from the "Ivory City." No one should miss securing a copy which will be sent by Mr. J. Quinlan, D. P. A., Bonaventure Station, on receipt of four cents in stamps.

If you would keep the wrinkles out of your face keep sunshine in your heart.

Ministers and Churches.

Ottawa.

The services in Glebe church on Sunday were taken by Rev. Stewart Wood of Metcalfe.

Rev. Harvey Carmichael, Dunbar, Ont., preached morning and evening in McKay Presbyterian church.

Rev. Dr. Armstrong of St. Paul's church, exchanged pulpits with Rev. James Taylor, Chelsea.

Rev. Wm. McElroy, of North Williamsburg, Dundas county, preached in Stewart church morning and evening.

Rev. J. W. H. Milne, of Glebe church, conducted both morning and evening services in St. Andrew's church.

At the Presbytery meeting in the Bank street church last week, a petition was read from the Presbyterians of Bristol's Corners, asking that they be allowed to provide a place of worship there. Bristol's Corners is about three miles from the church at Bristol village, and to attend service each Sabbath the Presbyterians have to go there, but a fortnightly service has been held for some time back. A deputation composed of Rev. Dr. Ramsay, convener, Dr. Armstrong, Rev. M. H. Scott, and Lieutenant-Colonel Macpherson were appointed to meet the parties interested and report at the next meeting of the presbytery. Rev. J. A. Macfarlane and Messrs. Graham and Mr. Anderson were present as representatives of Bristol's Corners.

Dr. Moore's action in completing the sale of a manse at Portage du Fort, was approved of, and a vote of thanks tendered him for his services.

Rev. G. C. Robb, of Arnprior, asked for further time to consider the acceptance of the call from the congregation at Bristol, to become their pastor.

Quebec.

Holidays are on and congregations are growing thin.

Tourists are numerous and on the increase.

Rev. A. T. Love, the popular pastor of St. Andrew's church, and his wife and family are spending a holiday at Murray Bay.

Rev. Neil D. Keith, M.A., B.D., and one of the church's coming men, sailed from this port this week for Glasgow, Scotland. Mr. Keith who has recently resigned Knox church, Leamington, purposes spending some time in the Old Land in travel and study and has well earned his holiday.

Last Sabbath, July 3, the 55th of Megantic marched to St. Andrew's church, Levis, under command of Col. Thomson of Coaticook and a military service was conducted by the pastor.

Arrangements are under way to provide Presbyterian services at several resorts where numbers have increased and no service hitherto has been held.

The Sabbath school children of St. Andrew's, Levis, held their annual outing on the beach at St. Joseph last Saturday. A good time was enjoyed by all.

The Y.M.C.A. of Quebec under the management of Sec'y Distin and Mr. Jack Thompson provided a reading room and games, for the men in camp at Levis. Several hearty meetings were held in which the local pastors assisted.

Levis heights have assumed a real military air during the past week, and the sound of the bugle and the tramp of armed men is ever in the wind. Lieut. Col. Pelletier is in command and is a favorite. The Queen's Own Canadian Hussars spent ten days under Lieut.-Col. Turner's able leadership and put in faithful work. On Sabbath June 28th the Rev. W. W. MacCuaig conducted a service in the open air at the camp which was heartily enjoyed by both officers and men. The Q.O.C.H. are a smart and well equipped corp and command general admiration.

Peterborough.

The ordinance of baptism was administered at St. Paul's church at the Wednesday evening service last week.

Rev. J. G. Potter, of St. Andrew's church, has returned from his trip to the Maritime provinces.

Rev. W. Johnston of Millbrook, occupied St. Andrew's pulpit on a recent Sabbath, during the absence of the pastor.

Presbytery met last week in Port Hope in the Walton street hall.

Rev. J. A. Wilson, assistant pastor at St. Paul's, is enjoying his annual vacation. During his absence, Dr. Torrance is being assisted by Rev. R. Hyde and other local supply.

St. Paul's Sabbath school is holding morning sessions during July and August instead of the usual afternoon classes.

Rev. J. G. Potter of Peterborough, and Rev. J. W. McIntosh of Centreville, are planning for a visit to Northfield summer school at the end of this month.

Rev. W. Beattie of Cobourg, is spending a vacation in the old land. This is not his first trip there, and we are beginning to have certain "suspicions."

The meetings of the Primary and Junior union have been discontinued for the two summer months, July and August.

The people of the town in general and of St. Paul's in particular are pleased to welcome back Mr. J. W. Bennet, one of the genial managers of St. Paul's, who for some month past has been at the Gravenhurst Sanitarium. Mr. Bennet returns greatly benefited in health.

Miss Violet B. Smith, B.A., contralto soloist in St. Andrew's church, is leaving town to accept a University position in the Southern states. Miss Smith has made many friends in town and will be missed.

At St. Paul's preparatory service two weeks ago Rev. E. A. Langfeldt, M.A., of St. Luke's church of England, preached. It is pleasing to notice the feeling of cordiality existing among the different ministerial brethren in Peterborough. At this service seventeen new members were received into the church.

Eastern Ontario.

Rev. E. G. Robb, of Arnprior, conducted the anniversary services in Erskine church, Ottawa, on the 3rd instant.

Rev. Jas. Cormack of Maxville, and Rev. Mr. Weir of Avonmore, exchanged pulpits on Sunday last.

The Presbytery of Lanark and Renfrew meet in Carleton Place on Tuesday.

Trustees of Queen's University are discussing the best means to take to raise the needed endowment of \$500,000.

Prof. John McNaughton, of McGill, has accepted the invitation to fill the chair of church history at Queen's university.

Rev. Mr. Taylor of Lochwinnoch, occupied the pulpit of St. John's church, Almonte, the two last Sundays, in the absence of the pastor.

Rev. Jas. Cormack, who recently resigned the pastorate of the Maxville church, intends removing to Ottawa.

Rev. H. S. Laidlaw who has been supplying in St. Paul's church during the pastor's vacation has received a call to St. Andrew's church, Belleville. \$1200 salary and free manse, as well as a call to church in Quebec.

Mr. Milton Jack, B.A., of the Montreal college, preached in St. John's and First church, Brockville, on Sunday.

Mr. Jack is working under the auspices of the student volunteer movement of Toronto.

The McMaster evangelistic band are holding services in Peterborough this week. Last Sabbath two of the band occupied the pulpit in St. Paul's church and preached with great acceptance.

Rev. Dr. Torrance, preached at Springville on Sabbath morning last and administered the rite of baptism to John Huston Yule, heir-presumptive of the Springville manse. The service was a most impressive one.

Rev. E. Tennant delivered an excellent sermon in St. John's church on Sunday morning week. There was no evening service. On Sunday last services were held at the usual hours. Rev. N. H. McGillivray having returned home.

A meeting of the Presbytery of Brockville was held in Morrisburg on Tuesday, the 12th, of last week. A call from the congregation at Chester-ville to Rev. Wm. Crawford, of Brockville, was accepted and sustained by the Presbytery. The induction will take place on the 24th inst.

The next meeting will be held in First church, Brockville, when the Young People's Associations in connection with the Presbytery will hold a conference, at which Rev. E. A. Ferguson, of Mountain; Rev. Mr. McDonald, Heckston; Rev.

Mr. McIlroy, North Williamsburg; and Rev. C. H. Daley, Lyn, will speak respectively on the missionary, educational, devotional and social aspects of the young people's work. An effort will be made to secure one or two other prominent speakers for the evening meetings.

Two resignations were before the court—one of Rev. J. Cormack of Maxville, and the other, Rev. H. McKellar of Martintown. The respective congregations and the Presbytery part with these brethren with much regret. Mr. Cormack's resignation takes effect on and after the third Sabbath in August, Mr. McKellar's on and after the last Sabbath in August.

The Presbytery of Glengarry met on Tuesday, July 12, in the McLaren Hall, Alexandria, for the transaction of regular business. There was a large attendance, only a few members of Presbytery being absent. Rev. L. Beaton, of Moose Creek, was appointed Moderator for the next six months.

The congregation of Gordon church, St. Elmo, made famous by "Ralph Connor" in his "Man from Glengarry", celebrated the fortieth anniversary of the opening of the church on Friday, July 18, Rev. H. D. Leitch, the pastor, occupied the chair, and in his opening remarks gave a brief resume of the history of the church. He pointed to the past history of the church and looked forward with hope to its future.

Short addresses were delivered by J. T. Scheil, M.P., W. D. McLeod, M.L.A., J. Lockie Wilson, Donald Ferguson and T. W. Munroe. The several speakers congratulated the promoters on the success which attended their efforts. Mr. Ferguson, who was in attendance at the opening of the church, recounted some personal experience about its early history.

Many partook of supper before leaving, and all will have pleasant memories of the fortieth anniversary.

Western Ontario.

Extensive repairs are being made to the manse at Dresden.

Anniversary services will be held in the Nassagaweya church the last Sabbath in this month.

Rev. M. L. Leitch of Stratford, has resigned his charge, after a pastorate of 13 years, on account of ill health.

Rev. Mr. Williams of Guelph, conducted the services at St. Andrew's church, Stratford, on the 10th instant.

At the last meeting of the Presbytery of Paris, the Rev. S. O. Nickson of Ayr, was elected moderator for the ensuing year.

Rev. R. E. Knowles and Mrs. Knowles of Galt, left last week on a short trip to the Old country.

Rev. E. F. M. L. Smith of Milton, has accepted the call to the pastorate of the Presbyterian church, Hensall.

Rev. Dr. Marsh of Hamilton, occupied the pulpit of the Lynedoch church on the two recent Sabbaths.

Bro. Alex. MacGillivray has been appointed interim moderator of the Dovercourt road church, Toronto.

Knox church, Guelph, was re opened on the 10th instant, after being thoroughly renovated and redecored. Rev. Dr. Hurdman, of the Northwest, preached at both services.

Rev. A. R. Gregory and Mrs. Gregory, formerly principal of the Brantford Ladies' College, have taken over the control of Presbyterian Ladies College, Toronto, from Mrs. T. MacIntyre.

Rev. Mr. Russell of Hillsburg, occupied the pulpit of St. Andrew's church, Guelph, on Sunday, at both services, and preached two very able sermons.

Rev. R. Pettigrew of Glen Morris, reported the list of standing committees for the year to take charge of the interests of colleges, missions, Sunday schools and other church work.

Dr. McMullen of Woodstock, expressed himself very strongly to the effect that when the proper time came the question of union should be sent down to all congregations and be voted on by the people, as the party most vitally concerned.

Mr. A. S. Kerr, B.A., assistant pastor of Knox church, Woodstock, was examined for license in Hebrew, Greek, and other subjects. He also delivered a lecture and a sermon. His examinations were sustained by the Presbytery as eminently satisfactory, and he received a license accordingly.

Rev. J. D. Morrow, the newly inducted pastor of the Hespeler church, preached to large congregations morning and evening on Sunday.

At a recent meeting of the Toronto Presbytery, the call of Rev. E. F. McL. Smith of Knox church, Milton, to Carmel church, Hensall, was sustained. Mr. Smith preached his farewell sermon on the 10th instant, and the pulpit was declared vacant last Sunday, by Rev. W. M. McKay, of Norval, who will act as interim moderator.

Rev. John McEwen, who for the past seven years conducted the hospital work of the Toronto Presbytery, gave his report for the last six months, in which he stated that 800 Presbyterians had been in the hospitals during that time. The fund supplied him to furnish needy persons being discharged from the hospitals had been expended and contributions were asked.

Rev. Dr. W. A. Mackenzie of New York, preached in the new St. James and King street churches, London, on Sunday, the 10th instant. Last Sunday he occupied the pulpit of St. Andrew's church in that city.

Rev. A. J. McGillivray preached at Old St. Andrew's church, Toronto, last Sunday, and will on the 20th inst. present the call to St. Andrew's church, London, to Rev. Dr. Ross to the Montreal Presbytery, after which he will take some holidays in the Maritime Province.

During the absence of Rev. Dr. Dickson, of Galt, the following clergymen will occupy the pulpit of Central church, one each Sunday: Rev. R. P. McKay, Toronto; Rev. Mr. Nichol, of the Bible Training School, Toronto; Rev. Hugh McPherson, of Toronto; Rev. Murdock Mackenzie and Rev. Albert T. Moore.

The following pulpit supply has been arranged for Knox church, Guelph, during Mr. Knowles' absence in Europe; on the 17th, Rev. R. J. M. Glassford, preached, Chalmers church, Guelph; July 24th, Rev. W. A. Bradley, St. Andrew's church, Berlin; July 31st, Rev. E. C. Gallop, Mount Pleasant; Aug. 7th and 14th, Rev. J. E. Munroe, B.A., Gladstone, Man.; Aug. 21st and 28th, Rev. Prof. F. R. Beattie, D.D., Louisville, Kentucky; Sept. 4th, Rev. E. C. Gallop, Mount Pleasant.

The most important matter discussed at the last meeting of the Chatham Presbytery was the feasibility of re-arranging the charges of Rev. Dr. Jamieson, Rev. Mr. Hare and Rev. Mr. McInnes.

A committee consisting of Rev. Dr. Munroe, Rev. Mr. Lindsay, Rev. Dr. Battsby and Rev. A. H. McGillivray with elders M. Mullen and Denholme, visited these charges. This committee recommended to the Presbytery the uniting of Bridge End and McKay's corners, thus leaving Botany and Kent Bridge to stand alone and giving the opportunity to unite Morpeth with Bethel and Ridge.

After a long discussion the matter was laid over until the fall meeting of the Presbytery.

Word has been received of the death in St. Vincent Hospital, Indianapolis, on Thursday, of Rev. J. Cumming Smith, D.D., son of Rev. J. K. Smith, of Galt. Dr. Smith was operated upon a week ago for appendicitis. He entered the ministry in 1888 with a pastorate in San Francisco. In 1887 he was called to Tabernacle Church, Indianapolis. The largest Presbyterian church in Indiana. Dr. Smith was regarded as one of the brightest and the most stimulating of the Canadian preachers who have risen to distinction in the American church. He was a man of handsome physique, charming personality and cultured thought, and was an easy and forceful speaker. He was the author of two books, "Centrality of Christ" and an Indian legend, a short poem.

Northern Ontario.

Rev. Dr. Finlay, occupied the Dunchurch pulpit on Sunday last.

Rev. D. Munroe has been inducted as minister to the congregations at Whitney and Madawaska.

Mr. Geo. D. Grant, M.P., and Rev. A. C. Wishart, delivered addresses at the garden party given under the auspices of the Gamebridge W. F. M. S., at the home of Mr. John Turnbull, Mara.

Rev. W. T. Allison, pastor of the Stayner church has returned from his month's vacation, which he spent in Toronto and London.

The Rev. J. G. Potter, B.A., Peterborough, gave an address in Knox church, Beaverton, on Friday evening, in the interest of The Lord's Day Alliance.

Mr. J. R. Eaton of Orillia, has been awarded the contract for a new church at Kirkfield. The church is being erected by Mr. Wm. Mackenzie, the well known Toronto millionaire. The present church adjoins his Kirkfield home, and he wants to add the site on which it stands to his property. He is therefore providing the congregation with a new and much more pretentious edifice at a cost of between \$6,000 and \$7,000.

Presbytery of Bruce.

The Presbytery met at Hanover, July 5th. Rev. Thos. Wilson was appointed moderator for the ensuing six months.

The reports of the different committees were received and passed.

The following are the convenors of the standing committees for the year: Foreign Missions, Mr. Thynne; Finance, Mr. Mahaffy; Home Missions, Mr. McLean; Sabbath School, Mr. Eckford; Augmentation, Mr. Johnston; Church Life and Work, Dr. McLennan; Statistics, Mr. Cockburn; Superintendence of Students, Mr. McQuarrie; Young People's Societies, Mr. Hall; Aged and Infirm Ministers' Fund, Mr. Johnston. A call from Pinkerton and West Brant in favor of Rev. John McKinnon, was sustained. The call was very unanimous, and guaranteed a stipend of \$750 per annum with a manse and two weeks holidays. Mr. G. B. McLennan, a recent graduate of Queen's College was licensed to preach the gospel, having been transferred from the Presbytery of Kingston.

Lindsay Presbytery Notes.

A new manse is soon to be built at Glenarm for Mr. Ferguson, who deservedly has gained the high regard of his people.

The presbytery was represented by Revs. Fraser, Kannawin, and the clerk and elders Willis and Badwin, at the General Assembly in St. John.

The docket of business was a large one, but the moderator, Mr. P. Y. Sinclair, was equal to the occasion and kept the members working at high pressure until the very last item was reached.

A new manse with every comfort and convenience has been completed at Sunderland. May Mr. Peckover and his good wife long live in it with the blessings of health and prosperity winning by devoted service the esteem of the good people of Sunderland.

In consequence of severe illness from which he is but slowly recovering the Rev. J. M. Cameron, M.A., handed in his resignation of the pastoral charge of Wick and Greenbank. The resignation was received and the congregations will be cited to appear at the September meeting when the matter will be considered. It is earnestly hoped that in the meantime Mr. Cameron will so regain strength that it may not be necessary for him to leave us. The members of Presbytery were delighted that he was able to attend the meeting and elected him to the moderator's chair for the ensuing term. All who have had the privilege of knowing Mr. Cameron will understand the high respect and warm regard the brethren entertain for him and also their hope that such a minister may long be spared to the church.

The regular June meeting of Presbytery was held at Oakwood on the 28th. The attendance was not large, nearly one third of the ministers and almost all of the elders being absent in their attendance at Presbytery but as much can be said for the elders. The good intention of those sessions and they compose the great majority which change their representative elder each year is laudable, but the results are far from satisfactory. The elder who is a member of presbytery for only one year out of every five or ten years, rarely becomes familiar with the procedure within so short a period, nor does he have time to develop a keen interest in the business of the court the consequence is that few elders attend and a still smaller number venture to take any part in the proceedings. Indeed it may be said that the elder who attends regularly and enters fully into the conduct of the business is found to be one who continuously or at least frequently is elected to represent his session. The plan of interesting all the elders in presbyterial affairs by making them representatives in rotation is from the nature of the case doomed to failure, whereas if a suitable elder

were chosen and continued as representative from year to year, each session would then have at least one elder thoroughly conversant with and interested in the affairs of presbytery, while presbytery would be benefited by the practical sense, business ability and point of view of her laymen.

Presbytery of Owen Sound.

The Presbytery of Owen Sound met in Knox church, Owen Sound, Tuesday, July 5th, and was constituted by Mr. McAlpine, moderator. There was a full attendance of members, and in addition at the afternoon session, representatives from nearly all the Boards of Managers for conference regarding the proposed increase of salary for ordained missionaries and ministers in augmented charges. Commissioners to the General Assembly gave interesting reports of attendance at the meeting. Leave was granted to the trustees of Big Bay church for some years unoccupied, to sell the church, the land to be deeded to the Big Bay cemetery trustees, and the proceeds to be applied to the church in Kemble, with which former members of Big Bay church are now identified.

Dr. Bryce of Manitoba College, was present and addressed the Presbytery on work in the west.

The afternoon was spent in considering the proposed increase of the minimum stipend of ministers recommended by the General Assembly and the Presbytery agreed to endorse the proposal as recommended by the General Assembly, and appeal to the liberality of the church. On the report of Dr. Somerville for the committee appointed to visit Allenford, etc., in connection with the resignation of Mr. Mowat, the Presbytery resolved that the resignation should in the meantime lie on the table, that Allenford and Einsnore be canvassed with the view of their being able to be self-sustaining, and in the event of that being done, Dr. Somerville, Revs. McAlpine and Acheson were appointed to explore the region of the Sauble, with the view of finding a satisfactory connecting place for Skipness, and to report at the September meeting of Presbytery.

Mr. Simpson, on the ground of ill-health, resigned the congregation of Thornbury, etc., and Mr. Smith resigned Daywood, etc. Presbytery received the resignations and resolved to cite the congregations to appear for their interests at the September meeting. Mr. Eastman was appointed to cite Thornbury, etc., and Mr. Harper, Daywood, etc. Mr. Eastman presented the report on Systematic Beneficence, which was adopted and the committee instructed to prepare it for distribution among all the families of the Presbytery.

The supervisors of Sabbath schools were instructed to give special attention also to the work and organizations of the young people in the congregation: they visit, and Presbytery recommended cordially that the young people of the Presbytery undertake the support of a missionary to the extent of \$250 per annum.

Mr. Smith was asked to take the oversight of Caven church and report regarding the disposal of it at the September meeting.

A Distinguished Party.

On Thursday evening, June 23rd, the special Pullman private car "Pilgrim," carrying Capt. A. C. Bell, A. D. C., of Rideau Hall, Ottawa, and party, left by the Grand Trunk Railway System en route to the World's Fair, St. Louis. The party propose spending a day in Chicago on the way, and will return direct via the same line on the homeward journey.

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. Sweetman, 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

The Virtues of Lemon.—To those who do not know the virtues and desirable properties of the simple, everyday lemon this creed is dedicated by the writer with the hope that others may learn and enjoy the advantages which that little tropical bit of yellowness can bestow. Firstly, the dyspeptic American, who is universal, either man or women, with some form of digestive trouble, due to high pressure of the complicated turmoil which we call life nowadays. This class of sufferers is one of the largest, and to them the simple yet efficient remedy of plain lemon juice in a little hot water is a boon only to be appreciated by those who have endured distress and been relieved by that inexpensive, easily obtained restorative. By a paradox, the acid of lemon juice, instead of adding to the acidity of a sour stomach, seems to correct it and relieve the burning inflammation that so often accompanies that state of misery. The lemon juice must not be taken clear. One third or one-half of a lemon in half cup of hot water an hour before breakfast every morning has been known to work wonders in obstinate cases of chronic indigestion. On no account should sugar be used with the medicinal form of lemonade, because the sugar ferments in the stomach, producing more of the abnormal acid formation that has been making all trouble. Some sufferers cannot take so much lemon as that regularly every day; experience is the best teacher in such cases, but the value of the treatment is its regular habitual use. A dose now and then is of no help at all, and only serves to create an impression of distrust in the mind, which in itself is enough to react against the beneficial effect of future treatments. The headache that so often accompanies a disordered stomach is equally amenable to the persuasions of this plain, practical little helper. The writer has seen a violent headache, with the addition of severe nausea, relieved, and, indeed, cured in short order by the juice of half a lemon with an equal quantity of hot water. In an extreme case like that the lemon juice can be taken very nearly clear, but it is too strong to be taken that way habitually. The advantage of hot water over cold is its stimulating effect on the nerves of the stomach. It stirs them up and rouses them to action, cold water chills them and produces a depression, with a corresponding decrease of nervous action all over the body. For that reason cold water should never be taken into the stomach when it is below par. Even

if one is thirsty and desires a cooling drink it should be held in the mouth a moment and allowed to trickle slowly down until there is no danger of a shock to the super-sensitive nerves. After considering the possibilities of the lemon as a remedial agent, let us take it as a pure luxury. Yet not a needless, wasteful luxury, for if "cleanliness is akin to godliness," then a lemon must be a most virtuous product, for there is nothing in nature more cleansing than this same lemon juice. A lemon bath is one of the most delightful forms of refreshment possible in hot summer days. Just take a lemon, cut in two, and use the separate halves in place of a cake of soap or a sponge, rubbing it all over the body, squeezing it every few minutes till the juice is extracted. Face and all are to be treated in this way till the whole person has been literally bathed in the acid juice, and then a sponge or a wash cloth with clear water is taken to wash it all off again. The result is a most delicious sense of invigorating freshness. The writer has awakened in a listless, heavy state after a hot, uncomfortable, sleepless night. The very thought of getting up was misery. A lemon cut in two, half the juice squeezed into a glass and taken with as much water, and then the partly squeezed lemon used in a quick bath in the way described has acted like magic. All the numbness and dullness have disappeared, and instead there is the effect of a bracing tonic that revives the spirits and makes one feel alive and alert, and, as our English cousins say, "quite fit." Life is again worth living, and one is no longer afraid of the heat and burden of the day.'

World of Missions.

Recent Testimonies of Missions.

Some striking testimonies as to the value of foreign missions have recently been given by men of prominence in Great Britain, including Lord Selbourne and the Marquis of Salisbury. Lord Selbourne has been connected for many years with the Colonial Office and the Admiralty, and having been in closest communication with people in all parts of the world, he has learned much as to missionaries and their work. In speaking of the testimony he had received from all kinds of witnesses, willing and unwilling, friendly and hostile, he declared that there was left on his mind "a profound contempt, which he had no desire to disguise, for those who sneered at missions." He declared that, judged by any reasonable standard, the work of the missionaries, though not perfect, as little on earth is perfect, was yet abundantly successful. The Marquis of Salisbury rebuked the supporters of missions at home for expecting too much of those whom they sent abroad. They were required, in the midst of difficulties and obstacles which sometimes seemed almost insurmountable, to report a rate of progress which could not be expected except by miracle. The Marquis protested against this "unholy thirst for statistics." "It was perfectly impossible to put in statistics the result of mission work," These thoughts are well worth considering by the supporters of missions.—Missionary Herald.

We may so live that it will be a second nature to us to practice the loving kindness of God. Why should not the gentleness of Christ become a habit with his people?

ST. VITUS DANCE,

Must be Treated Through the Blood and Nerves.

ONE OF THE WORST CASES ON RECORD CURED THROUGH THE USE OF DR. WILLIAMS' PINK PILLS.

St. Vitus dance is a nervous disease chiefly afflicting children. There are a number of signs by which it may be detected such as a twitching of the muscles of the face, shaky hands or a jerky motion of the arms, a trembling or a dragging of the legs, irritability and restlessness. St. Vitus dance is caused by disordered nerves and blood—that is why it is always cured by Dr. Williams' Pink Pills. The pills fill the veins with pure, rich red blood, which in turn soothes and braces the nerves, making the sufferer well. Mrs. Luffman, Poucher's Mills, Ont., tells how Dr. Williams' Pink Pills cured her daughter, Louise. "I do not think it possible," says Mrs. Luffman, "that anyone could be afflicted with a more nervous form of St. Vitus dance than that which attacked my daughter. Her arms and legs would twitch and jerk, her face was drawn, and finally her left side became numb as though paralyzed. Her speech became thick and indistinct and she could neither stand still nor sit down. Two doctors attended her, but gave her no benefit. The last doctor who attended her told me she would never get better. It was at this discouraging time we decided to give her Dr. Williams' Pink Pills. After taking two boxes we could see an improvement; she could sleep better and the spasms were less severe. From that on she steadily grew better, and after using eight or ten boxes she was as strong and healthy a girl as you will find anywhere, and she has not had the least symptom of the trouble since."

Dr. Williams' Pink Pills are the surest cure for St. Vitus dance, hysteria, neuralgia, nervous exhaustion, paralysis, and all the nervous troubles of men, women and children. But you must get the genuine with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50cts a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

God provides for you to-day what is needful to sustain the life which He has given you. It is enough. Give yourself up into His hands. If you live another day, He will provide for that also.

Two In One...

Two Sterling Silver Golfing Hat Pins in a beautiful Burnt Leather Case, 75c. Mailed to any address in Canada.

A. ROSENTHAL & SONS,
JEWELERS.

"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 N. K. FAIRBANK COMPANY, Montreal, Chicago, New York, Boston, St. Louis. Makers of COPCO SOAP (toilet cake).

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary, Edmonton, Strathcona 6th Sept.
 Kamloops, Vernon, 20 Aug.
 Kootenay, Fernie, H.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., bi-mo.
 Rock Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Treheme, 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 LONDON.

Hamilton, F.C.S. Catharines 6 Sept. 10 a.m.
 Paris, Paris, 13th Sept. 11 a.m.
 London, St. Thomas, 7 July 10 a.m.
 Chatham, Chatham, July 12 to a.m.
 Stratford, Knox, Stratford July 12, 10.30
 Huron, Thames Road, Sept 6 10.30 a.m.
 Sarnia, Sarnia, July 13 11 a.m.
 Maitland, Wroxeter 20 Sept. 10 a.m.
 Bruce, Paisley 6th Sept 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, St. Andrews K. 20 Sept. a.m.
 Peterboro, Port Hope 12 July 2 p.m.
 Whitby, Oshawa, July 19 10 a.m.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Sunderland, 20 Sept. 11 a.m.
 Orangeville, Orangeville, July 5
 Barrie, Barrie Mar 1 10.30 p.m.
 Owen Sound, Owen Sound, Division St, 8 Sept 10 a.m.
 Algoma, Blind River, March.
 North Bay, Sprucedale July 19 10 a.m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 13 Sept. 2 p.m.
 Montreal, Montreal, 12th, September 9.30 a.m.
 Glengarry, Avonmore, 5th Sept 10.30 a.m.
 Lanark & Renfrew, Almonte, 4th April 10.30 a.m.
 Ottawa, Rockland 7 June 10 a.m.
 Brockville, Kemptville, Feb. 22 5 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, Sept. 2
 Inverness, Whyocomaugh 10 May, 11 a.m.
 P. E. L. Charlottown, 2 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 20 May, 7.30 p.m.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Canada 5 July
 Lunenburg, Lunenburg, 20 May 2.30
 St. John, Fredericton 22 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 this office until Monday, June 27, 1904, inclusively, for the construction of a breakwater at Meaford, County of Grey Ont., according to a plan and specification to be seen at the office of H. A. Grey, Esq., Engineer in charge of harbor 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.

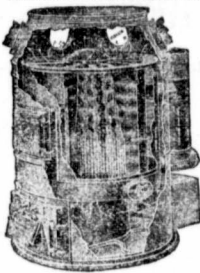
The Department does not bind itself to accept the lowest or any tender.

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.

Warming Of Churches.



KELSEY CORRUGATED WARM AIR GENERATORS Pat'd

are especially adapted to the PROPER and ECONOMICAL warming and ventilating of churches.

Moose Jaw, N.W.T. Mar. 29, 61.
 The JAMES SMART Mfg. Co.,
 Brockville, Ont.

Gentlemen,—
 St. Andrews' Presbyterian Church, Moose Jaw, has probably the largest air space of any church edifice in the N.W.T., so that the question of heating in our cold winter seasons was a matter, with us, of earnest consideration.

After making careful inquiry as to the satisfactory heating powers of the various furnaces on the market we decided to purchase two "Kelsey" warm air Generators, and after using them for two severe winters we have no hesitation in pronouncing them VERY SATISFACTORY IN EVERY RESPECT. Sincerely yours,
 (Rev) Samuel McLean.

KELSEYS ASSURE TO ITS USERS— most heat with least fire, mild, warm, healthful air, no escaping gas or dust, no heat wasted in cellar. Most satisfactory results.

Made in six sizes.

Note that Kelsey's do not have any Solid, Round Fire-Pot to Warp, Crack and Burn out.

Over 24,000 Pleased Kelsey Users.

Over 2,300 Kelseys in use in its home city Syracuse (N.Y.) In use in some 400 Canadian Towns and Cities

Kelsey sales for first six months of 1904 more than double those for same period of 1903.

Kelsey sales increase each and every year. Write for Kelsey Booklet.

The James Smart Mfg. Co., Limited.

Winnipeg, Man. - Brockville, Ont.

Exclusive Canadian Makers.

CANADIAN PACIFIC.

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, 6.23 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.)

Between Ottawa and Almonte, Arnprior, Renfrew and Pembroke. Leave Ottawa (Union) 1.50 a.m. daily, 8.20 a.m. daily except Sunday, 1.15 p.m. daily, 5.00 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 Merchant's Bank of Halifax After January 1st 1905.

The Royal Bank of Canada

Incorporated 1869.

HEAD OFFICE HALIFAX N.S.

President: Thomas E. Kenny Esq. General Manager: Edison L. Pease. (Office of General Mgr., Montreal, P.C.)

Capital Authorized \$3,000,000.00
 Capital Paid up — 2,000,000.00
 Reserve Fund — — ,700,000.00

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 2 and 26, which has not been homesteaded, or reserved to provide wood lots, sections, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

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

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

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his 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 provisions of Clause (3) (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

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

APPLICATION FOR PATENT

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

INFORMATION

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion Lands Office in Manitoba or the 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 settle on. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa; the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-west Territories.

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 lands are available for lease or purchase from Rail-road and other corporations and private citizens 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 \$50,000,000. 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. QUINLAN, District Passenger Agent,
Bonneville Station, Montreal.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Dominion Buildings," will be received at this office until Monday, July 25, 1904, inclusively, for the supply of Coal for the Public Buildings throughout the Dominion.

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

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. of amount of the tender, which will be forfeited if the party tendering 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, June 24, 1904.

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 papereries. Sold by all progressive stationers. Manufactured by

THE BARBER & ELLIS CO.

LIMITED

43, 45, 47, 49 Bay St.,
TORONTO.

Rebuilt Typewriters . . .

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

	Cash, \$85.00	Time \$90.00
Underwoods	" 20.00	" 25.00
Caligraphs, No. 2 & 3	" 20.00	" 25.00
Blacksensders, No. 5	" 35.00	" 40.00
Williams, No. 1	" 47.50	" 52.50
Smith-Premiers, No. 1	" 75.00	" 80.00
" " No. 2	" 45.00	" 50.00
Jewetts, No. 1	" 60.00	" 65.00
" " No. 2 & 3	" 40.00	" 45.00
Empires	" 40.00	" 45.00
Remington, No. 2	" 70.00	" 75.00
" " No. 6	" 35.00	" 40.00
Yosts, No. 1	" 35.00	" 40.00
New Yosts, No. 1	" 25.00	" 30.00
New Franklins,	" 35.00	" 40.00
Bar-locks	" 30.00	" 35.00
Latest Olivers	" 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		

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 7:20 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 85 Sparks St.

Phone 18 or 118

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 **HOMWOOD RETREAT** at Guelph, Ontario, is one of the most complete and successful private hospitals for the treatment of **Alcoholics 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; 3:50 p.m. to 6:35 p.m. 3:30 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 ABERPRIOR, RENFREW, EGAN VILLE AND PEMBROKE.

8:30 a.m., Express; 1:00 p.m., Mixed 5:10 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 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.

We Sell - - -

- - - Typewriters

\$30. \$40. and \$50. Up.

According to the style of machine desired.

We can safely say that our rebuilt typewriters are the best on the market. We use genuine factory parts and employ the best workmen in the business. We also guarantee every typewriter we sell for one year.

Price List of Rebuilt Typewriters Sent on Request.

Canadian Typewriter Co.

45 Adelaide Street East,

TORONTO.