

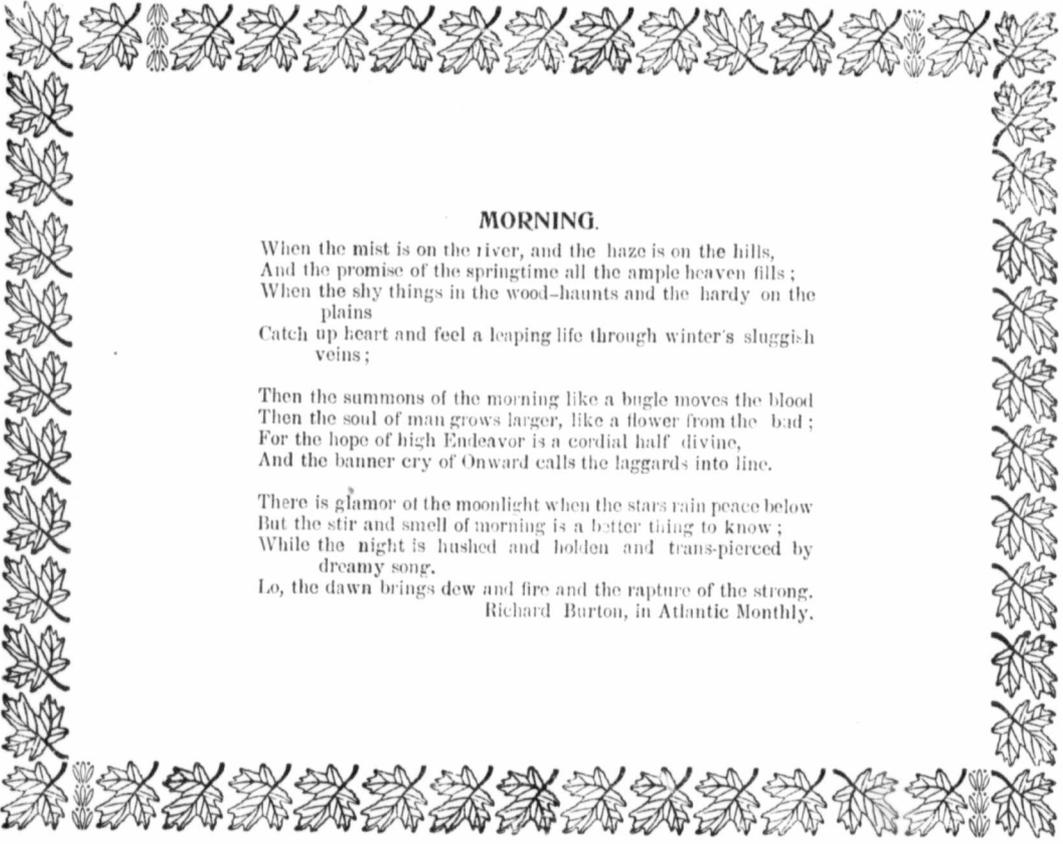
# Dominion Presbyterian

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## MORNING.

When the mist is on the river, and the haze is on the hills,  
And the promise of the springtime all the ample heaven fills;  
When the shy things in the wood-haunts and the hardy on the  
plains  
Catch up heart and feel a leaping life through winter's sluggish  
veins;

Then the summons of the morning like a bugle moves the blood  
Then the soul of man grows larger, like a flower from the bud;  
For the hope of high Endeavor is a cordial half divine,  
And the banner cry of Onward calls the laggards into line.

There is glamor of the moonlight when the stars rain peace below  
But the stir and smell of morning is a better thing to know;  
While the night is hushed and holden and trans-pierced by  
dreamy song.

Lo, the dawn brings dew and fire and the rapture of the strong.  
Richard Burton, in Atlantic Monthly.

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MARRIAGES

At 245 Carleton street, Toronto, on July 9, 1934, by the Rev. D. McColl, B.A., J. A. Brady, of Toronto, to Euphemia Macpherson, youngest daughter of the late John Macpherson, Inspector of Police, Toronto.

At Erskine Church, Montreal, on June 29, 1934, by the Rev. A. J. Maxwell, D.D., Jas. T. Clark to Mary, daughter of the late Stuart Evans.

At the residence of the bride's father, Wm. Scrimgeour, ex-chairman of the Board of Education, on Tuesday, July 12th, by Rev. R. W. Ross, M.A., Isabel C. Scrimgeour, to James Blair Parker, both of Guelph.

On June 29th, at the residence of Rev. A. Esler, 11 Moss Park place, Mrs. Mary Livingstone of Boston, to William Graham of Muskoka.

DEATH

In Clinton, on July 6th, Elizabeth Yuille, relict of the late Thomas Thomson, and mother of the late Prof. Thomson of Knox College, Toronto, aged 88 years, 3 months and 16 days.

On July 8, at Lorain, Ohio, Arthur Shields Jackson, youngest son of Rev. Dr. Alexander Jackson, of Cleveland, and formerly minister of Knox Church, Galt.

At Wilson, N. Y., on Wednesday, the 6th July, 1934, Charles MacBride, son of the late James MacBride, of Brampton, Ont., in his 58th year.

BIRTH

At 244 Dufferin street, Toronto, July 20th, to Mr. and Mrs. Charles M. Home, a son.

At the Manse, Nanaimo, B.C., on July 6th, to Rev. J. M. and Mrs. Millar, a daughter.

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## Note and Comment.

The late Dr. Samuel Smiles, LL. D., Kensington, London, (a native of Haddington, Scotland,) left £79,964 of personal estate.

Mrs. D. O. Hill, sister of the late Sir Noel Paton, R.S.A., and herself a sculptor of some repute, died in Edinburgh on the 5th inst.

Lord Strathcona has purchased Debben Hall, Essex. The hall belonged to Ralph Peverell during the reign of William the Norman.

The *African Review* says: "In the Transvaal and the Orange River colony, if the present rate of intermarriage between Briton and Boer is kept up, within twenty years the two races will be so welded together as to be indistinguishable.

The Rev. J. Wilbur Chapman, the evangelist, announces that he will accompany a party of Presbyterians and their friends to the Holy Land next season to visit Jerusalem, Galilee, Damascus, etc.

In France the bill for the suppression of teaching by the Romish religious orders has become a law, but ten years is allowed for putting the new educational system of State schools in full working order.

Lord Strathcona has been installed Chancellor of Aberdeen University, the first time such an event has happened there in forty years. The four hundredth anniversary of the university will be celebrated in September, 1905, when representatives are invited from institutions of learning throughout Greater Britain.

The recent discovery by Mr. Allen, a Dublin veterinary surgeon, that ordinary turpentine is an antidote to carbolic acid has aroused great interest. A well-known chemical expert in Dublin tested the efficacy of the antidote on a dog. A dose of carbolic acid was first administered, and when the ordinary symptoms of carbolic poisoning had been developed oil of turpentine was applied, and the dog recovered with a short time.

Another religion has cropped out—Soulism—an offshoot of Spiritualism. The head of this ism, "Rev." Nora Davis, is now telling her followers of a trip which her soul took to the planet Neptune. According to newspaper accounts of her, she is not sufficiently rested yet to give any very connected account of her hurried soul trip, except to say that the inhabitants of that planet are three times the size of the earth's inhabitants. After her imagination has had a chance to work, however, a detailed account of her trip will probably be forthcoming for the edification of her fellow Soulists.

At a "mission" or evangelistic service held in St. Mary's Cathedral (Roman Catholic), Halifax, the preacher, Rev. Father Conolly,

speaking on "Mortal Sin," drew a vivid picture of the two "paths"—one which led to everlasting joy, and the other to eternal death. He referred forcibly to the Sunday drinker, and to the curse of excluding Christ from the Sabbath day and devoting it to that pleasure which was termed innocent, but which often led to grievous mortal sin. It is plain speaking of this kind which tells upon and educates public opinion. Whatever differences of opinion they may have on some theological questions, ministers of the gospel of all denominations can make no mistake in speaking plainly against the curse of drunkenness and desecration of the Lord's Day.

An Englishman, who has visited England after 25 years of farm-life in New Zealand, considers that the pasture land of Great Britain could be made to produce profitably quite one-half of the dairy products required for home use. But, he says, the wrong man is the farmer; he never does any work with his own hands, mostly his wife and children play day by day. They are not farmers, they ought to be country gentlemen in receipt of an income of £10,000 per annum. It is all bunkum to expect to profitably farm land if you do not know how it should be done, and the only way to know is to do it yourself, or, at any rate, take a hand in it.

England's great military hero has been widely quoted recently by those interested as favorable to the cigarette. Some good ladies of the W.C.T. U. in Montreal thought to find out the truth of the matter, and so wrote to Lord Roberts himself. Recently a very courteous reply came, in which the following sentence occurs: "My opinion is that every one would be better without smoking, and that, so far as boys are concerned, it is a pernicious and injurious habit." The ladies now intend printing this statement of conviction upon a card with Lord Roberts' portrait, and circulating it broadcast throughout the country. The *Christian Guardian* is correct when it says: "The intelligent and public-spirited people who consider that the cigarette is anything else but a public menace and nuisance are few indeed."

In connection with mission work among colored people in the Southern States, a writer in the *Christian Observer*, gives the following illustration of the astounding ignorance displayed in some mission schools: "Many of those who came to us at first shocked the teachers by their dense ignorance of all things pertaining to the Bible and the nature and works of God. The name of God was only known to them when used in cath. Many of the children did not know of Jesus. When we undertook to teach them of his office as a shepherd caring for his flock, they did not know what a sheep was. It was very difficult for those who were raised in Christian homes, and familiar with all the beauties of the Bible truths from their early youth, to make these lessons clear to those who were so ignorant, but by patient and careful study of the methods of teaching, and by careful instruction to those children, we have been delighted with the results."

Paris is much excited just now over the publication at Brussels of the letters exchanged by George Sand and Alfred de Musset. At the time when the two lovers definitely separated, Alfred de Musset asked that his letters might be returned to him, but George Sand did not ask for hers. Finally, at their last interview, they placed the two sets of letters in two sealed packets, which were deposited in the hands of a mutual friend, M. Gustave Papet. After de Musset's death, in 1848, George Sand said that so far as she was concerned, the correspondence might be published; but de Musset had not wished that this should be done, and the publication was consequently postponed in conformity with his wishes and those of his surviving relatives. At last they have appeared in anticipation of the Sand centenary, but not without eliciting an indignant protest from Madame Lardin de Musset, the poet's only surviving sister.

"Dr. Jules Rehn, of Paris, has been carrying out several experiments to ascertain the precise effects of radium burning upon the skin," says *The Scientific American*. "If the rays of one-sixteenth-hundredth part of an ounce of radium bromide are applied, no pain is experienced nor is there any mark left at the time of application; but twenty-four hours later a red mark appears, remains for a fortnight, fades, and leaves behind a scar similar to that of a burn. If the application be continued for ten minutes instead of five, the mark becomes visible in eighteen hours. Ulceration does not occur unless the radium has been applied for at least an hour. If the spot thus caused is treated medically, suppuration may be prevented and the wound cured in six weeks or two months. But if it is not attended to, it gathers, becomes painful, and lasts an indefinite period. Some of these wounds or burns, caused three months ago by one hour's application of radium, still show no signs of healing. Moles can be destroyed by applying the radium for ten minutes."

The imposing marble monument of Goethe, presented some time ago by the Kaiser to the city of Rome, where the great poet passed one of the most memorable years of his earlier life, was formally unveiled the other evening in the presence of the King of Italy, the German Ambassador, and many other notable people. The monument is a superb specimen of modern art, standing 27 feet high in altitude. It is surmounted by a full-size figure of Goethe, 10 feet high, erected upon a massive Corinthian capital, on either side of which are placed exquisite classic groups symbolizing Goethe's masterpieces. The Kaiser's gift, which cost \$100,000, stands in the ancient Villa Borghese, now a free national park, under whose stately trees Goethe wrote "Iphigenia." This statue was made the subject of diplomatic communication at the time of President Loubet's visit to Rome a few months ago, as it had not then been erected, while one in honour of Victor Hugo was ready to be unveiled. Because of the protest the French President was only able to make an informal inspection of the work.

## Our Contributors.

### The Compassion of our Lord,

BY MRS. A. GORDON, OTTAWA.

If this great, weary, sin-sick world could only realize how God loves it, with what a deep tender heart of compassion He regards it, it would be converted at once.

In Psalm 145: 8, we are told that "God is full of compassion," again that His compassions are new every morning, and fail not. But how few even of His children realize it. How often we think of God as hard, cruel, and indifferent to our sorrows and needs. Have you ever noticed in summer an ant colony, and watched the business activities, the little wars, the winning and losing of one side or the other, but they were little more to you than the sands they disturbed. Is it not true that many of us think that God looks upon this greater ant hill, and beholds the thousand conflicts of human experiences with just as little thought and care? Ah! we have forgotten that prophet and apostle tell us that our God is not indifferent and without sympathy for the trying experiences of men. For do we not read "In all their afflictions He was afflicted" (Isa. 63: 9), and His soul was grieved for the misery of Israel (Judges 10: 16). "We have not an High Priest that cannot be touched" (Heb. 4: 15). Let us, therefore, come boldly to the throne of grace, and find grace to help in time of need."

Jesus Christ was God's manifestation of Himself to the world, Christ was God manifested in the flesh. God was in Christ, reconciling the world unto Himself. Jesus was Emmanuel—"God with us." So, if we want to know what God is like, we have but to look at Jesus in the Gospels. We judge of the character of a person by their actions; let us from the life of Christ see something of the character of our Lord in His dealings with men. Never man spake as this man, was the verdict of His enemies. Never man acted as this man in His thoughtful, tender compassion—may this be the verdict of His friends ere this reading is over.

Even the names that the Holy Ghost gives Him are significant, and suggestive of marvellous tenderness. He is called "The Son of David," so expressive of His condescension, taking our nature, so that in all points, He might feel temptation. This title is used over eighty times in the Gospels, by our Lord only of Himself. Only sixty-five times is He called "The Son of God." It is singular that the words also occur about eighty times in Ezekiel. How full of humiliation, linking Himself with frail man. Was it not that He might feel the sorrows, disappointments, and weaknesses of life? How it emphasizes kinship with man. It sums up all the qualities of man in Himself, the pattern man, as originally made by God. Twenty-six times in the Revelation, He is called "The Lamb." Often the word has a diminutive meaning, a tender, or delicate lamb. We never associate anything harsh, cruel, or unkind with a lamb.

Some think the old Mosaic law cold and loveless, but in it may be found many a word that tells of the gentle heart of God. Every seven years the people were to let their farms rest, that the poor might eat the fruits that grew upon them. They were also taught to be mindful of the needy in harvest time, and not reap too closely the corners of their fields, nor glean their vineyards too carefully,

picking every grape. In Eastern lands, the widow and the orphan are peculiarly desolate and defenceless. "In the midst of a dreary chapter of laws, we come upon a gleam of divine gentleness—"Ye shall not afflict any widow, or fatherless child;" (Exo. 22: 22).

It is noticed that the first appearance of the angel of the Lord i. e. of the Lord Jesus was to a slave, a woman and one in distress. (Gen. 16: 11). His first revelation to Moses was: "I know their sorrows, and am come down to deliver them." (Exo. 3: 7).

He could rejoice with them in their prosperity, but when His people were in sorrow, He just came in person to reassure them. How like a mother with her child. When the child is well, though far away, gifts and love-messages may be sent, and the heart rest contented, but let the child be ill, neither distance by land or sea, or any obstacle can keep that Mother from the child. She would fly if she could "over land and sea."

God's Book is indeed a Book for the sorrowful. Its sweetest messages are to those who need comfort, or to those who have fallen. It is a book of love and sympathy—no wonder that its author is a God of compassion. Its promises are like a mother's bosom, to lay one's head upon in time of distress and pain. Its pages team with cheer for the discouraged. It sets its lighted lamp of hope to shine in darkened chambers. It reaches out hands of help to the fainting, and those who are out of the way.

A beautiful picture of His compassion we find in Isa. 40: 11, the Good Shepherd carrying the lambs in His bosom. Young convert, weak believer, tried and stumbling one, wherever you are, here is a message for you. Nothing is so weak, tottering, or helpless as a lamb, but the shepherd carries them. No need to fear then, if you are a lamb of His fold. A mother told her two little girls one Sunday afternoon to not only learn the twenty-third Psalm, but to tell her what parts of it meant. So Mamie said to Katie: "Yes, He feeds them, and drives away the lions and bears." "Yes," said Katie, who had always been a delicate child, "He carries them up the steep hills when they are tired."

In His teaching, how seldom the law, or a harsh word was used, how little of the spirit of "thou shalt," and "thou shalt not," or of the do and go spirit, but rather "come unto me." How soothing, after years of "this do, and thou shalt live," according to the old law and the prophets, the gracious words of Gospel grace, which fell from His lips. They must have sparkled like dew on a summer's morning, and like a shower upon the thirsty souls with life-giving power. (Matt. 11: 28, 29).

Again, He never crowded new truth upon His disciples and hearers faster than they could bear; they were stupid, and slow understanding, and we might have supposed He would have said: "Well, I cannot make them understand, and there's no use trying. But He takes the trouble to illustrate His teachings with "stories" (Mar. 4: 33).

He is still the same, and will guide us into all truth. If we would only take our Bibles, and say, as I saw once on a book-mark, "Dear Jesus let us read this book together," what nuggets we would find, and how the truth would be revealed.

Notice too the delicacy with which He taught, taking the disciples apart from the

multitude to teach them, because they were to be teachers, and He did not want to display their ignorance (Mar. 4: 34). So we must be alone with Him, if He would expound His word, and tell us His secrets.

How mindful He was of the feelings of His little band, so as not to cause them undue sorrow. "I have many things to say unto you but ye cannot bear them now." He fed with His own hand milk and not meat, until they were able to bear it. Never was the Great Teacher too weary to speak to lost souls, His compassion was always greater than His physical weakness. A missionary from Palestine once said that Christ must have walked thirteen miles out of His way in order to meet the woman in Samaria, and started at one o'clock in the morning.

What an insight into the heart of Christ we get when we see how He felt over Jerusalem, when it would not receive Him and His teachings. The disciples had been chanting His praise because of the wonderful works they had seen, but that could not satisfy Him. His heart was breaking over the lost, and yet He was compelled in justice to utter their doom. He did it in tears, as He exclaimed: "If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace!" It was the same city that had wrung from Him that agonizing cry: "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not."

"But," some one may say, "O, yes, I know God cares for my soul, but what about my body. Must I meet the little sorrows and cares of life without His tender compassion? Does He care about physical needs as well as spiritual?" Yes, see how He treated the multitude when they had been three days without food, because they hung upon His gracious words, and would not go from Him. How different from the disciples. They would have sent them away hungry, but Jesus knew they came from afar, and He was moved with compassion, lest the women and little children should faint by the way. (Mar. 8: 13). When the woman came to Christ, pleading for her sick child, the disciples were disturbed, their dignity hurt, when she cried after them, but Jesus stopped and granted her request. The disciples rebuked the blind man for calling, but Jesus called them to Him, and restored their sight. When the mothers pressed their way to Jesus, to bring Him their little ones to bless, the disciples rebuked them, but Jesus said: "Forbid them not," and it is the only passage in which it is said that Jesus was displeased.

We would have thought it wonderfully kind if in that great multitude, He had only taught them, and healed the sick, for there must have been many ill in that large crowd of 4,000 persons, who went to Him, having heard of His fame. O, to realize that He is just the same to-day, just as tender, just as real and just as pleasant! We may never have felt the pangs of hunger, but all have felt soul hunger, a great consciousness of weakness, an intense longing to have more of Him. Take the Bread of Life, Jesus Himself, and feed upon Him. Is there not one who reads this, who says "Deep down, I feel a hunger to know Him," or another, who says: "The pangs of bodily hunger are as nothing to the yearning in my soul to know Him in His fullness." To both, He says: "Eat, O friend, drink, yea drink abundantly, O beloved." (Song 5: 1). But there must be a definite act of appreciation of His promise by faith ere the soul can be satisfied.

Think of His sighs and sorrows for human misery and sin. Coming to the sea of Galilee, they bring to Him one that was deaf, and had an impediment in his speech, and besought Him to put His hands upon him. He sighed, because He was sorry for him, and said: "Be opened."

Do you think He would go on with His sermon, and let the palsied man wait, and the faith of four be still further tested, when they were tired and warm—for it was summer. No, He hearkened him at once, and then went on with the sermon.

The most of us would have looked at the funeral of the widow of Nain's son with indifference, we see so many funerals. But not our Savior, who, when he saw her, had compassion, and said: "Weep not," and touched her dead to life. (Luke 7:11).

Think of the tender look after Peter had denied Him, and when he most needed his support. And again His thoughtfulness, lest Peter might not think himself included in the message to His disciples, "Go, and tell the disciples, and Peter." That Sunday when He came with His disciples to the Synagogue, where stood the man with the withered hand, and the Pharisees watching to see if He would heal him on the Sabbath—in order to find fault with Him, do you think the compassionate Christ would allow the afflicted and suffering one to wait until Monday?

Can any one tell why He went to Emmaus that day, if not to comfort the two sorrowing hearts as they journeyed and were troubled? He opened and explained the Scriptures concerning Himself.

If we have a burden, never let us ask: "Is there any one can help us, one who understands our hearts, When the thorns of life have pierced them till they bleed; One who sympathizes with us, who in wondrous love imparts

Just the very, very blessing that we need,  
For there's One, only One, the blessed, blessed Jesus, He's the One  
When afflictions press the soul, and the waves of trouble roll,  
And you need a friend to help you,  
He's the One."

But have we any assurance that He is just the same? When He left the earth, did he leave all His compassion behind? When, as man, He died on the cross, did that tender heart die? No, He has not left us in doubt as to this; on the throne, He is still the same when seen by Stephen as He was being stoned, He was seen standing, so anxious He could not sit, when He appeared to the aged St. John, banished on the isle of Patmos for the word of God and for his testimony about Jesus Christ, he recognized still in His manly form as one like unto the "Son of God," and as a lamb, as it had been slain. When John fell to the ground, overcome with the splendor of His majesty, the same loving touch is laid upon him, and with the gentle touch, came the reassuring words, "Fear not, we have not an High Priest that cannot be touched."

As we go through this world, and take up His work, that which He left us to do, let us make sure that we have the meekness and gentleness of Jesus (2nd. Cor. 10:1) and also His compassion upon those who know not the way—"can reasonably bear with the ignorant"—another translation. Paul had this thought when he said to the Philippians, according to Alford's translation—"I long after you all in the tender bowels of Jesus Christ." For all that the world row can see or know of the compassion of Jesus Christ, they see and learn from His followers.

This may be had in leaflet form at one cent a copy for distribution.

FOR DOMINION PRESBYTERIAN.

### One Thing Thou Lackest.

BY GEORGE W. ARMSTRONG.

"Master," said one of old, "I have an inward strife

To know what I must do to gain eternal life;  
Can'st thou this problem solve? this mystery define?

Can'st Thou speak words to calm this troubled heart of mine?"

"Thou know'st what Moses said," our Saviour made reply;

"If thou dost his commandments keep, surely thou can'st not die."

"These laws, good sir, I've kept from earliest years till now,

No murder, witness false, or fraud cause me an aching brow,

And yet I feel a void, these laws can never fill,

A void, a troubled heart, a conscience never still;

I ask: What must I do this blessing to obtain?

For I desire to please my God and life eternal gain."

The tender heart of Christ with deepest pity yearns,

He looks with look of love, then towards him gently turns:

"Young man, thou lack'st one thing, whatever thou hast got

And give unto the poor, so shall thy soul be well;

For this I'll give to thee the richest heavenly treasure,

And that in large degree and infinite in measure,

Thy cross thou must take up and daily follow Me,

Or thou can'st not secure a blest eternity."

The young man turned away sad, and in great depression,

His grief was deep indeed for he had great possession,

The price to him was high, too high for him to pay,

He loved too much the wealth of earth riches that fly away,

He loved gold more than God, he lacked in this "one thing,"

And one thing lacking, solemn thought, may saddest ruin bring,

And yet, alas! how few reflect upon the thought,

That earthly things, however great, may be too dearly bought;

Then prize not gold too high, but faithful stewards be,

For to our God all things belong, in air, or sky, or sea,

The gold and silver all are His, the cattle and the land,

And every comfort that we have comes from His bounteous hand,

They yield what Christ demands His claim; are ever just,

And if His ways we cannot trace, believe, and pray, and trust.

London, Ontario.

### A Beautiful Book.

The above book caption is what everyone is saying about the new publication on the World's Fair issued by the Grand Trunk Railway System. It is without doubt the most artistic and beautifully gotten up publication that has been issued in connection with the World's Fair. On the very handsome cover are illustrations of two beautiful statues displayed at the Fair, emblematic of the Atlantic Ocean and the Pacific Ocean, embossed with steel die in high relief. The book contains 48 pages with descriptive matter of the main features of the Exposition profusely illustrated, and embodies the latest and best maps of the City of St. Louis, showing street car lines and many other

features, also a map of the World's Fair grounds, and a large map of the Grand Trunk Railway System with the route to and from the Fair, as well as variable routes and attractive trips that will appeal to their patrons. A chapter on "How to Reach St. Louis" is given, and all information that prospective visitors to the Fair are looking for. The publication is not only one that will interest everybody who secures a copy, but will be a handy guide to those who take in the Exposition. Copy can be had for four cents in stamps, on application to G. T. Bell, General Passenger and Ticket Agent, Montreal.

The Grand Trunk will on June 13th commence to operate a double service direct to St. Louis from Montreal, Toronto, Hamilton, London, Etc.

### Rest in God.

The first vessel built on this continent was named "The Unrest." Ruskin once looking out on the ocean exclaimed: "How shall we follow its eternal changefulness of feeling! It is like trying to paint a soul." Yes, an unsaved and unregenerate soul; which is said to resemble "a troubled sea which cannot rest." But when a soul is saved, it is safe, and then it is calm. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee!" What restlessness there is out of God. Such a soul is like a sick man tossing with a burning fever in the night—like the wandering Jew going up and down the earth without a place to rest his feet—like "an infant crying in the night, an infant crying for the light, with no language but a cry"—like those black sea-gulls outside the Golden Horn which on account of their apparently ceaseless motion and unending restlessness the sailors have named "lost souls." But, on the other hand, what restfulness there is in God. There is mental rest, physical rest, spiritual rest, the rest of pardon, the rest of adoption, the rest of faith, the rest of assurance that all things will work together for good both for this world and for the next—all these and more have we when we find our rest in God—Rev. G. B. F. Hallock, D.D.

### Meditation.

"Oh how love I thy law! it is my meditation all the day." Ps. 119:97.

Andrew Bonar tells of a simple Christian in a farmhouse who had "meditated the Bible through three times." This is precisely what the psalmist had done, he had gone past reading into meditation. Like Luther, he had shaken every tree in God's garden, and gathered fruit therefrom. The idea of meditation is "to get into the middle of a thing." Meditation is to the mind what digestion is to the body. Unless the food is digested, the body receives no benefit from it. If we would derive the fullest benefit from what we read or hear, there must be that mental digestion known as meditation. If we would "buy the truth" we must pay the price which Paul intimates when he wrote to Timothy, "Meditate upon these things; give thyself wholly to them." David meditated in God's Word because he loved it, and he loved it the more because he meditated in it—G. B. F. Hallock, D.D.

It is said that "when the Sons of God came to present themselves before the Lord" that Satan came also among them. The incident is not altogether exceptional. Satan has been found in many congregations since that day, and always, as then, to stir up trouble.

## The Quiet Hour.

### God Taking Care of Elijah.

S. S. LESSON, 1 Kings 17: 1-16. August 7, 1904.

GOLDEN TEXT—He careth for you—1 Pet 5: 7.

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

There shall not be dew nor rain, v. 1. It seems a terrible thing that such a judgment should be pronounced on a people, and yet if we read history aright, we shall see plainly that God still judges in the earth and that the nations who forget Him and turn aside to evil are destroyed. National virtue brings with it national prosperity, and national wickedness leads to degeneracy; and this is a worse penalty than even to be stricken with famine. And that which is true of the nation is true of each individual soul. The cost of sin is degradation, a weaker body, feebler intellect, impotency of spirit. The devil's slaves become more and more abject.

I have commanded the ravens to feed thee there, v. 4. We think of this as a very wonderful tale. We forget the wonder of the tale that is being told us every day of God's providence. Are not raindrops and the sun's rays and the magic that is hidden in the clouds of the earth, just as truly messengers of God to men, bringing them food for their sustenance? We stumble sometimes at the miracle; of scripture, but the whole of life and the provision made for its sustenance is wonderful and may well call forth our praise and gratitude. Just as really as the ravens were God's messengers to Elijah, so really are the forces of nature God's messengers to us.

And the ravens brought him bread and flesh in the morning and . . . in the evening, v. 6. The provision for the prophet's sustenance was given as he had need. There was no great store heaped up, so that he might feel that he was provided for, for a considerable time. We pray wisely, when we pray, "Give us day by day our daily bread." Sometimes it seems as though God's people were a little too anxious to have provision made for a long time in advance; and when there is too great an anxiety, plans have been made very carefully, something of the sweetness of dependence on His grace is threatened. It is hard for those who have great provision and many investments made for the future, to look to God with that quiet confidence and child-like trust that is so precious a possession.

So he arose and went to Zarephath, v. 10. One thing that is very notable in the story of Elijah's life is the immediate obedience which he renders to God. When God's command here came, there was no hesitancy or argument on the prophet's part, no asking what the results would be. It was enough for him to know the divine will, and his only responsibility was to discharge it. This habit of ready obedience when God's word is plain to us, would save a great many distresses. Too often we find ourselves in some strait place, not knowing whither to turn, because we have hesitated about obeying when there could be no doubt as to God's will in the premises. Power for service depends to a great degree upon swift obedience.

That we may eat it, and die, v. 12. Here is the utterance of despair, and when we take all the circumstances into account, we can hardly wonder. When the whole land was suffering from straits, who would care for this poor widow and her son? They had

not strength or cunning to battle or to scheme that they might get a share of any food that was left. And yet the time of her despair was the time of her deliverance. Surely it is true that "man's extremity is God's opportunity." Let no child of God ever despair. He will deliver in His own good time. He will not suffer us to be tempted above what we are able, but with every temptation will provide a way of escape by enabling us to bear it.

And Elijah said unto her, Fear not, v. 13. If we were to look carefully through the scripture, we would be surprised how often this message, sometimes in the identical phrase, sometimes in other words, has come to the children of God. We should write the words where we can never fail to see them. If only we always had courage, how the spectres that fright us would dissolve into thin air! The Master said, "Be not anxious, for your Father knoweth ye have need of all these things." "Fear not" should be the thought, not only of the individual Christian, but of the congregation, and of the whole church. If we are seeking to do the will of God, then we need have no ground for fear. For He will feed and clothe and protect all the way.

The barrel of meal wasted not, v. 16. God was as good as His word. If we only had more knowledge of this widow woman, there would doubtless be interesting disclosures as to her character. As Christ tells us, there were many widows in that time (Luke 4: 25), but only to this one was Elijah sent. We may be confident there were reasons why she was chosen, and what a blessed house that was, while the prophet dwelt in it! If we are to be blessed with the presence of God, then we must see that we are of such temper and desire that we can rightly welcome Him.

### Shall We Outgrow the Old-Time Christianity?

"The day is coming when no one will be called a Christian unless he lives for humanity as Jesus lived. A new life is stirring in the hearts and minds of men and women today. It is a new vision of the Christ."—Heratio W. Dresser.

There are many conceptions of the true Christian life, most of them good and worthy of the founder of them all. By the heathens, that is those of un-Christian nations, every white man is considered a Christian. Even the most intelligent Japanese, for instance, finds it difficult to differentiate the Christian and the "sinner," as we do. To this confusion in the minds of those to whom Christian missionaries go is due much of the lack of success of the teachers of Christianity abroad. Unfortunately the type of "Christian" most foreigners are familiar with is not such as to inspire respect for or confidence in the divinity claimed for the religion of Christ.

But it is to be inferred from the above quotation that we ourselves have failed to grasp the completeness of the Christian life, the fullness of Christ? Are our faith and hope in the spiritual birth and baptismal sacrament antiquated, restricted and to be outgrown? Surely not. To those who have personally experienced the manifestations of the spirit there come no doubts of their attainment of the earthly ultimate. True, the professing Christian can contract

into narrowness. Growth is essential to progress, and Christianity is not different from other forces which require efforts at advancement. It is incumbent upon the Christian who would "enjoy religion" to practice the virtues of the religious as Jesus did. Such practice makes for enlargement, and enlargement is progress. He must be charitable and self-sacrificing. He must go about doing good. He must be just and generous, faithful, reasonable and zealous without presumption or intolerance. The new vision of the Christ, whatever it may unfold that is really new, will not alter his relationship to those who confess him and accept him as the source of grace in their redemption.

### Open the Door

Open the door, let in the air;  
The winds are sweet, and the flowers are fair,  
Joy is abroad in the world to-day;  
If our door is wide, it may come this way.

Open the door!

Open the door, let in the sun;  
He hath a smile for every one;  
He hath made of the raindrops gold and gems;  
He may change our tears to diadems,

Open the door!

Open the door of the soul; let in  
Strong, pure thoughts which shall banish sin,  
They shall grow and bloom with a grace divine,  
And their fruit shall be sweeter than that of the vine,

Open the door!

Open the door of the heart; let in  
Sympathy sweet for stranger and kin,  
It will make the halls of the heart so fair  
That angels may enter unawares.

Open the door!

—British Weekly.

### "He Came to Save."

Some years ago an itinerant minister was passing through a prison crowded with convicts showing every phase of ignorance and brutality. One gigantic fellow crouched alone in a corner, his feet chained to a ball. There was an unhealed wound on his face, where he had been shot while trying to escape. The sight of the dumb, gaunt figure touched the visitor's sympathy.

"How long has he to serve?" he asked of the guard.

"For life."

"Has he anybody outside to look after him, wife or child?"

"How should I know? Nobody has ever noticed him all the time he has been here."

"Will you allow me to speak to him?"

"Yes, but only for a minute."

The minister hesitated. What could he say in one minute? He touched the man's torn check.

"I am sorry," he said; "I wish I could help you."

The convict looked keenly at him, and nodded to indicate that he believed in the sympathy expressed.

"I am going away, and shall never see you again, perhaps; but you have a friend who will stay here with you."

The small, keen eyes were on him; the prisoner dragged himself up, waiting and eager.

"Have you heard of Jesus?"

"Yes."

"He is your friend. If you are good and true, and will pray to God to help you, I am sure he will care for you."

"Come, sir," said the keeper. "Time's up."

The clergyman turned sorrowfully away. The prisoner called after him, and, catching his hand, held it in his own while he could.

Tears were in the preacher's eyes.

Fourteen years passed. The convict was sent to work in the mines. The minister went down one day in a mine, and among the workmen saw a gigantic figure bent with hardship and age.

"Who is that?" he asked the keeper.

"A lifer, and a steady fellow, the best of the gang."

Just then the "lifer" looked up. His figure straightened, for he had recognized the clergyman. His eyes shone.

"Do you know me?" he said. "Will He come soon? I've tried to be good."

**Weed Your Garden.**

BY G. B. F. HALLOCK, D. D.

People, as well as seeds, get too crowded. One thing chokes out another in our lives, and too often it is the best that gets choked out. We are living so fast, we have so much to do, so many interests. As someone, feeling the disadvantage of this hurry, said, "I am in danger of being jostled out of my spirituality." It is a real danger, and one that threatens us all in our rushing life, and in these twentieth century days. Cares, worries, distractions, seem to grow in our hearts as naturally as weeds do in a garden.

Some people think worries quite harmless, but Christ spoke very strongly against them as most potent for evil in our lives, in the way of crowding out the good. He warned us strongly against all anxiety. He said plainly that it can add nothing to our stature, possessions or success, but, instead, does us harm and grieves our heavenly Father, who all the while is caring for us.

There are two things, at least, about which we should never worry. First, the things we can't help. If we can't help them, worrying is certainly most foolish and useless. Secondly, the things we can help. If we can help them, let us set about it, and not weaken our powers by worry. Weed your garden. Pluck up the smallest roots of worry. Yes, watch for their appearance above the ground and pluck them while they are small. Don't let them get a start. They will crowd out all the beautiful things that ought to grow in our hearts unless we do.—Christian Intelligencer.

**The Prayerless Christian.**

So familiar are we with the Bible commands and promises concerning prayer, and with the miracles that have been wrought by men and women of faith through prayer, that we are accustomed to dwell on the power of prayer in bringing things to pass which otherwise never would have been, and to overlook the fact that prayerlessness just as surely results in hindering events from coming to pass. Prayerlessness is not only the negative force that we usually think. It is as positive and as inexorable in its working as prayer, except that it works toward the undoing of the works of God. The prayerless Christian is like a soldier going into battle with a weapon of irresistible force, but bringing disgrace and defeat upon himself by neglecting to use a weapon. As Robert E. Speer says, "It is not prayer that is illogical, it is not prayer that is disruptive, it is not prayer that cuts across the orderly workings of God; it is the want of prayer that is disruptive and distorts those plans. Years and years ago, when he outlined the development of human history, he arranged the place that the force of prayer should play in the world. I believe in prayer as the great force in life. I believe in prayer itself as a life. I believe in prayer as a passion, an entirety, as the utter longing and ingulfing of the will in great achievement."—Indian Witness.

**Our Young People**

**July 27. God Guiding us.**

**Some Bible Hints.**

David says it in as many ways as he can think of; God's is the greatness, power, glory, victory, majesty (1 Chron. 29: 11); and every other word of strength belongs to God.

We feel comforted when we put our hand in a hand that is strong; but God's hand is more than strong—it is strength (1 Chron. 29: 12).

If there is anything that modern science has made certain, it is that the Creator has an infinite care for the smallest details (Luke 12: 7).

God shows that He values us more than the sparrows, not by caring for us better, but by giving us the power of caring for ourselves better (Luke 12: 7).

**Suggestive Thoughts.**

God does not guide us with a cold, dead chart, but He guides us with a warm hand and a loving eye.

God's guidance is not for all time, but— for all the time we will follow it.

All men would accept God for guide, if He would let them choose the way—that is, if He would cease to be guide.

Whoever does not recognize God's guidance in his life is not likely to have been God-guided.

**A Few Illustrations.**

No one gets a guide if he is sure he knows the way. Humility is the condition of God's guidance.

An Alpine guide put out his hand for a traveler to step upon it as a bridge around a precipitous turn. As the traveler hesitated, the guide said, "This hand never lost a man."

The guide not only leads the way, but he lightens it by carrying the burdens.

Alpine guides fasten the traveler to themselves with a rope. The rope that binds us to our heavenly Guide is faith.

**To Think About.**

Do I trust God's guidance day by day, or seek it only in emergencies?

Am I willing that God should guide me wherever He sees best?

As God guides me am I seeking to guide others to Him?

**A Cluster of Quotations.**

Guides mistaken and misleading—  
Far from home, and help receding—  
Vain is all those voices say,  
Show me Thy way!—Lucy Larcom.

The man who would have God's guidance must be willing to make spiritual thanks his main business.—H. C. Mabie, D.D.

God sends His angels, cloud and fire,  
To lead us o'er the desert sand.—Whittier.  
Lead me, O God, in life's brave early day,  
While skies are clear, and all the world is gay.  
—Stockland.

**A Good Leader.**

He will begin on time—though he is the only person in the room.

He will end on time—though half the society are ready and eager to take part.

He will start in some brisk and unusual way—perhaps with sentence prayers, perhaps with a concert Bible-reading, perhaps with a solo, perhaps with a recitation, perhaps without any introduction, reserving what he has to say to the end of the meeting.

He will have some plan for bringing out the other members, and especially the backward.

He will make his opening remarks very brief.

He will be cheery. He will never scold. He will praise when He can.

He will pray for his meeting. He will plan for it. He will prepare for it. He will throw his whole soul into it.

And then, he will not worry about it in the least, but will let God do with it whatever He sees best.

**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 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 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.

**Daily Readings.**

Mon., Aug. 1.—Jacob's guide.	Gen. 28: 10-13.
Tues., " 2.—Israel's guide.	Ex. 13: 17-22.
Wed., " 3.—Angel guides.	Ex. 23: 20-23.
Thurs., " 4.—David's guide.	Ps. 25: 8-12.
Fri., " 5.—Paul's guide.	Rom. 1: 7-12.
Sat., " 6.—Our guide.	John 14: 5-6.
Sun., " 31.—Topic—God's guiding hand in our lives. 1 Chron. 29: 10-12. Luke 12: 1-7. (Experience meeting.)	

**Prayer.**

Father, how often are we weary in well doing and ready to faint? Let us see the light of Thy face and then our way shall be clear and our strength shall return. Show us Thyself in the presence of Thy son, and may he walk with us so as to tell us Thy secret. Grant us patience and peace in all our work so that every day shall bring its own blessing and the years shall multiply our inner wealth and worth. Save us from the fallacy and folly of thinking that our life consists in the abundance of the things that we possess, but may we know that we are rich and strong only as we possess and are moved and mastered by large thoughts and lofty aspirations. Sparing Thee may we be content with such things as we have and ever grow in grace and in beauty of Christ. So would we spend our days until our work is done and we enter in through the gates into the city. And this we ask in Jesus' name. Amen.

At a single word of sympathy the life had been transformed, the convict redeemed.—Michigan Christian Advocate.

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J. BLAKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, July 27 1904.

"This great mass of people," said Phillips Brooks, "are stunted and starved with superficialness. They never get beneath the crust and skin of things with which they deal. They never touch the real reasons and meanings of living. It is better to be overwhelmed with the awful voice of God than to become satisfied with the piping of mechanical ceremonies or lullabies of fraternal creed."

The Bishop of Rochester, England, Edward Stuart Talbot, D. D., a scion of one of the most aristocratic houses of Great Britain and one of the best known ecclesiastical writers of the day, has lately issued a paper entitled "The Place of the Laity," in which he takes ground upon questions of church polity not unlike that of the Westminster divines. In other words, he maintains that no church faithfully represents the church of the apostolic age, or can possibly keep near the heart of the gospel, if it ignore or treat slightly the laity, the non-clerical members of the body. His essay is called out by the approaching meeting of the National Church Council of England, in which the present confused condition of English church affairs will be considered. Representatives of both the clergy and the laity will meet in this assemblage. But even after the appointment of the lay representatives, the attempt is made to shut out the laymen from discussion of any questions pertaining to "doctrine or discipline." Bishop Talbot goes on to show that the government of any church by its clerical members solely is unscriptural and dangerous; that "clericalism" is as hostile to truth and freedom in the Protestant Church as in the Roman communion, and that the safety of any Christian body depends upon its readiness to place the minister and the layman side by side with equal authority touching all church matters in all church courts. This position and its historical verification are endorsed by The Churchman, of New York, both the English bishop and the American journal agreeing that any church government wholly by its priests is governed to its spiritual undoing.

## PLACE OF THE NEGRO.

A correspondent of "The Outlook" wrote that journal to the effect that the negro has no soul, no God-given mental or intellectual qualifications of manhood, and that it is high time he is "given the place intended for him by the Creator." To all which "The Outlook" makes fine and spirited reply. How are we to know, says our contemporary, for what place the Creator has intended any man? There is only one way. Give him the liberty of securing the fullest, freest, and best possible development. He is entitled to any place for which he can fit himself, and no man can tell by *a priori* reasoning for what place another man can fit himself. No one could imagine from reading the description of the Anglo-Saxon people in, say, the seventh or eighth centuries, that they were intended by their Creator to be the leaders of European civilization. No man knowing anything of the Japanese people in the first half of the nineteenth century could imagine that the Creator intended them for the place which they now occupy. No man can possibly forecast what is the place which the Creator intends for the Chinese race or for the negro race. Who could guess what the acorn would grow to when planted, if he had never seen an oak? Who could guess into what kind of manhood a babe would grow if he had never seen a man? Who could forecast a Newton or a Bismarck, a Browning or a Gladstone, from the babe crawling and kicking in his nurse's arms?

"What we demand for the negro," says The Outlook, "is liberty, and what we mean by liberty is the right to make everything of himself that he can make. If he can make of himself a Booker T. Washington, and teach the whole nation, black and white, something respecting the fundamental principles of education for a race just emerging from slavery, he has a right to make of himself a Booker T. Washington, and all the country should welcome the result. If he can make of himself a farmer or a porter or a gardener or a cotton-field hand he can, and he should have every encouragement to do so."

"The Outlook" concludes with the following words:

"We protest vigorously, then, against the doctrine that one man can determine for another man what his place shall be, and what may be the limits of his development, or that one race can do this for another race. Before any man can tell us what is the place intended for the negro race by the Creator, he must give us some evidence that he has been admitted into confidential relations with the Creator, and knows what the Creator's plans and purposes are."

Herald and Presbyter: Some one has said that "Blessed are the poor in spirit" is the core of the Beatitudes. There is no bridge by which we can pass over from the mountain top of pride to that of grace. We must go down before we can begin to go up. Only he that humbleth himself can be exalted.

## THE 20TH CENTURY SABBATH

"We are told that the complicated civilization of the twentieth century," requires that Sabbath observance and Sabbath laws should be relaxed. Nay, this is a new reason why they should be maintained and strengthened. At Sinai, where the Sabbath law was proclaimed, did those Hebrew herders, moving on at three miles an hour, need a law to protect them against an overstrain more than the engineers of to-day, who drive their iron dragons a mile a minute, with hand on the throttle, eye on the track, every power alert? Did those dozen farmers, from whose ploughing-bee Elisha was called to be a prophet—I have seen in that region a modern ploughing-bee of eighteen—did those farmers, gossiping together as they kept step with their slow oxen, need a Sabbath law more than the men in the Northwestern saw mills, who saw each a hundred thousand feet of lumber per day, and must watch the swift moving circular saw, lest it mistake one of them for a log? Did the employes of Boaz, where capital said to labor, "The Lord be with you," and labor answered, "The Lord bless thee," require a Sabbath law for protection of servants more than it is required by the millions of employes today, whose master is "neither man nor woman, neither brute nor human," but the ghoul without a soul we call a corporation? Did Dorcas sitting in the sunlight beside her cottage, distaff in hand, leisurely spinning and weaving the coats and garments for the little orphans that played at her feet—did she require the protection of a Sabbath law more than the young girl of fourteen in a modern mill, working a dozen hours per day in the close air and clanging noise, under a hard master? Was there less excuse for our fathers to issue Sunday papers, when news crossed the Atlantic in two months, than there is for us, when the news of Europe reaches us by telegraph the day before it happens?—Crafts.

### Literary Notes.

Blackwood's (Leonard Scott Publication Company, New York), for July contains an excellent article which will appeal especially to Canadians, by Chas. Hanbury-Williams on "A Spring Trip in Manitoba;" and in "Musings Without Method," also we Canadians read with interest while not altogether approving the sentiment the editor's comments on the Dundonald affair and the military position in Canada. Other subjects are: "A Plea for Landlords," "The African Colony," being a review of a book of that name by John Buchan; "Professor Bain," and "Lord George Bentinck."

London Presbyterian: And, after all, the true test for spiritual life for a nation or a city is not only, is not perhaps in the first place, the weekly attendance at a place of worship. It is rather to be found in the persistent and even agonised effort of the Church of Christ to soften the sorrows and heal the hurts of men, to bring her Master's Gospel of compassion into darkened lives, and overthrow the barriers with which legalized injustice as well as vice have blocked the openings to a fairer life.

### A GRASSPLOT THAT WASN'T SPOILED.

There is a Presbyterian Church in a certain city which will accommodate about 1,500 people. It is directly across from a large public park. On any clear Sunday night during the summer season, there are at least 10,000 people in the park and about fifty people inside the church.

I said to the pastor, after I had become familiar with the situation, "Doctor, why don't you get out on your church steps with your young people and have an outdoor service? You've got a voice big enough to be heard two blocks away. You can attract the people by use of a cornet, and then you can preach to them. You can then invite them to an after-meeting inside the church."

The minister was willing to act on the suggestion, but he naturally replied that he would bring the matter before his session first of all.

The session was made up of twelve good men. I believe that they were all Christian men. After they had discussed the matter for some time, the question was decided in the negative, "You see, because, as one of them put it, we have a grassplot in front of our church, and some of the people might come over out of the park and step on the grass." Shades of the Gadarenes!

Within a few blocks of that very church a socialist held forth every Sunday night from the end of a bobtailed cart, and he was addressing more men in a single night than that church reached in a year of Sunday nights.

That "grassplot!" How many Christians have "grassplots" of selfishness, of pride, of indifference, which stand between them and the great mass of men out of the church, and more important still—out of Christ! —Rev. Charles Seitzle.—Chicago Interior.

### Sparks From Other Anvils.

South western Presbyterian: There is no place for a walking cemetery, or a professing Christian full of dead and buried talents. God has given us these talents for use, and not for burial.

Morning Star: The success of every society, as of every church, very largely depends upon the depth of spiritual life enjoyed by the officers and committees, more upon this one thing than upon any other which can be named. It is scarcely possible for a society officered and committed by young people without depth of life in Christ, without breadth of life in Christ, without depth of life exceeding the average to be a spiritual success.

Sunday School Times: "God is hampered by human language." That was the way that Moody put the truth, in one of his Northfield talks. "God cannot say all that he means in our human language, but he always means all that he says, and more—never less." The suggestiveness of Bible truth is ever more than its explicit statements. God's love and goodness are ever more than we can tell or think.

Michigan Presbyterian: The Allis-Chalmers Company of Chicago, has issued an order for "no beer drinking in any of its plants," thus placing itself in line with many railroads and other concerns which enjoin their employees from the use of intoxicants.

### THE DOMINION WOMAN'S CHRISTIAN TEMPERANCE UNION ON THE CIGARETTE BILL IN THE HOUSE OF COMMONS

And Mr. Gervais' Amendment.

It is now over five years since the agitation for a bill to prohibit the manufacture, importation and sale of cigarettes began. In that time and in the interests of this bill, thousands of public addresses have been made, hundreds of thousands of pages of literature scattered and a petition, representing nearly 200,000 people, presented to parliament. The press of this country, from Nova Scotia to British Columbia, has noticed and, in the main, approved the movement. Amongst religious and temperance journals there has been no dissenting voice of which we know. The Presbyterian General Assembly, every Methodist Conference in the country, Baptist Convention, the Congregational Union and the general gatherings of other denominations and of temperance and philanthropic societies, have passed strongly-worded resolutions of endorsement, as have also many city and town councils and school boards. From individual voters thousands of letters and telegrams have poured into Ottawa to their representatives, asking support for the measure.

#### Its Introduction.

Last session a motion favouring such a bill was introduced and carried by 103 yeas to 48 nays. The bill followed, running a long gauntlet of opposition. It was pushed from one paper to another and finally dropped out of sight on a ruling of the Speaker. It was pointed out at the time, by a friend of the bill, that other measure had been permitted to pass that might have been knifed on the same grounds.

This year the bill has had a first and second reading and has passed committee of the whole. It is now confronted with an amendment, introduced by Mr. Gervais. This asks that the title of the bill be altered and every clause in it struck out. Instead of prohibiting manufacture, importation and sale as in Tennessee, Oklahoma, etc, it provides that sale to those under 16 years of age be forbidden.

The following are the objections to such action:—1st—Five out of our seven provinces have already legislated against the sale to minors, not only of cigarettes, as in Mr. Gervais' bill, but of all forms of tobacco. British Columbia set the age at 15, Nova Scotia and Prince Edward Island at 16 and New Brunswick and Ontario at 18 years of age. It was because these enactments had proved worthless to even restrain, much less prevent, the growth of cigarette business, that appeal was made to Ottawa. Age-limit legislation belongs to the provincial governments and prohibition to the Dominion. But age-limit laws have been tried and found wanting by the provinces.

2nd—In over twenty states of the American Union cigarettes are prohibited to those under stated ages. There is but one verdict on the value of such enactments. Government statistics, the declaration of educationalists, officers of the law, parents and others interested in the young, all disprove their efficacy.

#### The Tricks of the Trade.

Within the last five years prohibitory bills have been introduced into many state legislatures and their popularity amongst the

people was made apparent by the petitions that accompanied them and the letters that followed in their wake. To offset this rational solution of the question, tobacco interests have continually introduced age-limit laws. If the state prohibited sale to those under 15 then the cigarette champion argued vigorously for 16 or even 17 or 18 years of age—anything but prohibition. "The Boy," organ of the National American Anti-Cigarette League, said last year:

"Laws forbidding the sale to minors are encouraged by a mythical society which seems to exist only in the elaborate letter heads which have named San Francisco, St. Paul, and other places as headquarters. As long ago as 1897 a Chicago morning paper assisted the editor of "Boy" in investigating this pretended organization, which continues to send to legislatures and others, most specious arguments and many absolutely false statements, and found it a fraud. 'The Society for the Suppression of the sale of Tobacco and other Narcotics to the Youth of the Nation,' is a name that carries weight when the fraud has not been exposed."

The latest device of those "whose craft is in danger" is a post-card chain crusade, gotten out under the auspices of "The National League of the U. S. Moral Society—headquarters Philadelphia, Pa.—with no specific address given. Each person receiving a card is requested to send their name and address for a monster petition to Congress to prohibit sale to minors, and to write three friends to do likewise. This scheme was sprung upon any state which was on the eve of passing a prohibitory bill. Attention was divided and thereby dissipated. Many of these cards found their way into Canada. A London lady who complied with the request to send her name received the following reply from the Philadelphia Post office:

Office of the Superintendent of Deliveries, Philadelphia, Pa.,

Mrs.

June 1, 1904.

London, Ont., Can.

Dear Madam,

Replying to your favor of the 27th ult., regarding a letter addressed, National League Society, Philadelphia, which was returned to you through the Dead Letter Office, I have to inform you that mail so addressed is undeliverable and hundreds of pieces, at intervals, are forwarded to the Dead Letter Office, Washington, D. C.

Respectfully yours,

GEORGE W. KNOWLES,

Asst. Postmaster.

Mr. Gervais' bill is an attempt to lead into a blind alley the forces now arrayed in deadly combat against the cigarette. With an indifference to criticism that is astonishing, the penalties are all of the "not-exceeding" variety, which law-breakers hold in such contempt. The magistrate may impose a fine anywhere between one cent and one hundred dollars, or imprisonment for an hour or six months. As a final hamper to action, the bill provides that unless information is laid within four weeks of the contravention of the act, nothing can be done.

Should this amendment become law we will have another example of "the mountain that labored and brought forth a mouse"—it will only satisfy the tobacco interests.

Signed,

ANNIE O. RUTHERFORD, Pres. Dom. W.C.T.U.  
ANNIE BARON, Cor. Sec. Dom. W.C.T.U.  
JENNIE WATERS, Supt. Anti-Narcotic Dept.  
in Dom. W.C.T.U.

## The Inglenook.

### What A Boy Knew About Ants.

Alice ran down to cut a white rose. A boy sprang up from behind the bush, pulled off his cap, and said, "I—I didn't mean to do it! Surely I didn't!"

Alice was startled but the trouble in the boy's face made her want to help him, "What didn't you want to do?" she asked.

He pointed to the gardener who was gathering up the roots of a plant that had been knocked down and the pot broken. The gardener was scolding. As Alice turned she saw him shake his fist at the boy.

"I was down on the ground watching the ants," said the boy, "and he called so sharply that I jumped, and there was a crash. I'd pay for the pot. I have a little money at home, and—"

"Never mind the pot," said Alice. "Tell me about the ants!"

"I was watching them. I'm Dr. Wilson's boy. He's a naturalist, and—"

"O," said Alice, "you have but just come here. You are our new neighbors."

"Yes; papa is writing a book about ants now. I—I hope the gardener won't disturb the little things."

"That is why you didn't run away?"

"Yes I wanted to see what they do after the battle?"

"Boy, you are queer," said Alice. "What battle?"

"Why our red ants came over and made a raid on your black ones. There's a little town—formicary, papa calls it—or black ants under that bench. And in a corner of our garden there is a big town of red ants. Our ants are slave makers. They go out and kidnap the babies of black ants—the Fuscans. Our ants have a good many slaves now; but it seems they want more, so—"

"Boy!" said Alice, severely.

"O, it is true! and it has been true for a hundred years. It was found out by a Swiss named Huber. He called the red ants Amazons. And now in America we have ants that are, at least, cousins to them. They do the same things that those others did two hundred years ago. Only, we have two kinds. One is called Polyergus. Their fighters are wonderfully brave when attacking and carrying away spoil; but at home they do nothing. The blacks do the digging make the chambers and long halls. They take care of the little ones of the reds, like foster mothers. All of this makes the reds so lazy that they even have to be fed. It has been tried. Reds of that kind have been shut up, with plenty of food, and some have starved to death. All of them would have done so if the shiny black slaves had not been let in to feed them, make the house orderly, and do the work, they had been accustomed to at home."

"This is very wonderful," said Alice. "Sit down on this bench! And the others?"

"The others are called Sanguines. They fight and work both. The slaves only help them. They do not do all of the work. The home of these red ants have a style of their own, with but little sign of the slave style of building; while the others—the lazy ones—let the slaves build their cities nearly like their own. In either case no black queen is permitted to lay her eggs in the home of the slave-makers. She is killed. When they want new slaves they go out and

raid for another supply."

"And are the slave-makers red?"

"Yes; that makes it easy to watch them."

At this moment the old gardener came up, took his hat off to Miss Alice, and said: "O'm affter wahrin' yees agin th' b'y, miss. He's that troublesome, miss—"

"O, John, don't scold!" cried Alice. "He's our new neighbor, and he's very sorry—though I'm glad. Don't bother us, please, John! He's telling me the most wonderful things!"

"Wahnderful, indade!" said John. "I'll warrint me he's tillin' av th' koinid young leddy wahnderful tales—wahnderful tales, indade!"

"Well?" questioned Alice, turning to the boy.

"Well," the boy answered, "I saw our red ants come out of their town and rush about, making up their army and getting up their courage. And I knew that a fight was coming. They ran back and forth and around and around. 'Twas as if they were stirring each other up. One would hit the forehead of another. Or two of them would strike hands and seem to say: 'We're in for it! We'll give it to 'em!' Perhaps some were lazy and didn't want to go. Maybe some were afraid. But others felt like fighting; they just bullied the rest into going."

"While the red ants were hustling about, getting up their courage and making sure that they were all in fighting trim, the black ants—their slaves—went calmly on with their regular work. They carried out tiny pellets of earth that they had loosened inside carried in supplies, and seemed to be doing up the morning's work. Some of them, though acted as if they were urging the reds off—sort of daring them, you know. And some of the slaves saluted the reds with their hands—or antennae—and heads, something as soldiers do an officer."

"You have very sharp eyes or a fine imagination," said Alice.

The boy smiled. "And when the reds were all ready—nobody has found out what that means, for there seems to be no general—they just start off on a regular raid for plunder. And every one of them seems to know all about it. Dr. McCook—he's a great man and a friend of papa's—says that it's like having a whole army made up of brigadiers!"

"Well, after the red ants had been rushing about, making all that noise—"

"Noise!" exclaimed Alice. "Those tiny creatures."

"Only when many are together and preparing for battle do you hear it. Perhaps it comes from their hitting their hard little bodies against each other. Professor Wheeler—he's another big man, but papa isn't sure of this—thinks they have tiny cymbals close to their bodies, which they rasp when they are in a fighting mood. They get as close to each other as they can walk. Maybe that's to keep their courage up." The boy stopped. He seemed to be thinking.

"You are very wonderful," said Alice. "Tell me all you know!"

"That would be little."

"I think not," said Alice.

"Well, our red ants marched about three hundred feet to day to your little Fuscan

village, which is almost hidden among the grass tufts. They came across the corner of the grove, along the tree that your gardener cut down, and across the walk. There weren't many in the black's little formicary. The reds rushed against it and into the open gates. The blacks were scared. Some of them took the eggs and half formed baby ants in their mouths and ran out the back way. They tried to save as many as they could. Others came bravely out and fought their way through the enemy, or were killed.

"Some ran into near branches of grass or climbed the fence posts and locked down, to watch the hundreds of wicked foes ransack and ruin their homes. They could see them carry the young ones that were left, away in their jaws. I saw it all this morning. And I followed the reds when they straggled home. They didn't keep step nor close together. They just got there the best way they could. And, if you'll believe it, the black slaves came and took the little, black, half formed baby captives into the formicary. There these little ones will grow up to be slaves like themselves. The reds are not cruel. They seem to want large cities—to rule everything. And they make these raids so as to add to their numbers. The blacks could run away, but they don't."

"I came back again and was watching your poor little Fuscans come home—those that were left."

Alice looked sorrowful. "Are the blacks always beaten?"

"O, no! Sometimes the reds attack a strong Fuscan formicary. Then there is a great time. The blacks seem to know that the reds are coming. They send out an army to meet them. Sentinels are posted at every large entrance. Tiny pebbles or earth pellets are rolled against the small doors. The angry blacks—who are not so heavy as the reds—rush at them with open jaws. Ants have teeth in their upper jaws, and often a red and black lock jaws, and pull and pull for a long time. You think the red, then the black, will win. Sometimes one of them throws poison into the others face. Sometimes another black, in running by, sees his brother in such trouble and catches the red by the leg. Then a red may come up and catch this little black one by one of his feelers. And so on until there's a great jumble of fighters all in one mix-up."

"The kidnapers are sometimes badly beaten. The ones that are left limp back home—sometimes with the head of a black, that has been broken off, hanging to one leg. Then again the blacks chase the reds home, nipping at them and fighting them all the way. They often rescue some of the little prisoners and carry them back home."

"Those that had run out, carrying the babies and eggs to safe places—you see they know what the reds are after—come cautiously in. Probably the warriors who routed the enemy, become very proud as they talk it all over. Ants living near the slave-makers are more cautious than those far away. They build their homes low, so as not to attract attention, and carry the dirt that is dug out far enough away to prevent a clew. They have few entrances, and those are hidden. Other ants are sometimes very troublesome. They injure gardens and lawns by building their cities high. O, I must tell you one thing more!"

"Do tell me!" said Alice.

"Once Dr. McCook saw an ant—such as they make slaves of—acting strangely. She was finishing her little house. After she had rolled a tiny pebble to the door and added wee bits of earth, she walked away and

looked at it; then turned her head to see that no one was near, while she crept in and reached her finger-tips to draw pebble and earth closer. A minute later up came a red warrior, who stopped, listened, walked all around, rapped on the ground here and there, and finally walked over the very door of the little house without knowing it!

"Aren't you wonderful!" exclaimed Alice "Not at all," said the boy. "Acts are, though."—Christian Advocate.

### The Card Catalogue in the Kitchen.

It is an increasing wonder that so few women avail themselves of the business methods used by the men of their households. The card catalogue, for example, is peculiarly adapted to lighten the cares of the housekeeper, and has possibilities almost untold. It has come as an inspiration to at least one would-be hospitable woman, whose adoption of the plan dates from the day she spent two good and valuable hours in looking over fifteen cook-books for a vaguely remembered recipe that should call for two or three of the remnants in her larder and at the same time provide a possible guest with a new and delectable dish. The utter ineffectiveness of the average cook book index in such a dilemma as hers, and the haunting sense of "nothing accomplished" which often plagues a multitude of women as soon as one well planned meal has vanished, only to make way for another season of plating, led this particular "Mrs Gilpin" to devise for herself a card catalogue after this easy manner:

A package of blank cards, with the letters of the alphabet plainly marked in ink at the middle of the top of each card: a pasteboard box large enough to let the cards stand upright, with their letters in alphabetical order, and the front end of the box cut away a trifle for convenience in reading and handling: a pencil, with a rubber attached, tied in to the corner of the box—all this arranged, and her simple outfit was complete. Now for the rules and references. A few of these were jotted down at once, but the advantage of this card catalogue system is of course the ease, and the rapidity also, with which it grows "of itself," as from time to time a moment or two is given to writing in it.

Here is a specimen line from one of the "S" cards;

"Salmon, creamed (with celery). Mrs. X. 286."

The numbers indicate the pages of the cook-books, and the meanings of the abbreviations used to designate the entire fifteen are written on the side of the box in plain sight.

But the first simple idea of making a quick reference table for favourite rules has evolved itself into a system comprehensive and time saving in a degree. Take the case of "creamed salmon." It appears on another card under "Soups," as convertible into a decidedly satisfactory soup of the same name; it also comes under a head of "Celery," and makes a brave showing on the "Toast" card likewise.

A set of cards headed "Specials" soon came to be a chief delight, for here are to be found particularly appetizing dishes, or those that might serve for an emergency luncheon, though the "emergency luncheon" deserves and must have, before long, a set of cards by itself.

Here, too, are preserved from forgetfulness those happy concoctions which every dainty cook devises under the spur of necessity, and which yet are not always remembered

as possible standbys. These combinations, entered on the faithful card catalogue under the head of each important ingredient, with the briefest explanatory word that may recall the process, make a marked difference in the variety of the meals. The sense of permanent achievement, also, that comes from recording not only success, but particularly appetizing menus, lists of tempting desserts or salads or soups and a dozen other such matters, makes an unspeakable difference in the zest with which meals are arranged—and the enjoyment with which they are eaten, too!

Under the head of "Likings" go the favourite dishes of welcome guests, as they have been discovered from time to time, and these serve not only for future reference, but as a pleasant reminder of good times and merry meals. "The Harrises—shrimps with tomato sauce," is certainly a stimulating memorandum.

The card catalogue, however, is far too helpful to be kept for kitchen use only. There must be another one to match this for general family comfort. The books one covets, the little trips one plans to take next summer and may forget when the holiday time comes unexpectedly soon, the endless list of household conveniences that "something" one hopes to own, the new china or silver or glass that one happens to think would be desirable, the pictures to be framed, even the journey to the dress-maker's and the letters and calls and errands—for more than all this will the card catalogue take care of safely for us. One has only to slip a new card, or slip out one if the memorandum is to be carried with one. There need be no misplacing and no forgetting.

The card catalogue has thus its own corner in the home; its new headings added from week to week, its old cards thrown away. It becomes a sort of mind in the household, and with a calm conscience one lets it do the worrying. The freedom it may give is great out of all proportion to the bits of time it takes to add a word or a sentence there.

The student does not keep all his references in his orderly mind. The card catalogue has freed him from vast deal of strain and worry and confusion. It can so free the twentieth-century housewife; if she will but let it.—Natalie Rice Clark in Harper's Bazaar.

### The Philippine Census.

The first complete and correct census of the Philippine Islands, first published, gives the total population at 7,635,426, which is somewhat less than the usual estimate. It will be a surprise to most people to learn that only 646,749 are classed as wild and uncivilized, leaving almost 7,000,000 of the Filipinos who are civilized. The wild tribes form so inconsiderable a portion of the people as to be hardly worthy of consideration in thinking of the people as a whole. Like the American Indians, however, they make an amount of trouble, altogether disproportionate to their numbers. There are 343 islands with names and many others not given by name. The island having the most people is Luzon with 3,798,507, of whom 224,506 are uncivilized. Panay has 743,646, Cebu 592,247, all civilized, Mindanao, 499,634, of which 252,940 or more than one-half, are wild tribes. Manila, the largest city, has 210,028 inhabitants. Only 23,000 of the aboriginal Negritos remain. Nearly all the civilized Filipinos are nominally Roman Catholics.

### BABY'S DANGER.

The summer months are a bad time for babies, and an anxious time for mothers. Fermentation and decomposition in the stomach and bowels are the cause of the summer complaints of babies and young children. This is the reason why the hot weather months are more fatal to little ones than any other season. Baby's Own Tablets should always be found in every home, where there are young children and their prompt use during hot weather may save a precious little life. The tablets care constipation, diarrhoea, and stomach troubles, and are guaranteed to contain no opiate or harmful drug. Mrs. Walter Rollins, Sissons Ridge, N. S. says:—"Before using Baby's Own Tablets my little one cried almost continuously with stomach troubles. I can truthfully say I never had any medicine act so promptly and give such satisfaction as the tablets do. I do not think you made any claim for them which their use will not substantiate." The tablets can be had from any medicine dealer or by mail from The Dr. Williams Medicine Co., Brokville, Ont. Price 25 cents a box.

### Three Little Rules.

Three little rules we all should keep  
To make life happy and bright—  
Smile in the morning; smile at noon;  
And keep on smiling at night!  
St. Nicholas.

### Taking Out Christianity.

Norah had a "model village," and she never tired of setting it up.

"What kind of a town is that Norah?" asked her father. "Is it a Christian or a heathen town?"

"Oh, a Christian town," Norah answered quickly.

"Suppose we make it a heathen town?" her father suggested. "What must we take out?"

"The church," said Norah, setting it to one side.

"Is that all?"

"I suppose so."

"No, indeed," her father said. "The public school must go; there are no public schools in heathen lands. Take the public library, too," her father directed.

"Anything else?" Norah asked, sadly.

"Isn't there a hospital over there?"

"But, father, don't they have hospitals?"

"Not in heathen countries. It was Christ who taught us to care for the sick and the old."

"Then I must take out the Old Ladies' Home," said Norah, very soberly.

"Yes, and that Orphans' Home at the other end of town."

"Why, father," Norah exclaimed, "there is not a good thing left! I wouldn't live in such a town for anything! Does knowing about Jesus make all that difference—Selected.

### A Scanty Breakfast.

An old miser, who ventured to criticise a minister whose salary was behindhand, and who had publicly requested that the deficit be made up soon, rudely demanded of the preacher: "Parson, are you preaching for souls or for money?" The parson replied, with possibly an undue acerbity, "I am preaching for souls, but I cannot live on them. If I did it would take ten thousand little ones like yours to make me a breakfast."—N. Y. Observer.

## Ministers and Churches.

### Toronto.

The Central service last Sunday night was conducted out of doors on account of the heat.

The Rev. Joseph Hamilton and Mrs. H. Hamilton (Mimico), accompanied by the Misses Hamilton and Mr. H. C. Hamilton, have gone to Clifton Springs for a few weeks.

The autograph of King Edward may be seen in the window of the Upper Canada Bible Society, 102 Yonge street. It was obtained through Lord Strathcona for a souvenir volume being published by the Bible Society.

"There is only one thing that prevents a doubling of the staff of the Victorian Order of Nurses," said Miss Eastwood in her report at the annual meeting of that organization last week, "and that is the lack of nurses. Double the work could be done, but for this dearth of applicants." The work of the past year by the order has been most gratifying. In 1903 there were 106 all night services given and 194 night visits made. There are now 260 doctors employing Victorian nurses as compared with 237 in the year previous. Twelve nurses passed the prescribed tests, and eight of these were admitted to the order. During the year the seven Toronto nurses have cared for 396 patients, and made in all 5802 visits. In all \$1435.10 was received in fees. Senator George A. Cox presided at the meeting.

Byron E. Walker, general manager of the Canadian Bank of Commerce and trustee of the University of Toronto, has announced his intention to present to the university a very valuable collection of fossils and a library connected therewith. The gift which Mr. Walker is making is worth many thousand dollars and will be of immense value to the university, and will supply a long-felt want. It has been Mr. Walker's intention for many years to present his magnificent palaeontological collection to the university at his death, but he has realized that such a delay in handing over the collection might largely defeat the object he has in view. The collection will, therefore, be given to the university as soon as proper museum accommodation is supplied and competent teaching in the subject of palaeontology established. Mr. Walker is a member of St. Andrew's church, King street.

The Toronto Telegram says: Rev. Dr. Wilkie, late of Indore, India, leaves Toronto in the end of September for his work in Gwalior, India. He travels via London and the Suez canal. Notwithstanding the decision of the Presbyterian Assembly, Dr. Wilkie has had innumerable evidences of sympathy with the course he is pursuing. He goes out to India with a strong backing behind him, and, judging by the splendid success that attended his former efforts in India, he will make his mark in the new field he has chosen. Dr. Wilkie contemplates educational as well as evangelistic work at Gwalior. Besides evangelising those of mature years he intends to train the young and it is not at all improbable that the future may see at Gwalior a college, whence a native ministry will go forth to bear the Gospel of peace to the members of their own race.

Rev. Dr. MacKay has received a telegram announcing that Rev. Matthews Swartout, Presbyterian missionary, has been drowned by the capsizing of his boat on the British Columbia coast on the 11th but that the accident was not discovered until Sunday, when a party of his boat came ashore. "The death of Mr. Swartout," said Dr. MacKay, "is a severe blow to our Indian work on the Pacific Coast. He was once described to me as the most apostolic man in the west coast. He was good in character. He fought valiantly against the spread of the liquor habit with the Indians, and largely as a result of his efforts the traffic was practically suppressed. Before leaving Toronto 12 years ago, he was an elder and Sunday school superintendent of D'Am Avenue Presbyterian church. He answered Dr. Robinson's call for workers for the plains, and after two years there, went to the coast." Mr. Swartout leaves a widow and two daughters.

### Eastern Ontario.

Rev. W. F. Crawford, who conducted the service for old St. Andrew's church in Lunenburg village for the past year, has received a call to Chesterville and will be inducted at an early date.

Rev. John Pringle, of the Yukon, addressed a union meeting in Smith's Falls last week.

Rev. Dr. Gordon, Principal of Queen's University, Kingston, conducted the service in St. Andrew's church, Gananoque, on Sunday.

The Rev. Mr. Johnston, of Millbrook, occupied the pulpit of the First church, Perth, very acceptably on the 17th. In the morning the text was taken from Psalm 123: 4: "I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul."

The congregations of St. John's and Knox churches, Cornwall, will worship together for a few weeks, beginning Sabbath morning, July 31st. The morning meetings will be held in Knox church and the evening meetings in St. John's church. The prayer meetings will also be united, and will be held in St. John's church on Aug. 3rd and 10th, then in Knox church, beginning Aug. 17th.

The Presbytery of Lanark and Renfrew met in St. Andrew's church, Carleton Place. There was a rather small attendance and nothing of very great moment transpired. The commission appointed to investigate the question of the union of the two Lanark congregations reported that the union had been effected and that the united congregation wished the privilege of moderating in a call. Rev. G. T. Bayne, of Ashton, Rev. Dr. Bayne, of Pembroke, and Rev. A. H. McFarlane, of Franktown, reported from General Assembly meeting. The report of the Home Mission committee was presented by Rev. A. A. Scott and the grants to mission stations passed. The report of the Augmentation committee was presented by Rev. John Hay. The mission field of Bathurst, Rev. John Gregg, pastor, asked to be raised to the standing of an augmented congregation on account of its financial standing. Mr. H. J. Keith, B.D., a graduate of Montreal college, was examined and licensed by the Presbytery. Arrangements were made for his ordination, which will take place in St. Paul's church, Smith's Falls, on Tuesday, September 20th, the moderator to preside, Rev. G. A. Woodside, M.A., to preach, Rev. Dr. Crombie to ordain and address the minister, Rev. D. Currie, of Perth, to address the people. Mr. Keith has the foreign field in view as the scene of his future labors.

### Western Ontario.

The Arthur congregation have let the contract for a \$2,200 manse.

The First church at Wilton Grove is at present undergoing extensive repairs and improvements. On last Sunday the Sunday School and Sunday morning service were held on the lawns, where comfortable seats were arranged for the worshippers. Rev. Dr. McCrae conducted this unique service.

Rev. R. A. Laidlaw, B.A., who has recently accepted a call to Belleville, ably conducted services at the First church, London, on Sabbath in the absence of Rev. W. J. Clark.

Anniversary services were held in the Sombra church on Sunday evening. The Rev. S. B. Russell, B.A., of Hillsburg, preached. On Monday evening a very successful social was held on the church lawn.

Rev. Dr. Hamilton, of Stratford, occupied the pulpit of Knox church, Tavistock, for the last two Sabbaths, during the absence of Rev. H. McCulloch, B.D.

Rev. Robert Aylward, of Parkhill, preached in St. Andrew's church, Hamilton, on the 17th. In the morning he preached an eloquent and able sermon from the text Rev. 21: "And I saw a new Heaven and a new earth," etc.

A remarkable coincidence occurred at the service in Knox church, Galt, on the 10th inst. While the pastor, Rev. R. E. Knowles, was holding a short memorial service to the late Rev. Dr. J. Cunningham Smith, of Indianapolis, and whose father, the Rev. Dr. J. K. Smith, was for many years pastor of Knox church, Galt, and was present at this service, gray and feeble, a telegram arrived, informing a member of the congregation of the sudden death at Cleveland, Ohio, of Mr. Arthur Jackson, a son of the Rev. Dr. Jackson, who was an elder for many years pastor of Knox church, Galt.

On Sabbath the Rev. Dr. Moffat, secretary of the Upper Canada Religious Tract and Book Society, preached in Preston and Doon Mills. It is just 49 years ago since Dr. Moffat, then a very young student, preached his first sermon in the Doon Mills church. Since then he was 28

years the minister at Walkerton. For the last fifteen years he has been the secretary of the Tract Society in Toronto. During these fifteen years the Tract Society has made remarkable progress. It has now at work 14 missionary colporteurs, 3 missionaries to sailors, and 70 native Chinese Christian colporteurs to Central China. Dr. Moffat was one of Dr. Tassie's favorite students, when the Collegiate had only one room.

### Northern Ontario.

Rev. A. B. Winchester, of Knox church, Toronto, preached in Orillia last Sunday.

Rev. A. C. Wishart, B.A., preached in St. Gillies, Oak St. Toronto.

Rev. John Baily, L.L.B., Kilmachie, Ont., preached in Knox church, Beaverton Sunday.

The ladies of the Aid Society of Knox church Beaverton, have arranged for a lawn social to be held on the church grounds on the evening of Friday, July 29th.

This week the old semi-circular plank walk at the main entrance to Knox church, Owen Sound has been removed and is being replaced by a broad cement walk leading directly to the entrance.

The Rev. W. G. Hanna, of Mount Forest was in Holstein, on Wednesday evening of last week and the Rev. D. L. Campbell, of Dromore, at Fairbairn on Tuesday evening, conferring with the congregations in reference to the pastor's call by the Synod to take up the work of an evangelist in the bounds of the Synod. The congregations though greatly grieved at the prospect of losing their beloved pastor, decided to leave the matter in his hands. It is understood that the Rev. J. Little will take up the work for two months, and it is undecided whether he shall enter upon it permanently or not.

### Guelph Presbytery.

The Guelph Presbytery held the fourth of its regular meetings for the year in Chalmers' church, Guelph, on Tuesday, 19th July. Mr. Glassford was appointed Moderator pro tempore.

The Rev. Robert E. Knowles, B.A., of Knox church, Galt, was chosen Moderator for the year. As he is at present away in Britain, Mr. Glassford continued to occupy the chair.

The resignation of Rev. Mr. Cunningham from the pastorate of St. Andrew's church, Hawkesville and Lunwood was accepted, and Mr. Gilchrist was appointed to declare the pulpit vacant on the first Sabbath of August. Mr.monds was appointed to act as interim Moderator of Session, and it was referred to the Committee on Augmentation to procure supply till the end of September.

Next meeting was appointed to be held in Knox church, Guelph, on Tuesday, 20th September, at 10.30 forenoon.

### Whitby Presbytery.

At the last meeting of Whitby Presbytery Dr. Abraham and Mr. Hodges in reporting their diligence as commissioners to the General Assembly, gave inspiring addresses. Dr. Abraham spoke of the political significance of these meetings of Assembly 1st year in Vancouver, this year in St. John, binding together the East and the West. He dwelt upon the success with which Home Missions were being prosecuted and of the great work and destiny of our Church.

Mr. Hodges spoke of our growing church as destined to hold the leading position as a moral force in this Dominion. At the Assembly, Home Missions had the right of way. The magnitude of the Church's undertakings made one feel it an honor to be connected therewith.

The following are the conveners of the standing committees appointed for the year: Church Life and Work, Rev. R. M. Phalen; Sabbath Schools, Rev. W. S. Wright; Young People's Societies, Rev. H. Munroe; Augmentation, Rev. J. Hodges; Home Missions, Rev. G. McGregor; Foreign Missions, Dr. Abraham.

A deliberation of the Assembly re increase of minimum stipend was read and a committee was appointed to strike committees whose duty it shall be to visit congregations giving less than the proposed minimum and urge them to increase the salaries paid to their ministers.

A committee was appointed to arrange for a conference to be held at the next meeting of Presbytery. The next meeting of Presbytery will be held at Whitby on the eighteenth of October next.

**The Necessity of the Sabbath to the West.**

BY "RALPH CONNOR."

The General Secretary had written to Rev. C. W. Gordon, understanding that he was a Commissioner to the Presbyterian General Assembly at St. John, inviting him to give an address at the New Brunswick Lord's Day Alliance Convention, which met in St. John during the meeting of the Assembly. Mr. Gordon was unable to attend either gathering, but sent the following letter. It is a ringing message from a strong man, and we take the liberty of giving our 100,000 readers the benefit of it:

My Dear Shearer:

I am sorry to say that I cannot be at the Assembly this year. I find it impossible to get away. Had I been going it would have given me very great pleasure to have spoken on the subject you set before me, "The Importance of the Lord's Day to the West." I should have put it "necessity"—"the necessity of the Lord's day to a stable, permanent Western Empire."

You know that the great, the overwhelming danger to our West is that of materialism. Our magnificent resources in material things, our extraordinary development, the tremendous energy of our people, inducing keen competition and an intense struggle for material success—these things combine to make the rest of the Sabbath and its spiritual recall an absolute necessity to our highest development as a nation. It is hard for anyone not in the country to realize the tremendous pull that our western life exercises upon the spirit of any man of enterprise. The chances for making wealth are so many and so great. Examples of those who have made wealth are to be seen on every side, hence the temptation almost inconceivable to anyone not on the spot, to forget all things else than the making of a fortune; it is almost impossible to resist. What a blessing that the Sabbath intervenes between the weeks, making a little pause in the rush of life, and giving a little time to re-adjust the view, bringing eternal things into the present, and doing a little to enable a man to rest himself. If ever a country needed the Sabbath day, it is Western Canada; if ever there was a time when our West needed the Sabbath it is now.

I wish you every success in laying this matter before the Convention. If we are able to save our Sabbath, we have saved so much else in addition, our morality, our business integrity, our homes, our faith: if we lose our Sabbath, we can keep nothing else long.

With very kind regards,  
Yours very truly,

CHARLES W. GORDON.

—Lord's Day Advocate.

**Results of Examination: 1904.**

**General Assembly's Teacher Training Course.**

**MARITIME PROVINCES.**

**SCRIPTURE—First Class Honors:** Libbie A. Byers, West New Annapolis, N.S.; Sara M. Cook, Lower Truro, N.S.; William O. Creighton, Lower Truro, N.S.; Maggie M. Doak, Doaktown, N.B.; Ellen Douglas, River John, N.S.; Cassie Campbell Macdonald, The Falls, N.S.; Mary Macdonald, South Cove, N.S.; Mrs. Annie M. MacKay, Balmoral Mills, N.S.; Mrs. MacLandress, River John, N.S.; Isabella Margaret McCunn, River John, N.S.; Mrs. R. McKay, Sherbrooke, N.S.; Maggie E. McNair, Jacques River, N.B.; Annie Miller, Durham, N.S.; E. Grace Mitchell, Doaktown, N.B.; Jessie Munro, West River, N.S.; Christina Murray, North Earlton, N.S.; Jessie J. Murray, Doaktown, N.B.; Mrs. A. M. Readie, West River, N.S.; Mary Ann Robertson, North River, P.E.I.; Marion Ross, West Branch, River John, N.S.; Sadie Jane Schultz, Durham, N.S.; Dorothy J. Sutherland, The Falls, N.S.; Margaret J. Swim, Doaktown, N.B.; Beatrice J. Weir, Doaktown, N.B.

**Second Class Honors—Robert H. Byers, West New Annapolis, N.S.; Mrs. Susan Creighton, West River, N.S.; Annie H. Doak, Doaktown, N.S.; Minnie Maud Freeze, Doaktown, N.S.; Lillian E. O'Donnell, Doaktown, N.B.; George W. Wood, Halifax, N.S.**

**Pass—Annie Isabelle MacKenzie, Earlton, N.S.**

**DOCTRINE—First Class Honors:** Libbie A. Byers, West New Annapolis, N.S.; Wm. O. Creigh-

ton, Lower Truro, N.S.; Ellen Douglas, River John, N.S.; Mrs. Walter MacLandress, River John, N.S.; Isabella Margaret McCunn, River John, N.S.; Maggie E. McNair, Jacques River, N.B.; Annie Miller, Durham, N.S.; Jessie J. Murray, Doaktown, N.B.; Mary Ann Robertson, North River, P.E.I.; Marion Ross, West Branch, River John, N.S.; Sadie Jane Schultz, Durham, N.S.; Dorothy J. Sutherland, The Falls, N.S.; Beatrice J. Weir, Doaktown, N.B.

**Second Class Honors—Mrs. Susan Creighton, West River, N.S.; Sara M. Cook, Lower Truro, N.S.; Maggie M. Doak, Doaktown, N.B.; Catherine Ann Fancy, Halifax, N.S.; Cassie Campbell Macdonald, The Falls, N.S.; Mrs. Annie MacL. MacKay, Balmoral Mills, N.S.; Mrs. R. McKay, Sherbrooke, N.S.; Lillian E. O'Donnell, Doaktown, N.B.; Mrs. A. M. Readie, West River, N.S.; Margaret J. Swim, Doaktown, N.B.**

**Pass—Robert H. Byers, West New Annapolis, N.S.; Annie H. Doak, Doaktown, N.B.; Minnie Maud Freeze, Doaktown, N.S.; Mary Macdonald, South Cove, N.S.; Annie Isabelle MacKenzie, Earlton, N.S.**

**ART OF TEACHING—First Class Honors:** Libbie A. Byers, West New Annapolis, N.S.; Robert H. Byers, West New Annapolis, N.S.; Sara M. Cook, Lower Truro, N.S.; Wm. O. Creighton, Lower Truro, N.S.; Maggie M. Doak, Doaktown, N.B.; Ellen Douglas, River John, N.S.; Catherine Ann Fancy, Halifax, N.S.; Cassie Campbell Macdonald, The Falls, N.S.; Mary Macdonald, South Cove, N.S.; Mrs. Annie MacL. MacKay, Balmoral Mills, N.S.; Mrs. Walter MacLandress, River John, N.S.; Isabella Margaret McCunn, River John, N.S.; Maggie E. McNair, Jacques River, N.B.; Annie Miller, Durham, N.S.; E. Grace Mitchell, Doaktown, N.B.; Jessie Munro, West River, N.S.; Jessie J. Murray, Doaktown, N.B.; Mrs. A. M. Readie, West River, N.S.; Mary Ann Robertson, North River, P.E.I.; Marion Ross, West Branch, River John, N.S.; Sadie Jane Schultz, Durham, N.S.; Dorothy J. Sutherland, The Falls, N.S.; Margaret J. Swim, Doaktown, N.B.; Beatrice J. Weir, Doaktown, N.B.

**Second Class Honors—Annie H. Doak, Doaktown, N.B.; Minnie Maud Freeze, Doaktown, N.B.; Annie Isabelle MacKenzie, Earlton, N.S.; Christina Murray, North Earlton, N.S.**

**Pass—Lillian E. O'Donnell, Doaktown, N.P.**

**QUEBEC.**

**SCRIPTURE—First Class Honors:** Louis Campbell Bain, Quebec; Grace J. Chamberlain, Pointe a la Gardie, Que.; Sadie Elizabeth Green Quebec; Annie C. Harper, Oak Bay Mills, Que.; Jane Lucilla Robertson, Valcartier, Que.

**DOCTRINE—First Class Honors:** Louis Campbell Bain, Quebec; Ala S. Fair, Pointe a la Gardie, Que.; Jane Lucilla Robertson, Valcartier, Que.

**Second Class Honors—Grace J. Chamberlain, Pointe a la Gardie, Que.**

**Pass—Sadie Elizabeth Green, Quebec.**

**ART OF TEACHING—First Class Honors:** Louis Campbell Bain, Quebec; Sadie Elizabeth Green, Quebec; Annie C. Harper, Oak Bay Mills, Que.; Jane Lucilla Robertson, Valcartier, Que.

**ONTARIO.**

**SCRIPTURE—First Class Honors:** Mrs. D. N. Coburn, North Lunenburg; Florence Copeland, Bracebridge; Miss E. Crichton, Parkdale Toronto; Amy Christina Elder, Blyth; Ida A. Fairbairn, Spencerville; Annie Ferguson, Bracebridge; W. E. Haig, Lansdowne, Pleasance Heribson, Sand Bay; Emma Huber, Bracebridge; C. F. Jardine, Newington, Willie S. Jardine, Newington; Maud Kennedy, Pembroke; Margaret MacFarlane, Bracebridge; Flora McTaggart, Toronto; Robert Kosowack, Dromore; Nora A. Rombough, North Lunenburg; Mary Stuart Rutherford, Hamilton; Agnes C. Scott, Oshawa; Agnes Somerville, Orono; Cecilia Watt, Toronto; Jas. Johnston Wilson, Oil City; Mrs. Annie Young, Carlow.

**Pass—Henry John Snell Dromore; Agnes Blanche Van-Every, Waterloo, Maria Week, Northfield Station.**

**DOCTRINE—First Class Honors:** Mrs. D. N. Coburn, North Lunenburg; Florence Copeland, Bracebridge; Zella May Dyer, Auburn; Amy Christina Elder, Blyth; Ida A. Fairbairn, Spencerville; Annie Ferguson, Bracebridge; Plea-

sance Heribson, Sand Bay; Emma Huber, Bracebridge; Christina May Johnston, Carlow; Maud Kennedy, Pembroke; Addie Irene King, Auburn; Zella McDonald, Auburn; Flora McTaggart, Toronto, Nora A. Rombough, North Lunenburg; Mrry Stuart Rutherford, Hamilton, Maggie Small, Auburn, Agnes Blanche Van-Every, Waterloo, Cecilia Watt, Toronto, Bella Wilson, Auburn, Mrs. Annie Young, Carlow; Ruby Young, Auburn.

**Second Class Honors—Chas. D. Drimmie, Dromore, John Drimmie, Yeovil, Belle Carson, Dromore, W. E. Haig, Lansdowne, Aggie Hunter, Dromore, Margaret MacFarlane, Bracebridge, Eleanor Beatty Renton, Dromore, Robert Renwick Dromore, Agnes C. Scott, Oshawa, Henry John Snell, Dromore, Agnes Somerville, Orono, Roderick M. Young, Carlow.**

**Pass—John C. Adams, Dromore, Martha May Eccles, Dromore, John M. Findlay, Dromore, Agnes Renwick, Dromore.**

**ART OF TEACHING—First Class Honors:** John Russell Christian, Oil City, Mrs. D. N. Coburn, North Lunenburg, Miss E. Crichton, Parkdale, Toronto, Chas. D. Drimmie, Dromore, Annie Ferguson, Bracebridge, Pleasance Heribson, Sand Bay, Emma Huber, Bracebridge, G. F. Jardine, Newington, Maud Kennedy, Pembroke, Margaret MacFarlane, Bracebridge, Flora McTaggart, Toronto, Robert Renwick Dromore, Nora A. Rombough, North Lunenburg, Mary Stuart Rutherford, Hamilton, Agnes C. Scott, Oshawa, Agnes Somerville, Orono, Agnes Blanche Van-Every, Waterloo, Cecilia Watt, Toronto, Jas. Johnston Wilson, Oil City, Mrs. Annie Young, Carlow.

**Second Class Honors—Florence Copeland, Bradebridge, Amy Christina Elder, Blyth, Henry John Snell, Dromore.**

**Pass—Willie S. Jardine, Newington.**

**MANITOBA AND THE NORTH-WEST.**

**SCRIPTURE—First Class Honors:** Ellen A. Hamilton, Coalfields, Assa, Jessie Henderson, Oak River, Edna Mae Parkin, Brandon, Harriet B. Shirriff, Brandon, Mary Catherine Torrion Union Point.

**Second Class Honors—Edlythe E. Chapman, Oak River, Evelyn S. Chapman, Oak River, Alice Cook, Clan William, May A. Fraser, Oak River, Walter Rothwell, Purves, Carrie Walsh, Pincher Creek, Alta.**

**Pass—Mabel Cook, Glen William.**

**DOCTRINE—First Class Honors:** Ellen A. Hamilton, Coalfields, Assa.

**Second Class Honors—Alice Cook, Glen William, Edna Mae Parkin, Brandon.**

**Pass—Edlythe E. Chapman, Oak River, Evelyn S. Chapman, Oak River, Mabel Cook, Clan William, May A. Fraser, Oak River, Jessie Henderson, Oak River, Walter Rothwell, Purves, Harriet B. Shirriff, Brandon, Carrie Walsh, Pincher Creek, Alta.**

**ART OF TEACHING—First Class Honors:** Edlythe E. Chapman, Oak River, Mary A. Fraser, Oak River, Ellen A. Hamilton, Coalfields, Assa, Jessie Henderson, Oak River, Edna Mae Parkin, Brandon, Harriet B. Shirriff, Brandon, Carrie Walsh, Pincher Creek, Alta.

**Second Class Honors—Mabel Cook, Clan William, Walter Rothwell, Purves.**

**Pass—Evelyn S. Chapman, Oak River, Alice Cook, Clan William.**

Rev. Mr. McKenzie, of Kirkwall, very acceptably filled the pulpit of the U. P. church, Galt on Sunday week. Rev. Mr. Gillespie, of Mausewood was the preacher last Sunday.

Rev. Mr. McWilliams of St. Mary's conducted preparatory services in Knox church, Woodstock last week.

**Tobacco and Liquor Habits.**

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

Truly marvellous are the results from taking his remedy for the liquor habit. It is safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Young street, Toronto.

## Health and Home Hints

### The Picnic Drawer.

She has a large family of young people, all fond of picnics. So, since picnic hampers must be provided frequently and liberally, she determined to make the task as easy as possible. She chose a big, deep roomy drawer in the pantry and named it the "picnic drawer."

Into it went a package of Japanese napkins, a ball of cord, several sheets of paraffin paper, a box of corks of various sizes, ditto bottles suited for mayonnaise, vinegar, milk, lemonade, olives, pickles, coffee, and a pile of good, smooth wrapping paper and paper bags, a picnic salt and pepper shaker, a box of wooden toothpicks for skewering deviled eggs in shape, two or three jelly glasses with tight covers that screw on, a pile of paper or wooden plates of varying sizes, and picnic cups of light German ware.

One or two tin baking cans, with covers, are also to be found, and all the nice, clean, bonbon or shoe boxes that can be obtained. A couple of small table cloths, retired from active service, are on hand and come in handy, as well as an old crash towel for service when the picnic is to be an all-day affair. A half dozen steel knives and forks and as many plated spoons complete the outfit for this drawer.

Nearby, is what she calls her annex, where a few emergency rations that will not spoil are kept on hand—a tin box of biscuits, a jar or two of potted meats, one of anchovy, a can of sardines, a pot of cheese, a glass of jelly, a bottle of pickles, and one of olives. Here, too, are tablets of chocolate and a bottle of grape or lime juice.

As soon as any of these things are used, they are replaced. And when preparations for a picnic are under way, there is no hurrying and scurrying all over the house, tearing out of pantry shelves, and general disorganization of the household. All is neat, quick, orderly.

Picnics are a healthy outlet for young spirits in the summer time. But the work of getting ready is often the veto that prevents their taking place. This plan, however, materially lightens the task.—Evening Telegraph.

According to the "Daily Bulletin," Korea's only newspaper, the Emperor of Korea has determined to construct a new palace of some incombustible material. Papier mache has been suggested, and 1,000 Koreans will be employed to chew up the paper!

**\*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).

## World of Missions.

### A Japanese Story.

"They tell a story in Japan, that the King's son on one occasion fell into a stream and was washed along down out of sight, and was given up for lost. Far down the river he had struggled up on a bank at the entrance to a little cavern; but there was no means of escape, and there he stayed day after day, until finally rescued by some one who passed in a little boat. Far up that river, a native came day after day, and would cast small loaves of bread upon the water, which would pass along down stream. When asked why he did so, he said he did not know, but he had a feeling that some one in hunger would find the bread and live and be saved. When the king's son was rescued he was asked how he managed to live, when he replied that when almost dead for want of food, he would see little white objects floating on the stream; they would drift near enough to be reached, and finding it was bread, he would eat, and thus life was sustained. The king sent out men and searched both sides of the river until he found the humble native who had cast his bread upon the waters. He gave him a home, rewarded him with treasures, and laid at his feet the very best he had. I think it will be this way when we shall appear before the great King. He will not have to search, for he knows now, who of us are casting our bread upon the waters for those who are far away in the lands of darkness, and he knows just how many are saved by the humble efforts we are putting forth. Our duty is simple; it is to do what He tells us to do, and leave the rest to Him."—Shenandoah Valley.

### A Good Book.

The importance of distributing the Bible in the language of the people in mission lands is well illustrated by an incident told by a Bible distributor working in Japan. He was told of a man who had purchased a Bible about fourteen years ago, but who had not read it until of late. Just recently his health became poor, so that he could not attend to his usual duties. One day as he was lounging around, a certain Christian friend happened to drop in. This friend said: "Now, as you cannot do anything, you ought to have a good book to read and pass the time away with; for instance, the Bible." The man answered: "I wonder if I have not got that book somewhere," and so he made a search for it, and sure enough there it was. He commenced to read and read through it, and exclaimed: "Well, I declare, I did not know that this book was such a good book! Too bad that I have not read it before! Here I have had it about fourteen years without knowing what it contained. This man became an earnest inquirer from reading the Bible only.—The Missionary.

### State of Maine Party for World's Fair via Grand Trunk.

The first large party from the State of Maine for the World's Fair having chosen their route via Grand Trunk Railway System, left Portland Me. in special sleeping cars on Monday evening, June 27th, spending Tuesday in Montreal and proceeding west on the evening of June 28th. This party was composed of about 100 school teachers of the State of Maine who are attending the National Educational Association Convention which is to be held in St. Louis next

## Baby's Own Tablets.

### For Weak Sickly Children During the hot Weather Months.

Thousands of infants and children die through the hot weather months, because summer complaints and stomach troubles come suddenly, and mothers do not have the means of hand to promptly check and cure them. In homes where Baby's Own Tablets are used these little lives can be saved, and no home in the land where there are children should be without the Tablets. They promptly cure all stomach and bowel troubles and give relief to teething children, and the mother has a guarantee that they contain no opiate or harmful drug. You can crush the Tablets to a powder and give them with perfect safety to a new born babe. Mrs. S. M. Black, St. Peters, N.S., says: "I have used Baby's Own Tablets for most of the troubles from which little ones suffer, and I find them the best medicine I have ever tried." All medicine dealers sell these Tablets or you can get them by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

week.

The special attractions offered by the Grand Trunk in the way of a double track route, unexcelled roadbed, interesting points through which the line passes, charming side trips and perfect train service, was the means of securing this influential delegation.

### Missionary Work and Christian Life.

Missionary work is a necessity of Christian life; you cannot escape from it. Andrew calleth Simon, Philip bringeth Bartholomee, the woman at the well says, "Come, see the man that told me all I ever did."

The first conscious thrill of the divine life in the soul of a man is a missionary passion born from above. My life moves out toward some one else. The life I live as a Christian man is God's life. God's life is a life of compassion; it is in the nature of God that the atonement lives and was necessary, and all new-born men and women want to help some one else. You say, "I cannot say that I do." Then you are not a Christian, and I make no apology for saying so. If you have no compassion for the lost, no care for the perishing, no tears for the weak and wounded and the weary upon the highway, canst thou call thyself Christian? "If any man have not the spirit of Christ he is none of His." I repeat that Christian life necessitates missionary work. You cannot help loving, caring for, going to the lost, if there be within you the love of God. If you find you have no interest in missionary work, before you criticise it go to some quiet place of soul communion with God and let Him criticise you, and you will discover that somehow or somewhere, even if that life was there, it has become extinguished. For your own soul's safety, test your relationship to God by your interest in this great work.

There is one topic peremptorily forbidden to all well-bred, to all rational mortals, namely, their distempers. If you have not slept, or if you have slept, or if you have a headache, or sciatica, or leprosy, or thunder-stroke, I beseech you, by all angles, to hold your peace, and not pollute the morning to which all the housemates bring serene and pleasant thoughts, by corruption and groans.—Emerson.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**  
 Calgary, Strathcona 5th Sept  
 Kamloops, Vernon, 23 Aug  
 Kootenay, Fernie, B.C., Sept. 13, 8 p.m.  
 Westminster, Chilliwack 1 Sept. 8 p.m.  
 Victoria, Victoria Tues. 5 Sept. 2 p.m.

**SYNOD OF MANITOBA AND NORTHWEST**  
 Portage la Prairie, 8 March.  
 Brandon, Brandon.  
 Superior, Port Arthur, March.  
 Winnipeg, Man. Coll. 11-mo.  
 Rock Lake, Pilot M.L., 2 Tues. Feb.  
 Gimborne, Tr. Home, 3 Mar.  
 Portage, P. La Prairie, 8th, March  
 Minnedosa, Minnedosa, 7 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, 18th Sept. 11 a.m.  
 London, St. Thomas, 5 July 10:30 a.m.  
 Chatham, Chatham, July 12 10 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.  
 Midland, Wexoto, 29 Sept. 10 a.m.  
 Huron, Huron, 4th Sept 11 a.m.

**SYNOD OF TORONTO AND KINGSTON.**  
 Kingston, St. Andrews K. 20 Sept a.m.  
 Peterboro, Camps Hill 20 Sept 10 a.m.  
 Wh. Bay, Whit. Oct. 15 10 a.m.  
 Toronto, Toronto, Knox, 2 Tues. monthly.  
 Lindsay, Sunderland, 20 Sept. 11 a.m.  
 Orangeville, Orangeville, July 5  
 Barrie, Barrie, 1st, 10:30 p.m.  
 Owen Sound, Owen Sound, Division St., 6 Sept 10 a.m.

**Algonia, Island River, March.**  
 North Bay, Spruce Dale July 19 10 a.m.  
 Fauquier, Durham 5 July 10 a.m.  
 Guelph, Chalmers Ch. Guelph, 13 July

**SYNOD OF MONTREAL AND OTTAWA.**  
 Quebec, Sherbrooke, 13 Sept. 2 p.m.  
 Montreal, Montreal, 12th, September 9:30 a.m.  
 Glengarry, Avonmore, 5th Sept 7:30 p.m.  
 Lanark & Renfrew, Zion Church Carleton Place 11 Oct.  
 Ottawa, Rockland 7 June 10 a.m.  
 Brockville, Kemptonville, Feb. 2 5 p.m.

**SYNOD OF THE MARITIME PROVINCES**  
 Sydney, Sydney, Sept. 2  
 Inverness, Whyceough 10 May, 11 a.m.

**P. E. I., Charlottown, 3 Feb.**  
 Pictou, New Glasgow, 5 May 1 p.m.  
 Wallace, Tatamagouche 2 Aug.  
 Halifax, Thurs. 10 May 10 a.m.  
 Halifax, Cadzard 5 July  
 Lunenburg, Lunenburg 23  
 St. John, Fredrickton 3 July 2 p.m.  
 Miramichi, Campbellton June 27 7 p.m.

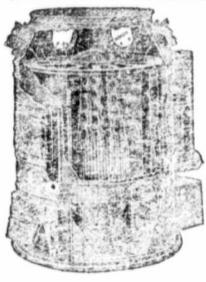
**R. A. McCORMICK**  
 CHEMIST AND DRUGGIST.  
 ACCURACY AND PURITY  
**71 Sparks St OTTAWA**  
 'PHONE 153.

**SEALER TENDERS** addressed to the undersigned, and endorsed "Tender for Meaford Breakwater," will be received at 1. is office until Monday, June 27, 1911, 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, 1911.

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. 64.  
 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 power 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 escape of gas or dust, no heat wasted in cellar. Most satisfactory results.

Made in six sizes.

Note that Kelseys do not have any Solid, Round Fire Pot to Wary, 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.**

**THE MERCHANT'S BANK OF HALIFAX**  
 After January 1st 1901.

**The Royal Bank of Canada**  
 Incorporated 1869.

**HEAD OFFICE HALIFAX N.S.**  
 President: Thomas F. Kenny Esq  
 General Manager: Edmond L. Pearce.  
 (Off. Sec. of General Mgr., Montreal, Q.)  
 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.

**RICE LEWIS & SON.**  
 (LIMITED).  
**BRASS & IRON**  
**BEDSTEADS**  
 Ties, Grates, Hearths, Mantles  
**RICE LEWIS & SON**  
 LIMITED  
 TORONTO,

**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.

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 By order,  
**FRED GELINAS**, Secretary.

**Department of Public Works,**  
 Ottawa, May 27, 1911.

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THE CANADIAN NORTH WEST

**HOMESTEAD REGULATIONS.**

Any even numbered section of Dominion lands in Manitoba or the North West Territories, except sections 20, which have not been homesteaded, or reserved to provide water lots for settlers, or for other purposes, may be homesteaded by any person, adult, the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 320 acres, more or less.

Entry may be made personally at the local 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 Emigration, 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 \$50 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 Land Act and the regulations thereto to perform the conditions enumerated herewith, under one of the following plans:—

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

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

A settler who avails himself of the provisions of Classes (2) (3) or (4) must cultivate 20 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have facilities of access to a railway fence.

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 taken 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 to the officers in charge, free of expense, advice and assistance in securing lands to suit them. Full information respecting the land, timber, coal and mineral lands, 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 Emigration, Winnipeg; Manitoba; or to any of the Dominion Lands Agents in Manitoba or the North-west Territories.

**JAMES A. SMART,**  
 Deputy Minister of the Interior  
 N. B.—In addition to Free Grant Lands, which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from the road and other corporations and private individuals in Western Canada.

**GRAND TRUNK RAILWAY SYSTEM**

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

—Via the—  
**Grand Trunk Railway System.**  
The Greatest Exposition the  
World ever saw opens at St.  
Louis, Mo., April 30, and  
closes Dec. 1, 1904.

It cost \$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. Can-  
ada 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,**  
Bonaventure Station, Montreal.



SEALED TENDERS addressed to the  
undersigned, and endorsed "Tender  
for Public Building, Oshawa," will be  
received at this office until Saturday,  
August 6, 1904, inclusively, for the  
construction of a Public Building at Osha-  
wa, Ont.

Plans and specification can be seen and  
forms of tender obtained at this Depart-  
ment and on application to the Post-  
master at Oshawa.

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

Each tender must be accompanied by  
an accepted cheque on a chartered  
bank, made payable to the order of the  
Honorable the Minister of Public Works,  
equal to ten per cent (10 p.c.) of the  
amount of the tender, which will be for-  
feited 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 re-  
turned.

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 16, 1904.

Newspapers inserting this advertise-  
ment without authority from the De-  
partment will not be paid for it.

**"WENTWORTH  
WOVE"**

**SOCIAL NOTE PAPER**

A most attractive line and the best-  
value ever offered in high grade Station-  
ery. 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 paperettes.  
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
Blickensderfers, 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	" 45.00	" 50.00
" " 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	" 35.00	" 40.00
New Franklins,	" 25.00	" 30.00
Bar-locks	" 35.00	" 40.00
Latest Olivers	" 30.00	" 35.00
Hammonds, Ideal	" 15.00	" 20.00
" " Universal	" 35.00	" 40.00
Peerless	" 25.00	" 30.00
Manhattan	" 50.00	" 55.00
Chicago	" 30.00	" 35.00

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

**United Typewriter Co., Limited,**

Successors to CREELMAN BROS.,

7 & 9 Adelaide St., East, Toronto, Can.

If You Are

**RENTING**

or working for some-one else

**WHY NOT get a farm of  
your own in**

**NEW ONTARIO**

For particulars write to

**HON. E. J. DAVIS**

Commissioner of Crown Lands

Toronto, Ont.

**New York & Ottawa Line**

Has two trains daily to

**NEW YORK CITY.**

**The Morning Train**

Leaves Ottawa 7 21 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 88 Sparks St.

Phone 15 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 **HOMEWOOD RETREAT** at  
Guelph, Ontario, is one of the most  
complete and successful private hospi-  
tals for the treatment of **Alcoholic  
or Narcotic addiction and Mental  
Disturbance.** Send for pamphlet con-  
taining 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; 8.50  
p.m. to 8.30 p.m.—3.30 p.m.  
for New York, Boston and Eastern  
points. Through tickets.

**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 ANTHONY, BENEFREW, EGAN  
VILLE AND PEMBROKE.**

8.30 a.m., Express; 1.00 p.m., Mixed  
6.00 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 Mari-  
time Provinces.

For all information, apply nearest  
agent.

**OTTAWA, NORTHERN & WESTERN  
RAILWAY.**

DAILY EXCEPT SUNDAY.

Commencing Oct. 12 trains will  
leave Canadian Pacific Union Sta-  
tion.

**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 de-  
sired.

We can safely say that our rebuilt  
typewriters are the best on the market.  
We use genuine factory parts and em-  
ploy 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.**