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AFRICA.

GEORGE COSSINS.—In London Spectator.

She stands, with dusky head downbent,
And gloomy eyes that spell despair,
She who is old—yet young of face—
She to whom fell the dark disgrace,
Cain's evil brood to bear!
She dreams of Nations long since dead,
Of millions killed by fire and flood,
And, tho' her parted lips are sweet,
Beneath her slender, tired feet,
Ran rivulets of blood!
Misfortune met her at her birth;
Her children bore the brand of Cain,
Her lands the home of savage brutes,
Of songless birds,—of bitter fruits,—
Of slavery, and pain.
Her wealth has tempted many men;
But for herself not one has sighed;
And lower bows the dusky head,
From sombre eyes salt tears are shed.
Of bitter wounded pride!

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MARRIAGES

By Rev. H. A. Macpherson of Chalmers church, on June 14th, Frederick Keeler and Nellie Pauline Millar, of Toronto.

In this city, on June 22, 1904, at the residence of the bride's parents, 97 Wharmcliffe road, South London, by the Rev. J. G. Stuart, B.A., Arthur E. Freeland to Alice Helen Dewar, both of London.

At Chalmers church, Toronto, on June 20, 1904, by the Rev. H. A. Macpherson, Helen Louise Cooper, daughter of Mrs. Jos. Cooper, Port Hope, to John A. Marshall, of Toronto.

At the manse, Campbellford, Ont., on June 15, 1904, by the Rev. A. C. Reeves, assisted by the Rev. Hugh Matheson, of Caledon East, Dr. James McBride to Jean Louise Dickson, daughter of Mr. Stephen Dickson, of Lumsden, Assa.

On June 23, 1904, at Smith's Falls, Ont., at the residence of the bride's parents, by the Rev. D. Currie, George Thomas McGlaughlin to Jessie Guthrie, youngest daughter of Mr. and Mrs. Wm. Keith.

At the residence of the bride's mother, Mrs. Clark, Eamer's Corners, on the 22nd inst., by the Rev. N. H. McGillivray, of St. John's church, John E. Harley, of Castions Glen, to Catherine Jane Clark.

At Cornwall on the 21st inst., by the Rev. Dr. Harkness, Ernest Eugene Harvey to Ethel Green, both of St. Regis Falls, N. Y.

At the residence of the groom's parents, Fifth Street East, on the 22nd inst., by the Rev. Dr. Harkness, Cornwall, Miren A. Silmsler, of Massena, N. Y., son of David Silmsler, to Nellie, daughter of the late Michael Flaherty, of Gananoque.

On Monday, June 20th, 1904, at 397 Markham street, by the Rev. Armstrong Black, D.D., David Bowman, of Winnipeg, to Ethel, third daughter of Mr. Charles Rogers of Toronto.

At Dunn Avenue Presbyterian church, Toronto, on Tuesday, June 21st, 1904, by Rev. A. L. Geggie, Mr. John S. Leslie, of Caistor Centre, to Emma Thompson, of Erin.

At the American Presbyterian church, Montreal, by the Rev. Dr. Johnson, on June 22, 1904, Jack Wolterstan Thomas to Lottie S. Nelson, daughter of Fred E. Nelson.

In Kingston, Ont., on June 27, 1904, at the residence of the bride's father, M. H. Claxton, 21 Rideau street, by the Rev. Alex. Laird, Mrs. Ethel Newman, daughter of Mr. and Mrs. Claxton, to Thomas W. Reid, both of Kingston.

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Note and Comment.

The Presbyterian congregation of Maitland, N.S., celebrated its 101st anniversary on June 9th.

The Presbyterian Church in the United States continues its Evangelistic campaign. Last year it cost nearly \$60,000. Much fruit has been gathered from its wide scattering of good seed.

The Chicago Interior remarks that the Romanist press in the United States is valuable in its admiration of Russia and its expression of sympathy with Russia in the war. The idea seems to be that the absolute rule of the Czar comes nearer the rule that would suit the Pope than does the constitutional system in vogue in Japan.

In the bed of the river San Juan de Oro, in Bolivia, South America, a discovery was made a few weeks ago of what is described by experts as the richest gold deposits in the world. The gold is not found in quartz rock nor as a strictly alluvial deposit, but lies in large masses in the bed of the river itself. It is intended to work this deposit by the system of dredging, which has found so much favour of late in countries where large river bed deposits exist, notably in New Zealand.

Hon. Mr. Wark, the Nestor of the Canadian senate, has been sixty-two years in public life; and this session he has been in his place in Ottawa. He was for fifteen years a subject of George Third. He remembers the Battle of Waterloo. He recalls the reigns of George Fourth and William Fourth and the glorious reign of Queen Victoria; and now he is the loyal subject of Edward Seventh. Counsel from such a man deserves to be taken to heart; for he is not only an intelligent and well-read man, but also an humble and devout Christian.

In response to a petition from the inhabitants interested, the Sultan has now decided to start a service of steamboats on the Dead Sea. All the proceeds of the undertaking will go to His Majesty's private purse. There will be a land transport service from the interior of Palestine in connection with various ports on the sea, and the vast quantities of wheat, barley, salt, wool, and other products of these districts will now have a profitable outlet. A German company has already tapped the source of wealth by using mules and camels, but with the advent of the Dead Sea vessels a new era of prosperity is confidently expected.

St. Helena was visited a few weeks since with the most severe flood experienced for twenty-six years, caused by the continuance of rains in the interior for some days previous. A tremendous torrent several feet in depth for two days swept down the main waterway, which is an open culvert running through the town, carrying all before it. Jamestown being situated in a valley surrounded on either side by rocky cliffs, overhanging the town, was hardly safe to live in,

as rocks were loosened by great streams of water which poured over the hillsides, and came hurling down on the housetops, several of which were crushed. There were many miraculous escapes. A relief committee has been appointed to investigate the losses sustained by the poorer inhabitants, many of whom it is feared have lost practically all they possessed.

Interesting discoveries have lately been made by MM. de Kerviler and Le Pontois, two French archaeologists, in excavating an ancient tumulus in the estate attached to the Chateau de Kerusseaux en-Oueven, near Lorient, in France. After discovering the extremities of two galleries, formed of parallel megaliths six feet high, the workmen under their direction came upon two vaults, which evidently formed the necropolis of an ancient tribe or class, among whom incineration and inhumation were practised concurrently. In addition to a pile of human remains there were found poignards and knives in silex, axes in fibrolite, and some fine specimens of spherical pottery. M. de Kerviler is of opinion that the tumulus dates from 2,000 years before the Christian era.

The Louisville Christian Observer informs us that a Protestant Episcopal monastery has been opened at West Park, opposite Poughkeepsie, N. Y., a fortnight ago. "Father" Huntington, who founded the order, has been twenty years in raising the money for the building. The order includes six monk—yes, "monks" in the Protestant Episcopal Church—and seventeen priests. It is associated with the Confraternity of the Christian Life, and a smaller society, the Confraternity of the Love of God, all exponents of extreme ritualism. They celebrate the mass, hear confessions, offer prayers for the souls of the dead, celebrate many saints' days not in the ordinary calendar, and stop short, by not recognizing the supremacy of the Pope. Recently the statement has been made that one of the worldly industries of this religious organization is to be the production of wine after the manner of some old world monasteries, the Carthusian monks of France, for instance.

The recent centenary celebration of the late Dr. Thomas McCulloch, at Picton, N.S., has recalled the fact that the most eminent of his students at Picton Academy, was the late Sir J. W. Dawson, so long principal of McGill University, a scientist whose fame has extended wherever the English language is spoken. As the Presbyterian Witness says: "In a sense Picton academy was 'mother' to McGill university, for when Dawson took hold of McGill it was in a less hopeful condition than Queen's when taken in hand by Principal Grant. It was under Dawson's splendid leadership that McGill came to be one of the foremost institutions in Canada." Another man of just and enduring fame, a disciple of McCulloch, was Dr. Geddie, who was the first Nova Scotian, the first Canadian, to organise a mission among the heathen—the true Apostle of the New Hebrides.

In July, 1872, the German parliament passed a law making the residence of Jesuits and the work of the order anywhere in the empire illegal. This law was part of the plan of the German people to assert their independence of the control of the Vatican. Then the Vatican organised its forces and a Roman Catholic party was formed in the German parliament which subordinated all other questions to that of the church, while the Protestants were split up into factions each fighting for its own petty sectional aims and seldom uniting against the common enemy. The Roman Catholic party on all questions affecting the church, held the balance of power when the other parties were divided, and could demand concessions to the Roman Catholic claims as the price of their support. Bismarck was finally beaten. His defeat, however, led to the formation of the "Evangelical band for the defence of the German Protestants." This society has for eighteen years been doing a splendid work in watching over the interests of Protestantism in Germany, and when the Los von Rom movement began, came to its support, and supplied the preachers needed by that remarkable revival. The Roman Catholic party, however, under the generalship of the Jesuits, moved slowly and cautiously, and a few months ago ventured to demand the repeal of the laws against the Jesuits as the price of its support to the government. The German Chancellor, Von Bulow, complied and intimated that the present religious situation no longer requires the law forbidding the residence in Germany of those Jesuits who happen to be German citizens. And he succeeded on the 4th of March in carrying the repeal of the now famous second clause of the Jesuit law. It is evident that this was only intended to be the first step towards the complete repeal of all the clauses of the Jesuit law. This step raised a storm and prevented further legislation in that direction. The Protestants of Germany are now thoroughly aroused. Everywhere meetings are being held to protest against any concessions being made to the most dangerous agency of the Roman Church. And the protests are not ending in mere resolutions. The membership of the Evangelischer Bund is going up by leaps and bounds. They are organizing victory. And as the "Centre" the Roman Catholic party, has made the church its politics, it is evident that hundreds of thousands of Protestants of all parties are going to make Protestantism their politics till this question is settled satisfactorily. The Kaiser has long been regarded as thoroughly sincere in his Protestantism, but his relations with the Vatican have of late been arousing feelings of suspicion, and almost of resentment, in many of his subjects. The isolation in which Germany now finds herself, and the strong emotions awakened by the concessions to the Jesuits may, perhaps show him in time that the best policy for a Protestant nation is to be true to its Protestantism and not to allow itself to be made the instrument of its own destruction by the unscrupulous wire-pullers of the Vatican. Great Britain might make a note of this advice.

Our Contributors.

Glimpses of Yukon Life.

Dr. Pringle's addresses on his life in the Yukon district are always interesting. At the last assembly he was greeted with prolonged applause. Here follow a few racy notes of his "talk" to the commissioners.

He had been 22 years west of Lake Superior. Seventy-five per cent, of the people of the Yukon, he said, are above the average in intelligence and up to the average in morality. You could no more judge them by the men at the dance halls than you could judge St. John by the "bums" he had seen standing around the bar rooms. He had come to believe that if you train up a child in the way he should go, when he is old he will not depart from it. A Scotchman or a North of Ireland man needs no string on him, but a cable. (Laughter.) They are strong men of strong passions. But when the young men from good homes go west they remember. They do not forget their early training. Dr. Pringle emphasized this thought by giving a number of striking instances of the effect of awakened memories upon the lives of men in the Yukon country. His vivid pictures of life of the north, and the flashes of humor threading his discourse so enchained the audience that through it was 11 o'clock when he ceased speaking there were still calls for him to go on. He is a unique and striking figure, not at all ministerial in appearance, and given to rugged phraseology, but he knows the north, and he knows the hearts of men, and while the people enjoyed his almost grim humor they took away with them the impression of a masterful personality and a boundless energy.

Mr. Pringle tells a story well. Among others that he told last night was one about a student who came back from a mission field and was told that he appeared to be very much exhausted. "Yes, he said, I am. But you should have seen the people."

Another related to a service in a Yukon saloon, where his sermon failed to move a man, but a Scotch song—The Songs My Mither Sang—brought the tears. Memory and the old song were more powerful than his sermon. While preaching in the saloon he rested his elbow on the bar. "That's what you do," said Dr. Pringle. "You won't give us churches, and we have to ask the saloon keepers for a place to preach in, and then you get together and pass temperance resolutions."

Alluding to the costumes of the party in the saloon at this service, including himself, Dr. Pringle declined to go into details. "I may say, however," he added, "that the knees of our trousers—and some other parts—were patched with Ogilvie's flour sacks."

In that saloon that night was an organist who had played on the largest church organ in the north of England, and another who was a fine tenor singer. Of his own singing Dr. Pringle dryly observed: "On one occasion I sang a hymn, and the chairman, at the close, turned to the audience to introduce the next number and said: 'We will now have some singing.'"

Speaking of some of his long journeys with a 50-pound pack, Dr. Pringle commended that treatment for any "flat chests" in the assembly. In his case it had produced a marked development.

Once, wet and weary, lying under a tent, exhausted after a long tramp, Dr. Pringle

heard two voices outside. He could not hear the words, but he knew the dialect. It was Dumfries shire—the same that he heard from the lips of a Dumfries-shire grandmother years before. It carried him back in memory to the old home at Cape Bear, on Prince Edward Island. He heard the boom of the waves, saw the white sails of the schooners—and saw the old Dumfries-shire face beside the spinning wheel, as he had seen it years ago. So, he said, a word, an accent, a song, a hymn, awakens in the heart in that lonely land the memories of home, and the teachings of early years.

The Wilkie Case and Church Union.

In an interview given the reporter of a local paper after his return from the General Assembly; Rev. R. E. Knowles, of St. George's church, Galt, said, in answer to the question, What about the Wilkie case?

"The whole thing was discussed in admirable spirit, and happily there was no moral question at issue, but merely that of difference of view and incompatibility of temper, and of sharp contentions such as that recorded against Paul and Barnabas in Acts 15 and 39. While I didn't vote for the resolution which became the finding of the house yet I'm utterly persuaded of the sincere desire of the Foreign Mission Committee to take the very best and wisest course. There was only one statement of a Foreign Mission convenor which I resent with indignant vigor, and which I think was utterly unworthy of him. That was a statement of his in which he avowed that the movement on behalf of Dr. Wilkie was being espoused because it was led by certain rich and influential laymen in our church, and he further implied that, had it been led by poor people, they would have been treated very differently. The fact is that those who are inclined to take over Dr. Wilkie's Mission in Gwalior are thinking less of the rich and great who are interested in it than of the hundreds of humble and faithful people whose loyalty and assistance might thus be somewhat diverted from the central activities of the Presbyterian Church in Canada. The duty of the church now, in my opinion, is to rally to its work, all uniting to make this the best and most prosperous year for Foreign Missions in the history of our church."

On church union Mr. Knowles spoke frankly, stating that he thought organic union very far distant, and at present impracticable.

"I think," he said, "there would be a general disposition towards some sort of federal union, whereby some base of operation might be obtained, which would secure co-operation and mutual concession in the matter of entering upon, or withdrawing from, such needy fields as may be unable to support churches of both denominations. Very little was said on the floor of the house against organic union, although I think as many speeches were made in opposition to it as in favor of it. Prof. McLaren, Dr. Robert Campbell, the clerk of the Assembly, and Rev. E. R. Hutt, of Ingersoll, all pronounced against it. But while there was little said against it in public my own impression, gathered from informal contact with the members of the Assembly, is to the

effect that the Presbyterian church is very very far from ready for organic union, and that any attempt to hurry matters at this issue would be an attempt to pluck the fruit years before its time of ripening. It is significant that the resolution which the General Assembly finally adopted makes provision for union, if it be possible, with all other Protestant denominations, as well as with Methodist and Congregational. The difficulties are great and serious, and only time will overcome them. Besides the minor points of difference, and in addition to the wrench which it would cost the Presbyterian church to disinherit herself of her traditions and her history, and to sever herself from the Presbyterian church throughout the world, there is the outstanding obstacle of the fact that her system of doctrine is distinctly different from that held by the Methodist church, and that Calvinism and Armenianism still survive. In my opinion the most formidable difficulty is the difficulty of difference in doctrine. Neither Presbyterianism nor Methodism have stood for nothing in the centuries that are passed. I think we ought to be able to formulate a *modus vivendi* which will prevent unseemly rivalry and wasteful overlapping in our needy sections of the great West. We are told this is extremely difficult to do; but to despair of this and yet to attempt the Herculean task of organic union is surely to admit that we cannot do the lesser, while at the same time we address ourselves to the infinitely greater task. Meantime let us thank God for the warm feeling of Christian brotherhood which exists between these two great churches, and, even if organic unity be yet long deferred, let us strive for this nobler end, that we may keep the unity of the spirit in bond of peace. Inward harmony, without organic unity, is better far than organic unity, without inward harmony."

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Would you miss the joy of giving?
Joy that many hearts have won.

Little arms outstretched towards us,
Weak and helpless though they be
Have a power to draw us to them,
Claiming help from you from me.

Many tender little blossoms
Fading, fading day by day;
Soon our gifts may lie unheeded
Give, then, give without delay.

Little cots may soon be empty,
Then they'll need our help no more;
Soon the little life be ended
Wafted to the Heavenly shore.

Prove thyself a faithful steward,
Those sick children are our care:
What in trust to us is given
Use; our faithfulness declare.

Would we make their Christmas happy?
Be the poor sick children's friends.
Quickly heed the call to help them
Giving, to the Lord we lend.

M. H.

Canadian Churchman: The Christian in living union with Christ becomes Christ-like, and when this spirit prevails it banishes bigotry, censoriousness and pride.

The Disciplining of all Nations.

The disciplining of all nations will change the face of human history; but it will also profoundly effect the life of the Christian church. This gigantic task forces to the front many most intricate problems at home and abroad. There is in this movement an energy which is sure to result in great ecclesiastical and theological modifications and resolutions. Upon a few of these, the more important, I propose to touch. For one thing, the historical mission of the church is compelling even more earnest attention. Eschatological problems are retreating from view. Sin, salvation, and judgment are moral forces in present earthly history, operating not only in individual character, and determining the eternal destiny of souls, but shaping the historic life of the race. We are beginning to see that the new Jerusalem, builded of God in the heavens, is to be located in Europe, Asia, Africa, America, and in all the islands of the sea. We are here to save the present world from sin, and to establish it in the righteousness which is by faith in Jesus Christ. That is our only task—the task to which we are summoned, the task for which alone we are equipped. The keys of death and Hades hang upon the girdle of the Son of God. Judgment, so far as it involves the eternal issues of the future, is his exclusive prerogative, in which we have no share. No department in our theological thinking is so complicated and unsettled as that which deals with the issues after death. I believe that it always will be so. I believe God intended it to be so. We only know that man is immortal, that holiness alone constitutes blessedness, and that Christ died for all whom he will judge. The lesson is plain: God means that the present shall occupy and practically monopolize our attention. He will build the eternal empire; we must build the vestibule in a regenerated earth—A. J. F. Behrens, D.D.

The Suppression of a Faith.

Under the title above, Mr. Charles de Kay in *The Outlook* (July Magazine number) discusses vigorously the forcible suppression of the Armenian church by Russia. He says:

It was a blunder to have precipitated this little trouble while so many others were hatching. But it is really only the culmination of a long series of attacks. There is something behind the bigotry of the Orthodox church; there is a chord on which that bigotry can play. This is the jealousy of the bureaucratic government of an organization which has elements of popular strength. Among the Armenians the clergy, from the *Katholikos* down, is largely elective by the people; this democratic element offends the Russian as it does the Turk and Persian. Doubtless it accounts for the strength and tenacity of the Church through centuries of oppression; but it also creates a constant source of irritation to the tyranny of officials. The feelings of the Armenians are not soothed by the fact that when the Russians first set covetous eyes on this part of Persia it was to the common Christianity among the Armenians that they appealed. Favorable terms were offered and accepted. The Armenians were valuable then as a counterpoise to Mohammedans, and it is not too much to say that long before 1804, when the Russians gained their first victory in this region over the Persians, Russian diplomacy had been making use of the Armenians to prepare the conquest. Now they are of no use, and they are brutally crushed like the Finns. If they will not obey, let them emigrate, and good riddance to them!

Sparks From Other Anvils.

Presbyterian Witness: We have a right to our votes; and this right we ought to exercise as often as we have opportunity. You have no more right to use a man's vote without his concurrence than to steal his purse.

United Presbyterian: A secular vocation is as truly a call to integrity as the ministry is to sacredness. In secular duties there need not be the secular spirit. The religion of the family altar should be the religion of the saleroom. He who will not carry his religion into his business has little to carry anywhere.

Presbyterian Banner: God reveals truth to us through our experience, and then we can understand and use it. It would be no use for God to fling down the white light of his knowledge upon us, disclosing our path and his purpose, for we can understand these things only as we pass through them.

Westminster: The division of the Church into many denominations has been caused largely by the fact that it has not known what to emphasize in doctrine, and because it has, too often, put a strong accent point where none should have been, and omitted it where the law of valuation says it ought to have been, and as to individual churches, most of the troubles in them can surely be traced back to the same lack of skill in placing the emphasis.

Southwestern Presbyterian: What a wonderful thing is a smile! How it lights up the countenance! How it turns a plain face into one almost of beauty! It is as it were the very soul, the life, coming into the features, glorifying them and making them more than merely physical. It seems to come up from the depths of the heart that lies back of the face, and moves itself as well into the heart of the beholder. Why begrudge or be chary of such grace?

Michigan Presbyterian: A church that has to expend a large part of its energies in raising a debt or in keeping out of debt by a narrow margin, cannot fulfill its whole duty to a community. It is like a piece of machinery that wastes most of its power in counteracting friction. It is the surplus of power over and above the mere running of the engine that counts for useful service. A church that is hampered financially is handicapped in its efforts.

Herald and Presbyter: A long face is no more pleasing than in Christ's day. An empty stomach is no more acceptable than an unwashed face. God gives his blessings to the humble and lowly of heart. He will reward those who repent of their sins and begin a better life. Repentance and obedience are better than all the forms and ceremonies of Lent. Without them, the season is an abomination to him.

Lutheran Observer, "Thy Kingdom come." Yes, great things have been accomplished, but the prayer is still a prayer to pray. Thy Kingdom, though it has come, has not come in all its fulness, and there is work for every one of us to aid in bringing that glad day. The prayer takes a practical form. It ranges us on the side of Christ and right in every public question; it makes us not passive ones, who hope for better things, but are powerless to help them on, but active in the effort for the betterment of the work and the coming of the kingdom, and it pledges us to individual effort for the winning of souls for Christ. It makes us "expansionists," not in theory only, but in practice, for the kingdom of God on earth.

The Studio (44 Leicester Square, London, England) for June opens with an article by Frederick Wedmore on "The Art of Thomas Collier." Then follows one by Octave Maus entitled "Whistler in Belgium." A short description is given of "The Salon of the Societe Nationale des Beaux Arts" and also of the Exhibition of Royal Academy, 1904, with many illustrations. The following supplements accompany the number: Reproduction in colour of the Water-Colour by Thomas Collier entitled "A Sussex Common"; a Reproduction in Colours of the Pastel Drawing entitled "Bread Stringers, Venice," by J. McNeill Whistler; a Reproduction in Photogravure of Decorative Panel by Frank Brangwyn, A.R. A., entitled "Departure of Lancaster for East Indies"; a Reproduction in Colours of the Water-colour entitled "An Italian Garden," by G. S. Elgood; and two other reproductions in colours, one a panel and the other glass.

Preacher Hits a Hard Blow.

A country minister in a certain town took prominent leave in the following pathetic manner:

"Brothers and Sisters, I have come to say good-bye. I don't think God loves this church, because none of you ever die. I don't think you love each other, because none of you ever get married; and I don't think any of you love me, because you have not paid my salary. Your donations are moldy fruit and wormy apples, and 'by their fruit you shall know them.' Brothers, I am going away to a better place. I have been called to be chaplain of a penitentiary, I go to prepare a place for you, and may the Lord have mercy on your souls! Good-bye."

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The Quiet Hour.

Asa's Good Reign.

S. S. LESSON, 2 Chron. 14: 1-12. July 17, 1904.

GOLDEN TEXT—Help us, O Lord our God; for we rest on thee.—2 Chron. 14: 11.

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

So Abijah slept with his fathers, v. 1. No power of any king is sufficient to stay the hand of death. It is the oldest of all lessons, and yet one that is being taught again every day. And no life is ordered aright unless there is always the remembrance that sooner or later it is to be closed with the sleep of death.

And Asa did that which was good and right, v. 2. Just as it was a wise thing for one who occupied so high a place and had great power, so is it wise for every one, to have a settled policy of life. It is not enough to take things as they come. We must have some standard by which we test our action in any particular emergency. If we have not, even though we mean well, we will get into difficulty. Whatever matter of government came before Asa's mind, he decided it on the ground as to whether it would be good and right "in the eyes of the Lord." We are not left to our own thinking as to what is good and right. For God has taught us plainly, and everything that we do or refrain from doing should be tested in this way, and only as we so test it will our lives be well ordered.

And he built fenced cities, v. 6. Asa's religion was not an idle thing. His confidence was in God. But that very fact led him to do his part in preparing for possible dangers. In every life there are times of quiet, and then there will come sooner or later some great crisis, the attack of some enemy. It is wise to prepare in the quiet days for the times of storm and danger. The strength which is found in character in the day of some great trial or temptation, is not gained in a moment. It is built up in the quiet days, when the Lord has given rest. And no greater foolishness can one be guilty of than neglecting to make preparation for possible trouble.

And there came out against them Zerah the Ethiopian, v. 9. Asa was no blusterer, and so possible the mighty Zerah was tempted to invade his kingdom. But it is a mistake to suppose a peaceable people, a feeble people, or a quiet, self-contained man a weakling. The man who does not expend strength in bluster has all the more left to sustain him when the testing time comes.

Then Asa went out against him, v. 10. There are times when it is well to go out to meet our foes. No general rule can be laid down. Each one must find out for himself when he should remain quietly within his fenced city, and when he should march out into the open. The old family crest of the crossed sword and palm branch with the motto, "Paratus," ready for peace or for war, is a good one for every true soldier of the cross. No Christian knows when his foe will come or in what strength.

And Asa cried unto the Lord his God, v. 11. There are people who never cry upon the divine, except when they face some great disaster, and their cry is not likely to be one of faith, but of despair. But the man who has been in the habit, as was Asa, of communing with God in the quiet days, when he finds himself in the place of peril, prays with

confidence, assured that he will be heard and helped.

It is nothing with thee to help, v. 11. In Asa's thought it made no difference that superior force was on the side of the enemy. God could strengthen the weak to overthrow the strong. He grasped the great fact that the man or the army on whose side God is, has strength to overcome any opponent. That is the one thing we need to seek, that our undertaking shall be of such a sort that we can confidently expect God to be with us. Let our motives be pure, our endeavor directed to right ends, and we can then with confidence seek for the blessing of God upon us.

So the Lord smote the Ethiopians, v. 12. Asa's army fought right valiantly, of that we may be assured; but yet they gave glory to God for the victory. So when we have overcome and destroyed some enemy, let us remember that it is to God we must ascribe the victory; for without His help our best efforts will be in vain, even, as with Him, the feeblest becomes a very giant of strength.

FOR DOMINION PRESBYTERIAN.

A Deceptive Definition.

BY C. H. WETHERBE

Many a Christian harms himself and Christ's cause by accepting a defective and deceptive definition of Bible truths which have direct relation to spiritual life. It is a common thing for a large number of professed Christians to give a most deceptive definition to the nature and extent of sin, as related to Christian people. A man recently wrote to the editor of the Pennsylvania Methodist the following note: "I write to ask, do you sanction the clipping in your last week's paper, signed 'Rev. Dr. Warren G. Partridge?' The very first line says: 'We cannot become sinless.' Is this the teaching of God's word as to his power to save? I want you to answer. If we cannot become sinless, what are the possibilities through the blood of Christ? How far can he save us?' Here was a good opportunity for the editor to give that erring correspondent such instruction as might lead him into healthful truth; but, instead of doing so, he confirmed him in his blindness, as may be seen by this reply: 'No, sir. Sin is the transgression of the law. Only those really transgress who mean to do so. If all our acts, words and thoughts are prompted by love to God and to man, God will not hold us responsible for mistakes of the indulgent. Wrong motive alone constitutes real sin.'

That editor puts his own contracted construction upon what God says in the Bible concerning the character and extent of sin, and it is a most deceptive one. He encourages that reader in the belief that he is pursuing a sinless life, and he commits sin in doing so, whether he intends to or not. It is true that sin is the transgression of law; it is also very true that thousands of the best Christians unintentionally transgress some forms or features of divine law, and they often do it. There is not a person on earth who has a complete knowledge of the whole length and breadth of God's laws and commands, and therefore a Christian may transgress a law or command without even knowing it at the time of his doing so. The Bible speaks of sins of ignorance, and it

teaches that an atonement is necessary for such sins. I wonder if that editor imagines that he does not commit any sin when he prints unjust accusations against many of the noblest Christians in the land, including not a few in his own denomination. Verily, there is much self-deception.

Ministry by Words.

BY FRANK P. BRITT.

Set good thoughts a-going;
Give them wings of Love
There is no way of knowing
All the power thereof.
Wondrous in fruition,
Mighty in their way,
Theirs is blessed mission
Till the Judgment Day.

Set good thoughts a-going
Speed them forth with prayer,
Cheer on hearts bestowing
Dark the sky or fair,
Theirs sad homes to brighten,
Quiet care's loud din,
Sorrow's burdens lighten,
Souls from bondage win.

Set good thoughts a-going,
Back of them strong faith,
Love for lost ones showing,
As the Scripture saith.
Fraught with precious story,
When, good friend and true,
You have come to Glory,
They will follow you.

Reading Steeped in Prayer.

The reading of the Bible is as necessary as the feeding of an engine with coal, or the imparting of strength to an invalid by food. And this reading must be steeped in the spirit of prayer. You must never let your work for Christ so engross you as to rob you of those quiet hours when he needs you to be alone with him that he may declare to you his Father's name, and reveal himself, and charge you with the spiritual forces stored up in him. It will be well for you to keep yourself free from attractive avenues of service, to be fresh for these still hours. They are more dear to him, and more needful to you than all your service. "In eating-time and harvest thou shalt rest." One hour spent in work after prolonged fellowship with Christ will pay better than twelve hours spent in unbroken toils. Christ cares less for the amount of work done than for its quality. He is more anxious about the worker than the work. Help me to remember this, thou Lord of the harvest, and often may I leave even the whitening fields that in thee I may find rest and strength. And if I seem to tarry, I pray thee send some loving reminder to call me to thy side, as thou didst to Mary by the hand of her sister Martha.—F. B. Meyer.

The Intention of Sorrow.

The earthly parent trains his son, or his daughter, for earthly occupations. These last a little while. God trains us for an eternal end. Holiness, likeness to God, is the only end which is worthy of a man, being what he is, to propose to himself as the issue of his earthly experience. If I fail in that, whatever else I have accomplished, I fail in everything. I may have made myself rich, cultured, learned, famous, refined, prosperous; but if I have not at least begun to be like God in purity, in will, in heart, then my whole career has missed the purpose for which I was made, and for which all the discipline of life has been lavished upon me. Fail there, and wherever else you succeed you are a failure. Succeed there, and

wherever else you fail you are a success.

That great and only worthy end may be reached by the ministration of circumstances and the discipline through which God passes us. These are not the only ways by which he makes us partakers of his holiness, as we well know. There is the work of that Divine Spirit which is granted to every believer, to breathe into him the holy breath of an immortal and incorruptible life. To work along with these there is the influence that is brought to bear upon us by the circumstances in which we are placed and the duties which we have to perform. These may all help us to be nearer and liker to God.

That is the intention of our sorrows. They will wean us; they will refine us; they will blow us to his breast, as a strong wind might sweep a man into some refuge from itself. I am sure there are some who can thankfully attest that they were brought nearer to God by some short, sharp sorrow than by many long days of prosperity.

But the sorrow that is meant to bring us nearer to him may be in vain. The same circumstances may produce opposite effects. I dare say there are people who will read these words who have been made hard and sullen and bitter and paralyzed for good work because they have some heavy burden to carry, or some wound or ache that life can never heal. Ah! brother, we are often like shipwrecked crews, of whom some are driven by the danger to their knees, and some are driven to the spirit casks. Take care that you do not waste your sorrows; that you do not let the precious gifts of disappointment, pain, loss, loneliness, ill health, or similar afflictions that come in your daily life mar you instead of mending you. See that they send you nearer to God, and not that they drive you further from him. See that they make you more anxious to have the durable riches and righteousness which no man can take from you, than to grasp at what may yet remain of fleeting earthly joys. So let us try to school ourselves into the habitual and operative conviction that life is a discipline. Let us beware of getting no good from what is charged to the brim with good. May it never have to be said of any of us that we wasted the mercies which were judgment, too, and found no good in the things that our tortured hearts felt to be also evils, less God should have to wail over any of us, "In vain have I smitten your children; for they have received no correction."—Alexander Maclaren.

The Hero.

The English schoolboy, like the American, adores his leader in athletic games just as a grown man prizes his chief in politics and war. Whatever may be a boy's shortcomings in scholarship, says Blackwood's Magazine, his athletic attainments will establish him as a hero.

One day, years ago, when a boy on his vacation from Harrow was walking with his father, a Cambridge youth who had just performed some feat in a university cricket match passed them and gave the lad a nod. The boy grew pink with excitement. He nudged his father.

"Look, father, look!" he exclaimed. That was Cobden."

"What, my boy? Who was it?"
"Cobden."

"Ah, yes, to be sure, Cobden," said the father. Then, feeling that cordiality demanded his expressing some interest in the stranger, he added, "Now I wonder whether he is any relation to the great Cobden?"

The boy spoke up proudly, "He is the great Cobden!"

Our Young People

July 6th. Universal Peace.

Some Bible Hints.

God alone can "make wars to cease" (Ps. 46: 9). The progress of the Hague Tribunal will be no faster than the progress of Christianity.

Each contending army—like those of the North and the South, the English and the Boers—is quite sure that "the Lord of hosts is with" it (Ps. 46: 11). Can it be God's will that two nations, both praying to God, should fight each other?

Does any one believe that if we really set ourselves to have God the "Judge among the nations" (Isa. 2: 4). He will be reduced to the clumsy code of powder and shot?

When plowshares are made out of swords (Isa. 2: 4). God will be able to give us such harvests as the world has not yet seen.

Suggestive Thoughts.

Men are what their ideals are, and even though there is no war, yet while we dream of killing men we shall not love them.

Never should a Christian nation engage in a war in which it would be difficult to imagine Christ engaging.

The greatest cost of a war is not in money, though that is enormous, but it is in men—though not a man may be killed.

It is commonly said, "But our nation must maintain armies until all the other nations abandon them." What if Peter had waited to be a Christian until all the other Jews were ready to be Christians!

A Few Illustrations.

To maintain vast armies in preparation for war is to keep rotting vegetables in the cellar in anticipation of a plague. It is not a prevention but an invitation.

The nations, in seeking peace through the arts of war, are like monkeys who bridge a stream with their own bodies instead of building a bridge of stone.

The motto, "In time of peace prepare for war," is as if one should say, "When your house is not burning, start it with kerosene."

One may condemn war yet praise warriors, just as one may condemn a disease yet praise a sick man.

To Think About.

Do I realize the enormous loss to the world through war?

Does my conversation minister to war or peace?

Am I supporting the peace movement and organizations?

A Cluster of Quotations.

Brother should not war with brother,
And worry and devour each other.
—Cooper.

And peace is of the nature of a conquest.
For then both parties nobly are subdued,
And neither party loses.—Shakespeare.
Religion should extinguish strife,
And make a calm of human life.—Cower.

If war is to be made by money and machinery, the nation which is the largest and most covetous multitude will win.—Ruskin.

Keeping up the Enthusiasm.

You can well afford to lose froth and gush, but never zeal and enthusiasm.

Maintain enthusiasm by keeping in touch with other societies and other parts of the Christian Endeavor world, through letters, through the press, and through attending union meetings.

Maintain enthusiasm by keeping a goal before the society, some fine new plan, and

as soon as that is accomplished, another one.

Maintain enthusiasm by maintaining your standard. Though you have only four members, be a quartette to be proud of!

"Enthusiasm" means "God within." Maintain it, therefore, best of all by maintaining at its height the inner spiritual life.

Christ in Disguise.

Not simply do good men entertain angels unawares, but sometimes they entertain unawares the Christ himself, who comes, wearing strange disguise. Those two disciples who met that stranger on the way to Emmaus, recognized not even their own Master. He talked with them indeed with his old fire and eloquence. As was his wont, he threw light upon problems that had been dark. He breathed into them a new hope, but not until a long time had passed did they realize that hearts had burned within them as they talked by the way. At last in breaking of bread he was made known unto them. And he who once came in physical disguise now comes disguised in events. He makes weakness his minister. He makes troubles and defeats his messengers. He makes old age, yea, suffering and death itself, to mean deliverance. He knocks at the door of the house of a man's soul, and the keeper of the door trembles, suspecting the coming of an enemy, but in the hour when men fear most of all the approach of death, itself, behold, behind the mask is one whose face is filled with light, the Lord of life and death, who comes bringing release, convoy, and guidance homeward.—Rev. Hewell Dwight Hillis, in Christian Herald.

Daily Readings.

- Mon., July 11.—The God of Peace. Ps. 72: 1-7.
- Tues., " 12.—The "Prince of Peace." Isa. 9: 6, 7.
- Wed., " 13.—Peacemakers blessed. Matt. 5: 1-9.
- Thurs., " 14.—Animals at peace. Isa. 11: 6-9.
- Fri., " 15.—Universal amnesty. Ezek. 39: 8-10.
- Sat., " 16.—Peace and plenty. Micah. 4: 2-4.
- Sun., " 17.—Topic. *The world again through universal peace.* Ps. 46: 9-11; Isa. 2: 2-4.

Prayer.

Hold us in the hollow of Thine hand, we humbly pray Thee, Father of our spirits and God of all grace. They only are kept who are kept by God. Hide us in Thy pavilion from the strife of tongues; hide us in Thine almightiness from the assaults of every foe. How are the mighty fallen! But thou dost deplore a greater fall; Thine heart is moved towards Thy people, because Thou hast nourished and brought up children and they have rebelled against Thee. Forbid that we should shed our tears over historical falls; may each man remember that he too may fall and droop and die. Hold thou me up and I shall be safe, is the cry of every broken heart. Keep us, and we shall not stray; love us, and mightily restrain us by all the ministry that can guard human character from apostasy, and we yet shall be saved. Give hope to those who are in great sorrow of heart because of fear and apprehension concerning their ability to finish the race and to receive the crown.

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J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, July 6 1904.

There will be no issue of THE DOMINION PRESBYTERIAN next week, on the 13th inst. Instead of taking the usual two weeks holidays we will take only one this summer.

The Globe celebrated its sixtieth anniversary by the issue of a handsome seventy-six page number which is probably the greatest Canadian newspaper achievement of the kind. The Globe has our best wishes for its continued prosperity in the years to come.

As a supplement to the issue of June 30th the United Presbyterian, of Pittsburgh, has sent out an excellent reproduction of the original Declaration of Independence, which will prove of interest to Canadians as well as our friends across the border.

THE DRINK PROBLEM.

The Rev. R J Campbell, London, England (successor to Rev. Joseph Parker) conducts an admirable correspondence column in The British Weekly.

In recent reply to a correspondent, concerning the temperance movement, he says: "Unfortunately, as soon as remedies come under discussion, prejudices of one kind and another block the way. If temperance people were only united and knew what they wanted they would get it, but let anyone read for himself the literature of the various forms of temperance propaganda in this country, and he will soon appreciate the difficulty of securing a united front in the question of temperance reform. At bottom the question is a moral one. We shall never make a nation sober by Act of Parliament. At the best legislation is but an accessory to a far more important kind of suasion. Have the Churches ceased to believe in the latter?"

"COME BY YOURSELVES APART."

Whether it is in a quiet annual holiday; or in the peace of the Sabbath day; or in taking a brief space in each 24 hours, obedience to the injunction, "Come by yourselves apart," means added physical, mental and spiritual health. One cannot but be sorry for those who fear to be alone with their own thoughts, and who seem to shrink from an introduction to their real selves.

In the Chicago Interior Prof. McFayden writes suggestively on the words of Jesus above quoted, "Come by yourselves apart." The disciples had no doubt enjoyed some measure of success in their mission, and they may have been a little elated by their temporary popularity. At any rate, it was now time for them to go apart by themselves, away from the disturbing illusions of the crowd, to a desert place where they could view themselves and their work in truer perspective. A crowd is a terrible thing and a good man may well fear it. He will fear its false standards of success. He will fear lest he come to measure his worth by the size of his crowd. He will fear lest he come to care more for their applause than to tell them the truth. Yes, the crowd is a menace to a man's true estimate of himself; and as he loves his soul, he will once in a while leave it all for the desert place where there is little to turn his head or distort his vision of the eternal things. "For my part," said Stevenson, "I should try to secure some part of every day for meditation, above all, in the early morning and the open air." Apart from men, and above all, in the healthful presence of the primeval things, the sky, the mountains, the sea, we can look ourselves more honestly in the face, lift up our hearts to God, and give our panting lives a chance. Again, besides going apart, Jesus bade his disciples take a little rest. The crowd has to be feared for its power to lower our ideals, but also for its power to exhaust our strength and impair our real efficiency. This is the terrible penalty of popularity, that it deprives its victim of the opportunity of sustaining his power upon its highest levels. Day by day his life is remorselessly eaten into. His message becomes first familiar and then commonplace, because the crowd will not let him do his best. "There is something pathetic as well as inspiring about the numberless meetings which some churches contrive to organize. They are in one sense a sign of vitality; dead men do not hold meetings. But they are also perhaps a sign of that restlessness which finds its satisfaction anywhere but in the desert place. It is often just the way in which good people take their dissipation."

BLESSING OF WORK.

A recent writer draws useful lessons from Hawthorne's teachings as to the blessings of work. In "The House of the Seven Gables," there was Hephzibah, who was an heiress but did not know it; in the necessities of her character-building

Hawthorne saw that she must not know it until she had learned the blessings of work. It would never do for her to suspect that she might not need to work until she had been forced to work and received the blessing of that necessity. The most beautiful ornaments of her womanhood could be wrought and polished only by the self-sacrificing toil of her own hands. When her few pennies were invested in a business that brought her into touch with the needy world, doing her part to bring it help and gratification, it brought to her "a thrill of almost youthful enjoyment. It was the invigorating breath of a fresh outward atmosphere after the long torpor and monotonous seclusion of her life. So wholesome is effort! So miraculous the strength that we do not know of! The healthiest glow that Hephzibah had known for years had come now, when for the first time she had put forth her hand to help herself." And the interruptions that were so hard to bear, and apparently were but misfortunes, were all the time giving vitality and strength to her character. The compulsion to struggle was a limitless benediction. It is the way of heaven. "Providence seldom vouchsafes to mortals any more than just that degree of encouragement which suffices to keep them at a reasonably full exertion of their powers."

REASONABLE DEFENCE SUFFICIENT.

In regard to questions of defensive military expenditures, the average Canadian is disposed to take a moderate position. Canadians recognize the propriety of keeping the apparatus of defence in a reasonably efficient condition, to which end they appropriate yearly a considerable amount of money. But they do not want Canadians to become like the peasantry of Europe, each one of whom, virtually, has to go to his daily toil with a soldier strapped to his back. Canadians do not accept in full the Tolstoy theory of non-resistance, though not denying the great Russian makes out an interesting case theoretically; but they do go so far as to think Canada's one million or thereabouts of productive workers can be most profitably employed in developing the natural resources of the Dominion. While admitting, as we have said, the propriety of reasonable defensive measures, principally along the direction of training our men to be able to shoot should necessity require, the people of Canada are not likely unduly to encourage the microbe of militarism.

The temporary flurry in this country recently as to which should have supremacy, the civil arm or militarism pure and simple, is not open to argument. In a free land like Canada the civil authority, as represented by our own Dominion Parliament, is and must be kept absolutely supreme. The opposite doctrine is only suitable to a military autocracy like Russia.

NOTES FROM INDIA.

The Mission College at Indore has not been so successful this year in the University examinations. Five students tried the B. A. examination but only one passed; and fifteen tried the F. A. examination (end of 2nd year) and only six passed. Plague is responsible for some of this as lectures were not given for over two months. The unfortunate result will probably affect the future attendance.

Heavy rain has fallen over a large part of Northern India. This will probably delay and possibly seriously injure the Monsoon. Rain in the hot season tends to cool the atmosphere but is always drenched. It does no good to the fields as at that time nothing is growing; it causes generally much fever, but it almost certainly interferes with the Monsoon currents and tends to delay the rain of the rainy season which may mean as in 1898 and 1900 failure of the rains till too late and so famine.

Miss Ptolmey has been obliged to give up her work and return home owing to the serious illness of a sister in Canada. She has done good work out there and will be much missed. She is one of the few on the staff that knows Mahratti and so there will be difficulty in providing for the large Mahratti girls' school as well as for her two Hindi girls' schools in the city of Indore. She was one of the most faithful and devoted workers on the mission staff, much loved by both the teachers and scholars. She expected to sail by the Anchor Line steamer leaving Bombay May 31st. This will bring her to Britain about June 24th.

Dr. Turnbull is away for a rest and change and has been encouraged by the specialist in Madras that she will soon be quite "fit" again for her work. Miss Goodfellow at Coonoor and Miss Herdman, Mussoorie, are enjoying the cool breezes and rest that will fit them for better work later.

Dr. McKellar is still in England and steadily regaining her strength. She will, we hope, return to Canada in July. We are all glad to know she is likely soon to be able to return to the work that so much needs her and in which she is so deeply and devotedly interested.

We are glad to see that Miss Cornelia Sorabjie who studied to be a barrister in England and has been practising in Bombay for the benefit of her sisters shut up in the Zenanas, has been appointed to the Court of Wards by the Bengal Government Council to give qualified legal assistance to Purdah women in the administration of their estates. Miss Sorabjie is the daughter of the Poona Christian pastor and missionary, one of that gifted family that have done so much to advance the cause of Christ in India.

We are pleased to find that the young Prince of Baroda is determined to introduce some more modern customs into the State. Following the advice of his father, the present ruler of the State, this young man after his marriage determined that, in place of the Zenana system of the past

his young wife should enjoy the freedom of her European sisters. She went to her marriage closely veiled but since then the young couple are frequently seen riding out in Baroda in an open dog-cart, the Princess occupying a seat by his side. The Thabur Sabit of Goudal has also resolved to do the same. Such examples will do much to bring to an end the practical slavery of women in connection with the cruel Zanana system.

Of equal encouragement is the fact that the Maharajah of Travancore has ordered the admission into the State schools of the Blava caste, one of the lower castes in the community that till now have been denied all educational advantages save as the missionaries gave them.

The Rev. MacLean Sinclair of Belfast, P. E. I., is well known among the Gaels of Canada, and is highly esteemed as he deserves to be for his rare devotion to Gaelic and Gaelic literature. He has a fine mind and finds great pleasure in employing his talents in the domain of Literature. He occupies the first place among the Gaelic scholars of Canada, as a sequence of all that he has done and published in the interests of Gaelic Literature. It was in 1881 that he published his first volume of Gaelic poetry to which he gave the designation *Clarsach Na Coille*. He has published eleven volumes of Gaelic poetry. The preparing these volumes involved very much research and pains, that he might present them in the most attractive forms to his Gaelic readers. Unhappily he found he was compelled to publish these volumes at a serious pecuniary loss to himself. It cannot be said that Gaels are any where particularly liberal in supporting any Gaelic publications that make their appearance. A very attractive volume of Gaelic poetry has just been published by Mr. MacLean Sinclair and in all likelihood it will be the last volume that he will publish. He has certainly done very much already to earn the sincere gratitude of every Gaelic and to gain for himself an honorable position among the best of Gaelic scholars of this and any other time. His own language is patriotic and affecting. "I have spent some money on Gaelic poetry and I am not sorry. Although I am a Canadian by birth, I am a Highlander by blood" I feel under obligation to do all I can for the sake of the Highlanders and their literature. I like the language that my mother taught me and should like to see it kept in existence. I have never yet spoken a word of English to one of my children. They can speak as much English as they like to others, but when they talk to me, they have to talk in Gaelic. The Gaelic bards from 1825 to 1875, such is the designation which the talented author has chosen to give to what is in all likelihood his last publication. The able and indefatigable Gaelic scholar, friend of every form of Gaelic literature takes leave of Gaelic poetry in these touching words. Leaving others to do more work and better work than I have done, I now feel very much like saying, Farewell to Gaelic poetry.

Literary Notes.

Current Literature (Current Literature Publishing Company, New York) for July has many new books to notice, and some of them important publications too. Several columns are given to a discussion of "Problems of the Present South—A Discussion of Certain Educational, Industrial and Political Issues in the Southern States," by Edgar Gardner Murphy. Probably the most interesting book in the way of fiction is Winston Churchill's "The Crossing." Since the publication of "The Crisis" any new work by Churchill is welcomed by a large reading public.

Good Housekeeping (Dominion Phelps, Limited, Toronto) for July contains many articles of special interest. Ella Walton writes of Homes and Home Making in Ottawa; the Countess Alida Von Krockow discusses "Housekeeping among the German Gentry"; Katherine Hugh describes, "How the Indians make Baskets"; and several good short stories supply the craving felt in summer time for fiction. Probably the most valuable part of the magazine is the pages devoted to household hints in regard to cooking, and kindred matters.

This issue of THE OUTLOOK contains a special article on the National Republican Convention at Chicago, written by Mr. Francis E. Leupp, perhaps the best known and certainly one of the ablest—if not the ablest—of the Washington correspondents for New York papers. The article is accompanied by portraits of the Republican candidates for the Presidency and Vice-Presidency, and in the same issue an elaborate editorial discusses the policy and platform of the Republican party. Among other features of special note in this number may be mentioned a singular collection of pictures by Japanese artists, relating to the war, sent to THE OUTLOOK by its correspondent in the Far East, Mr. George Kennan, whose letters are now almost weekly appearing in THE OUTLOOK, and an interesting instalment of Mr. Stewart Edward White's "The Mountains," illustrated by Fernand Lungren. There is also an article by Colonel Thomas Wentworth Higginson, called out by the Hawthorne anniversary of this month, and containing a charming pen-picture of Una Hawthorne, the eldest daughter of the great writer, with letters from Hawthorne never before published. Under the title "The Suppression of a Faith," Mr. Charles de Kay tells the pitiful and distressing story of the persecution of the Armenian Church by Russia, with portraits of the Armenian ecclesiastical leaders not heretofore printed. There are also elaborately illustrated articles on Village Improvement in Amherst, by A. W. Atwood (one of the prize articles in THE OUTLOOK's "Town Beautiful Contest"); on Worthington Whittredge, the American landscape painter, by F. J. Mather, Jr.; and on "The Home of Mary Arden," by Jane B. Reid, with pictures from watercolors by the author. Several timely portraits, a stirring sea-fight story by Mr. James Barnes, and the usual full editorial and book departments, complete a decidedly interesting number.

Religious Intelligencer: "It is nearly over, the brethren are beginning to make long prayers." So answered one who was asked about the progress of a revival.

The Inglenook.

Grandmother's Turn.

ZELIA M. WALTERS

"It's my turn to have a party now," said Alice, "but I do not care the least bit about it. I haven't any ideas, and it's such a bother and no satisfaction to get up just a common party."

"You lazy girl," cried Clare, "I wish it were my turn. I have some splendid ideas."

Mrs. Egbert, with her family of four lively girls and two livelier boys, had to limit the number of parties, and allowed each to give one in turn, with a fixed interval between.

"Girls," said Hilda, suddenly, "let's let grandma have her turn this time." Hilda was the thoughtful one of the family.

"Why, do you think grandma would care for a party?" said Alice,

"I believe she would if we managed it right, and didn't give her a lot of worry and trouble," said Hilda. "Grandma is getting very old, and sometimes she looks tired and homesick. Perhaps we won't have a chance to do things for her much longer."

The girls all looked serious by this time, and Alice exclaimed: "Why, of course, grandma shall have a party, if you think she would care for it. I'm sure I shall be very glad to do all I can, and she is quite welcome to my turn!"

After some consultation with their mother, the girls decided that the party should be a small one, and invitations were sent to six of grandma's old friends. The china and silver that had been great-grandfather's gift to grandma when she was a bride, were unpacked and got ready for service. There was an old, yellow note-book filled with receipts copied in grandma's neat handwriting before the day when printed cook-books were common. With great diplomacy, Hilda borrowed the treasure-book of grandma, and the girls practiced on some of the receipts before the day set for the party.

They were not going to serve a fashionable luncheon, but an old-fashioned tea such as grandma used to serve to her guests. Hot buttermilk biscuits, cold roast chicken, sliced ham, pound cake and drop cakes, and, of course, preserves and plenty of tea.

The work was divided. Hilda undertook to learn to make tea to grandma's taste. Alice was to practice until she attained perfection in the making of biscuits. Clare knew she could roast the chicken properly, but to poor Maud fell the hardest task. She was to make the cakes, and the pound cake, at least, was too expensive to practice on.

It was to be a surprise to grandma. It really was not necessary for her to make any preparations. Her room was always in company order, and grandma herself always looked like an old-fashioned picture. So, there was no suggestion to make, and grandma sat placidly knitting on the afternoon of her party.

When the first visitor came, Maud took her to grandma's room. Grandma was in a flutter of pleased excitement, for her friends did not come often. When the second old lady arrived, grandma was plainly very much surprised.

"How fortunate that you happened to come to day, Mrs. Lane," she said. "There are three of us now, quite a little party."

But when two more guests were ushered in, grandma looked about so helplessly that

Maud felt it was time for explanations.

"We thought it was your turn to have a party grandma," she said, "so we planned one for you to-day." Then she hurried from the room.

The old ladies were left to enjoy the afternoon in their own way. Mrs. Egbert went in to add her cordial welcome to grandma's, guests but she remained only a few minutes.

"It's just too lovely to see them," Hilda reported. "They are sitting there so cozy and comfortable. Some of them brought their knitting along, and they are telling funny stories and laughing just as we girls do. I would like to have stayed, if we had not agreed to relieve them of our presence."

When it was time to serve the five o'clock tea, the girls surveyed the results of their labor with justifiable pride. And grandma and her guests declared that it was just like old times.

"I congratulate you, young ladies," said stately old Madam St. Clair. "If this is a sample of your skill, you will be as notable housewives as your grandmother was."

And grandma beamed her delight at this. In the evening, when the company was all gone, Mrs. Egbert came downstairs and told the girls that grandma wanted to see them before she went to bed. They found her sitting before the fire with a happy smile on her face.

"I want to tell you how happy you made me this afternoon," she said. "The party was delightful, just what I would have wished, and all the arrangements were perfect. But that was not the best part. I know now that my girls think of grandma, for they took the time to plan and work for me. It has done my heart good, and I think we shall understand each other better after this."

They sat down and talked with grandma for a half hour, and then went downstairs.

"I'm very much ashamed that we never thought of it before," said Hilda.

"And to think that she cared for our company all the time," said Maud; "I thought we would only annoy her if we went to her room very often."

"Well, at any rate, we won't be so stupid again said Clare.

And the others echoed, "No, indeed."—Christian Standard.

Dorothy's Missionary Offering.

BY REV. GEORGE SANDERSON.

They had been given to Dorothy by her Uncle Reuben when they were tiny little fellows, and she had named them Lion and Lamb, because, as she explained, each of the twins so much resembled, in its nature and acts, the animal for which it was named. Lion would bark fiercely and make a dreadful time if a stranger came nigh him. While Lamb, on the contrary, was friendly and would wag his little tail and lick your hand in the most neighborly sort of a way. Then, too didn't Lion and Lamb always lie down together, and didn't a little child lead them? So, of course they were appropriately named. Dorothy had come to love her little pets, and her attachment was so great that to give them up would amount to an act of real sacrifice on her part.

But the minister had said in his sermon

that the Missionary Board needed money, and that if the people had the true missionary spirit they would make real sacrifices to supply the need.

Now Dorothy had the true missionary spirit, but no money, and therefore was unable to give.

What could she do? She thought over the matter as she sat on the veranda after Sunday-school. Just then Lion and Lamb came running up the steps.

Both doggies were delighted to see their young mistress. Suddenly as Dorothy patted their heads and stroked their fleecy coats the impulse came to her—why not donate Lion and Lamb to the missionary cause? She had heard her papa say that the doggies were valuable and that Elder Brown had offered to give forty dollars for them. But could she part with them?—and Dorothy gazed at the thought of separation, for it gave her pain to think of giving up her pets. But then that would be a real sacrifice, and if she helped at all, it must be through giving up something.

The next morning a little girl might have been seen sauntering forth from a shed door with a comical looking little puppy under each arm.

Fifteen minutes later the same little girl stood in Elder Brown's parlor telling the story of her desire to get money to help the missionary cause by selling her little pets to him. As the good man listened his eyes filled with a suspicious looking moisture.

"Bless the little dear," said he, as he took the little girl, dogs and all into his arms and kissed her.

Then he sat her down, and talking out his pocket-book he counted out the money, and then the little girl and the bankbills disappeared, but the dogs remained.

Not long after this, Dorothy, with the bankbills, appeared in the home of the faithful minister and recited to the astonished servant of God her efforts and result in behalf of the missionary cause. The good man had scarcely recovered from the amazement before the story had been told, the money left on his table, and the little girl had disappeared.

That night, just as Dorothy was about to go to bed, a man came to the street door and handed in a large basket, and when the cover was removed it revealed Lion and Lamb nestling up close to each other.

On the basket was a card, and written thereon Dorothy's papa read:

"Little Miss Dorothy: The dogs are lonesome and want to visit you.

"Please keep them until I call for them. J. Brown."

He never called.—Record of Christian Wcrk.

A Recipe for Simple Living.

The following excellent morsels of advice, whose author calls them "four rules of sincerity," are well worth committing to memory. We can all mark, read, and inwardly digest them with profit. The rules in brief are these:—

We should never buy things that we do not want.

We should never willingly, or through mere indifference buy things that are not genuine.

We should never try to do things that we know we cannot do, or have not time to do.

And we should never do things that we do not want to do, just because other people do them and ask us to do them.

If we all observed these four rules of sincerity, we should discover that simplicity of life is, after all, an attainable ideal.—C. E. World.

His Call to Service.

Doctor Bernardo, who has done so much for the street waifs of London, came to devote his life to this work as the result of the following incident, related by an exchange:

He was closing the rooms of a city mission one night after the children had gone, when down by the stove he saw one poor little ragged urchin, standing without hat or shoes, or stockings. He said to the boy: "Boy, it is time for you to go home."

The boy never moved.

Doctor Bernardo went on closing things up, and by and by he said again, "My boy, why don't you go home?"

The boy said, "I ain't got no home."

Doctor Bernardo did not believe it, but asked the boy to come to his house, and after giving him something to eat, heard his story. He was an outcast, without father or mother, without place to sleep.

"Are there more like you?" asked Doctor Bernardo.

"Lots of 'em," said the boy.

"Will you show me some of them?"

"Yes, I can show you," said the boy.

So about midnight he went out with that boy, and they threaded their way down some of the streets of London, and then into a "close," and the boy pointed to a kind of coal bin in this area, and he said, "There's lots of 'em in there."

The doctor stooped down and lit a match, and there wasn't a boy in there. He thought the boy had been swindling him. But the boy wasn't at all abashed. He said, "Cops have been after 'em; they're up on the roof."

And with that the boy went up a brick wall on to a tin-covered roof, pulling the doctor up after him.

There, on that winter night, it happened to be a starlight night—the doctor saw thirteen boys huddled up and one little boy hugged close to his brother to keep warm; no thing under them but a tin roof; nothing over them but the starlit sky.

The boy said, "Shall I wake 'em?"

It occurred to the doctor that he had one boy there, and this boy was going to waken thirteen more, and he didn't know what to do with one, so he said, "No." But that night on that tin roof, he stood and promised God that he would devote his life to the outcast boys and children of London.

That was Doctor Bernardo's night. That night he received his peculiar call for that peculiar service, and last night, in or near London there slept under friendly, Christian roofs, nearly five thousand boys and girls, gathered by him, in course of training by him for lives of purity and usefulness.—Selected.

Vacation Reading.

There are certain things you will not forget to take with you when you go to the country for a vacation; but, unless you are specially reminded of it, you may not remember that. Besides your fishing rod, your tennis racket, your golf sticks, and such aids to your summer studies, you should not fail to put in a few favorite volumes. There should be few; possibly the fewer the better, if the company be well chosen. But do not leave yourself entirely dependent upon the chance library of a country hotel. Who does not remember being in doors on some rainy day in the country with a longing for a really good book? So, in addition to the lighter fiction already spoken of, it will be wise to take also one or two of the volumes that are inexhaustible treasures, and yet are well known to you, so that they may be taken up or put aside at will without especial care to find just where you last were reading. For

this purpose a volume of a favorite poet can hardly be improved upon, whether you prefer Tennyson, Longfellow, Aldrich, or the Quaker poet whose "Snow-Bound" should prove delightfully refreshing in a warm day.

If you have not already a favorite among the singers, chose a single-volume edition of any standard poet, and it will not be strange if you return from your summer's outing in possession of a new friend—a friend with whom you will hold many a quiet chat in winter evenings all your life long.—Books and Reading, in St. Nicholas.

The Boy That Laughs.

I know a funny little boy—
The happiest ever born;
His face is like a beam of joy,
Although his clothes are torn."

I saw him tumble on his nose,
And waited for a groan—
But how he laughed! Do you suppose
He struck his funny bone?

There's sunshine in each word he speaks,
His laugh is something grand;
Its ripples overrun his cheeks
Like waves on snowy sand.

He smiles the moment he awakes,
And till the day is done;
The schoolroom for a joke he takes—
His lessons are but fun.

No matter how the day may go,
You cannot make him cry;
He's worth a dozen boys I know,
Who pout and mope and sigh.
The Sunbeam.

A Promising Young Diplomat

There is a certain small boy named Bertie who will make a diplomat some day. He has a sister one year younger than he is. Last Christmas their grandmother gave them an aquarium containing two beautiful little goldfish. One morning Bertie went to feed the goldfish, and he found only one fish instead of two. Sad to say, the other one had jumped out of the aquarium during the night and had died.

"Sister," Bertie announced at breakfast as soon as they sat down to the table, "your goldfish is dead!" The little girl was terribly shocked and forgot that most goldfishes are exactly alike and that she and her brother had never made a division. But after the period of mourning was over she asked one day:

"Bertie, how did you know it was my fish and not yours that died?"

Bertie was nonplussed for a moment and driven into a corner, so he took refuge in an air of superior contempt.

"How did I know?" he repeated scornfully. "Huh! I don't that just like a woman!"

And the little sister meekly accepted her brother's decision.—Philadelphia Press.

Habits of Speech.

"Why do educated parents allow their children to contract habits of ungrammatical speech that will have to be conquered in after-life?" asked a spinster of a mother.

"Because they hate to worry the poor little things about such matters when they are young and should be care free. It seems cruel to be all the time correcting them and keeping them on their good behavior. They will have to learn the rules of our dreadful language all too soon as it is."

"Yes," said the spinster, "and in addition to learning to speak properly they will have to unlearn the tricks of speech in which they have been allowed to indulge all their little lives. I know," laughing, "that there is

BABY LAUGHS.

Baby laughs when mother gives him Baby's Own Tablets; they taste good and make him well and happy. They are mother's help and baby's every day friend. Guaranteed to contain no opiate or harmful drug. The tablets aid digestion, cure colic, prevent diarrhoea, cleanse the bowels, allay teething irritation, and cure all the common ills of childhood. No cross, sleepless children in homes where Baby's Own Tablets are used. Mrs. M. Ready, Denbigh, Ont., says: "I don't know what higher praise I can give Baby's Own Tablets than to say that I would not be without them in the house. I have found them all that is claimed and keep them on hand to meet any emergency." Sold by all medicine dealers everywhere, or sent by mail at 25 cents by writing the Dr. Williams' Medicine Co., Brockville, Ont.

much ridicule of 'old maids' children,' but I believe that my theory in this case is correct. It is a positive unkindness to let your child double his negatives and say 'ain't,' when several years from now he will be harshly reproved for such lapses. The child must learn to talk anyway, and is it not as easy to teach him to say 'It is I,' as 'It's me?' And is it not as simple for the little tongue to lisp 'I saw it,' as 'I seen it?' I love baby-talk, and should not correct a child for his mispronunciation of hard words. As he grows older he will himself see his mistakes in that line and change them. But I insist that it is a parent's duty to make the difficult path to grammatical speech as easy as possible by never allowing the little ones to stray from it in the beginning.—Harper's Bazar.

Knowing Christ.

BY FLOYD W. TOMPKINS, S.T.D.

I have almost lost the realization of the presence of Christ in my every day life, and I am afraid I have lost in great measure the reality of it also. How can I get it again?

By practice, my dear friend. The religious life follows very closely the common life in its laws, for God would have us know how perfectly natural our relationship to him may be. If you walked by your friend's side and did not say a word to him, it would become more and more difficult for you to speak to him. On the other hand, the more you speak the easier it becomes. So with the dear Lord! Speak to him about everything that comes to you. Say, "Good morning, dear Master," when you awake. Ask his help constantly, even in little things. Say to him, quietly, again and again as you work or walk, "Dear Lord!" Speak to him all the time, and see how near he will seem.

You never can lose God, and he never will lose you. If you do not realize his near presence, speak, and hear his answer. At first it may seem formal, because it is so long since you have spoken; but it will soon become natural and easy, and great peace will result. Do it voluntarily and it will soon become involuntary. Only unforgiven sin can shadow the way between God and his children.

An Arab Saying.

Man is four:

* The man who knows not and knows not he knows not, he is a fool—shun him.

The man who knows not and knows he knows not, he is simple—teach him.

The man who knows and knows not he knows, he is asleep—waken him.

The man who knows and knows that he knows, he is wise—follow him.—Translated from the Arabic.

Ministers and Churches.

Ottawa.

The next regular meeting of St. Paul's Auxiliary to the W.F.M.S. will be held on July 11th and will be for sewing.

The Ladies' Aid Society of the Glebe church held a special meeting on Monday.

Rev. J. C. Stewart preached at both services in Stewarson church on Sunday.

Rev. E. G. Robb of Arnprior, conducted the services at Erskine church both morning and evening. The Sunday School picnic will be held next Saturday.

In St. Paul's church Rev. A. S. Reid, of Plantagenet, preached on Sunday. Rev. Dr. Armstrong opened the new church at Smith's parish, Plantagenet.

Rev. Dr. Pringle of the Yukon, preached in St. Andrew's church at both services to large congregations on Sunday. In the evening he spoke of his work in the Yukon. Dr. Pringle also addressed a very large gathering in the Y.M.C.A. on Sunday evening.

Toronto.

The Rev. Dr. G. M. Milligan, in a speech before the Presbyterian Alliance, roused most of the enthusiasm of the meeting when he said that they had learned a lesson from the United States in regard to meeting the religious needs of the country, and were sending many of the best men to mission work in the North-West. He spoke of the fraternal feeling which ought to exist between the English-speaking race, and predicted eloquently for such an understanding as would make war impossible among these peoples.

At Liverpool Principal Caven, delivering the inaugural address entitled "The Service of the Presbyterian Alliance to Christian Doctrine and Fellowship," said the Alliance did not claim to be an ecumenical council of reformed churches, but if it should in any measure strengthen the faith, love, zeal and unity of these churches in Christ's service it would be practical work of great value and of urgent necessity at the present time. Concluding a very interesting address he said that what seemed to be needed was an increase of distinctly practical work to do, in which their energies might go forth in loving service to the brethren and in support of the weak.

The fifteenth annual commencement of the Presbyterian Ladies' College took place yesterday afternoon, and was one of the most successful in the history of the institution. The large hall and adjoining rooms were crowded. Rev. Dr. W. G. Wallace presided, and the opening exercises were conducted by the Rev. C. James. Mrs. McIntyre presented the report of the college for the year, after which the Rev. Alex. McMillan, vice-president, presented the prizes and certificates. The graduates were addressed by the Rev. Dr. Wallace and the pupils by the Rev. Dr. A. Gilray. During the afternoon an excellent programme of readings, vocal and instrumental music was rendered.

Montreal.

At the recent meeting of Presbytery Rev. James Fleck, B.A., was appointed moderator of St. Mark's session for the next two months, while the Rev. J. L. George will be absent in Scotland.

The Rev. C. Haughton has been granted leave of absence for six months during the ensuing winter, so that he may be able to prosecute further studies in one of our colleges.

At a meeting of St. Mark's church, held on June 20, 1904, a unanimous call was given to the Rev. W. D. Turner, of Mono Mills. Salary of \$1,000 a year was guaranteed. The call was signed by one hundred and five members and thirty-five adherents.

The death is announced of Rev. Norman McLeod, who had been in failing health for several months. Not alone those with whom he stood on equal terms in life will regret his falling away, but scores of poorer brothers whom he encountered during his missionary labors in the poorer districts of the city. Mr. McLeod was born in Granby, Que., where his parents still reside. He took a course in the Granby Academy, and then, feeling that his duty lay with the ministry, came to Montreal and entered the

Presbyterian College. Last April, immediately after concluding the examinations that completed his divinity course, Mr. McLeod was attacked by appendicitis, and found himself forced to undergo an operation. This left the sufferer in a shattered condition of health, so that he was unable to respond to a call made him by the congregation of South Mountain, Ont. The people of this church were strongly attracted by the young minister, and loyally continued to keep the opening for him until his health should permit of his accepting. But although the South Mountain congregation waited a full year for Mr. McLeod, it was not to be. Some weeks ago, thinking that a change would be beneficial, he left his home in Granby and went to Burlington for treatment, and there he passed away.

Kingston.

Churches bearing the honored name of St. Andrews seem to be highly favoured as to buildings and property. Several illustrations of the truthfulness of this statement come readily to mind, such as St. Andrew's, London, in the west, St. Andrew's, Ottawa, and St. Andrew's, Quebec, in the east. Many others in various localities might be cited. The one we have more particularly in our mind's eye just now is St. Andrew's, Kingston. This church, a handsome, modern edifice, occupies a prominent corner on Princess street, while the adjoining manse, a building dating back perhaps half a century, and built of limestone, is an ideal residence for the minister's family. A good deal of historic interest gathers about the Kingston St. Andrews. July of this year sees the completion of one hundred years since the organization of the congregation. During that period there have been five ministers: the first, Rev. John Barclay, M.A.; then Rev. John Machar, M.A., who was for some time Principal of Queen's; next, Rev. Wm. Inglis; followed by Rev. Dr. Morner G. Smith; and the present pastor, Rev. Dr. Mackie. In a chronological chart, given in the last annual report, are a number of interesting items. First baptism registered Dec. 30, 1821—a son of Joseph Bruce and Janet Frazer, name, Joseph Barclay Bruce. First marriage registered, Oct. 29, 1822, David Duff to Matilda McFall. First Synod constituted in St. Andrews, June 8, 1831. Queen's University born in St. Andrews, 1839. Standing at singing introduced Feb. 27, 1866. Evening service substituted for afternoon, May 3, 1866. Instrumental music introduced, 1881. New church building dedicated by Rev. Principal Grant, D.D., Moderator of General Assembly, Feb. 16, 1890. Uniformity of choir costume adopted, March 8, 1903. The membership of St. Andrews is now 623, but there is a hint in the last Kirk-session report that a careful revision would reduce this number. Dr. Mackie, Moderator of Session, is supported by a strong staff of elders, composed of John McIntyre, K.C., Wm. G. Craig, Cleric, Hamilton, Wm. T. Minnes, John Pollie, Prof. James Third, M.D., Prof. Norman R. Carmichael, M.A., Jas. F. Leslie, Rev. Prof. Ferguson, B.A. and John Montague Strange, Session Clerk.

Eastern Ontario.

Rev. D. Strachan, of Brockville, having returned from his holidays, occupied his own pulpit at both services on Sunday.

Rev. D. J. McLean, pastor of St. Andrew's church, Arnprior, preached to the Masons of Renfrew on Sunday morning. Rev. John Hay, B.D., filled Mr. McLean's pulpit at Arnprior.

Rev. Mr. Conn, of Napanee, is at present taking holidays in Manitoba. Last Sunday his pulpit was filled by Mr. McEachern, of Kingston. In the same place Rev. Mr. Cram, of Cobden, will be the preacher for the three succeeding Sundays.

On a recent Sunday Rev. Mr. Daly, of Lyn, preached an impressive and very suitable sermon to the Foresters at Caintown.

Rev. Dr. Stewart, of Prescott, is taking a much needed vacation. He has gone to the Pacific Coast, and will be away for two months.

Rev. Wm. Duncan, of Sault Ste Marie, was the guest of his sister, Mrs. A. Carson, Russell, this week.

The next regular meeting of Barrie Presbytery is announced for July 26th at Barrie; 10 30 a.m.

Mr. Alex. C. Stewart, son of Mr. W. K. Stewart, Cobourg, preached with much acceptance in Baltimore church on a recent Sunday. Rev. J. Skene taking the services at Grafton and Vernonville.

In the absence of Rev. N. H. McGillivray, who is away on a holiday trip, Rev. E. Tennant preached at the morning service in St. John's church, Cornwall, last Sunday.

Rev. Prof. McComb has resigned the chair of Church History at Queen's University, Kingston, on account of Mrs. McComb's health.

Rev. H. D. Leitch occupied the Maxwellville pulpit last Sabbath evening, delivering an address to the Old Fellows. Rev. James Cormack preached in Rev. Mr. Leitch's pulpit in St. Elmo.

The sacrament of the Lord's Supper was dispensed at Finch on Sunday. There was a very large attendance of members.

The Presbytery of Barrie, at its last meeting, gave a conservative deliverance on the subject of Church Union, in terms following, which, on motion of Rev. Dr. McLeod, was adopted. "The Presbytery of Barrie unites with all persons and bodies in the desire to promote that spiritual union of the members of the Church of Christ for which our Lord prays—but does not commit itself to the position that the prayer of our Lord calls for this particular form of union at this time—and in view of these discussions the Presbytery would counsel its members to continue the same Christian and honorable action they have maintained in the past in their relation with Christian brethren of other Churches. The Presbytery would also remind the members of the Church, and all within its bounds who are associated with the Presbyterian Church in worship, that the most effective way of hastening such a union as is proposed, is by remaining loyal to their own Church until the union takes place, by praying that God would give His Spirit in larger measure to the Churches, and all efforts to build up one Church at the expense of the others may cease from this time, and by acting, as they have always done, in the spirit of Christian friendship with the members of other branches of the Church of Christ, remembering that the Churches exist, not to promote their own isms, but to extend the Kingdom of our Lord Jesus Christ. The Presbytery would also suggest that any over-lapping that may be complained of in any field in which the Churches are laboring together might be speedily brought to an end by their exercising toward each other that spirit of union and regard for the interests of Christ's Kingdom, which must be the animating spirit in any closer union with one another. The Presbytery prays that in any negotiations entered into, the Churches may be guided by the Divine Spirit to preserve all that is vital in these Churches, and to such issues as will advance the cause and Kingdom of our Lord Jesus Christ."

Western Ontario.

Rev. Alexander McLean occupied the pulpit of Shakespear church Sunday evening.

Rev. Mr. Nixon, of Toronto, preached most acceptably in Hespeler on Sunday.

Rev. James Rollins of King st., church was knocked down and injured by a street car on Saturday; but no very serious results are anticipated.

Rev. John A. McSparran, B.A., of the First Presbyterian church, Philadelphia preached at both services at St. Andrew's church, London on Sunday.

The Rev. Archie McLaren, B.A., of Woodstock, preached at both services in St. Andrew's church, Hamilton last Sabbath.

Rev. Dr. MacKay is spending a week in Zorra. He exchanged pulpits on Sunday with Rev. Mr. Ferguson of Burns church.

Mr. Cameron, wife of Rev. M. C. Cameron, of Knox church Hamston died on Saturday last at the home of her mother at Bolton Village.

Rev. Prof. McLaren, D.D., of Toronto, preached anniversary sermons at New Glasgow and Rodney on a recent Sabbath.

A meeting of the Guelph Presbytery will be held at the Hespeler church on the evening of July 6th, for the purpose of ordaining J. D. Morrow and inducting him into the pastorate of the church.

Rev. R. E. Knowles at the conclusion of the service in Knox church, Galt, on Sunday morning made an appreciative reference to the late Mrs. Roger Robson.

Rev. A. G. McLachlin, B.A., of Harrington occupied the pulpit in Knox church, Embro, on Sunday morning. Mr. Donald McKay of the half concession, Nissouri, preached in the evening.

The Lawn Social held at Craigie Lea Friday night under the auspices of the Ladies' Aid Society of Knox church, Galt, was a great success. The attendance numbered over 500.

The number of communicants at New St. James' church, London, at the recent service was the largest in its history. Twenty new members were received Friday evening.

Mr. Wm Hamilton, occupied the Knox church pulpit, Embro, on Sunday evening. Many old friends were glad to have the opportunity of hearing another Zorra boy who will yet add his name to the many who have already become famous in the Presbyterian ministry.

The annual W.F.M.S. Presbyterian meeting was held in Division st., church, Owen Sound, on Tuesday of this week.

The forenoon session was devoted to routine business. In the afternoon in addition to interesting reports there was a discussion on Mission Bands led by Miss Rodgers and Miss Dow, a solo by Miss Hodgins, and an address by Miss Sinclair, who has been many years as a missionary service in India.

The jubilee tea-meeting of St. Andrew's church Glenworth, was quite a successful affair, realizing the handsome sum of \$95. Elder John H. Elliott, gave an interesting address dealing with the history of the congregation since its inception in 1856. Speeches were made by Revs. James McEwen, H. Reiland, F. Ballantyne, of London, and Revs. R. McIntyre, of Tempo, and Currie of Belmont. Vocal and instrumental music varied the proceedings, which were presided over by Rev. Dr. McCrae, of Westminster.

Rev. W. J. Clark, First church, London, left on Monday for a two months' vacation which will be spent in Winnipeg, Calgary and Edmonton. His pulpit will be occupied by Rev. Robert Laidlaw, excepting the last two Sundays, when Rev. Frank Ballantyne will preach.

Rev. Mr. McLaren, of Woodstock, preached in St. Andrew's, Hamilton, on Sunday. In the evening his text was from 2 Kings 2. His theme was the lesson of Elisha's persistency in following Elijah, illustrative of the duty of the Christian to follow Christ.

Montreal Presbytery.

This Presbytery met recently in Knox church, the Rev. James Fleck, B.A., being in the chair, as the moderator could not be present at the hour of meeting.

The Rev. W. J. Clark, of Anworth, Scotland, and the Rev. Mr. Craig, of the Lanark and Renfrew Presbytery, being present, were requested to sit as corresponding members.

The Rev. George Kinnear resigned his charge at Beech Ridge. The pulpit will be declared vacant on the last Sabbath in August.

The Rev. F. M. Dewey submitted the following minute re the resignation of the Rev. George Kinnear:

In accepting the resignation of the Rev. George Kinnear, and releasing him from the pastoral charge of the congregation of Beech Ridge, the Presbytery of Montreal places upon record its high sense of appreciation of the valuable services rendered by him in that trying field. Mr. Kinnear has given five years of earnest, self-denying labor to the congregation of Beech Ridge, and amidst many discouraging circumstances, has awakened such an interest and developed such a measure of life that it is believed that the congregation is now, in spite of the steady decrease of the Protestant families in the community, in a better state than at any previous period of its existence. The Presbytery sincerely prays that our Heavenly Father may so direct the footsteps of Mr. Kinnear that he will soon find a field of labor in which the excellent gifts he and his partner of life possess, may find a suitable sphere of usefulness. The Presbytery would also assure the congregation of Beech Ridge of its full sympathy in being deprived of the pastoral oversight of one whom they have learned to love and trust, and whose services they have so highly prized; also of their hope that very soon they may have settled over their one who will be a worthy successor of their last pastor.

The Rev. W. R. Cruikshank reported for the Home Mission and Church Extension Committee; Rev. F. M. Dewey for the Foreign Mission work; Rev. G. C. Heine, B.A. for work among the French and Rev. Dr. Morison for the Augmentation Committee.

The Rev. Dr. R. Campbell gave a short report on the city mission work, drawing special attention to the chief interest of the fresh air work for the summer, in which the missionary takes a special interest every year.

British and Foreign.

Mr. James Barnes, of Halifax, has been appointed Instructor in Physics at John Hopkins' University, Baltimore, U.S.

Notable Scottish Professors are giving courses of lectures in connection with the American Universities. Dr. Dods is giving several courses. Dr. Stalker, and Dr. Iverach also are on this side of the ocean.

Paul Loubet, eldest son of President Loubet, works in a French bank at a salary of \$100 per year. The young man has made a good start toward following in his father's footsteps.

Ex-President Kruger, the grand old man of the former Transvaal republic, is spending the remainder of his life in Mentone. Recently he has signed a relinquishment of a \$5,000 legacy left him by an old admirer. Mr. Kruger directed that it should be divided among the relatives of the deceased.

At the recent Commencement of Miami University, Oxford, Ohio, the degree of Doctor of Divinity was conferred upon Rev. Merle H. Adderson, pastor of the Third Street Presbyterian Church at Dayton, O.

The University of Chicago will soon inaugurate the "Oxford idea" of teaching, and will abandon the "University" system. Plans for a complete system of colleges, both for men and women, involving the erection of two entire blocks of buildings, have been announced in the report of the University Building Commission. It is said that the change will be made at an expense of between \$2,000,000 and \$3,000,000.

Pledges of \$220,000 toward an endowment of \$500,000 for Macalister College were announced at a banquet given at the Aberdeen Hotel, St. Paul, Minn., by the trustees of the College in honor of Dr. James Wallace, the institution's president.

The death is announced of Dr. Samuel Smiles, the author of the once exceedingly popular book "Self-Help." Smiles was a Scot, a ready writer, an interpreter of the best current thought of the day. One of his best books is a history of the great publishing house of John Murray, London. Smiles was nearly 92 years of age.

The book wagon, the first public library on wheels to be sent out in the United States, is the first just completed by the Wisconsin Free Library Commission. As the wagon passes through the counties the farmers will be invited to select their winter's reading. Each family will be allowed to make as large a selection as desired. In the following spring the wagon will make another trip through the same territory to gather up the books and return them to the Central Library.

The Third International Congress of the Salvation Army opened at London, on June 24, with a meeting in Albert Hall, attended by over 5,000 delegates. General Booth presided. King Edward received General Booth at Buckingham Palace, on June 22, and discussed the forthcoming international convention of Salvationists. King Edward displayed special interest in everything relating to the work of the Army in behalf of the poor, and on parting with General Booth expressed his sympathy with his work and the most cordial good wishes for its prosperity and success.

The great influx of immigrants, resulting from the reduction of Transatlantic passenger rates, has almost doubled the usual work of the Immigration Department. The low fare has attracted a class of immigrants regarded by the authorities in New York as undesirable, and nearly half of the steerage passengers who have arrived from Europe during the last day or two have been detained pending a special inquiry into their circumstances. Many of them will probably be sent back to the ports of embarkation.

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 a 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 Yonge street, Toronto.

The Rev. Dr. Bryce.

The Rev. Dr. Bryce, of Manitoba University, passed through Montreal last week homeward bound for Winnipeg. Dr. Bryce remained over at St. John, N.B., after the close of the General Assembly, to attend the Annapolis and other celebrations which have had so much historical interest for Eastern Canadians. He declares them to have been greatly productive of good feeling among the nationalities who were once opposing each other on fields of strife. The address of the French Consul-General was especially well received, and all through the ceremonial was heartily enjoyed.

Dr. Bryce will be back in Winnipeg for the Dominion Industrial Exposition, which opens there on July 20, and which the great western country has set its heart upon. It will be open for two weeks, and the managers have been engaged in making their preparations for some time past.

Concerning Manitoba University Dr. Bryce said it was progressing with a satisfactory, steady swing onward. Some new appointments were expected shortly, and no fewer than eight hundred students had been examined this year, including arts, medicine, and law, so that it soon will be the largest university in Canada. In addition, there is the establishment of a new agricultural college this year, which will be situated about two and a half miles from the university up the Assiniboine river. This college will be affiliated with the university, but will be under independent management. The buildings have been commenced and will cost one hundred thousand dollars. There will be an annual expenditure of twenty thousand dollars, so that the institution will be a really excellent one. It is supported by the province.

Manitoba University has had twenty thousand dollars from Lord Strathcona recently, not as an endowment at all, but for immediate use as the work demands it. In October five thousand of this sum will be available. The university support comes chiefly from the Manitoba school lands, with some Provincial Government support.—Montreal Witness.

Northern Ontario.

The Rev. Alexander Grant, of St. Mary's, a brother of the Rev. George Grant, B.A., preached in the Orillia church last Sunday.

Some of These Days.

Some of these days all the skies will be brighter—
Some of these days all the burdens be lighter;
Hearts will be happier—souls will be whiter—
Some of these days!

Some of these days in the deserts up-springing.
Fountains shall splash while joy bells are ringing.
And the world with its sweetest of birds shall go singing—
Some of these days!

Some of these days: Let us bear with our sorrow!
Faith in the future—its light we may borrow—
There will be joy in the golden tomorrow—
Some of these days!

—Frank L. Stanton.

Liquor and Tobacco Habits.

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

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

Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross, Premier of Ontario.
Rev. John Potts, D. D., Victoria College.
Rev. Wm. Caven, D. D., Knox College.
Rev. Father Teely, President of St. Michael's College, Toronto.
Right Rev. A. Sweatman, Bishop of Toronto.

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

Health and Home Hints

Boiled Cream Dressing.—A very delicious and inexpensive dressing may be made with two well beaten eggs, one cup of sweet cream, one teacup of vinegar, one teaspoon of mustard mixed with water, one-fourth teaspoon of pepper, a scant half teaspoon of salt, one tablespoon of granulated sugar, one piece of butter the size of an egg. Add cream to beaten eggs, then add mustard, pepper, salt and sugar. Stir briskly all the while and very gradually add vinegar, a little at a time. Then add butter, not melted. Stir constantly over moderate fire till it thickens. Do not allow it to boil.

Luncheon Eggs with Spinach.—Cook six eggs very hard; cool and cut in halves lengthwise. Take two cups of cold spinach, heat it in a few tablespoons of water, drain and rub through a colander. Mix with pepper, salt and butter, place it in the bottom of an earthen dish, lay the halves of eggs about on the spinach and pour over them a cream sauce, made from one cup of milk thickened and seasoned with salt, paprika and about four tablespoons of mild grated cheese. Cover with cream and set in the oven. Serve when well browned. This is a luncheon dish that will gladden the heart of a dyspeptic and not hurt his stomach.

Strawberry Cream Cake.—Make a sponge cake and bake in two layers. Cover each layer with whipped cream which has been sweetened and flavored and arrange whole strawberries close together over the entire surface. Place one layer on top of the other and serve at once, as if left standing long the cream will moisten the cake.

Strawberry Cannelon.—Boil two cups of water and a cup of sugar ten minutes, add a teaspoon of gelatine soaked in cold water, stir until the gelatine is dissolved and take from the stove. Cool, add the juice of an orange, the juice of a lemon and a cup of strawberry juice. Strain and freeze as ice cream. Boil a third of a cup of sugar in a fourth of a cup of water until it spins a thread, then pour on the stiffly beaten whites of two eggs. Beat until cold, flavor with vanilla and fold in a cup of cream whipped until stiff and dry. Line a cylindrical mold with the frozen sherbet, fill in the center with the cream mixture and let it stand packed in ice and salt for several hours.—Canadian Good Housekeeping.

Butter-milk is excellent for cleaning sponges. Steep the sponge in milk for some hours, then squeeze it out, and wash it in cold water. Lemon juice is also good.

“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 (oval cake).

THE DOMINION PRESBYTERIAN

World of Missions.

The Missionary Ax.

One day a missionary was preaching in the city of Benares. The large crowd was civil and attentive. At length a Brahmin said: “Look at those men, and see what they are doing.”

“They are preaching to us,” replied the people.

“True. What has the sahib in his hand?”

“The New Testament.”

“Yes, the New Testament. But what is that? I will tell you. It is the Gospel ax, into which a European handle had been put. If you come to-day you will find them cutting; if you come to-morrow you will find them doing the same. And at what are they cutting? At our noble tree of Hinduism—at our religion. It has taken thousands of years for the tree to take root in the soil of Hindustan; its branches spread all over India; it is a noble, glorious tree. But these men come daily with the Gospel ax in their hand. But it is helpless. The Gospel ax is applied daily, and although the tree is large and strong it must give way at last.”

“True” replied the missionary, “but many a handle gets worn out, and many a one breaks and it takes a long time until a new one is obtained from Europe.”

“Ah,” he answered, “if that were all it would be well enough, and the tree would have respite; but what is the real case? No sooner does a handle find it can no longer swing the ax than it says, ‘What am I to do now? I am getting worn out; I can no longer swing the ax; am I to give up cutting? No, indeed! He walks up to the tree, looks at it, and says, ‘Here is a branch out of which a handle might be made.’”

“Up goes the ax, down comes the branch; it is soon shaped into a handle; the European handle is taken out, and the native handle put in, and the swinging commences afresh. At last the tree will be cut down by handles made of its own branches.”—Our Young Folks.

The eminent explorer, Nansen, does not believe in modern sport. He thinks that the excessive praise bestowed on record breakers makes them vain and unfits them for practical life. Their bodies are unequally developed, and they fall easy victims to tuberculosis and other diseases. What the young folks should do, he says, is to go out into the woods and study nature. His motto is: “Plenty of bodily exercise, but no sport.”

Mrs. Kenyon Cox, the artist, entertained a little girl of five, the daughter of a noted painter, and an amusing companion. Her sash became untied during the visit, and she drew near her hostess. “Tie my sash, please,” she said. “Can’t you tie it yourself?” said Mrs. Cox. “No indeed.” “Why not?” “Because I’m in front,” said the little girl.

Tomato Fritters.—They are appetizing made from canned tomatoes when the season is so late fresh ones are expensive. Strain one quart of tomatoes reserving the liquor as the basis of tomatoe sauce for another day. Add one egg well beaten and sufficient flour (with which a scant teaspoonful of soda has been sifted) to make a batter the consistency of griddle cakes. Drop a spoonful at a time in very hot lard, and fry a delicate brown on both sides, serving immediately.

Like a Miracle.

The Wonderful Recovery of a Nipissing Man.

Stricken With Partial Paralysis He
Was Unable to use Either Right
Arm or Right Leg.

Mr. John Craig, a well known farmer living near Kells, Nipissing district, Ont., is another of the many paralytics, who owes his present good health and ability to go about—if not life itself—to the use of Dr. Williams' Pink Pills. Mr. Craig gives his experience as follows:—“But for the blessing of God and the use of Dr. Williams' Pink Pills I do not believe that I would be alive to-day. I was stricken with that terrible affliction, partial paralysis, I had absolutely no power in my right arm or leg. I was not able to sit up—in fact if I tried to do so I would fall over. I had to be lifted like a child, and my family and friends believed death was very near. The doctor told me that he could do nothing for me, and that I was liable at any moment to have a second stroke which would carry me off. I was in this deplorable condition when I was advised to use Dr. Williams' Pink Pills, I sent for three boxes and before they were all used I could move the fingers on my hand, which had hitherto been absolutely numb and powerless. You can scarcely imagine my joy at this convincing proof that the pills were helping me. From this on I kept getting stronger and the control of my paralyzed limbs gradually came back until I was again able to walk about and eventually to work. To my neighbors my cure seems like a miracle, as not one of them ever expected to see me out of bed again. I gladly give permission to publish the story of my cure with the wish that it may bring life and hope and activity to some other sufferer.”

The cure of Mr. Craig gives additional evidence that Dr. Williams' Pink Pills are not an ordinary medicine, and that their power to cure in all troubles of the blood or nerves places them beyond all other medicines. You can get these pills from any medicine dealer or direct by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont. See that the full name “Dr. Williams' Pink Pills for Pale People” is printed on the wrapper around every box.

When the hands have become soft and shrunken by using soda and hot water; rub them with common salt, and it will help to make them smooth again.

OFFICIAL SOUVENIRS OF OTTAWA.

Flag Pins in several sizes, 25, 50, 65c.

Brooch and Hat Pins, 25, 50, 75c.

Souvenir Tea and Coffee Spoons, 75,
\$1, \$1.25, \$1.50, \$1.75.

Souvenir Goblet (with 5 views of Ottawa), 75c.

And many other useful Gifts as Souvenirs of our Capital.

**A. ROSENTHAL & SONS
JEWELERS**

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary. Strath. 5th Sept
 Kamloops, Vernon, 26 Aug.
 Kootenay, Fernie, B.C., Sept. 13, 8 p.m.
 Westminster, Chilliwack 1 Sept. 8 p.m.
 Victoria, Victoria Tues. 1 Sept. 2 p.m.

SYNOD OF MANITOBA AND NORTHWEST
 Portage la Prairie, 8 March.
 Brandon, Brandon,
 Superior, Port Arthur,
 March.
 Winnipeg, Man. Coll., bi-mo.
 Rock Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Tro-home, 3 Mar.
 Portage, P. La Prairie, 8th, March
 Munnodosa, Munnodosa, 17 Feb.
 Melita, Hartney 2nd week in July.
 Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox, Hamilton 5 July 10 a.m.
 Paris, Knox church 15 Mar. 10.30
 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.
 Maitland, Wrocxter 20 Sept. 10 a.m.
 Bruce, Hanover 5 July 11 a.m.

SYNOD OF TORONTO AND KINGSTON.
 Kingston, Belleville, 24 July 11 a.m.
 Peterboro, Port Hope 12 July 2 p.m.
 Whitby, Oshawa, July 19 10 a.m.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Woodville, 13 Mar. 11 a.m.
 Orangeville, Orangeville, July 5.
 Barrie, Barrie Mar 1 10.30 p.m.
 Owen Sound, Owen Sound, Division St.,
 7 July 10 a.m.

Algoma, Blind River, March.
 North Bay, Sprucecald July 19 10
 a.m.
 Saugeen, 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, Alexandria, 12th July 10-
 30 a.m.

Lanark & Renfrew, Almonte, 4th April
 10.30 a.m.
 Ottawa, Rockland 7 June 11 a.m.
 Brockville, Kemptville, Feb. 22 5 p.m.

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

P. E. L., Charlestown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 6th May, 7.30 p.m.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Canard 5 July
 Lunenburg, Lahase 5 May 2.30
 St. John, Fredrickton 3th July 2 p.m.
 Miramichi, Campbellton. June 27 7 p.m.

R. A. McCORMICK

CHEMIST AND DRUGGIST.
 ACCURACY AND PURITY
71 Sparks St OTTAWA
 'PHONE 159.

SEALED TENDERS addressed to the undersigned, and enclosed "Tender for Meaford Breakwater," will be received at this office until Monday, June 27, 1901, 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, accompanied by a 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 bid itself to accept the lowest or any tender.
 By order,
FRED GELINAS,
 Secretary.

Department of Public Works,
 Ottawa, May 27, 1901.

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

Home - Church - School



**Economical - Sanitary
 Efficient - Warming and
 ventilating.
 Over 24,000 Pleased Kelsey Users.**

The past exceptionally cold winter has clearly demonstrated that the "Kelsey" will do all, and MORE, than has been claimed for it. Read the following:

St. Paul's Presbyterian Church, Sarnia, Ont., April 22nd, 1901.
 The James Smart Mfg. Co., Brockville, Ont.

Gen'lmen:—We have had installed in our new Church two of your Kelsey warm air Generators, and though last winter was so extremely cold we were able the coldest day to keep the Church and School-room as warm as we wished. The fuel used was very much less in proportion than we used to use with the old furnace. The quality of air was very pure, and we had not any evidence of the escape of gas or dust, there was comparatively no heat radiated in the basement and there seemed very little escaping by the way of the smokepipes. We consider the Kelsey Warm Air Generator very efficient, economical and in every way satisfactory.
 Yours sincerely,
 Rev. John R. Hall, M. A., Pastor.

KELSEY

Made in six sizes.

The Kelsey is not a Hot Air Furnace.
 We employ a staff of competent heating and ventilating experts, take direct contracts, and GUARANTEE PROPER RESULTS. Let us tell you about the "KELSEY" by sending printed matter or having one of our specialists call. Post Card will bring either or both.

The James Smart Mfg. Co., Limited.
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 PACIFIC.**

TWELVE TRAINS DAILY (except Sunday)
 BETWEEN
 OTTAWA AND MONTREAL
 FROM UNION STATION
 Leave Ottawa 4.13 a.m. daily,
 8.15 a.m. daily except Sunday.
 3.10 p.m. daily,
 6.20 p.m. daily except Sunday
 FROM CENTRAL STATION (Short line.)
 Leave Ottawa 8.45 a.m. daily except Sunday
 3.30 p.m. daily,
 4 p.m. daily except Sun.
 6.25 p.m. Sunday only.

EIGHT TRAINS DAILY (except Sun.
 Between Ottawa and Almonte, Arr.
 prior, Renfrew and Pembroke.
 Leave Ottawa (Union)
 1.50 a.m. daily
 8.30 a.m. daily except Sunday.
 1.15 p.m. daily,
 6.00 p.m. daily except Sunday.
 Through connections to all New England and Western points.
GEO. DUNCAN.
 City Ticket Agent, 42 Sparks St
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RICE LEWIS & SON.

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

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

**The Royal
 Bank of
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Incorporated 1869.

HEAD OFFICE HALIFAX N.S.
 President: Thomas E. Kenny Esq
 General Manager: Edison L. Penco,
 (Office of General M'gr., Montreal, Q.)
 Capital Authorized \$3,000,000.00
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THE CANADIAN NORTH-WEST

**HOMESTEAD
 REGULATIONS.**

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

ENTRY.

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

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions contained 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 for mother, if the father is deceased) or any person who is eligible to make a homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent counter-signed in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

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

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

A settler who avails himself of the provision of Clause (2) (3) or (4) must cultivate 20 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 30 acres substantially fenced.

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

APPLICATION FOR PATENT

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

INFORMATION

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

JAMES A. SMART,

Deputy Minister of the Interior
 N. B.—In addition to Free Grant Lands, which the regulations above stated refer, are available for lease or purchase from Indian and other corporations and private citizens Western Canada.

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

Combined specification and form of tender can be obtained on application at this office.
Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.
Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. of amount of the tender, which will be forfeited if the party tendering decline to enter into a contract, when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.
The Department does not bind itself to accept the lowest or any tender.

By Order,
FRED GELINAS,
Secretary and Acting Deputy Minister.
Department of Public Works,
Ottawa, June 21, 1904.

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

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