

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

Single Copies, 5 Cents

## WHAT CHRIST SAID.

I said, "Let me walk in the fields."  
He said, "No, walk in the town."  
I said, "There are no flowers there."  
He said, "No flowers but a crown."

I said, "But the skies are black ;  
There is nothing but noise and din."  
And He wept as He sent me back ;  
"There is more," He said, "there is sin."

I said, "But the air is thick,  
And fogs are veiling the sun."  
He answered, "Yet souls are sick,  
And souls in the dark undone."

I said, "I shall miss the light,  
And friends will miss me, they say."  
He answered, "Choose tonight,  
If I am to miss you, or they."

I plead for time to be given.  
He said, "Is it hard to decide ?  
It will not seem hard in heaven  
To have followed the steps of your Guide."  
George MacDonald.

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

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

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

Upper Canada Tract Society

102 Yonge St., Toronto.

## Ottawa Ladies' College.

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

Write For The COLLEGE CALENDAR

Address,

"The Lady Principal"

## The Dowd Milling Co. (LIMITED)

### Quyon Que.

Manufacturers of the following brands of Flour:

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

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

Ottawa Warehouse, 319 Sparks St  
PHONE 1868.

**MARRIAGES**

At the residence of the bride's parents, Kingston, Ont., by the Rev. Principal Gordon, assisted by the Rev. J. A. Macdonald, of Pittsburg, on Aug. 17, 1904, Donald Alexander MacKay, of Pembroke, to Miss Jennie Clariss Gibson, daughter of David Gibson, Princess Street.

At 559 Euclid Ave., Toronto, on August 17, 1904, by Rev. Dr. Gilray, Lillian M. Breuis, B. A. and W. Russel Cook, M. D., Elmwood.

In Caven Presbyterian Church, Exter, on the 17th August, Rev. R. A. Cranston, B. A., of Cromarty, to Miss Jeanette Murray, eldest daughter of Rev. W. M. Martin B. D.

At Beamsville, by Rev. Dr. McIntyre, Chas. Warren Darling, of Toronto, elder son of Robert Darling to Elizabeth Wylie Neilson, second daughter of Hon. Wm. Gibson.

At 55 Papineau Square, Montreal, on Aug. 23, 1904, by the Rev. Prof. James Ross, D. D., Mr. Robert G. McNab, of Montreal, to Christina, daughter of the late Mr. Alexander Parker, of Pittenweem, Fifeshire, Scotland.

On Aug. 24, 1904, at Bank Street Church, Ottawa, by the Rev. M. H. Scott, of Zion Church, Hull, Arthur L., eldest son of Frederick Bonney, of Hull, to J. Mary, second daughter of Wm. Black, of Ottawa.

At Fenelon Falls, on Wednesday, August 24, by the Rev. R. C. H. Sinclair, B.A., Fanny Gertrude, youngest daughter of the late Cornelius H. Morden, of Deseronto, to Stuart Atcheson Coulter of Deseronto.

Deseronto papers please copy.

At the residence of the bride's uncle, D. Philip, 209 Hunter street, east, Hamilton, by the Rev. D. H. Fletcher, D. D., pastor of McNab Presbyterian Church, Hamilton, John S. Dowling of Brantford, to Maggie Jessie MacMillan of Glasgow, Scotland.

At Kingston, Ont., on Aug. 24, 1904, by the Rev. D. Strachan of Brockville, Jean Wallace Craig, daughter of the late A. F. Macpherson, Esq., to Alfred Chaptin, of Montreal.

**DIED**

At Cap Rouge, Quebec, on Aug. 22, 1904, Mary Muriel Mackey, only child of Mr. and Mrs. Walter C. Mackey, Ottawa.

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

MEMBERS OF ONTARIO ASSOCIATION OF ARCHITECTS.

J. W. H. WATTS, R. C. A.  
ARCHITECT

33 SPARKS ST., OTTAWA.

**W. H. THICKE**  
EMBOSSEUR & ENGRAVER  
42 BANK ST. OTTAWA.  
VISITING CARDS PROMPTLY PRINTED

**Jas. Hope & Sons,**  
Stationers, Booksellers, Bookbinders  
and Job Printers,  
23, 35, 45, 47, Sparks St., 22, 24,  
26, Elgin St., Ottawa.

*Housewives*

*Appreciate*

**Cook's Friend**

**BAKING POWDER**

*Because it always gives satisfaction.*

Sold everywhere

**FOR SATISFACTORY PHOTOS**

**PATRONIZE The Jarvis Studio OTTAWA.**



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

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

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures. Each tender must be accompanied by an accepted cheque on a chartered bank made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent (10 p.c.) of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By order,

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

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

**To Sunday Schools**



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



Books sent on approval. Lowest prices guaranteed.

**The William Drysdale & Co.**

Publishers, Bookbinders,  
Stationers, Etc.

74-78 ST. CATHERINE ST. MONTREAL

**St. Margaret's College.**

**TORONTO.**

A Residential and Day School for Girls.

Only teachers of the highest Academic and Professional standing employed

**MRS. GEO. DICKSON,**

Lady Principal

GEO. DICKSON, M.A., Director.

**St Andrew's College**

**TORONTO.**

Residential & Day School for Boys

Upper and Lower School.

Separate Residence for Juniors.

Autumn Term commences Sept. 12th 1904

REV. D. BRUCE MACDONALD M.A

Principal.

**Bishop Strachan School**

**FOR GIRLS.**

President - The Lord Bishop of Toronto.

Preparation for the Universities and all Elementary work.

Apply for Calendar to

MISS ACRES, Lady Prino.

**ATTENTION!**

—DEALERS IN—

**PHOTO GOODS**

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

**S. VISE,**

QUEEN ST. TORONTO

**SCHOOL**

....OF....

**Practical Science**

**TORONTO**

ESTABLISHED 1878

Affiliated to the University of Toronto

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

- 1.—CIVIL ENGINEERING.
- 2.—MINING ENGINEERING.
- 3.—MECHANICAL AND ELECTRICAL ENGINEERING.
- 4.—ARCHITECTURE.
- 5.—ANALYTICAL AND APPLIED CHEMISTRY.

Special attention is directed to the facilities possessed by the School for giving instruction in Mining Engineering. Practical instruction is given in Drawing and Surveying, and in the following Laboratories:

1. CHEMICAL.
2. ASSAYING.
3. MILLING.
4. STRAEM.
5. METEOROLOGICAL.
7. ELECTRICAL.
7. TESTING.

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

**L. B. STEWART, Secy**

**"THE OLD RELIABLE"**

**Ottawa Business College.**  
Ottawa Ont.

Will Be Open All Summer

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

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

**Presentation Addresses**

Designed and Engrossed by

**A. H. HOWARD, R.C.A.,**

52 King St., East, Toronto.

**J. R. Carlisle & Wilson**

**STAINED GLASS**

**WORKS, BELFAST, IRELAND.**

**MEMORIAL WINDOWS**

**A SPECIALTY. . . .**

**Leitch, Pringle & Cameron**

Barristers, Solicitors, and Superior Court Notaries.

Solicitors for Ontario Bank,

Cornwall, Ont

JAMES LEITCH Q.C., - R. A. PRINGLE

A. C. CAMERON, LL.B.

**John Hillcock & Co.**

Manufacturers of the

**Arctic Refrigerator**

165 Queen St. East

Tel 478 **TORONTO**

For 35 Years

**BELL ORGANS**

Have been Favorite for

**School, Church & Home Use**

We make only high-class Organs and invite investigation as to their merits.



**BELL PIANOS**

Are chosen and recommended by the Musical Profession as being strictly High Grade.

Send for Descriptive Booklet No. 64.

**The Bell Organ & Piano Co. Ltd.**

QUELPH, ONT.

**J. YOUNG LIMITED.**

**The Leading Undertaker**

359 Yonge St., Toronto

Telephone 679

# Dominion Presbyterian

1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS

## Note and Comment.

There are 443 evergreen Sunday Schools in the Maritime Synod. In Trinidad all are open during the year, 78 in number.

The Northern Presbyterian church of the United States is making remarkable progress in the Philippines. It has five fully organized churches, with over one thousand members, and a native Filipino has been ordained to the ministry. The church at Iloilo has been built by the Filipinos without outside assistance.

The London Presbyterian records the death of Mrs. Hudson Taylor, wife of the founder of the China Inland Mission. Mrs. Taylor shared her husband's active interest in the evangelization of China, and she was his companion in the frequently dangerous and always weary journeys through China which he undertook so often.

A French agriculturist has been experimenting with bees as messengers. He has discovered that they will return to their hives from a distance of about four miles in twenty minutes, bringing despatches after the manner of homing pigeons. The pigeons will retrace a distance of 500 or even 1,000 miles, and are in little danger of being driven out of business.

More than 30,000 Christian churches are within the bounds of the Louisiana Purchase, having more than 2,000,000 communicants, and property valued at \$70,000,000. Saturday, Sunday, and Monday, Oct. 29, 30, and 31, have been chosen for the celebration of the religious and missionary aspects of the purchase of Louisiana in St. Louis and throughout the country.

A Nebraska woman has been granted \$5,000 damages against a company for debauching her husband by selling him liquor. She testified that her husband, who was a good stone mason, earning thirty-eight cents an hour, after purchasing liquor from the defendants, became so debauched that he would not work, neglected his family, and compelled his wife to support them. The fine was the full amount allowed by law.

Since the days of Brewin Grant and Dr. George Sexton, no Christian controversialist has occupied a more prominent position than Dr. Harrison, of Newcastle-on-Tyne. In spite of Blatchfordism, Dr. Harrison thinks that the old blatant unbelief has had its day. In dedicating his new book to Dean Pigou, Dr. Harrison says: "My work as an apologist of Christianity is over. What we have now to contend with is not the flippant infidelity of a Voltaire, or the more sorry rationalism of a Strauss. The great trouble of our times is apathy, indifference, estrangement from religion."

In the past fifteen years, says the South-western Presbyterian, under the presidency of Major John W. Thomas, the Nashville, Chattanooga & St. Louis Railway has not allowed a Sunday excursion train upon its

tracks. For this let due praise be given. It may be added that this very fact, doubtless, may account for the record of this road for promptness, precision, safety and remarkable freedom from accidents. All these may be considered as due to the respect which it pays to the Lord's Day. There is worldly profit in obeying the divine law.

A traveller in China asked a native if he had ever read the Gospel. "No," was the answer, "but I have seen it. I have seen a man who was the terror of his neighborhood with his curses and his violent temper. He was an opium-smoker, a criminal, and as dangerous as a wild beast. But the religion of Jesus made him gentle and good, and he has left off opium. No, I have not read the Gospel but I have seen it, and it is good." If all professing Christians could be "living epistles of the Lord Jesus Christ, known and read of all men," what an effective, far-reaching and blessed influence their lives would exert.

Korea has a regular medicine day, when systematic folk doctor themselves whether they want it or not. Should the liver get out of order on any other day of the week it has to wait rectification until the proper medicine day comes round. An aged Korean's argument that this is as logical as the English custom of resting one day in seven, whether you want it or no, is a more practical criticism than it might at first seem for Sunday is the recognised medicine day of many professing Christians, whose religion often goes wrong during the working week, and who wait for the medicine of Sunday work to set it right again.

A Bismarck anecdote related in a Berlin journal throws light on bureaucratic conditions of St. Petersburg. When he was Germany's Ambassador to Russia he bought the house in which he lived. All efforts, however, to get the necessary papers failed. In answer to his complaints, he finally received a hint that it was customary to pay the officials. Too proud to do this, he complained to the Czar. Alexander II. promised to come to the rescue, and matters were soon adjusted. The next time Bismarck met the Czar he thanked him for his kindness. The Emperor smiled, tapped him on the shoulder, and said: "I paid the fees to the officials myself!"

The Christian Observer remarks that the Presbyterians of St. Louis deserve all praise for the efforts they are making to reach the multitudes who are gathering week by week in St. Louis to attend the great Exposition in progress there. They have carefully matured plans, and are carrying them out well. The Music Hall is used for the services every Sunday afternoon. A Gospel waggon is also used, and services are also held at the Exposition gates, at the Inside Inn, and at other places. This is a most worthy effort, and we hope that all Presbyterians who are in St. Louis over Sabbath will show their interest in the movement, by attending these services, and by giving any assistance in their power.

As regards the attitude of Scientific men towards the Christian religion, the following striking fact is worthy of note: Dr. Wernart, of Berlin, has made an inquiry as to the religious views of 300 of the most distinguished men of science, living or dead. He finds that of the 300, 242 confessed themselves believers in God. Of the remaining fifty-eight, thirty-eight gave no information, or none could be obtained. There were left twenty, of whom fifteen avowed that they were unbelievers or agnostics, and five—only five out of 300!—professed to be anti-Christian Materialists. A further reduction may be made. For of those who seemed opposed to religion, especially on the Continent, some are not rejecters of real Christianity; it is Romanist superstition that disgusts and repels them.

In view of the World's Baptist Congress, to be held in London next year, it is interesting to note the strength of the denomination in the United States and its spread to all parts of the world. The last summary of statistics shows a total of nearly 51,000 Baptist churches in the U. S. A., a number which will probably now have risen to 52,000. Judging from the increase throughout the world of the last few years, the total next year will probably be 62,000 churches. The membership of these churches—again estimating from the recent increase—will approximate to six millions, with forty-five thousand pastors and two and three-quarter million Sunday scholars. In the British Isles the number of the Sunday scholars is greater than that of church members, but in the United States it is far below.

A correspondent of the Presbyterian Standard (U. S.) who has been travelling in Great Britain and on the continent, gives the following striking description of the service of praise in Free St. George's church, Edinburgh, of which the venerable Rev. Dr. Whyte is pastor: "The organ was in rear of the pulpit, but the choir, 40 or 50 strong, sat on the main floor immediately in front of and below the preacher; and such singing! The choir and organ simply led the service of song. The Psalmist's words seemed literally fulfilled: 'Let the people praise thee, O God, let all the people praise thee.' The order of service was very much like our own, except that before the sermon there were three prayers, and such prayers, too! Verily, our Scotch brethren have both the gift and grace of prayer far beyond ourselves, if one may judge from three or four samples. There were also four hymns in this preliminary service. The time occupied—often 15 or 20 minutes—in many American churches by the organ 'voluntary' and the choir 'anthem' is spent here in prayer, praise and the reading of God's word, in all which the people all (seem to) take part. In this at least would that our churches would follow the example of the Mother Church—a consummation devoutly to be wished, especially as regards the singing. This, in my judgment, would in the end and in the best sense prove more popular and more attractive, too, than all the long 'voluntaries' and 'anthems;' and may I venture to ask, would it not be more acceptable to our God and Saviour as well? The correspondent's comment is true and to the point."

## Our Contributors.

### Bible Readings.

#### Be Careful For Others.

BY HANNA WHITEHALL SMITH.

Foundation text. Phil. 4 : 6, 7.

Refer to the Revised version and notice the change in the wording, as bringing out the true thought of this command, "In nothing be anxious." It is not meant to teach *carelessness* but *care without anxiety*.

Notice the word "nothing" as covering all possible grounds for anxiety both inward and outward. We are continually tempted to think it is our duty to be anxious about some things. Perhaps our thought will be "Oh yes, it is quite right to give up all anxiety in a general way and in spiritual matters of course anxiety is wrong; but there are things about which it would be a sin not to be anxious—about our children, for instance, or those we love, or about our church affairs and the cause of truth, or about our business matters. It would show a great want of right feeling not to be anxious about such things as these." Or else our thoughts take the other tack, and we say to ourselves, "Yes, it is quite right to commit our loved ones and all our outward affairs to the Lord, but when it comes to our inward lives, our religious experiences, our temptations, our besetting sins, our growth in grace, and all such things, these we ought to be anxious about, for if we are not, they will be sure to be neglected."

To such suggestions, and all similar ones, the answer is found in our text "*In nothing be anxious.*"

There is no getting away from this upon any subterfuge whatever. All the "seemings" may call for an apparently rightful anxiety, but God knows, and he says "nothing," and that settles it forever.

Our Lord develops this, and shows us the reason why we are not to be anxious, in His sermon on the mount.

Matt. 6 : 25-34.

The illustrations here used are such as we cannot misunderstand. The birds and the flowers are before us continually, as living examples of what real truth is. With them of course it is an unconscious trust, but with us it must be an intelligent and conscious act. One who has learned this lesson thus writes concerning it.

"Long years ago I was in the act of kneeling down before the Lord my God, when a little bird in the lightest, freest humor, came and perched near my window, and thus preached to me, all the while hopping from spray to spray. "Oh thou grave man look on me and learn something. Thy God made me and if thou canst conceive it He loves me, and cares for me. Thou studiest Him in great problems which oppress and confound thee, and thou lovest sight of one-half of His ways. Learn to see thy God, not in great mysteries only, but in me also. His burden on me is light, His yoke on me is easy, for I have only to submit to Him and trust. But thou makest yokes and burdens for thyself, which are grievous to be borne, because thou wilt not submit nor trust. I advise thee to follow my example, as thy master commanded thee to do. Consider that the bird and the flower are as really from God as thou art, and that their lives are figures of something which

He wants to see in thee also. Behold the fowls of the air, they sow not neither do they reap, nor gather into barns; but your Heavenly Father feedeth them."

I Peter 5 : 6, 7.

We all know the relief it is to lay off a care or a burden upon an earthly friend whom we trust. And just like this only infinitely greater, is the relief that comes to the soul that has "cast all its care" upon the Lord.

Ps. 55 : 22.

Most Christians act like the man in the story who was walking along a road bowed down under a heavy burden, and was invited to ride by a kind friend, passing in a wagon. He accepted the invitation, but still kept the heavy load upon his shoulders, and when asked by his friend why he did not lay it on the floor of the wagon replied: "Oh, it is a great deal to ask of you to carry me. I could not think of asking you to carry my burden too!"

Ps. 89 : 19.

That is, He, upon whom our cares are to be cast, is able to bear them, no matter how great they may be. And yet we, who trust our choicest things often to our fellow men and feel no fear are afraid to trust Our Lord.

Isa. 35 : 3, 4: Isa. 41 : 10-14.

Think of the blessed confidence with which children cast their cares off upon their parents, without a fear, and recall how the parents love to have it so. How often a mother, when her child is tempted to be anxious or worried over the carrying out of a plan, will say, "There, darling do not worry; leave it all to me and I will attend to it. Only trust me and do as I say, and all will come right. The only thing that a mother asks of her child is that it will yield to her care and obey her voice, and then she will take charge of the rest. And just so it is with us and our God.

Isa. 1 : 19. Deut. 5 : 27-29. Jer. 42 : 5, 6.

No mother can make things go right for a disobedient child, and neither can God, in the very nature of things.

Ps. 81 : 11, 12.

If we carry our own cares, and manage things in our own way, and walk "in our own counsels" sorrow and suffering cannot fail to be the result.

Prov. 3 : 5, 6.

A little girl I knew, once brought a bag without a string to her mother to have one supplied. The mother agreed to do it, and threading a bodkin with a string, began to push it through the hem. The child had expected her mother to sew the string on at each end of the bag like a handle, and when she saw the bodkin and string both disappearing inside the hem she was puzzled and distressed, she watched it a moment, and then said plaintively, "I think my mamma might put a string to my bag when she said she would." The mother looked up from her work re-assuringly and said, "Do not be troubled, darling, I am putting the string in all right." The child watched silently for a few more moments, and still no sign of the string appearing, as it was a little difficult to push through the narrow hem, the tears began to gather, and again the plaintive voice whispered, "I thought my mamma was a good mamma, and knew how to put on strings!" This time the mother saw there was a real need of comfort and she explained more fully. "See, darling," she said, "I do

know how to put a string to a bag, and this is the best way. Just trust me and wait, and it will all come out right."

The child waited, and in a few moments the string was pushed through, a knot tied and the bag hung triumphantly on the little arm. The child looked thoughtfully at it, and then said "Oh I see. It is just like Jesus. We give Him something to do and, He don't seem to be doing it right, and we are just going to worry; and then we think 'Oh! Jesus knows how'; and we just trust Him and wait, and it comes out all right at last.

Ps. 127 : 1, 2.

All our care is vain unless the Lord shall take the care also. And our worry is all a waste if He does not take it. If a mother sits up late and rises early in order to bear her child's burdens, it is that the child may rest; and it would grieve her sorely to have the child also try to carry the burdens as well.

John 14 : 1, 27.

Here the master commands us not to be troubled or afraid, so that every time we yield to anxiety or fear we are disobeying Him.

There are three instances recorded where our Lord rebuked the little faith of his disciples; and yet in each case the circumstances were such as to make anxiety seem the natural and proper thing. They were such as would cause great anxiety in many christian hearts now.

First it was a storm at sea.

Matt. 8 : 24-26.

Their fear led them to cry to Him, and yet He rebukes it. They ought to have known that with Him aboard, they could not be other than safe, and they ought to have rested in quiet confidence through the storm. The second instance was when Peter found himself sinking in the water.

Matt. 14 : 29-31.

The third was when the disciples were troubled because they had no bread.

Matt. 16 : 8-10.

Here Jesus refers them to past experiences when He supplied all their need, as a reason why they should trust Him now. And I am sure He was grieved at the doubts of His disciples, just as we are grieved when those whom we love and whom we are trying to serve, are anxious and fearful about the things we have undertaken to do for them.

Three lessons from the old testament will illustrate our lesson. The first is the story of Hagar when she was sent out from her home into the wilderness, apparently to die.

Gen. 21 : 14-19.

The second was when Elijah went during the time of famine, to the house of the widow.

I Kings 17 : 12-16.

The third was when the army of Syria encompassed the city where dwelt the man of God.

II Kings 6 : 15-17.

The causes for anxiety were in each of these cases very great, but God was in each instance behind the scene with His perfect supply, and those who were afraid only needed to have their "eyes opened" to see it, and be delivered from all their fears.

Matt. 6 : 31-33.

Our part is to seek first the kingdom of God and His righteousness. That is, we must make it the first object of our lives to accept his will and do it under all circumstances, and then simply trust Him for all the rest. No one can, in the very nature of things, be "careful for nothing" who is not fully surrendered to the Lord; for unless we are satisfied with His will, we cannot trust

Him to manage for us.

Ps. 81 : 13-16.

There is no way therefore but the way of full surrender and simple childlike obedience. The Lord knows what is best, we do not; therefore we must leave all the arrangements to Him, and must say "Thy will be done" about everything."

Remember, that all questioning is of the nature of doubt. It is called in the Bible speaking against God.

Ps. 17 : 19-24.

Their sorrows came upon them because they did not trust. God was equal to the emergency, but they did not believe it, and their doubt grieved Him more than all their other sins.

Ex. 17 : 7.

Here their questioning is called "tempting the Lord" and yet how common is just this sort of questioning among Christians, who little dream what a sin it is.

Let our Lord's own words close our lesson Luke 12 : 6, 7.

In the face of such an assurance, who could doubt? The sparrows, and the hairs of our head, two strikingly insignificant and valueless things! and yet they are noticed and cared for. Then surely *we*.

### Facts About Russia.

Russia's apparently uninterrupted series of reverses during the present war has brought into being on this continent and elsewhere, a feeling of what may be almost called contempt for that country, and all that appertains thereto. This is a feeling, however, which may easily be carried too far; Russia is a country of magnificent resources; all that has been shown so far is that her strength is not in an immediately available position. A few facts and figures about this wonderful and probably greatly misunderstood nation, which still remains the "Colossus of the North," may prove of more than usual interest at this juncture in her history.

The Russian Empire covers an area of 8,660,395 square miles, or one-seventh of the land-surface of the whole globe. Its population is estimated at 141,000,000. To show the country's marvellous growth in numbers, which of course includes the people of newly "absorbed" territories, it may be remarked that in 1859, the population of Russia was 74,000,000, or little more than half of what it is at present, and that in 1722 it was only 14,000,000. Considering the poverty and lack of opportunity for the masses, the emigration is small, probably hardly an annual average of 400,000, though it seems to have a strong tendency to increase, and would probably do so to a considerable extent if it did not meet with Government discouragement.

The sole reliance of vast masses of the people is upon agriculture, and though implements are of the most meagre description and the methods of cultivation, though yielding as a rule but poor and uncertain crops, is responsible for great additions to the world's food supplies. It should not be taken for granted, however, that this agricultural inferiority will last forever in Russia. The Government is now taking a pronounced interest in several rural departments of industry; and already such lines as eggs and butter the Russians are beginning to make their mark in the markets of the world. At present there are 68 or more experimental farms under governmental control. It is by no means unlikely that future development will show that one of Canada's strongest commercial rivals in the supply of agricultural produce, etc., is Siberia.

Another natural feature in which Russia is rich is timber. She has vast forests, the principal owner being the State. Altogether belonging to the Government there are 956,546,000 acres of forest, though much of this is in Asiatic territory where its utilization is attended with greater difficulties.

Many districts are rich in mineral ore of all kinds, the chief minerals mined being gold, platinum, silver, lead, zinc, copper, iron, coal and naphtha. In the year 1902, the consumption of all sorts of iron, raw and wrought, was 177,552,000 pounds, of which 156,497,000 pounds, or nearly 98 per cent. was made at home. The output of coal in the year last mentioned was 6,022,000, and the Russian Government is trying, through the imposition of a stiff duty and other means, to increase it.

Coming to the consideration of the trade done by the Russian Empire it is very large, but of course by no means so much so when the size of the country and of its population are remembered. Briefly stated, the export of foodstuffs in 1902, was valued at 526,189,000 roubles; chiefly corn, flour, buckwheat, eggs, and dairy produce, timber, flax, oil cakes, etc.; of raw and half-manufactured goods, 258,267,000 roubles; of animals, 21,558,000 roubles; and manufactured goods, 19,263,000 roubles.

The imports for 1902 may be divided roughly into food, 81,409,000 roubles; raw and half-manufactured goods, 295,383,000 roubles; animals 1,403,000 roubles; manufactured goods, 148,800,000 roubles. Among the chief of these may be mentioned raw cotton, metal goods, coal, wool, raw and in yarns, wines and spirits, tea, fish, machinery. The countries which take the larger quantity of Russia's exports are Germany, (203,596,000 roubles in 1902); United Kingdom, 188,775,000 roubles; Netherlands, 103,013,000 roubles; France, 55,158,000 roubles. The United States only took 4,413,000 roubles' worth. It may be worth noting that the Russian tariff is very high, and generally specific in its nature.—*The Monetary Times*.

### "The Highlands of Ontario for Your Holidays."

With the knowledge of what America has to offer the summer tourist and the rest and health-seeker, the thousands of summer travellers who spend their vacations in "The Highlands of Ontario," unhesitatingly pronounce the Muskoka Lakes region the ideal, the perfectly satisfying summer resort. Such an ideal is a combination of two features—primeval nature in a perfect bewilderment of beauty, charm and variety, along with the facilities for most of the modern necessities and conveniences. In addition to these, the even temperature, the high altitude (1,000 feet above the sea), the health giving ozone from pine, hemlock and fir, and the dark, soft waters of innumerable lakes, teeming with the gamiest of fresh water fish. What more has a weary, nerve-racked man or lover of nature to desire?

Handsome, illustrated, descriptive publications will be sent free on application to Mr. H. R. Charlton, Advertising Agent, Grand Trunk Railway, Montreal, P. Q.

### Sparks From Other Anvils.

Christian Work: Whether they know it or not, men go to church to see God, to feel his touch upon their souls. They do not go to be taught how they should decide moral issues, or what they should think

about world events, or the problems of civic and social life; they go to be lifted out of their present view point, and set upon a new foundation from whence perceiving things as they truly are, they may decide these issues for themselves. The sermo, however simple, which is penetrated with the consciousness of God; the service, whatever its character, which expresses true worship of God, have in them "something for" every person in the church.

Presbyterian Banner: The forgiveness that follows repentance is more to be prized than the forced state of mind that forgives by an effort of the will or deceives itself into forgiving, when there has been repentance. The man who is too quick to forgive is apt to be little sensible of his own honor, or lacking in sincerity. Forgiveness should not make light of sin, but magnify the love that pardons.

Michigan Presbyterian: Perhaps there is no danger of our saying too much about the duty of earnest service of Christ; but we must not forget also to urge the privilege of such service. At this summer season we can only stand just about so much urging to renewed activity. So many people are taking vacations that those who have to stay at home do not feel like doing too much additional work. But if we could feel that all of the extra service that we can render for Christ is that much of a privilege given to us by the Master, work would at once be glorified in our eyes.

Sunday School Times: To dream through the hour that should be filled with doing is one of the snares and delusions in life. When a noble deed or a clever one is announced as accomplished, what a chorus goes up to the tune of "I thought of that years ago!" And the difference between men who do things and who do not, lies very often in the mere fact that one goes ahead into action, while the other doesn't, rather than in any superiority of vision. Doing the good deed one thinks of, filling the moments with what one's thought is urging,—that is the path to service.

The New York Sun: "The reason why men do not go to church is obvious enough. It is as apparent as is the reason why a play fails to draw a crowd to a theatre. They are not interested in the church because they are not interested in religion. They have not the deep and vital religious faith of which church worship is the outward expression. They may think they believe, but actually they do not believe in the religion they profess. They are not convinced that their fate for all eternity depends on faith in its dogmas and obedience to its obligations. How to get men to go to church? Let there be a revival of true and genuine religious faith, and the churches will not be large enough to hold them. But no such revival can be started until Christian ministers themselves turn from criticisms of Christianity to actual and fervent belief in it as the only means of salvation."

### A Modern Show.

The Central Canada Fair is up-to-date in every respect, and thousands from every district in Canada and the Northern States make a point of attending it annually for its instructive and amusing features.

For live stock the accommodations is all that could be desired, and the premiums in these departments include thirty-five beautiful gold medals as special prizes. Those who have not yet exhibited at Ottawa's Fair, if they consult their best interests, will give it a trial. This year's dates are Sept. 16th to 24th. E. McMahon is secretary and solicits correspondence.

## The Quiet Hour.

### Elijah Taken up Into Heaven.

S. S. LESSON, 2 Kings 2: 1-11. Sept. 11, 1904.

GOLDEN TEXT—He was not; for God took him.—Gen. 5: 24.

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

And it came to pass, v. 1. Whatever great event is to happen there is always a time for it. There is no stagnation, no standing still. Events move on, and the thing that seemed so far away is near at hand. There were times when Elijah would fain have given up his task and laid down the burden, and at such seasons life seemed long. But from the beginning of his course the end was ordained, and the day when he was to leave his earthly life came to pass. Is it not a warning against impatience? Why should we grow restless? for all that is to be will come to pass in God's good time.

Tarry here, I pray thee, v. 2. Out the granite rock there may gush the fountain of waters; all the more refreshing because of the great, cool depths from which it has sprung. Let us never form our whole judgment of a man, until we see his heart touched. Elijah dissuading his young friend from following to behold his separation from him, is another Elijah from the rebuker of kings and the slayer of false prophets. The two sides are not inconsistent, and we need to know them both, really to know the man.

As the Lord liveth, . . . . I will not leave thee, v. 2. This is a passage where we must read between the lines. Could we see the look and hear the tones of Elisha that would be all the commentary needed. It is the outpouring of the heart; and we know not which the more to admire, the devotion of the younger man, or the qualities in the older which enkindled such a flame. Certain, at any rate, we may be of this, that Elijah's rule was not of authority, but of love; and as teachers we may learn that our strongest hold on our scholars is not the cleverness of our teaching, but the tenderness of our affection.

Yea, I know it; hold ye your peace, v. 3. When some great crisis is upon us, we have not time for ordinary conversation, and if we had time, we have not interest. Elisha's mind was so taken up with the great loss he was to suffer, and the nation, that he did not wish to discuss it. Surely the lesson is plain, that when some great sorrow is upon a friend, we had better say little or nothing. There is a time to speak, and there is a time to keep silence, and such a time as this is a time for silence.

And they two went on, v. 6. One of the penalties laid upon greatness is that of loneliness. The sons of the prophets might assemble in companies of fifties, but these two men who had been chosen for great work are alone, and one of them is to be taken away. It is good to be greatly used, but it carries its penalty with it. The Elijahs and Elishas are shut out from much of the happiness that their humbler fellows enjoy.

Ask what I shall do for thee, v. 9. All his life had been given to thought and work for others, and the last act was to be of a kind with the rest. It is in doing for others that the choicest happiness comes. And the quality of the prophet's spirit is evident in this question of his. Had he been a lesser man he would have been absorbed in thought of the ascension to which he went forward, to the exclusion of every other per-

sonality. Even so was it with his great Master, of whom it is said, "Having loved His own which were in the world, He loved them unto the end." It is only great souls which are thus devoid of selfishness: and such greatness is very inspiring to dwell upon.

Let a double portion of thy spirit be upon me, v. 9. Unselfish prayers are those most likely of an answer, surely this prayer would be heard. For there was no self-seeking in this request. His master's spirit had been one of toil for the good of the nation, and, in effect Elisha asked that he might be able to bear even greater burdens for the good of his people. It is the prayer of many a brave young heart to day—a double portion of the spirit that seeks no higher honor than to serve men for Christ's sake. The church is safe when such a spirit prevails, and the salvation of the world is nearer.

Elijah went up by a whirlwind into heaven, v. 11. A fitting end to a stormy life. In all the scripture record there are only two who escaped the common way of death: Enoch, who walked with God and "was not," and this stern, strong prophet, who passed his active life in the storm and struggle. It is a strange story for modern ears, and yet how strange is death itself. Who shall say that there is not always for God's dear children, in waiting, though invisible, the heavenly chariot. This much at least is assured—and it robs death of its terror—that to be "absent from the body," is to be "present with the Lord." Those who live for Him now will live with Him then.

### The Gospel an Opportunity.

More than anything else, the Gospel is a splendid chance for the completing of life in all that is worthiest. It is the only opportunity for that, and its purpose is that above all. Salvation is not an artificial scheme by which men may be spared the consequences of their mistakes and wrongdoing. It is not a skilful device by which the culprit may escape the penalties of heartless law. It is, rather, a splendid opportunity, put within the reach of every one, for growing up out of his failings and his sins, by opening his life to the spirit of God. It is a great stream of power beating upon the gates of men's lives, to be let in or kept out, as the individual wills.

The career of Christ is a suggestive illustration of this view of the Gospel. He was the great opportunity for all the sick, the maimed, and the troubled who lived when He was on earth. His person seemed to be charged with power to be drawn off at will by suffering. It was a great day for the blind, the lame, the demoniac and the leprous, when Jesus of Nazareth passed by their way. And with this opportunity as with all, there was the possibility of its existing in vain. Undoubtedly there were many who did not come into contact with the Great Healer, who still bore the burden of their pain after He had gone. They did not know. But there may have been some who knew His power, but would not let Him cure. There was a monumental folly, to have health and comfort within their reach and yet refuse to grasp it.

This folly has been repeated through the years. Jesus demonstrated his possession of

other power than that of healing the body. He was ever striving to get those bodies He had strengthened to let Him touch their souls into new purity of life. He was never satisfied until the outward touch of power upon the body led to the inner touch of grace upon the soul. For the divine grace is to the soul what the power was to the body; and Christ's chief mission was to administer this grace. It was a noble, higher mission than the other. He was a reservoir of spiritual power. Over the lives that let Him touch them in this way came marvelous change of beauty and strength. Such were John and Peter and Mary Magdalen and Paul, and believers of every generation. But many missed the chance, who refused Him power over them. What failures these made of life! the Pharisee, Judas, Pilate, Agrippa. Christ was their chance, and they missed it.

Christ stands before every one as the indispensable opportunity for true manhood. No one can attain the best without Him. For in the Son of Man is power not only to forgive sin, but also to make as many as believe on Him true children of God. And to know of Him, and to have faith that He is the Saviour of the world, and yet to keep that knowledge and that faith from feeding the springs of conduct, to keep them from making life better in any way, is to make Christ to have lived and died and risen in vain. It is the supreme failure of life. To have riches within reach and yet to live on in wretched weakness, these are not so calamitous as for any one to have within him glorious possibilities of lofty spiritual power all undeveloped simply because he will not let Christ touch them, although He stands by waiting to touch them into life.

It is of great interest and assistance to faith to see how the modern view of the world confirms this idea of God pouring forth His life for the perfecting of man. Then no longer push God off, away from His world. Everywhere, to day, science finds an Energy at work that is continually renewing the material universe, and sustaining its operations. The world lives and moves and has its being in God. It is not a finished work rolled off from His hands. But in it His life is still and forever flowing out through all things, in incessant, creative activity. In other words, what science teaches concerning the Creative Force accords in a marvellous manner with what the Gospel teaches of God as a God of salvation. What His power is to the material world His grace is to the world of spiritual intelligence. He makes spiritual life possible by His continual outpouring of grace.

Never, in the history of the world, have men discovered and utilized the great forces that are reservoirs in nature as they are doing to day. The physical life of the race has been revolutionized by the achievements of science. Their machines collect and store elusive force for use. Now the Gospel teaching about the divine grace is a counterpart of what is seen today in the material world. There is a supply of power for the spiritual life of man as well as for his physical life. And the machine (if the word be permissible) by which that grace is revealed and put into practical touch with men's lives is the cross of Christ, is the life of Jesus culminating in the cross as the highest utterance of His spirit. Christ and He crucified, is the power of God unto salvation, unto every one that believeth, just as the sun is the power of God for the light and the life of the world.—Christian Intelligence,

**Prayer.**

BY REV. WALLACE RADCLIFFE, D.D.

Jesus, Son of Man, thou art the image of the invisible God whom with the angels we worship and acknowledge God equal with the Father and the Holy Ghost We know not, neither do we understand; we walk in the darkness. God speaketh once, yea twice, but we perceive it not. The very light that is in us is darkness. Open thou our eyes. And turn us from darkness to light and from the power of Satan unto God, In thy light may we see light. Illumine our path with the wondrous things of thy law and gospel. Give us the spirit of wisdom and revelation in the knowledge of Christ. Let our knowledge grow to all riches of the full assurance of understanding. Let thy spirit of truth guide us unto all truth. Make our lives more evidently the image of the invisible Christ. Turn away our eyes from beholding vanity. Let thy light illumine thy word and thy love inspire our humblest service that our faith may be that of the just that shineth unto the perfect day. Glorify us with thy blood, thy word, thy love, thy righteousness, thy truth, thy life, that in the end we may shine as the sun in the kingdom of our Father. Amen.—The Westminster (Philadelphia.)

**A Little Help-**

BY MARGARET E. SANGSTER.

There's help in seeming cheerful  
When a body's feeling blue,  
In looking calm and pleasant,  
If there's nothing else to do,  
If other folks are wearing,  
And things are all awry,  
Don't vex yourself with caring;  
'Twill be better by and by.  
There's help in keeping tally  
Of our host of happy days,  
There's never one that dawneth  
But it bringeth cause to praise  
The love that ever watcheth,  
The Friend that's ever near;  
So, though one trust with sorrow,  
One needs must dwell with cheer.  
When troubles march to meet you,  
Salute them at the door;  
Extend both hands to greet them,  
Their worst will soon be o'er.  
Beat down their stormy bugles  
With your own rejoicing drums,  
And, mailed in lofty courage,  
Accept whatever comes.  
—Youth's Companion.

**The Power of Home.**

The New Testament, with its revelation of a loving, forgiving, redeeming God, gives to the parental and filial relations a power for righteousness not before realized in any religion. The child who sees his parent kneel, kneels not from force of imitative instinct, but because the religion he has been taught in the Gospel backs up the example of the parent by an appeal to his own better nature. And many a parent has been led by a child's hand to the foot of that cross before neglected if not despised. It is a gross mistake to suppose that the parent is the only priest. Many a good man conscientiously owes more to his babe in the cradle than to his pastor in the pulpit. The faith which is so native to the soul as yet uncontaminated by overt sin, appeals to him with a divine force. The prayer which is lisped by these infant lips moves him more profoundly than the most learned defence of Scriptures. And whoever will look critically at the family life as affected by the revelation made in Jesus Christ will find it to fulfil all that the prophet foretold, the Gospel giving life to family love as the dew refreshes the rose; and that family love giving sweetness to religion as the rose breathes perfume upon the drop hid in its heart.—Interior,

**Our Young People**

**Sept. 11. Heaven.**

**Some Bible Hints.**

It may be translated, "In my Father's abiding place are many abiding-places" (John 14 : 2.) A "mansion" is a place to "remain" in.  
When nothing is disclosed to us about heaven, we may take it for granted that all is good. If it were *not* so, Christ would have told us (John 14 : 2).  
Christ is always at work for His own. The only reason why He left this world was to make ready another and a better world for us (John 14 : 2).  
The best possible definition of heaven is this: it is where Christ is (John 14 : 3).

**Suggestive Thoughts.**

There is to be in heaven no more sea (Rev. 21 : 1) such as John saw from Patmos—a sea that meant loneliness and isolation; but there is to be a sea of glass (Rev. 15 : 2) over which God's redeemed may walk in safety to their own.  
When God wipes away tears, he wipes away weeping forevermore (Rev. 21 : 4).  
Everything is made new in heaven (Rev. 21 : 5), but the good old things are all there—only made new.  
In thinking of the possibilities of heaven, do not forget that one of the possibilities is—no heaven (Rev. 21 : 8).

**A Few Illustrations.**

No two persons see the same landscape, and no two persons will have the same heaven.  
There is a drawing tool, with two arms so fastened together that while the one arm passes over a small design, the other is drawing it enlarged. So Christ in heaven is preparing for us a great place, such as our little lives on earth allow Him to prepare.  
As all the light of earth comes from outside the earth, so all the joy of this life is only a reflection from the life to come.  
If we are going to Germany, we learn the German language. If we expect to reach heaven, let us be practising the language of heaven.

**To Think About.**

Is my life every day a preparation for heaven?  
Am I really looking forward to heaven with longing?  
Am I sure of heaven? Have I made Christ my own?

**A Cluster of Quotations.**

And flows forever through heaven's green expansions,  
The river of thy peace.—Whittier.  
Musical motion, the perpetual play  
Of every faculty that heaven bestows,  
Through the bright, busy and eternal day.  
—T. W. Parsons.  
A receding earth means an approaching heaven.—Joseph Parker.  
Heaven is but to-day  
Made lovely with to-morrow's face for aye  
—Barton.

**Be Prompt.**

Lack of promptness in opening the meeting usually means disorder. It always means depression.  
Lack of promptness in reaching the meeting disturbs fifty persons for the sake of the sloth of one.  
Lack of promptness in taking part speaks

of cold hearts and unready tongues, and out-talks the rest of the testimonies.

Lack of promptness in finding the place in the song-book means a feeble beginning of the song.

Lack of promptness in responding to a request of the leader leads him to lose his grip on the meeting, and to think himself a failure.

Lack of promptness in closing the meeting when the time comes changes what might have been a triumphant conclusion into a frayed out ending.

If your society work drags, very likely the difficulty is spelled in five syllables—*procras-tina-tion*.

See if I am not right.

**Daily Readings.**

- M., Sept. 5. In God's habitation. 1 Kings 8 : 27-30.
- T., " 6. The home of the saints. Isa. 51 : 9-11.
- W., " 7. For the pure only. Rev 7:13-17.
- T., " 8. Our treasures there. Matt. 6 : 19-21.
- F., " 9. A place of blessedness. Matt. 25 : 34-40.
- S., " 10. Beyond description. 1 Cor. 2 : 6-10.
- Sun. " 11. Topic—What the Bible teaches about heaven. John 14 : 1-3; Rev. 21 : 1-8.

**Taking Care of Them Herself.**

"Yes'm, she's pretty well, mother is," said the old man, pausing with his face on the wagon wheel to answer an inquiry concerning his wife; "pretty well, if only 'twan't for worry'n' about the children. 'Lizabeth's up to Conway this season, and mother's all the time afraid she'll be took sick away from home. Sammel's got a good place at Tanfield, and he's doin' well, too, but his boardin' place is across the river. Sometimes he goes by ferry-boat and sometimes he goes by skiff, and mother she can't get over the feelin' that he's likely to be drowned. The two younger ones is home yet, but she says she's anxius about the time John'll be wantin' to strike out for himself, and she's always been afraid we'd never raise Carl-ine."

"No'm, there's nothin' special the matter with any of 'em now, and the truck garden has done fine this year. Mother hain't had a touch of her rheumatism all summer, and she'd be pretty well off if 'twasn't for worry'n'. Christian? Bless you, yes, this forty year! She ain't afraid but what the Lord will take care of her and all the rest of the world, but seems like she ain't got faith yet to believe He's to be trusted with the children."—Wellspring.

**Have You?**

Have you ever thought that some day you will never have anything to try you or anybody to vex you again? There will be no opportunity in that happy realm to learn or to show the spirit of patience, forbearance and long-suffering. If you are ever to learn these things, you must learn them now, and oh, when you shall see those glorious jewels shining in some one else's crown, which were formed out of tears of sorrow and drops of blood, what would you not give to be able to live your life over again and win the recompense which can only come from trial and suffering?—Mathew Simpson.

# The Dominion Presbyterian

IS PUBLISHED AT

644 RIDEAU STREET - OTTAWA

—AND AT—  
Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.20  
Six months..... 75  
CLUBS OF FIVE, at sametime..... 5.00

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

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

Sample copies sent upon application. Send all remittances by check, money order or regis- tered letter, made payable to THE DOMINION PRES- BYTERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 1 1/4 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN.

P.O. Drawer 1070, Ottawa

J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Aug. 31 1904.

Says very wisely the Chicago Interior: "A great many writers have called attention to the large number of divorces which are granted by our courts, but not many have called attention to the fact that perhaps the most of these separations take place between husbands and wives who have been married for twenty, thirty, even forty years. Yet our brethren in the pulpit would do well to take an hour off now and then from discoursing upon 'the perils which environ youth' to consider those which threaten advanced life. To grow old religiously is a heavenly art. To preserve amid failing powers, cheerfulness, patience and the spirit of helpfulness, is a gift of God, not an inheritance of nature. There is too often a letting down of the whole spiritual man, a relaxation of watchfulness, an increasing fretfulness under conditions that cannot be changed, and a disposition to demand more and more of the attention and service of children and dependents. We have recently had a very mournful illustration of this in the published letters of the Carlises, and some years ago we had a still more distressing instance of it in the legal separation of Dickens and his wife. It takes more grace to live together at sixty than at thirty, because the physical life is at a lower ebb, one does not recover so quickly from nervous irritation or depression, and in matters of production and income the breadwinner is on the up-grade. But these are just the years in which Christian character shines most beautiful and most clear; and the fruits of religion, like the fruits of the olive, are richest and sweetest when the trunk has already begun to decay."

## THE CHURCH SESSION.

The church session is the most important official body of our Church and it has always seemed strange to us that so little is made of it in lectures upon pastoral theology. The 30,000 godly men who comprise these 7,000 local courts constitute the permanent force whose wisdom and piety are our future hope. They are all picked men. They are, for the most part, educated men. In a single Western session of ten members we have found seven of the ten to be men of college

## THE DOMINION PRESBYTERIAN

training. They are selected for their office not on account of social standing or because of their wealth, but because of their interest in the affairs of Christ's Church, and because in the absence of the pastor they can lead the prayer meeting, or in the absence of a Sunday-school superintendent, take charge of the school. With scarcely an exception they have the respect of their communities as men of character and devotion. The communion of the church is made up of such members as they have officially approved. The pulpit is filled by pastors whom they have taken the initiative in calling. And they serve as a rule for life, or for longer than any minister who moderates them.

Now and then, but very rarely, discord divides their counsels and personal pride of opinion embitters their reasoning. Occasionally an elder is found who "magnifies" his office, but hardly in the Pauline sense. He attempts, it may be, to command the respect which is worth nothing unless it be freely offered; he would assert an authority which is more hurtful than helpful unless it be exercised in kindness, or he will hold out to the last gasp upon a question where he has once committed himself, without realizing that others are quite as conscientious and may be fully as well informed as himself. No man needs more of grace or more of that wisdom which cometh down from above, which is "pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." A single vain, meddlesome or bigoted elder will destroy more good than the piety of a hundred members can counteravail.

But if we might have the ears of our brethren in the pulpit for a moment, we would say, Make much of your session. Consult them in private and honor them in public. Teach the church to regard them highly for their works' sake. Do nothing without their approval. Do not attempt to convert a sessional church into a one-man church. However confident you may be in your own judgment submit to the lawful body chosen by the church to rule, all questions which may even by remote inference belong to their jurisdiction. Take time to come to amicable agreements. We never knew a minister to ride roughshod over his session, who was not proven to be in the wrong when final results were all in. Remember that however stiffly they may differ in opinion, time softens while haste irritates. And above all, remember that no church officer is called to be a lord in God's heritage but the one the Master will most highly honor and reward is he who in meekness and lowliness of mind prefers another to himself, makes peace by his own example and lives as a example to the flock.—Interior.

## Contributions to the Dawson Hospital.

The Rev. Dr. Warden acknowledges with thanks the receipt of the following additional contributions towards the Dawson Hospital, in response to the appeal made by Rev. Dr. Pringle. It is desirable that any additional contributions be forwarded immediately.

St. Thomas, Ont., Knox Church.....	\$ 5 00
Mr. and Mrs. Pringle, Cornwall, Ont....	2 00
Mrs. H. Parker, Aylmer, Que.....	5 00
Mother and Son, Petrel, Man.....	5 00
Frank Petrel, Man.....	5 00

Miss Carrie Kelly, Toronto.....	5 00
Per Rev. Dr. Crombie, Smith's Falls, Ont	4 00
"Friend," Georgetown, Ont.....	5 00
Paris, Ont.....	18 17
Member, Central Church, Galt, Ont.....	2 00
East Wawanosh, Ont. Y.P.S.....	5 00
Agnes Warren, Walkerton, Ont.....	3 00
J. T. Ross, Quebec.....	50 00
Elsie Gowans, Toronto.....	5 00
Per James Burgess.....	50 00
Toronto, Ont., St. Paul's.....	10 00
A. E. Kirkland, Mr. Healy.....	5 00
Miss Annie M. Allan, Toronto.....	1 00
Mrs. Rice, Brandon Hills, Man.....	1 00
Drummond Hill, Ont. Presbyterian Church	30 50
Mrs. Smith and A. King, Orillia, Ont....	2 00
St. Thomas, Ont. King Street Church....	2 00
Wm. McLeod, W. Lawrencetown, N.S....	1 00
A Friend, Lucknow, Ont.....	1 00
St. Thomas, Ont. Alma Street Church....	26 50
R. S. Minnes, Ottawa, Ont.....	10 00
A Friend, Woodstock, Ont.....	2 00
Misses Carmichael, New Glasgow, N. S.	14 00
Mrs. McLaren, Hamilton, Ont.....	5 00
Mrs. J. A. Sprout, Mansewood.....	5 00
Mr. and Mrs. A. G. Northrup, Belleville, Ont	10 00

## UNION OF PRESBYTERIAN, AND METHODIST, AND CONGREGATIONAL CHURCHES.

A meeting of the Conveners of the Union Committees of the several Churches was recently held in the office of the Rev. Dr. Warden, Toronto, and it was decided to call the first joint meeting of the Union Committees appointed by several churches, for Thursday, 10th November, in the upper Lecture Room of Knox Church, Toronto, at 10 a. m.

It is understood that the separate Committees of each of the churches are to meet by themselves at ten o'clock in the morning of the previous day.

## THE SCOTTISH CHURCH CRISIS.

In the religious world, the decision of the British House of Lords sustaining the contention of the "Wee Frees," holds easily the first place; the issues at stake cause the interest to grow rather than abate. The Free Church of Scotland in the year 1900 agreed to a junction with the United Presbyterians. The union resolutions were carried in the Free Church General Assembly by 643 to 27 as near unanimity as is often reached. The small minority claimed that the terms of union altered somewhat the basic principles of the Free Church, and consequently that they, the minority (nicknamed the "Wee Frees"), were legally still the Free Church, and the rightful possessors and administrators of all the churches, colleges, mission funds, and everything else formerly held or administered by those represented by the majority of 643 to 27. So the dour "Wee Frees" carried the case to the secular courts of Scotland, the country that might be supposed to know most about the business. The highest court in Scotland unanimously decided there was no point in the "Wee Frees" statements respecting the principle of Establishment, nor in the assertion that this handful alone remained true and faithful to the principles of Calvinism. But the "Wee Frees" then carried the case to the final court of the Empire, the House of Lords' Judicial Committee, who, to the astonishment of the world, overturned the unanimous judgment of the Chief Court of Scotland, decided everything in favor of the "Wee Frees"—twenty-one Highland ministers



in all—and handed over to them everything the Free Church General Assembly of 1900 thought they had a right to control and bring into the union with the United Presbyterians!

It is difficult to say what will be done about it. There has been talk of some kind of compromise between the "Wee Frees" and the general Presbyterianism of Scotland, but time alone can show if there is anything practical in the suggestion. But a remedy must be found, and the only remedy that could meet the case would be legislation by the British Parliament fully legalizing the union of 1900 of the Free Church and the United Presbyterians. This is for the Imperial Government to promote. If the present government and Parliament will not do this, the next government and Parliament will.

The important principle which would be upheld by the final legalization of the union of 1900, above referred to, is the right and duty of a living Church, "on fitting occasions, with due reverence and caution, with a deep sense of the interests involved, to revise the statements of her confession and to readjust the confessional obligations of her office bearers." Otherwise the church is not a living church; it is under the shadow of the dead hand; such a church might as well adopt the Chinese principle of ancestor-worship, and be done with it.

But the people of Scotland are not the people to take lying down any such blow as the recent judgment. The Scottish Home Rule Association has promptly found in the Free Church ministers' windfall a new argument in support of the cause it upholds. In a manifesto it refers disdainfully to the House of Lords as a "foreign court," consisting of five Englishmen, one Irishman and one Scotsman, none of them Presbyterians, which has "upset the unanimous judgment of the highest court in Scotland." "The people who would tamely submit to such injustices are unworthy of any form of freedom. The remedy for the present situation is Scottish Home Rule," the association further states. That might be a remedy, but we venture to predict the Imperial Parliament will find a way of validating the union of 1900.

The whole case possesses the same interest for Canada that it does for Scotland. A month or two hence representatives from the Presbyterian, Methodist and Congregationalist churches of Canada will meet at Toronto to consider the question of organic union. In case of union, would there be danger of "Wee Free" minorities from any or each of the denominations carrying appeals to the British House of Lords. Such a contingency will inevitably be one subject for discussion in Toronto in November next.

The pivotal point of principle involved, then, is this: Is a church, a denomination to be so much under the influence of the deadhand, ancestor worship, that it cannot, in fitting occasions, with due reverence and caution, legally revise its statements of confession and readjust the confessional statements of its office-bearers?

While it is wise to look ahead, one does not need to cross a bridge before coming to it. But we think we know enough of the people of Canada to believe any such

interference with Canadian denominational union would not be tolerated by this country.

#### Literary Notes.

Mr. William Dean Howells has received an honorary doctor's degree from Oxford.

The following from the Literary Digest on an article entitled "England's Plague of Novels," is a timely word on the fiction of the present day: Exclusive of reprints and of English editions of foreign works of fiction, eighteen hundred and fifty-nine novels—something over five novels a day—were published in England last year. These figures have led Mr. J. Culbert Hadden to a disheartened contemplation of "the plague of and its causes. Even by the most ardent Novels" lover of fiction, says Mr. Hadden (in *The Fortnightly Review*, June) it will hardly be contended that this enormous output of so-called "light literature" is a commendable thing. One might look at the figures with a certain equanimity, he admits, if every one of the eighteen hundred was even a passably good novel—"though the effect upon serious literature of such a preponderance of the fiction element would still give rise to disquieting reflections." But the situation is aggravated, according to Mr. Hadden, by the fact that "the great bulk of our current fiction is distressingly and appallingly bad." Not more than five, he estimates, out of every hundred novels published are artistically satisfying. Many are not even written in decent English. Further, "the plots are incoherent when they are not hackneyed, the characterization is limp and feeble, the dialogue is imbecile and superficial—in short, the whole performance is not worth the ink and the paper expended on it." The matter of remedy he concludes, is in the hands of the public; and not until the public awakens to a sense of its shameful neglect of the higher and more serious forms of literature will the plague of novels be stayed.

The Sully-Prudhomme prize offered annually for the best work in verse of the year, notes the *New York Tribune*, has been won by a woman, Mlle. Marthe Dupuy, with a thin volume called "Idyle en Fleurs." She is the daughter of a sculptor, who, as she herself expresses it, brought her up like a young savage and let her run wild, with the result that at ten she could neither read nor write. She earned her living for seventeen years as a telephone girl. Marcel Prevost, who was on the jury that awarded the prize to this young poet, says that her book contains sonnets which are "tender and delicate," love poems and a long piece of interspersed stanzas and sonnets called "La Voile Vouloureuse."

The present month marks the centenary of a Scotsman dear to Borderers at home and abroad. Except Sir Walter Scott, no writer has appeared more successfully to popular taste than John Mackay Wilson, the author of the "Tales of the Borders," a book found side by side with the Family Bible of many Border families. To commemorate the centenary of Wilson's birth it is suggested that a fitting memorial might be erected in the Scottish National Church, Tweedmouth, where Wilson was baptised, and with which he was associated up to the time of his death. It is rather remarkable that none of the Border societies have initiated any scheme to mark the epoch. In the long winter evenings at the Lammemuir and Cheviots the "Tales" are yet reverently brought down from their place of honour on the humble shelf, and all gather round to listen to the word pictures of John Mackay Wilson's lifelike characters.

"The Staff Method" and other sermons, by Rev. S. S. Mitchell, Buffalo, New York. Presbyterian Board of Publication, Philadelphia. Seventy cents nett, and postage seven cents. This volume contains eight sermons, one of the series being issued by the Philadelphia Presbyterian Board of Publication. The opening sermon, as its title indicates, is unique, being based upon 2 Kings 4: 31—"The child is not awaked"—the story of the Shunamite's dead child and the method which failed to restore him to life. Broadly speaking the sermon is a protest against the efforts of so many people to do Christian work by proxy. Such efforts are mechanical rather than spiritual; the result "an uninterested and uninfluential Christian profession." Elisha's proxy—Gehazi with the prophet's staff—failed to restore life to the dead child; the prophet himself had to intervene in person. And, so, in seeking the salvation of dead sinners Christian men and women must recognize the importance and necessity of personal work and abandon the "staff method"—in other words abandon the system of doing Christian work by proxy. The following are the titles of the other seven sermons: 2. The Divine Human Flaw. 3. The Scepticism of Prominent People. 4. Jesus' Royal Grant. 5. The Biblical Species. 6. Spiritual Novelty. 7. The Sifting of the Strenuous Life. 8. Two Great Depths.

THE OLD TESTAMENT DOCTRINE OF SALVATION, or, How Men Were Saved in Old Testament Times: By Rev. William Kees Kerswill, M.A., D.D., Professor of Hebrew Language and Exegesis in Lincoln University, Pa., Presbyterian Board of Publication, Philadelphia. \$1.00 nett and postage seven cents. This work, containing eight chapters, compressed into a little over 200 pages, is one which requires to be thoughtfully studied as well as read. "The purpose"—as the author in his preface says—"has been to discover, not what men think, but what the Old Testament says." It will be valuable to honest seekers after truth in these days of impenetrable Biblical criticism along the lines of agnosticism. The author of this book, it may be noted, is a Canadian, a native of Ontario, and many readers of the DOMINION PRESBYTERIAN will remember how acceptably he filled the pulpit of Knox church a year ago, during the absence of Dr. Ramsay on his holidays.

ISLAM AND THE ORIENTAL CHURCHES.—THEIR HISTORICAL RELATIONS. By Wm. Ambrose Shedd, M.A., Missionary of the American Presbyterian Church to Persia. Presbyterian Board of Publication, Philadelphia. \$1.25 nett, postage 7 cents. The contents of this volume of 253 pages consist of a series of six lectures delivered by the author before the students of four American Presbyterian Theological seminaries, and deal fully with the subject named. The missionary's long residence in Persia, giving him access to many facts respecting the growth of Islamism and its contact and conflict with the Oriental Christian churches, which are not widely known in Western countries, render the lectures exceedingly interesting and in no small degree authoritative. They cast a great deal of light on the conditions and methods which caused the religion of the Cross to wane before that of the Crescent in Asiatic countries, while it dominated the countries of Europe. Such a work cannot fail to be of value as well as interest in these stirring days of modern Christian missions. It may be noted that the missionary dedicates his volume to his brother missionary, Rev. Benjamin Woods Larabee, who was recently murdered by bandits in Persia.

## The Inglenook.

### A Pink Story.

BY MARY E. ALBRIGHT.

Everything looked dark gray to Claire. It was a gray day in the first place with a cloudy sky and frozen ground; the leaves all gone except a few on the oaks and they were brown. And then Claire was sick with a cough and a sore throat and a miserable hot feeling coming on in the afternoon when the whole world seemed tiresome and uncomfortable.

Worse than all, Margaret was in the hospital. That there was something very serious about this Claire was certain, for more than once she had seen her mother crying and even papa had had tears in his eyes. For herself, the doing without Mamma for several hours each day while she journeyed to and from that unknown hospital, had been harder to bear than any one knew. Yes, this was certainly a gray time for the usually jovial little Claire.

As she lay there in her mother's bed, while kind Mrs. Graham sat beside her knitting, a queer penitent feeling was in her heart. Something had happened three days before—the day that Miss Carter stayed with her. After what seemed hours and hours she heard at last her mother's step and voice. "O Miss Claire!" she was saying in the next room. "You ought to see the dear girl. She is so patient and she looks so sweet with the flush in her cheeks just matching the pink ribbon running through the lace in her gown!"

And then—that sudden unexpected sob that burst out before she could hide her head under the bedclothes! The surprise and trouble in Mamma's face as she ran in and gathered her smallest girl into her arms while Claire wailed: "You love Margaret best! She has pink ribbons in her night-gown and I have only an old blue hair ribbon! And—O dear—I'm sick and I want you, Mamma, so dreadfully!"

Miss Carter had heard it all, but she was lovely. She brought the thermometer, and the fever medicine—and they took off the blue hair ribbon, and put on an old pink one that she had forgotten, while Mamma fed her an orange, and Miss Carter told her a story. And she had felt so ashamed to think that for the first time in her life she had been jealous.

Not once, since then, had Claire complained, or objected, when her mother left her. But to-day there was no sunshine; it was a weary kind of afternoon. Mrs. Graham had read to her until she was tired. There seemed to be nothing further worth hearing—except—well—there was the postman's ring, which she knew by the two quick pulls. A minute after, Ellen appeared, peeping in at the door,

"Three letters for Miss Claire Aldrich," she announced with a broad smile. Claire sat up in bed and took them eagerly. Letters did not come to her so very often. These had an unusual, bunched look.

One of these envelopes was addressed, "Miss Claire Pink Aldrich." Claire opened her eyes wider at this, and a smile crept around the corners of her mouth. Mrs. Graham started a little opening, and Claire poked it wider with her fingers, when—out fell two rolls of beautiful, soft, pink ribbon, one was an inch wide, the other three, and

there were six yards of each! The second envelope disclosed more ribbon, the same shade, but wider still, six yards. Claire looked inquiringly at Mrs. Graham's face, but saw only surprise and admiration.

The third letter! This time the little fingers did all the work. Three cunning handkerchiefs, each with a pink border!

"But there isn't any writing," complained Claire. "Where did everything come from?"

"I can't imagine dear," said Mrs. Graham, sincerely. "It's very mysterious. There's the bell again. I'll go to the head of the stairs."

A minute later she reappeared carrying a good sized package.

"Miss Claire Aldrich. With Care," she read slowly. "Shall I untie it, Dear?"

"No, I will," said Claire with brightening eyes. "I love to untie bundles. O—my—conscience!" (one of Papa's words) as she unwound quantities of tissue paper. "O look! A cup—and a saucer—and a plate, all pink rosebuds and gold on the edges. See what a 'elegant shape. Who can it be, Mrs. Graham? Are they all for me?"

Another ring downstairs was followed closely by the entrance of Miss Carter. "How's the little girl to-day?" then, as she saw the china and ribbon spread out on the bed, a queer look fitted across her face.

"Why, how funny!" she exclaimed, as Claire began pouring out the story. "Somebody got ahead of me. I thought a sick girl ought to have a pretty cup to drink from so—I brought you a pink one. But mine is all pink," unwrapping and placing it on a broad, white space on a bed-spread, "and the other is pink and white, so you can have a change."

Claire drew a long breath.

"Well, I never did!" she said decidedly. "Thank you so much, Miss Carter, and—well, Ellen, what is it now?"

"I do know what it is," said Ellen vaguely, "but it's a package a messenger boy brought for Miss Claire Aldrich. There's a note inside, he says. So I just brought it right up."

"Dear me," murmured Mrs. Graham anxiously, noting the bright eyes and flushed cheeks of her little charge. "I wish her mother'd come. The child's had about all she can stand."

"O, I can stand it," observed Claire sagely, as she untied the last knot. "A whole roll of paper napkins, all bordered with the sweetest little roses. And here's a letter. Now I'll know who sent them."

She opened the envelope, and poured earnestly over a typewritten note, then read aloud as follows.

"My dear Friend: If I were you, and were to have an afternoon tea, I think I should call a it pink afternoon tea—I mean afternoon pink tea. I should want a pink sash, on which would be hung a pink bordered handkerchief. Then I should want in my hair a pink bow. I should want to serve pink orangeade in a pink cup; ice-cream in a pink saucer, and cake in a pink plate. Then I should want pink napkins. Don't you think I am a?"—Claire coughed—"C-o-n-n-o-i-s-s-e-u-t—What's that, Miss Carter?"

The lady laughed a little. "Connoisseur. It means one who knows all about a thing,"

"Go on, dear."

"A conny-sewer—on afternoon teas?"

"Very truly yours,

"PETER SMITH."

"Peter Smith!" mused Claire. "I don't seem to remember him. Do you know him Mrs. Graham—do you, Miss Carter?"

Miss Carter looked a little confused. The rose before her a picture of a certain business office, wherein was wont to sit a genial, great-hearted man, a friend of hers. She remembered a certain visit she had had with him a day or two before.

"I don't think I know any one of that name," she answered quietly. "Now dear, you are tired. You mustn't sit up or talk a bit more. We'll go out and let you rest till your mother comes. You can show her your presents after the gas is lighted."

They went out together, and Claire lay there alone in the gathering twilight, thinking over all her surprises, and wondering and guessing about Peter Smith. Summing up the evidence, she decided that he must be rich, and good, and generous; that he must understand little girls and be fond of them. "And that's just the kind of man I like," she concluded. "I do hope I'll see him sometime."

The front door opened and closed in the hall below. Claire turned involuntarily; her eyes fell upon the window opposite. What had happened to the gray day? Through the branches of the oaks, behind the few rustling, brown leaves, she could see the sky, all rosy and glorious with most beautiful pink color she had ever imagined. She lay and drank it in delightedly. The door opened, and her mother came softly in. For an instant Claire thought of the pink ribbons, the china, the afternoon tea; but the spell of the sunset was upon her.

"Mamma, look!" she exclaimed. "Look at the sky."

Her mother turned to the window and gazed with her hands clasped. Her eyes were full of joy and tears. She walked over to the bed, bent down and laid her cheek against Claire's.

"God gave it to us," she said, "after so many dreary days. But they're gone now, for—O Darling, listen! Margaret, our Margaret is out of danger. She is going to get well!"

"What a lovely day this has been after all!" sighed Claire as she was dropping to sleep. "I know one thing anyway. After this, as long as I live, pink shall be my favorite color!"—Congregationalist.

### The Ethics of Visiting.

"I never expect to pay another visit, it I can help it," said a city woman. "I have graduated from that sort of thing long ago. Whenever I go I always go to a hotel, where I can have my own hours and my own times and all the extra service I may need. I do not want guests in my own house and I have done with being a guest in anybody else's."

Some of the women who listened assented to this new and independent doctrine. "It tires me dreadfully to make a visit," said one; "and the last guest-room I was in was so elaborately neat that I couldn't take an afternoon nap for fear of disarranging the bed. One afternoon when I couldn't hold out any longer I slept on the floor. You needn't laugh!—if you had seen the guest-room you would have understood that it was no joke to live up to it."

"Well," said the third, "I love to have company staying in my house and I love to visit, too, when I have the time. And I hate hotels. They're a great deal more comfortable than most homes, in a way, and yet

they sap one's moral fiber, ruin one's digestion, and haven't any real comfort about them. You talk about living up to a guest-room; but, on the other hand, when one lives down to a hotel-room it is most demoralizing. I find it a moral tonic to be a guest myself," she concluded, with a laugh.

A quiet woman in the corner spoke up. "I always like to have my girls pay visits now and then," she said. "They come home with their manners unconsciously brushed up and with new cake recipes and more consideration for the servants. And I don't think they give much trouble, for I have insisted on their forming, both of them, the habit of reading. A guest that likes to read is very little in the way."

"Don't speak of that," said the first woman, with a shudder. "I have had guests who never read a line, not even the newspaper. Occasionally they wrote letters, but for the most part of every day they were waiting, with open minds, for amusement. One distant relative, who stayed with me two weeks and wrote only three letters, left me on the verge of nervous prostration. I think that everyone who ever expects to go visiting should wear a placard plainly inscribed: 'I can read.'"

"Why not have a diploma?" said the second woman. "A trained guest would be a charming form of the girl graduate. This is to certify that Miss— is fond of reading, and can read aloud pleasantly; can and does carry on a large correspondence; is fond of passing an hour or so every day in her own room; has a healthy appetite for ordinary food—"

"Yes, indeed, that ought to be part of the training," broke in the third speaker; "the last girl that visited my daughter was the only child of wealthy parents, who let her own fancy control her eating. She made her meal-times most melancholy affairs. 'Thank you, I never eat it,' was her almost invariable reply to every dish offered. She did eat pastry and entrees, but that was all. And one visitor last year, an older woman, and really charming in other ways, was on a diet to reduce her flesh. We are not a fat family, but we seemed to have all the things on our diet list that were forbidden to her. I was afraid for a day or two—before I ciphpered out just what to give her that she would eat—that she would starve. Henry said the truest kindness was to let her starve anyway, for nothing reduced flesh so quickly. But that was just his nonsense. I am sure I lost a pound myself that fortnight worrying over my menus. But do go on with your diplomas; I ought not to have interrupted."

"Cheerfulness should be part of the graduating course," said the diploma-maker, thoughtfully, "and an ability to play games and an inability to have headaches. A guest with a headache is a Christian martyr if she does not show it; and if she shows it and gives up, it casts a gloom. Absolute punctuality and order are necessary, of course. An unpunctual guest is enough to turn any hostess' hair gray in short order."

"In short, your graduate must be perfection itself," said the quiet woman. "How many diplomas do you think could ever be given? Only angels in human form could hope to win them."

"There's the beauty of visiting," said the woman who had first asserted her belief in it, "and that is why I call it a moral tonic. The endeavor to be a charming guest brings into play all the unused muscles of character, so to speak, and develops them immensely. Many a victorious struggle against selfishness is made in a guest-room

which never could have happened in a hotel; and many a revealing light upon one's defects first dawns through the guest-room window."

"Dear me! what a mutual benefit association it is! Don't let us give up our guest-rooms for a while, anyway!" And amid the laugh which followed the discussion closed—Priscilla Leonard, in the Interior.

### "Royal Muskoka" Highlands of Ontario.

The romantic and beautiful situation of the new "Royal Muskoka" hotel, located in the heart of the most magnificent summer resort district in America, inspires anticipations of the most pleasant sort. Every comfort and luxury that modern civilization has given us is found in this great hotel, which can accommodate 350 people. Public and private baths on each floor. All rooms are outside, single or en suite; hot and cold water in each room; electric light and bells; open fire places, etc., Sanitation arrangements most modern. Cuisine of the highest order of excellence. Among the amusements are a beautiful Bathing Beach, Tennis Grounds, G. I. Bowling Alley, Croquet, Bowling Green, Recreation and Billiard rooms and many enjoyable water trips. Direct telegraph service with the hotel. About six hours journey north of Toronto—Excellent transportation service.

Illustrated descriptive literature, giving all particulars about routes and rates, etc., can be had on application to Mr. H. R. Charlton, Advertising Agent, Grand Trunk Railway Montreal, P. Q.

### March On, My Soul.

BY HENRY VAN DYKE.

March on, my soul, nor like a laggard stay.  
March swiftly on, yet err not from the way  
Where all the nobly wise of old have trod—  
The path of faith made by the sons of God.

Follow the marks that they have set beside  
The narrow, cloud-swept track, to be thy guide:  
Follow and honor what the past has gained,  
And forward still, that more may be attained.

Something to learn, and something to forget:  
Hold fast the good, and seek the better yet:  
Press on, and prove the pilgrim-hope of youth—  
That creeds are milestones on the road to Truth.

### An Absent-Minded Historian.

Our European exchanges contain many good anecdotes concerning the late Theodore Mommsen, the great German historian. They refer chiefly to his absent-mindedness, which was one of his learned man's most conspicuous failings. On one occasion the professor was engaged in his study in profound researches and failed to notice the presence of his servant, who announced lunch was ready. The servant asked if he might bring it to the professor, and receiving no reply, laid the table near his writing desk. Returning ten minutes later with some fish, the dishonest menial found the soup untouched. Thinking it too good to spoil, he sat down and finished soup and fish unserved by the professor. The remaining courses suffered a similar fate. About an hour later, Mommsen looked up from his work, and, feeling a vacuum, proceeded to the kitchen to ask why luncheon had not been served. "But the professor had his luncheon an hour ago!" expostulated the servant. "Dear me!" said the historian of Rome; "how could I be so forgetful?" and returned peaceably to his study—Leslie's Weekly.

### Mother and Baby.

When baby is well the mother is happy. When baby is cross, fretful, feverish and cannot sleep, the mother is depressed, worried and unhappy. Baby's Own Tablets make both mother and baby happy, because they cure all the common ailments of infants and young children. They sweeten the stomach, cure colic, aid teething children, cure constipation, prevent diarrhoea, and promote sound, healthy sleep. And you have a solemn guarantee that the Tablets contain no opiate or poisonous "soothing" stuff. Mrs. D. McGill, Blakeney, Ont. says: "I have used Baby's Own Tablets and have found them the best medicine I have ever had for the cure of the ailments from which young children suffer. I shall always keep a box of Tablets in the house." Sold by medicine dealers everywhere or sent by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

### "Dead as a Doornail."

Charles Dickens, in one of his Christmas stories, ponders on the significance of the phrase, "As dead as a doornail." He asks gravely why a doornail should be regarded as so particularly lifeless; he suggests that it would be better to say, "As dead as a coffin-nail." A philologist of the Drexel Institute explained the other day, the origin and the application of "as dead as a doornail." He said:—"Dickens didn't know that a doornail and a nail in a door are different things. A doornail is a nail with a short shank and very wide head—a head two inches across—which used to be fixed in the upper and middle part of the wicket of any large outward door, to assist passively in producing the loud sounds created as times changed with a heavy rapper. The more active agent in this noise making was a heavy ball of iron, suspended from above by a thong or string about six or eight inches long; and the person using this ball hammered with all his might on the broad-headed nail. The nail was supposed to be dead because, receiving so many blows on the head from an iron hammer, it was, if not previously defunct, surely defunct now, after so much ill usage.

"Had Dickens possessed this information about the doornail, he could never have written the amusing paragraphs concerning it that begin the 'Christmas Carol.'"

A correspondent of the United Presbyterian, writing from Amsterdam, Holland, says of the state of religion in that country. "There is a marked reaction from the rationalism of a quarter of a century ago: The preaching of the modern school filled the churches for a little while, but soon the audience fell away. There was no message to the soul, and the people soon wearied and turned from the spiritless preaching. The revival of evangelical faith is calling many back, and the number of the candidates for the ministry is increasing." The same process, it may be noted, is at work in Germany. Rationalism has failed.

The Wesleyan Missionary Society (England) had a little over \$48,000 income in 1816, the year of its organization. Its income in 1903 was \$620,000. This Society has discontinued its "Monthly Notices" after 88 years of existence, as well as its monthly "Work and Workers." A new magazine called "The Foreign Field" will be the organ of the Society hereafter.

# Ministers and Churches.

## Ottawa.

Rev. Murray Tait of Clarendon, Ont., preached at McKay street church.

At Stewarton church, Rev. E. J. Shaw, of White Lake, conducted the services.

Rev. A. G. Cameron who has been supplying in St. Paul's church in the absence of Rev. Dr. Armstrong, officiated at both services.

The induction of Rev. W. A. McIlroy, to the pastorate of Stewarton Church will take place on Friday evening of this week. A report of the proceedings will be given in our next issue.

Rev. Dr. Guthrie, of the First church, Baltimore, conducted both services in St. Andrew's church. Dr. Guthrie is one of the best preachers in the church, and was greeted with large congregations. Dr. Guthrie is an old Guelph boy, and has a summer cottage at Wakefield.

The organ of Knox church has been taken down and shipped to the Queen City to undergo repairs and alterations. The organ is a two manual one and cost about \$3,000. A third bank of keys will be added as well as a number of additional stops and the organ will be returned about Christmas time, practically a new instrument. The cost of alteration will be \$3,500.

## Toronto.

Rev. D. D. McLeod, D. D., of Barrie, preached in St. James Square Church.

Rev. J. C. Christie of Indianapolis, U. S. occupied the pulpit at both services in St. Giles Church.

Rev. Robert Clement of Cortland, N. Y., conducted both services at St. Andrew's Church on Sunday.

Upon his return from a trip to the old country undertaken in search of health, Rev. Alexander Esler, pastor of Cooke's Church, was given a warm welcome by the members of his congregation last evening. Rev. Mr. Esler returned last week much improved by his trip, and he and Mrs. Esler were called to the lecture room of the church to receive the welcome home and congratulations of the congregation. The room was filled with members and adherents.

Mr. James Alison presided and addresses were delivered by Messrs. Thomas Humphries, representing the session; William Johnston, Chairman of the Board of Managers; Thomas Moffat, representing the Sunday school, and John Hammond representing the Christian Endeavor Society; Mr. McCrae, representing the Brotherhood of Andrew and Philip; "Joe" Leong representing the Chinese Christian Endeavor Society, and Thomas Caswell representing the congregation. Mrs. Esler was made the recipient of a beautiful parlor table, the gift of the congregation. The presentation was made by Mrs. R. Gilday and Mrs. John Rennie. The pastor, upon behalf of himself and Mrs. Esler, expressed his gratitude for the warmth of the welcome given them and their great pleasure at returning to his pastorate. After the addresses the members of the congregation personally extended their good wishes to the popular pastor and his wife.

## Western Ontario.

Rev. Geo. McKay occupied the Knox church pulpit in Embro on Sunday evening.

Rev. E. C. Currie, of Burns, occupied the Mandamin pulpit on Sunday morning and evening.

Rev. D. Strachan, of Guelph, occupied the pulpit of St. Andrew's church, Hillsbury, on Sunday.

Rev. Charles W. Gordon (Ralph Connor), preached in St. Paul's church, Hamilton, on the evening of the 21st.

The pulpit of the Thamesford Church was occupied on Sunday by Mr. Dicks, a student of Knox College, Toronto.

Rev. T. A. Cosgrove, former pastor of the First Church, St. Mary's, preached there morning and evening on Sunday.

Rev. D. A. Dunsheith of Pittsburg, Pa., conducted the services both morning and evening in Knox church, Mitchell, on Sunday. The Rev. A. McAulay is attending Bible conference at Wynono Lake this week.

## THE DOMINION PRESBYTERIAN

Rev. D. M. Buchanan, of Jarvis returned from his holiday trip last week and conducted the services in Knox Church on Sunday.

Principal Gordon is expected to visit the Toronto Presbytery on September the 6, and present the claims of Queen's College for consideration.

Rev. M. L. Leitch, who has resigned from the pastorate of Knox Church, Stratford, has been voted a retiring allowance of \$1,000 by the congregation.

Rev. Dr. McLeod, pastor of the Atwood church, preached his farewell sermon last Sunday. Dr. McLeod has accepted a call to Truro, N. S.

Rev. Dr. Fletcher, ex-Moderator of the General Assembly, preached two eloquent sermons to large congregations on Sunday last in Smithville Church.

Mr. Eckardt, of Toronto, preached in the Bradford Church on Sunday evening and gave a practical discourse on the words: "Behold I stand at the door and knock, etc."

Rev. Mr. Farr preached in the afternoon in the Atwood church on Sunday the 21st, to the Canadian Order of Foresters. The service was well attended. He also occupied the pulpit of same church for the evening service.

The third anniversary of the laying of the corner stone of the church at East Oxford, of which D. A. McKenzie is pastor, was held on Aug. 11. Dinner was served in a grove nearby. An excellent programme was given. Proceeds amounted to \$168.

Rev. Professor Beattie, of the Theological Seminary at Louisville, Ky., conducted the services in Knox church, Galt, on the 21st and 28th. The institution with which he is connected is erecting new buildings costing \$140,000, about one half of the group being completed this year.

The congregation of St. Andrew's church, Kamloops, B. C., have extended a most hearty and unanimous call to the Rev. W. A. Wylie, B. A., of London, Ontario. It is expected that Mr. Wylie will accept this thoroughly unanimous call to the first congregation in Kamloops Presbytery.

Rev. W. S. McTavish, Ph. D., of Deseronto, preached in Knox Church, Acton, last Sunday 21st, morning and evening, with great acceptance. His sermons were intensely practical and helpful, and rich in sound thought and apt illustration. He made an eloquent plea for a high plane of Christian life and character. Dr. McTavish is always welcomed in Acton, the scene of his boyhood and early youth.

In the enjoyment of excellent health with members of their family about them, Rev. Dr. Torrance and Mrs. Torrance, at their home in Guelph on Wednesday last celebrated the 50th anniversary of their wedding, which event itself had taken place at Guelph. Dr. Torrance, who was elected Moderator of the General Assembly in 1898, is now in his 83rd year, Mrs. Torrance being 73. All join in wishing Dr. and Mrs. Torrance many more peaceful and happy years.

## Eastern Ontario.

The lawn social on Friday evening at Morton, passed off very successfully.

The Rev. Mr. Pyke preached in Kemptville on Sabbath morning. There was no evening service.

The corner stone of the new Presbyterian church, at Alexandria was laid on Monday of last week.

Rev. R. R. Laidlaw will be inducted pastor of St. Andrew's church, Belleville, on Tuesday September 13th.

Rev. P. F. Langhill and family, who have been camping at Hamilton's Island, Martintown have returned home.

Rev. Dr. Harkness, of Cornwall, preached in St. Andrew's church, Perth, both morning and evening on Sunday.

Rev. Charles Turner, of Windsor Mills, P. Q., occupied St. Andrew's pulpit, Lancaster, and at Curry Hill on Sunday last.

The church at Beechburg was re-opened by Rev. Mr. Woodside, of Carleton Place. Nearly the total amount needed to defray the cost of improvements was placed upon the plate.

A very acceptable sermon was delivered by J. U. Tanner, interim moderator of Knox church Lancaster, on Sunday week. Rev. J. C. Caldwell of Lyn, Ont., preached on Sunday last.

A lawn social will be held at the manse grounds, St. Elmo, on Thursday evening.

Rev. H. D. Leitch, of St. Elmo, occupied the pulpit of St. Giles, Montrea, the same day.

Services in the church at North Lancaster, on Sunday evening were conducted by Rev. W. A. Morrison.

Services in the Brick Church last Sabbath, were conducted by Rev. J. R. Dobson, of St. Giles Church, Montreal.

Rev. H. Taylor preached in St. Andrew's church, Pakenham, on Sunday the 14th instant. Rev. K. Young, the pastor, preaching at New Edinburgh church, Ottawa.

Rev. Geo. Weir, B. A., of Avonmore, most acceptably occupied the pulpit of the Maxville Church at both morning and evening services on Sunday the 21st.

Rev. Mr. Edmondson, a former pastor, who was to have occupied the pulpit in St. John's church, Almonte, on the 14th instant, was prevented through illness from coming, and his place was filled by Rev. Mr. Kelly, retired, from near Innisville.

Services in Dunvegan church on Sunday were conducted by Rev. W. J. Dey, of Simcoe. Mr. Dey is on a visit to his old home after an absence of fourteen years. His many friends were pleased to hear him then and in the C. E. on Sunday evening.

Rev. Mr. Murray occupied the pulpit in the Harper church on Sunday. At the close of the service the Sacrament of the Lord's Supper was administered. The sermon on "Enoch walked with God," was impressive and well received by all present.

The Presbyterian church at Farren's Point which has been undergoing extensive repairs for the past few weeks, was reopened on Sunday with large congregations at both morning and evening services. Rev. N. A. McLeod, Brockville, formerly of Woodlands, ably assisted Mr. MacIntyre.

Melville Presbyterian Church, Egansville, is undergoing extensive repairs. Several alterations will be made both to the interior and exterior of the edifice. Mr. John McIntyre has been awarded the contract. Services will be held in the basement of the church while the repairs are being made.

The rear gable of the new addition to St. Andrew's church, Renfrew, collapsed about noon on Tuesday. Two workmen who were on the scaffold on the side walls were thrown to the ground but happily escaped with slight bruises. The loss to the contractors will be about fifteen hundred dollars.

The Brockville Recorder says:—The services in the First church on Sunday were conducted by Rev. D. N. Coburn of Lunenburg. There were large congregations present at both services. Rev. Mr. Coburn is a young man of marked ability and his discourses were listened to with both pleasure and profit. In the morning he spoke from the words "Thy will be done on earth as it is in heaven," and in the evening his text was "Jesus Christ, the same yesterday, to-day and forever."

Rev. James Cormack, B. A. preached his farewell sermon in the Maxville church on Sunday evening, Aug 14th. The main part and also the school room of the church was packed to the doors to hear the reverend gentleman's eloquent discourse. Mr. Cormack has spent 15 years in Maxville, and the success which crowned his efforts is best attested by the prosperity of the congregation to-day. Mr. Cormack leaves shortly for Ottawa, where he will reside for the present. Rev. Geo. Weir, B. A., Avonmore, preached the pulpit vacant on Sunday last.

## Fine Attractions.

It is said in Ottawa that the special attractions for the Central Canada Fair there this year will be the best ever put on by the directors. This will be good news to many in this locality who yearly visit Ottawa's show. The dates are Sept. 16th to 21th.

Knoxonian is at a loss to understand why Dr. Brownson of Philadelphia was put on the programme at the Pan-Presbyterian Council to speak of "Church life and work in Canada." "What Dr. Brownson does not know of church life and work in Canada," he continues, "would fill a considerable volume. Putting up a Philadelphia doctor to speak on church life and work in Canada in presence of such men as Dr. Warden seems like a grim joke."

## Northern Ontario.

The Presbytery of North Bay will meet at Callander, Sept. 28th, at 9 a.m.

The next regular meeting will be held at Barrie, September 20th, 1904, at 10.30 a.m.

On Thursday evening last the Ladies Aid of St. Andrew's church, Burk's Falls, held a very successful garden party.

Rev. D. McKeerol, Sutton, has been given a call by the congregation at Lucknow, to fill the place of Rev. Angus McKay, who resigned some time ago.

Principal Gordon of Queen's University, being present, addressed the Presbytery on the Assembly's action as to the relation of the University to the Church.

The building committee of St. Andrew's church, Burk's Falls, have the excavating for their new church nearly completed and tenders are asked for the building.

Rev. R. Drinnan has received a unanimous call to the congregation of Rosseau and Turtle Bay in the Presbytery of North Bay. The induction will take place at Rosseau on Thursday, Sept. 8, at 3 p.m.

Dr. McLeod, Moderator of the Session of Angus and New Lowell, reported that he had called a meeting of this congregation for the purpose of moderating in a call to a minister, and Mr. Crow was authorized to call a special meeting of the Presbytery when requested.

At the last meeting of the Barrie Presbytery it was stated that Mr. Edington had received and accepted a call from Stratford Presbytery, and a motion by Dr. McLeod, seconded by Mr. J. E. Smith, expressing high esteem for Mr. Edington and appreciation of his work in Wyeavale, was passed.

The official report of the Assembly, authorizing the reception of Mr. C. R. Ashdown as a minister of Cour church, was read, and on motion, duly seconded, the Presbytery expressed its satisfaction, and ordered Mr. Ashdown's name to be added to the appendix to the Roll of the Presbytery.

St. Andrew's congregation, Sundridge, under the pastorate of the Rev. G. L. Johnston, is building a brick church with cut stone basement at a total cost of about \$15,000. On Monday evening last week the corner stone was laid in the presence of a large congregation. The impressive services were conducted by the pastor, Rev. J. Garrioch of Warren, Rev. J. A. McDonald of Toronto, and the Rev. J. Steele of Callander. The corner stone was laid by Mrs. J. G. Cormack.

## Returned to Canada.

Rev. Thurlow Fraser, Canadian missionary to Formosa, has returned to Canada on account of Mrs. Fraser's health. A telegram from Vancouver announced their arrival here on Thursday. Mr. Fraser is a graduate of Queen's University, and prior to going to Formosa was assistant to Rev. Dr. Moore in Ottawa, formerly of Bank street church.

He has been on the mission field for two years, with headquarters at Tamsui, where the late Dr. G. L. Mackay founded the first Canadian Presbyterian mission in 1872. Mrs. Fraser's health has been unsatisfactory for some time, and her return to Canada became imperative. Mr. Fraser may return to Formosa, but no arrangements have as yet been made.

## Once Pastor in Canada.

The death of Rev. M. M. Macneil, D. D., minister of the second charge of Dysert, Fifeshire, was recently announced. A native of Glasgow, where he was educated, he was licensed by that Presbytery, and shortly afterwards received a call to an influential congregation in Ontario. Having been successfully engaged in work in Canada, he returned to his native country, and was minister of Bridgegate quad sacra parish, Glasgow, for a time.

It is thought very probable that the German Emperor will come to England in November, though it will be quite an informal visit. The Kaiser will stay a few days with the King and Queen, either at Buckingham Palace or at Sandringham, and would then go to Lowther Castle on a visit to the Earl and Countess of Lonsdale. Lord Lonsdale is shortly leaving Lowther Castle for Germany, and he has again received an invitation from the Emperor to be present at the annual manoeuvres.

## A Chinese Picnic.

On Monday afternoon, August 20th, the pupils of the Chinese Sunday School of Knox Church, Ottawa, had their annual picnic in the grounds surrounding the house of Mr. Alexander Kennedy on the Canal road, near Hartwell's locks. The afternoon was perfect, and a large number of the pupils turned out, to enjoy a most pleasant afternoon of games. It was noticed that all the Chinamen were much interested in hearing about the trees and the different shrubs and flowers, as well as the grains growing nearby. They asked many questions and the afternoon would prove to them to be of great profit as well as pleasure. Mr. J. H. McLeod, the Superintendent, who has for so many years worked among the Chinamen, was ably helped by his assistant, Mr. Bert McMillan, and by the teachers of the school, who served tea to their pupils on the lawn. All these present were glad to welcome back Hum Quon, one of the most advanced pupils, who has just returned from a trip to China where, we believe, he has left his bride for a few months. The picnic had been postponed from last Monday which was hopelessly wet, but unlike most postponed events it was a great success. The teachers and pupils as well felt most grateful to Mr. Kennedy and the ladies of his house who so kindly looked after the comfort of all.

The Kah-gyur, or Tibetan Bible, consists of 108 volumes of 1,000 pages each, containing 1,083 separate books. Each of the volumes weighs 10 lb., and forms a package 26 in. long, 8 in. broad, and 8 in. deep. This Bible requires a dozen yaks for its transport, and the carved wooden blocks from which it is printed need rows of houses, like a city, for their storage. A tribe of Mongols paid 7,000 oxen for a copy of this Bible. In addition to the Bible there are 225 volumes of commentaries, which are necessary for its understanding. There is also a large collection of revelations which supplement the Bible.

## Tobacco and Liquor Habits.

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

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

## British and Foreign.

The Russian Government has decided to found an agricultural college for women.

The wages of the common labourer in Ireland are now nearly double those of twelve years ago. During the last forty years there has been a well-marked decrease in early marriages in Ireland.

In sixty years the population of Erin's Isle has declined from over eight millions to less than 4½ millions!

For publishing a report of the murder of Julius Cæsar as a recent occurrence a Finnish paper has been suspended.

At a meeting on the 27th ult. of the Council of the Royal Agricultural Society of England it was reported that a loss to the society of from £8,500 to £9,000 must be anticipated as a consequence of this year's show.

Improvements continue to be made at Balmoral Castle, and it is now one of the most luxurious and comfortable of great Scottish mansions. It is expected that their Majesties will entertain many of their foreign relations there this autumn.

The Austrian exhibition which has been arranged for next year at Earl's Court, London, has, at the request of the Austrian Government, been postponed until the following year. In its place will be a Naval, Shipping and Fisheries Exhibition.

When we are told that the Lords who decided against the U. F. Church are not Presbyterians it is well to remember that three out of the four Judges in the Court of Session whose judgment in its favour was appealed are Episcopalians, and one a member of the Catholic Apostolic Church.

Dr. Murray Mitchell, the veteran missionary, is getting ready to put into Messrs. Oliphant, Anderson & Ferrier's hands, for publication this autumn, his recent Duff Lectures on "The Religions of India."

Rev. Dr. John G. Paton, the veteran missionary, has started on another voyage to the New Hebrides. Before leaving Melbourne he addressed a meeting, at which he referred to the importance of the annexation of the New Hebrides group of Islands by Great Britain.

A feature of the national exhibition which is being organized in Dublin will be an Irish mine and quarry section, including an historical view of Irish iron, coal, copper, lead, silver and gold mining and manufacture. There will also be illustrations of products and wrought work from Irish iron mines and foundries. The buildings are to be erected entirely of Irish materials.

Great distress is said to prevail throughout Russia in consequence of the stagnation in industry caused by the war. Thousands of hands are without employment and without food, and the distress is accentuated by the insolvency of an old banking house, with liabilities amounting to £220,000, the victims of which are depositors possessed of small means, and who are now left penniless.

A provincial gentleman recently described an encounter he once had with a London newsboy. "I was on my first visit to London," he said, "and, naturally, I had some difficulty in finding my way about. There was an alert-looking newsboy at a corner, and I approached him. 'My lad,' I said, 'I want to go to the Mansion House.' 'Very well,' said the boy, 'you may go; but don't stay more than half-an-hour.'"

The "Standard" Vienna correspondent says—Professor Reczynski, of Cracow University, has discovered, after a series of experiments, in which he was assisted by Professor Nowak and Dr. Droba, which he claims to be the cause of dysentery. He asserts that the disease is due to the bacillus discovered by Schiz and Krause, since experiments made with the bacillus on rabbits, dogs, and cats resulted in symptoms similar to dysentery. He expects that it will soon be possible to discover a serum against the disease.

Not long ago a Portuguese started a small farm on top of the extinct crater of Puncbowl, in the Hawaiian Islands, growing melons and vegetables for the local market. His enterprise may be followed on a much larger scale by another cultivator, who has applied to the Territorial Government for a lease of the well-known Diamond Head crater. The crater is bug-proof and beetle-free. No worm has ever been known to creep up its calcined sides above the rim of the crater except ever hurled far out to sea by the winds which blow from Kaniuki. A vegetable garden in Diamond Head crater would, therefore, be insured for all time against insect pests.

The Rev. Robert Potter, of whose death Tuesday was the hundredth anniversary, was famous in his time as a translator of the Greek tragedians, but is interesting now chiefly as the subject of a saying of Lord Thurlow that may be pondered by dispensers of patronage. It was during his twenty-eight years curacy and school-mastership at Scarning that Potter found leisure for his translations; and he dutifully sent a copy of each work to the great Lord Chancellor, who had himself been educated at Scarning School. But Thurlow waited eleven years, until Potter had translated the entire body of Greek tragedy before giving him a canon's stall at Norwich as reward. "I did not like to promote him earlier," he explained, "for fear of making him indolent."

During the last few months an inquiry into the extent of the "Los von Rom" movement in Austria has been proceeding, and a summary of the result has been published. Up to June, 1903, there had been 22,766 conversions to the Lutheran Church, 2,276 to the Reformed Church and 9,393 to the Old Catholic Church. In addition, some 4,000 persons had separated from the Roman Catholic Church, but had not officially returned themselves as members of any other. The following particulars also indicate the progress of the movement. Within this period 58 Protestant places of worship have been erected; in 134 towns and villages regular Protestant services have been conducted; and 108 preaching stations have been formed; some 90 young preachers have devoted themselves to the work, and about a dozen have been banished from Austria for excess of zeal in their new sphere.

## Health and Home Hints

### Blueberries and Blackberries.

The blueberry and blackberry season has arrived, and baskets and crates of this delicious fruit are constantly being brought in by the sun-tanned berry-pickers. Each basket means a "feast fit for a king," and calls up visions of delightful rambles when, as a country girl, I searched for these berries on the green hillsides of New England pasture and came in with my little pail heaped full of the luscious berries, my cheeks ablaze, and my fingers stained a henna dye, fit for Eastern odalisque.

The flavor of antiquity rests on the blueberry. It was known to the Greeks and Romans. Blueberries were favorite dishes with some of the emperors; Vitellius Caesar in particular was fond of blueberry pie. The blueberry was largely cultivated in the gardens of the Middle Ages, especially by the monks, who usually knew what was good. Here are some excellent recipes for blueberries:

**Baked Blueberry Pudding.**—One cupful of butter, two of sugar, four of flour, one of sour milk, five eggs, one teaspoonful of saleratus, four cupfuls of berries. Beat the sugar and butter to a cream, then add the eggs, which have been well beaten, then the milk, in which the saleratus is dissolved, and lastly the berries. Bake one hour, and serve with a rich sauce.

**Blueberry Cake.**—Make a nice batter as you would for rolls, and add as much fruit as you like. Sweeten or not as you please, but molasses is better than sugar, bake a good while in moderate oven, either in a solid or in small cakes. Eaten hot with butter they are very nice.

The blackberry belongs to our native fruits and is highly prized as an edible. The blackberry and the raspberry are members of the same family, belonging to the natural order rosacea, and constituting the genus rubus. There are several species, those in Asia and Europe being as highly esteemed as the American ones. The fruit was sold in Athens, and Theophrastus makes mention of it. The peasants of Syria have used the fruit for centuries, so that it is no parvenu, but can justly claim an antiquity second to none.

The blackberry season occurs in the month of August and lasts sometimes till the middle of September. The fruit always finds a ready market, and thousands of country people principally boys and girls, add materially to their bank account by the prosecution of the business.

\*Let the GOLD DUST twins do your work!



Are you a slave to housework?

### GOLD DUST

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

Made only by THE N. K. FAIRBANK COMPANY, Montreal, Chicago, New York, Boston, St. Louis. Makers of COPCO SOAP (toilet cakes).

## World of Missions.

### Missionary Notes.

A Protestant Missionary Association has been formed at Pretoria, Transvaal. It is composed of missionaries of Berlin, the Wesleyan-Methodist, the Dutch (Boer), the London, and the Swiss Romande Societies. The Anglican missionaries only decline to join the association. The organization of such a body for the sake of more effective work, is one more evidence of the essential unity of the evangelical demoninations.

The importance of Japan as a mission field consists in this, that now whatever moves Japan will also move China and Korea.

The Japanese War Department gave permission for distribution of Scriptures among the soldiers as they embarked for the seat of war. A special thin little water-covered edition of separate Gospels was prepared and given to the soldiers. To each officer a bound copy of the New Testament was given.

The Japanese government has insisted that interpreters hired for foreign war correspondents must be Christians. It wishes those who go with foreigners to the seat of war to be men who will not soil the Japanese name by dissolute lives. Japanese officials know the high moral influence of the teachings of Jesus Christ.

### Christianity in Japan.

A missionary who has worked many years in Japan divides society in Japan into two classes, the educated and the uneducated. He says: "Up to this time educated Japan, almost to a man, has been agnostic. Officials, navals and military men, and the literary classes have stood rigidly aloof from the gospel, with a few exceptions. But there are not wanting indications that some of them are beginning to feel dissatisfied. If we turn our thoughts to the masses of Japan, we shall find much cause for expectant prayer. Professedly, most of them are Buddhists, really many of them have no very deep religious convictions. Buddhism is not in touch with modern thought in Japan. It is a message of despair. Buddhism might do for Japan so long as she was content to be the hermit nation, but those days are gone forever. She has broken with the past and her thoughts and aspirations centre on the future. She has felt the impact of Christianity. The living Christ is working in the Land of the Rising Sun, and the spirit of his teaching is, it may be slowly, nevertheless surely, permeating society throughout the land. Christ has risen in the new Japan in those new institutions which have given political freedom to millions; rising in the spirit which pervades the official word in Japan, where bribery is almost unknown; risen in the spirit of toleration, which freely allows the gospel to be preached everywhere; risen in the Red Cross Society; risen in the immensely improved condition of women. This is the spirit of Christ beginning to dominate ideals in Japan."

**Blackberry Jam.**—Take equal weights of blackberries and sugar, put the berries in a dish and cover with the sugar and let it stand over night. In the morning place in the kettle and boil two hours, skimming carefully, and put up in jars. Seal with noper.

## A Lucky Woman.

### How Good Health Came to Mrs. Deschene After Much Suffering.

Mrs. Abraham Deschense, wife of a well-known farmer at St. Leon le Grand, Que., considers herself a lucky woman. And she has good cause as the following interview will show: "I was badly run down and very nervous. Each day brought its share of household duties, but I was too weak to perform them. My nerves were in a terrible condition. I could not sleep and the least sound would startle me. I tried several medicines and tonic wines, but none of them helped me. In fact I was continually growing worse, and began to despair of ever being well again. One day a friend called to see me and strongly advised me to try Dr. Williams Pink Pills. I decided to do so and it was not long before they began to help me. I gained in strength from day to day; my nerves became strong and quiet, and after using about a half dozen boxes of the pills I was fully restored to my old time health and cheerfulness. I now thank Dr. Williams Pink Pills an ideal medicine for weak women."

Dr. Williams Pink Pills feed the nerves with new rich blood, thus strengthening and soothing them, and curing such nerve troubles as neuralgia, St. Vitus dance, partial paralysis and locomotor ataxia. These pills cure also all troubles due to poor and watery blood including the special ailments of women. Get the genuine with the full name, "Dr. Williams Pink Pills for Pale People" on the wrapper around each box. Sold by medicine dealers or by mail at 50 cents a box, or six boxes for \$2.50 from The Dr. Williams Medicine Co., Brockville, Ont.

**Blackberry Shortcake.** Mix into one-half pound self-raising flour one-half pound of butter or lard. Add by degrees about one-half pint of cold boiled milk. Mix all up with a knife and as quickly as possible. Turn the paste on to a floured board or table, dredge the paste with flour, roll it out to the thinness of an inch, and cut it into circular pieces, the size of a large tea-plate. This may be done by laying a plate over the paste and cutting round it. Lay the cake on a floured baking-tin and bake until done, about half an hour. When done slip a knife around the edge and separate the case in two by pulling it apart, cutting it with a knife would make the cake heavy. Spread on one-half quart of ripe blackberries, crushed or not as wished. Sprinkle over the fruit plenty of powdered sugar, lay on the top cover and spread a layer of berries on it. Serve with cream on the top.

The Belgian Government has at last consented to let teachers from Uganda and Toro work in the Congo Free State.

### Wedding and Society Stationery.

We carry only worthy qualities, styles and patterns that are in vogue. The only way to gain your permanent patronage is to sell satisfactory Stationery at satisfactory prices, and this we do.

We make a specialty of Visiting Cards. All work done on the premises.

**A. ROSENTHAL & SONS,  
JEWELERS.**

**Presbytery Meetings.**

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

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

**SYNOD OF HAMILTON AND LONDON.**  
 Hamilton, F.C.S. Catharines 6 Sept 10 a.m.  
 Paris, Paris, 12th Sept. 11 a.m.  
 London, St. Thomas, 5 July 10.30 a.m.  
 Chatham, Chatham, Sept 13 10 a.m.  
 Stratford, Knox, Stratford July 12, 10.30

**SYNOD OF TORONTO AND KINGSTON.**  
 Kingston, St. Andrews K. 20 Sept a.m.  
 Peterboro, Campbellford 20 Sept 10 a.m.  
 Whitby, Whitby Oct. 18 10 a.m.  
 Toronto, Toronto, Knox, 2 Tues. monthly.  
 Lindsay, Sunderland, 20 Sept. 11 a.m.  
 Orangeville, Orangeville, July 5.  
 Harris, Harris, 10.30 a.m.  
 Owen Sound, Owen Sound, Division St.  
 6 Sept 10 a.m.  
 Algoma, Blind River, March.  
 North Bay, Callander, Sept 28 9 a.m.  
 Sauguen, Guthrie Ch. Hamston, Sept 23  
 Guelph, Knox Ch. Guelph, Sept 29 10.30

**SYNOD OF MONTREAL AND OTTAWA.**  
 Quebec, Sherbrooke, 13 Sept. 2 p.m.  
 Montreal, Montreal, 12th, September  
 9.30 a. m.  
 Glogarry, Aronmore, 5th Sept 7.30 p.m.  
 Lanark & Renfrew, Zion Church Carleton Place Oct.  
 Ottawa, Rockland 7 June 10. a.m.  
 Brockville, Kempville, Feb. 22 5 p.m.

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

P. E. I., Charlottown, 3 Feb.  
 Pictou, New Glasgow, 5 May 1 p.m.  
 Wallace, Tatamagouche 2 Aug.  
 Truro, Truro, 10 May 10 a.m.  
 Halifax, Canada 5 July  
 Lunenburg, Lahase 5th 2.30  
 St. John, Fredrickton 5th July 2 p.m.  
 Miramichi, Campbellton June 27 7 p.m.

**R. A. McCORMICK**

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

**SEALED TENDERS** addressed to the undersigned, and endorsed "Tender for Meaford Breakwater," will be received at 1:15 office until Monday June 27, 1904, inclusively, for the construction of a breakwater at Meaford, County of Grey Ont., according to a plan and specification to be seen at the office of H. A. Grey, Esq., Engineer in charge of harbor works, Ontario, Confederation Life Building, Toronto, on application to the Postmaster at Meaford, Ont., and at the Department of Public Works, Ottawa. Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers. An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, for six thousand dollars (\$6,000), must accompany each tender. The cheque will be forfeited if the party tendering declines the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender. By order, FRED GELINAS, Secretary.

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

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

**A Great Club Offer.**

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

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

The Dominion Presbyterian,  
 Ottawa, Ont.

**CANADIAN PACIFIC.**

The Merchant's Bank of Halifax  
 After January 1st 1905.

**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, 6.30 p.m. daily except Sunday

**FROM CENTRAL STATION** (Short line.)  
 Leave Ottawa 8.45 a.m. daily except Sunday, 3.30 p.m. daily, 4 p.m. daily except Sun. 6.25 p.m. Sunday only.

**EIGHT TRAINS DAILY** (except Sun.)  
 Between Ottawa and Almonte, Arnprior, Renfrew and Pembroke.  
 Leave Ottawa (Union) 1.50 a.m. daily, 8.30 a.m. daily except Sunday, 1.15 p.m. daily, 5.00 p.m. daily except Sunday.  
 Through connections to all New England and Western points.

**GEO. DUNCAN.**  
 City Ticket Agent, 42 Sparks St  
 Steamship Agent, Canadian and New York lines

**RICE LEWIS & SON.**  
 (LIMITED)  
**BRASS & IRON**  
**BEDSTEADS**

Ties, Grates, Hearths, Mantles  
**RICE LEWIS & SON**  
 LIMITED  
 TORONTO,

**The Royal Bank of Canada.**

Incorporated 1869.

**HEAD OFFICE HALIFAX N.S.**

President: Thomas E. Kenny Esq  
 General Manager: Edison, L. Peck,  
 (Office of General M'gr., Montreal, Qc.)

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

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

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

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

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



**THE CANADIAN NORTH-WEST**

**HOMESTEAD REGULATIONS.**

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

**ENTRY.**  
 Entry may be made personally at the local land office for the District in which the land to be taken in situ, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the district in which the land is 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 connected herewith, under one of the following plans:—

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) or any person who is eligible to make a homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent counter-signed in the manner prescribed by this Act, he has obtained an entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the land, or on a 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 Classes (2) (3) or (4) must cultivate 30 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, full and detailed information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing lands to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa; or the Commissioner of Immigration, Winnipeg, Manitoba; or to any of the Dominion Lands Agents in Manitoba or the North-west Territories.

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

**GRAND TRUNK RAILWAY SYSTEM**

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

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

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

It cost \$50,000,000. All the world is there with the best achievements of mankind. Strange people from every part of the world will greet you. Canada is there with a beautiful pavilion to make you feel at home. Write to the undersigned for descriptive matter and particulars regarding reduced rates etc. See that your tickets read via GRAND TRUNK.

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



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

Plans and specification can be seen and forms of tender obtained at this Department and on application to the Postmaster at Oshawa.

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

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

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

By Order,  
**FRED GELINAS,**  
Secretary and Acting Deputy Minister.

Department of Public Works,  
Ottawa, July 16, 1904.

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

**"WENTWORTH WOVE"**

**SOCIAL NOTE PAPER**

A most attractive line and the best value ever offered in high grade stationery, made in six elegant tints.

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

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

**THE BARBER & ELLIS CO.**

**LIMITED**

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

**AGRICULTURAL COLLEGE.**

**BOYS —**

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

**— GIRLS —**

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

**REBUILT TYPEWRITERS - - -**

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

	Cash	\$85 00	Time	\$90 00
Underwoods	"	20 00	"	25 00
Caligraphs, No. 2 and 3	"	20 00	"	25 00
Blickensdersfers, No. 3	"	35 00	"	40 00
Williams, No. 1	"	47 50	"	52 50
Smith-Primiers, No. 1	"	77 00	"	80 00
" " 2	"	45 00	"	50 00
Jewetts, No. 1	"	60 00	"	65 00
" " 2 and 3	"	40 00	"	45 00
Empires	"	70 00	"	75 00
Remington, No. 2	"	35 00	"	40 00
" " 6	"	35 00	"	40 00
Yosts, No. 1	"	25 00	"	30 00
New Yosts, No. 1	"	35 00	"	40 00
New Franklins,	"	35 00	"	40 00
Barlocks	"	30 00	"	35 00
Latest Oliviers	"	15 00	"	20 00
Hammonds, Ideal	"	50 00	"	55 00
" Universal	"	30 00	"	35 00
Peerless	"	50 00	"	55 00
Manhattan	"	30 00	"	35 00
Chicago	"	30 00	"	35 00

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

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

**If You Are**

**RENTING**

or working for some-one else

**WHY NOT get a farm of**

your own in

**NEW ONTARIO**

For particulars write to

**HON. E. J. DAVIS**

Commissioner of Crown Lands

**Toronto, Ont.**

**G. E. Kingsbury**

**PURE ICE**

FROM ABOVE CHAUDIERE

FALLS

Office:

Cor. Cooper & Percy Sts., Ottawa, Ont.

Prompt delivery. Phone 935

**New York & Ottawa Line**

Has two trains daily to

**NEW YORK CITY.**

The Morning Train

Leaves Ottawa 7 20 a.m.

Arrives New York City 10.00 p.m.

The Evening Train

Leaves Ottawa 1.35 p.m.

Arrives New York City 8.55 a.m.

and is an excellent way to

TORONTO, BUFFALO, CHICAGO

Ticket Office 88 Sparks St.

Phone 18 or 1186

ESTABLISHED 1873

CONSIGN YOUR

**Dressed Hogs**

**Dressed Poultry**

**Butter to**

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

Pork Packers and Commis. Merchants

67-85 Front St., East

TORONTO

**Inebriates**

**and Insane**

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

**STEPHEN LETT, M.D.**

GUELPH, CANADA

N.B. Correspondence confidential.

**CANADA ATLANTIC RY.**

**Montreal Trains**

8.20 a.m., Fast Express daily; 3.30 p.m., for New York, Boston and Eastern points. Through sleepers

TRAINS LEAVE MONTREAL FOR OTTAWA: \*

8.40 a.m., Fast Express; 4.10 p.m., Fast Express; 7.00 p.m., Fast Express. All trains 3 HOURS only between Montreal and Ottawa.

FOR ARNPRIOR, RENFREW, EGAN VILLE AND PEMBROKE.

8.30 a.m., Express; 1.00 p.m., Mixed 5.00 p.m., Express.

FOR MUSKOKA, GEORGIAN BAY AND PARRY SOUND.

8.30 a.m., Express. All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via. Intercolonial Railway.

Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.

For all information, apply nearest agent.

**OTTAWA, NORTHERN & WESTERN RAILWAY.**

DAILY EXCEPT SUNDAY.

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

**GRACEFIELD STATION.**  
Lv. 5.05 p.m., Ottawa. Ar. 9.30 a.m.

Ar. 7.40 p.m., Gracefield. Lv. 7 a.m.

**WALTHAM SECTION.**  
Lv. 5.15 p.m. Ottawa. Ar. 9.40 a.m.

Ar. 8.45 p.m. Waltham. Lv. 6.25 a.m.

For tickets or further information apply City Ticket Office, 42 Sparks St., or Union Depot, C.P.R. H.B. SPENCER,  
Gen'l Supt.  
GEO. DUNCAN,  
Dis. Pass. Agent.

72 BANK ST.

OTTAWA

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

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

GENTLEMEN'S OWN MATERIAL MADE UP.

**"The CANADIAN KEYSTONE"**  
Ottawa.

An up-to-date, Finely Illustrated Masonic Journal

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

**"THE CANADIAN KEYSTONE"**  
OTTAWA.