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AUGUST

Now came fulfillment of the year's desire;
The tall wheat, colored by the August fire,
Grew heavy headed, dreading its decay,
And blacker grew the elm trees day by day.
About the edges of the yellow corn,
And o'er the gardens grown somewhat outworn
The bees went hurrying to fill up their store;
The apple-boughs bent over more and more;
With peach and apricot the garden wall
Was odorous, and the pears began to fall
From off the high tree with each freshening breeze.
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MARRIAGES

On Aug. 3, 1904, at the residence of the bride's brother, Huron street, Toronto, by the Rev. Walter Reid, B.D., of Weston, uncle of the bride, Mr. James Truman Paul, to Isabelle Carter, all of Toronto.

At Gifford, Ont., on Aug. 3, 1904, by the Rev. S. Young, Ethby, only daughter of Mrs. J. McEachern, to Mr. J. T. Taylor, agent G. T. R. of Clifford.

At Williamstown, on August 10th, by the Rev. A. Govan, Daisy, daughter of Mr. John A. Macdonald, Williamstown, to Dr. W. J. Gunn, of Lancaster.

At St. Andrew's manse, Stratford, by Rev. E. W. Panton, on August 10th, 1904, Charles W. Bates of St. Hyacinthe, Que., and Agnes Wilkie Panton, eldest daughter of the officiating clergyman.

On Aug. 10th, at Arnprior, by the Rev. D. J. McLean, Katie Irene, youngest daughter of Wm. Buchan, Esq., to Geo. W. Rudien, of Sault Ste. Marie, Ontario.

On Aug. 4, at Whitehead church, Ireland, by Rev. Alex. Cuthbert, M.A., of First Carrickfergus church, John Anderson, of Ottawa, Canada, only son of the late John Anderson, Carrickfergus, to Agnes, youngest daughter of James M'Connell, Barn Mills, Carrickfergus.

On August 17, at South Side Presbyterian church, by the Rev. Wm. McKinley, pastor, Sarah Harter, Toronto, to Frederick W. Henry, Belfast, Ireland.

At 22 Summer Hill avenue, Montreal, on Aug. 15, 1904, by the Rev. Prof. James Ross, D.D., Donald McDiarmid, of Medicine Hat, Assa., to Ina, daughter of Mr. Alexander Paris, of Muir of Ord, Ross-shire, Scotland.

At the Presbyterian church, Oshawa, on August 11th, 1904, by the Rev. C. W. Gordon, Emma Louise, fourth daughter of R. J. Mackie, Esq., to Guy Vivian Dingle, Winnipeg.

DIED

At Cornwall, on Saturday, the 6th August, Mabel Alguire, wife of James A. C. Cameron, aged 27 years.

At his residence, 39 Hepburne street, Toronto, on Saturday, the 13th August, 1904, Rev. Alexander Mackay, M.A., LL.D., aged 71 years.

BIRTH

On the 15th of August, at 5 Rosedale road, Toronto, the wife of Robert F. Scott, of a daughter.

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Note and Comment.

In the local option movement which is making great progress in the Southern States, the main issue kept before the people is that the saloon is the worst possible solution of the liquor problem, and therefore should be abolished. And the people are voting out the saloon with surprising unanimity. It is a very practical form of prohibition.

An American paper says that the Massachusetts legislature, at its last session made a remarkably good record on moral questions. Practically every bill, and there have been many, in favor of the liquor interests and Sabbath desecration, has been defeated. A so-called Sunday recreation bill, permitting golf, baseball, and other games after 1 p.m., was defeated in the Senate 22 to 4.

The total number of ordained missionaries in the foreign field is 5,863. Of these, 1,999 are from America, 2017 are from Great Britain, and 910 are from Germany and the Netherlands. The average number of conversions in the mission work is about seventeen to each ordained missionary.

A correspondent of the Herald and Presbyter, writing from Winona, is impressed with the way the Sabbath is observed there. He says: "I have never seen a Sabbath more beautifully kept than here. It is an impressive lesson. So is the successful Winona and Warsaw electric trolley line, which never turns a wheel on the Sabbath." We are not so well off in this city.

Dr. Lyman Abbott recently told a group of theological students that it has been his practice for years to set aside the hour after the mid day meal as exclusively his own, when he is not to be disturbed "unless the house is on fire and the fire has reached the second storey." Then he is free to dip into poetry or rest or meditate with folded hands as he chooses.

The South-Western Presbyterian notes as a significant fact that President Roosevelt, of the Republican party, is a member in good standing of the Dutch Reformed Church, and Judge Parker of the Democratic party helped take up the collection in the church at Kingston the Sunday after his nomination. Nothing to be ashamed of in being a church member. Some pretty good people there!

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 wagon is also used, and services are held at the gates, at the Exposition. 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 this movement, by attending these services, and by giving any assistance in their power.

Not less than ten thousand people, mostly from among the poorer classes, attended the funeral of the late Dr. Herzl, the Zionist leader, at Vienna recently. Dr. Herzl requested that his funeral services be very plain and simple—no speeches and no flowers, and that his body be deposited in a vault beside the remains of his father until such time as the Jewish people should carry it to Palestine.

A remarkable showing this: The Yoruba people received Church Missionary Society missionaries at Abeokuta in 1846. They were then pagan, used human sacrifices in worship, and sometimes practised cannibalism. In 1904, the whole charge of the Anglican Christian work at Abeokuta, both educational and evangelistic, is in the hands of native pastors and teachers raised up from the old pagan stock within fifty years, and the paramount Chief of Abeokuta calls at the C.M.S. missionary house in London, to express warmly his sense of the benefits his people have received from the society.

Rev. Dr. John Clifford, of London, has been again before the Court for refusing to pay the education tax. The Court room was filled with those sympathizing with him, and when he was called, he read a statement, but was interrupted several times by the Bench, with a request to deal with "relevant points." This the resisters resented, but they cheered Dr. Clifford when he replied: "If you do not listen you can not tell what is relevant." The burden of Dr. Clifford's vigorous speech was that it was not the duty of the State to teach religious dogmas. Complete freedom in these things was the right of every British citizen—a right he should enjoy if he dwelt under the British flag in Canada or Australia, and a right he could not surrender because he lived in England.

The Belfast Witness has the following: Another boy preacher has made his appearance, and has been attracting great audiences at Holloway. His father is an American Indian and his mother a negress, and he has reached the age of ten. He has never been to school, proclaims his indifference to "creeds and opinions," and marches up and down the platform in a white surplice. In moments of confidence he explains to his audiences that when between two and three years of age he "felt a Divine call to speak to men about their souls," and at first he "practised on dolls." When he was four he preached regularly in a Congregational church and he has been constantly preaching ever since. We cannot pretend to regard these facts with any enthusiasm, this kind of precocity appealing to us no more in religion than in music. If time proves him to have the necessary gifts, the best we can hope for young Dennis is that, in due course, he will enter a college, which we are glad to see the "boy preacher of Camborne" is about to do.

"It is reported in the German press," says Forestry and Irrigation, "that successful experiments have been made in various forests of France in cutting trees by means of electricity. A platinum wire is heated to a white heat by an electric current and used like a saw. In this manner the tree is felled much

easier and quicker than in the old way, no sawdust is produced, and the slight carbonization caused by the hot wire acts as a preservative of the wood. The new method is said to require only one-eighth of the time consumed by the old sawing-process."

Temperance reform is making progress in Scotland. The licensing act of that country passed seventeen years ago, contained a clause authorizing the licensing powers to order the closing of licensed places at ten o'clock every week night, except in towns and cities of over 50,000 inhabitants. This exception has now been struck out of the licensing law, and it is very satisfactory to note that every one of the hitherto excepted towns has come into line by accepting the act. Even Edinburgh and Glasgow, about which there was thought to be some doubt, have adopted the ten o'clock rule, so that every licensed house in Scotland is closed at that hour. Why should not a ten o'clock closing hour be imposed upon licensed establishments in this country?

A twenty-six inch umbrella that will fold up and go in an inside pocket without crowding, has been invented and constructed by a Minneapolis man, we are told in The American Inventor. Says this paper: "This seems almost incredible until the secret is told. The handle and all the ribs consist of fine and very strong steel tubes, in sections, which telescope one inside the other. The covering is of very fine silk, which takes up but little room. The wooden handle of the umbrella is hollow and receives all the rest of the telescoping umbrella rod when shut up. A small and light case is provided to contain the whole, which, as stated, goes easily into the pocket. If such a device can be made and sold for a reasonable price, there is little to prevent the owner from making a fortune; there are few men who would not welcome an umbrella which could be always carried without inconvenience, and which could be put out of the way of the borrower-who-never returns, when entering a public place, such as a restaurant."

"The farmers' telephone was a boon during heavy and unprecedented snows," says The Electrical World and Engineer, "and many interesting uses are reported in New York State in places where many roads were blocked with drifts over ten feet deep. Hemmed in so that they could not see a neighbor for weeks, farmers have been able to converse with their friends and thus keep in touch with the world. In some instances they have reported cases of sickness to the doctor in town and have obtained advice about care of the sick and the administration of simple remedies as they might have at home. On one of these circuits in Oswego County all the families having telephones have received frequent treats from Mr. William Cushman, a farmer, who last summer bought a fine Edison phonograph. He calls up the families on the circuit and they open the receivers. Then he sets the phonograph up to the transmitter and sets it going. Its records are thus heard over miles of country by a widely scattered audience."

Our Contributors.

Preaching Outside of the Pulpit.

BY THEODORE L. CUYLER, D. D.

For what purpose did I enter the ministry? is a vitally important question which every conscientious minister will keep constantly before his mind. The answer which he will make to this question will be—I became a preacher in order to bring God's message to my fellow-men, to awaken those who are careless, instruct those who are ignorant, comfort those who are in trouble, help those who are weak, and lead immortal souls to Jesus Christ: in short, my aim is to make bad people good, and to make good people better. To attract people to the house of God is of far less importance than to attract them to Christ; the making a good sermon is mainly of value that it makes a good man. A wise minister will not belittle his pulpit by neglecting to make full preparation for it, nor will he cheapen it by putting there anybody and everybody that he can lay hands upon. At the same time he recognizes that he can spend only three or four hours in that pulpit on only one day of the seven; and whether in the pulpit or out of it, he is everywhere Christ's ambassador.

The Bible is the best theological seminary and in that he learns that his Divine Master delivered two popular discourses which the Holy Spirit has preserved for us; one of them was delivered on a mountain, and the other by the seaside. The great body of our Lord's instructions were in the form of personal conversations with individuals or with his little band of disciples. That quiet evening talk with Nicodemus has shaped all Christian theology and moulded myriads of human characters, and will continue to until the end of time. The apostles pursued the same methods with their Master; and the book of the Acts is largely the record of personal labors for the conversion or the spiritual benefit of individuals. Paul preached public discourses when he had the opportunity; but I question whether his sublime discourse on Mars Hill has ever brought as many souls to the Savior as his brief talk with one poor awakening sinner in the person of Phillippi. The danger with us ministers is that we look at our flock too much as a totality; the word "masses" is a misleading word. We preach on Sunday to a congregation; but God's eye sees only individuals. Guilt is a thing appertaining to an individual conscience; and conversion is the turning of a single soul to Jesus. If we preach to a congregation for an hour or two on the Sabbath, it is a joyful thought to an earnest soul-winner that he can preach outside of his pulpit for more than a hundred hours during the week.

One of the unanswerable arguments for thorough pastoral visitation is that it brings a minister within arm's length of his parishioners. He needs this personal contact for his own benefit. A good library is a good thing; but there is a great difference between a lifeless book on your shelf and the fertilizing study of a book in boots; for every life is a biography. You and I, my dear brother, are helping to make these biographies. Our sermons are addressed to a single soul. "Thou art the man" is the meaning of every loving appeal, every kind rebuke, and every personal invitation. A man may dodge a sermon; he cannot dodge

a personal conversation conducted in the right spirit. A faithful sermon ought to set your people to thinking. In one mind it may suggest difficulties, and when that person meets you he may wish to have the difficulty explained; the door is thus opened for you to remove an obstacle, or to press home a needed truth. In another mind your sermon may have awakened a conviction of sin. The impression may fade away, or it may be deepened if it is followed up by a personal interview. Much of many a pastor's best work has been done in an "inquiry meeting;" but even when no method is used, there will be opportunities for every wide-awake pastor to find out who in his parish is an "anxious inquirer." You ought to have a fixed time in every week when persons can call on you; and if any one breaks into your study during your morning hours for spiritual direction, you ought to rejoice to throw aside books or sermon notes and give him the right of way. The man that wants you is the man that you want. It is an excellent method also to request your congregation to send a request to you if they desire an interview in their homes. Remember how cordially the Master met every one who came to him for light or for healing, and what a long journey he took in order to bring relief to one poor woman in the coasts of Canaan. In dealing with awakened souls nothing can take the place of personal contact. To reach all such from the pulpit only is almost as absurd as it would be for a physician to write his prescriptions from a desk in a hospital instead of going from one bed to another to feel each pulse, and to examine each fever-coated tongue.

No pastor worthy of the name will need to be reminded how strong are the claims on him of the Lord's "shut-ins" whose faces are not seen in the sanctuary. Whosoever you neglect, never neglect the sick—especially those who are in the by-lanes of poverty. There is no more Christlike work than that, and none that will grip your people to you more strongly. The hours you spend in the ministrations of comfort to the sick and the sorrowing will often subject your nerves and your sympathetic sensibilities to a severe strain. The most celebrated pulpit orator in America once said to me; "It consumes more of my nerve force to spend an hour with people who are in trouble than to prepare two sermons." That may be so; but is there any more Christly office in this old sobbing and suffering world than to "bind up the broken-hearted?" What your people want is the ministry of sympathy; and the rich often need it as truly as the wretched poor.

I have indicated some of the ways in which a faithful minister may preach outside of his Sabbath pulpit. There is one style of preaching that is vastly more effective than any other, and that is the irresistible eloquence of a poor, manly, noble and unselfish life.

"My pastor's discourses are very brilliant," said an intelligent lady, "but his daily life is a sermon all the week." The "living epistle" of Paul was as sublime and convincing as any words that fell from his lips on the hill of Mars; for Jesus Christ lived in him. Our people look at us when out of the pulpit to discover what we mean when in our pulpits. Piety is power. Your aim is to produce Christian character, and

what argument so strong, so constant, so persuasive, so heart-reaching as the beautiful example of a life copied even imperfectly after Jesus Christ?—Lutheran Observer.

For DOMINION PRESBYTERIAN.

Great Canada.

Land of the beaver, elk and moose,
And untamed life in various forms;
Whose plains and forests boundless are,
Lying serene in midst of storms;
Unknown to art and man's device,
Till lost in polar snows and ice.

Vast are thy lakes, immense thy streams,
Whose flowing waters never cease;
Dwellings of countless finny tribes,
Who live in undisputed peace;
Strong in an infinite supply,
Whose source and fountains never dry.

Thy mountains rise like bulwarks high,
As guardians of a nation's store;
Of untold minerals, unworked mines,
Products of nature, rich, galore;
Unfathomed is the wealth they hold,
In nickle, iron, coal and gold.

Thy valleys like a fruitful field,
Rich is their soil, and green their sod,
Yield fruits and grain and lowing kine
Treasures of avarice and gifts of God;
And as an ever-smiling land,
Nature's reward to toiling hand.

Thy towns and cities tell the tale
Of enterprise, and thought and brain;
Science, invention, skill and power,
And all that follow in their train;
Centres of action, learning, state,
The things that make a nation great.

Long may thy provinces remain,
Happy and prosperous and free;
Together in one common bond,
Holding their own from sea to sea;
In one great Federation's might,
Strong for the truth, for God, and right.

GEO. W. ARMSTRONG.

London, Ont.

Tact.

BY REV. DWIGHT E. MARVIN.

Talent will carry a man a long distance, but tact will carry him a step further. He who has great talent and little tact will be rated at less than he is, but he who has great tact and little talent will be accorded a place of honor. With some tact is a birthright; with others, it is acquired by hard work and in the face of many failures. Like all other gifts of nature, it does not fall into the lap, but it may be had by purpose and effort. A few brief rules may be in place to help the tactless to be tactful.

1. Cultivate a kindly feeling for every one; you will be apt to speak harshly or injuriously of those of whom you have unpleasant thoughts. "Out of the abundance of the heart the mouth speaketh." While kindly feelings may not always make a man say and do the right thing at the right time, they will start him on the road that leads to appropriate speech and behavior and go far to popularize him with others.

2. Keep sweet-tempered. Hold yourself in check. If you allow yourself to get nervously wrought up over little annoyances or irritated at the actions or remarks of others, you will be sure to do and say that which will be out of place and cause you many regrets. Words shot from the bowstring of a tense spirit fly swiftly and pierce deeply. When you are talking with an angry person, use self-control and remember that "a soft answer turneth away wrath."

3. When in conversation be careful not to speak too freely about mutual acquaint-

tances; talk rather about things and events. If an occasion should call for personal remark, hold those who are absent, so far as truth permits, in good repute, and recall only that which is pleasant. Let no unkind criticism mar your references.

4. Cultivate self-reliance. A constant fear of awkwardness is almost certain to make a person awkward. Self-consciousness and timidity are largely to blame for uncouth behavior and untactful comments. People who are ill at ease in the society of others try to cover up their embarrassment by the appearance of confidence and readiness. Thus they are led to talk at random and say things that either expose their ignorance or have a personal significance that they never intended.

5. Never treat with contempt nor sneer at the religious convictions of others. You have the privilege of going to God in prayer and asking him to enlighten those who are in ignorance, and you have the right to exert an earnest and dignified influence over them for good; but there is no law in heaven or on earth that permits you to deride another's faith, or laugh at that which he considers sacred. A sincere person is always entitled to respect.

6. Do not be sensitive to slights. Ninety-nine out of a hundred neglects were never intended. Perhaps you were not recognized on the street because the mind of the passer by was preoccupied. It may have been that your remark or question was disregarded because it was not heard or was forgotten in the consideration of some other subject. It is possible that your letter was unanswered because it was mislaid. "Love thinketh no evil." It is better to let apparent slights pass. To feel greatly hurt by them is to acknowledge weakness of character, and to show that they left a sting is to give others the advantage over you.

7. Never joke at another person's misfortune nor laugh at his ignorance. To create a smile at the expense of another man's feelings is not only untactful, but shows ill-breeding, and is cruel. It often forfeits friendship and is sure to react upon one's self. "Be ye kindly affectionate one to another with brotherly love, in honor preferring one another."

8. Be careful not to talk about yourself, except to answer to inquiries or among your most intimate friends; and avoid harping on your daily employment except in the company of those who are in the same or in an allied occupation. Continual reference to one's self shows conceit, and "talking shop" indicates narrowness of vision.

9. In talking with others do not usurp all the conversation. Learn the art of listening with attention and interest. Be considerate. Show sympathy with the sorrowing and burdened, and rejoice with those who are happy. If others are uninteresting in their conversation, school yourself in the art of patience; if they tell old jokes, show appreciation and laugh with them. If you would have people considerate of you, you must in like manner be considerate of them.

10. Be patient with the young, attentive to the aged, kind to those whom you esteem your inferiors and courteous to all men.

11. "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak

no guile; let him eschew evil, and do good; let him seek peace, and pursue it."—Advance.

Melancholy of Russia.

The general Russian life, as I thus saw it, while intensely interesting in many respects, was certainly not cheerful. Despite the frivolity dominant among the upper classes and the fetishism controlling the lower classes, there was, especially in that period of calamity, a deep undertone of melancholy. Melancholy, indeed, is a marked characteristic of Russia, and above all, of the peasantry. They seem sad even in their sports; their songs almost without exception are in the minor key; the whole atmosphere is apparently charged with vague dread of some calamity. Despite the suppression of most of the foreign journals, and the blotting out of page after page of the newspapers allowed to enter the empire, despite all that the secret police could do in repressing unfavorable comment, it became generally known that all was going wrong in the Crimea. News came of reverse after reverse; of the defeats of the Alma and Inkerman, and, as a climax, the loss of Sevastopol and the destruction of the Russian fleet. In the midst of it all, as is ever the case in Russian wars, came utter collapse in the commissariat department; everywhere one heard hints, and finally detailed stories of scoundrelism in high places; of money which ought to have been appropriated to army supplies, but which had been expended at the gambling tables of Homburg or in the Breda quarter at Paris.

Then it was that there was borne upon me the conviction that Russia, powerful as she seems when viewed from the outside, is anything but strong when viewed from the inside. To say nothing of the thousand evident weaknesses resulting from autocracy—the theory that one man, and he, generally, not one of the most highly endowed, can do the thinking for a hundred millions of people—there was nowhere the slightest sign of any uprising of a great nation, as, for instance, of the French against Europe in 1792, of the Germans against France in 1813 and in 1870; of Italy against Austria in 1859, and afterward, and of the Americans in the Civil War of 1861. There were certainly many noble characters in Russia, and these must have felt the condition of things; but there being no great middle class and the lower class having been long kept in besotted ignorance, there seemed no force on which patriotism could take hold.—Andrew D. White, in *July Century*.

The *Bibelot* (T. B. Mosher, Portland, Maine) for August contains Walt Whitman's *Memories of President Lincoln* than which the United States has produced no finer poetry. Mr. Mosher in his introduction writes as follows: We are not told that Lincoln ever read *Leaves of Grass* or as much as knew of its existence. Neither are we aware if Whitman ever had intimate personal speech with the liberator of three million souls in bondage. But we do know and rejoice that both men were in the world together, and near in heart and brain together, and that this greatest of all dirges, born of a nation's mourning for her dead, will remain an everlasting masterpiece when.

"The tumult of the time disconsolate
To inarticulate murmurs dies away,
While the eternal ages watch and wait."

Sparks From Other Anvils.

Religious Intelligencer: Many church members pay more for passing amusements than for the maintenance of Christian worship and the extension of Christ's Kingdom. And yet they persuade themselves 'that they love Him above all. Why is it?

Presbyterian Witness: God guards the right, the good, the true. It is never wise to antagonize Him by doing wrong, by taking sides with what is false and bad. God with His whole world is opposed to evil. It is a fearful thing to set oneself in opposition to God and His law.

Canadian Baptist: No one has a right to claim he may indulge in anything which, if all in similar circumstances should do the same, would be harmful to the general and highest good of men's souls, or bodies, in this life, or the life to come. In all such matters, where to abstain can do no harm, and to indulge may do injury, it is ever best to err on the safe side and abstain.

The Westminster (Philadelphia) The normal condition of faith is one of peace. War and contention have no place in the divine economy. This fact, we as Christians are slow to learn. The increasing contention that goes on among churches is a sad commentary on the gospel. One-half the energy expended against the common foe would have won the battle long since. But so it has been and so it will be. Godliness without controversy seems to be impossible.

Sunday School Times: We must live in the world, not in caves or in books. Some of our theories that look well on paper or in the seclusion of our studies do not turn out just as we expected when put to the test. And the thing above all else that must stand the test of life is our religion. Most of us pride ourselves on our religious views. No one would admit that he holds the wrong religious views. Well, then, are we daily testing them? "We don't want a religion," said a preacher, "that's been so long in the cloister that it blinks at the sunlight."

United Presbyterian: One of the most precious thoughts that come to the Christian is that God is everywhere. If our dear ones are far from home on land or sea, we know that he is there: If by the Jhelum or the Chenab river, the Nile or the Sobat, we can feel that they are just as near to God as if in our own home. If in the mines of earth, or in the battle's van, in school or in the wicked city, wherever their lot may be, there is a straight line running from the throne of the Infinite to where they are. "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me."

Mr. Goldwin Smith has completed a monograph on Mr. Gladstone, which will be published shortly by Mr. Fisher Unwin. Mr. Goldwin Smith saw a great deal of Mr. Gladstone at various times, socially and otherwise, and he was a zealous supporter of the Liberal leader at Oxford, and was in full sympathy with his public views until the Home Rule split of 1886. It is understood that a considerable part of Mr. Goldwin Smith's monograph is devoted to personal recollections and to a criticism of Mr. Gladstone's literary work, a subject which Mr. John Morley noticed very briefly. The book will be entitled "My Memory of Gladstone," and the writer's estimate of the great statesman's career is written in a cool and judicial tone.

The Quiet Hour.

Elijah Encouraged.

S. S. LESSON, 1 Kings 19 : 9-18. Sept. 4, 1904.

GOLDEN TEXT—Fear thou not ; for I am with thee.—Isa. 41 : 10.

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

And, behold, the word of the Lord, v. 9. Not only in visions does the word of the Lord come. Nor is it only prophets who hear it. There is not a duty so simple or humble, but behind it there is some word of the Lord. It comes in one form to this man, in another to that : speaks in one tone to-day, with a different accent to-morrow. And if only we listen to his word and obey, our lives will grow in strength and beauty and fruitfulness.

What doest thou here, Elijah? v. 9. This question is asked of us all. This place we are in, the way in which we regard and treat others, the motives that are influencing us : all these are of importance ; and God is asking why we stand where we do and what our purpose may be. And we must answer, for when God questions, there is no saying I will say. Well is it for us if we can answer unashamed and unafraid, with nothing to blush for, nothing we desire to conceal from His searching gaze.

And I, even I only am left, v. 10. It is very hard for one to feel that he is left alone, and that there is no one to take his part. If one is really seeking to do the will of God it is never true, for there are always those who are godly and whose sympathies are with him. And in any case the man who is serving God is not alone, for his Lord is with him. If all Israel had indeed forsaken Jehovah, as Elijah's words imply, still he was not alone, for to be with God is more than to have an army of followers. We can afford, if need be, to do without the favor and help of men. The only essential thing is that we should have God on our side.

Stand upon the mount, v. 11. The history of the past is full of inspiration. Looking back over the ages, we see many a place where God has appeared to His servants, giving them some message to utter, some work to do, or speaking words of encouragement and cheer. We do well to stand in imagination on such places, and let their sacred memories fire our zeal. There we, too, shall hear God's voice and, hearing, go with new courage and faith to do His work.

The Lord was not in the wind, earthquake, fires, vs. 11, 12. We are amazed in the presence of the mighty forces of nature. But what shall we say of His power, who has called these forces into being and holds them in the most complete control? At a word from Him the storm is loosed and at His bidding it is still. He sends the earthquake to move the solid ground like the waves of the sea, and He quiets its convulsion. The lightning blazes and dies away at His command. And yet even when we have seen His power, we have not known God. "God is love" (1 John 4 : 8) ; and we never really know Him until we have seen the fullness of His love as it is revealed in Jesus Christ.

And he said, v. 14. How the appearance of everything changes according to the color of the glass through which we look ! It is the same world ; but it seems very different. In like manner, the hue shown by the facts

of life depends largely on our own spirit. The hopeful, confident man sees in obstacles only the opportunity of showing his strength and courage, while to the man of despondent spirit, they are insurmountable hindrances. And there is never any reason why the servants of God should be anything but hopeful. For, however hard the facts of life, God is with His servants and will see them safely through.

Go, return, v. 15. Are we tempted to give up our work? God says to us as to Elijah, "Go, return." We are sent back to the very same task day after day. But it is our own fault, and not God's, if we go back to it without fresh courage. Not more surely does the sun rise, than God, stands beside us each morning we rise, with supplies of grace for all the needs of the day. So long as breath lasts, there is work to do ; and when we are doing our work, God is close by to help.

And Elisha shalt thou anoint to be prophet in thy room, v. 16. The barn-raising goes smoothly because the framing has been laid out, and hewn and mortised beforehand for its place. God's planning is not less complete. He neglects nothing, forgets nothing, is never taken by surprise. He is like the far-sighted general, who has always his eye upon trusted officers ready to fill the place of those who fall in battle.

Yet I have left me seven thousand in Israel, v. 18. The highest reward of the recognition of his valor by his leader. How it should nerve and inspire us to know that God is looking on, as we go to face His foes and ours ! He is, in truth the "God of hosts" ; the multitude of glorious angels stand ready to do His bidding ; and yet He knows with intimate and personal knowledge the humblest soldier who is fighting for the right on the earth. There is no true brave deed done, or word spoken, that He does not see and approve. His smile is on every honest effort on behalf of righteousness.

The Joy of Belief.

BY F. B. MEYER, M. A.

When we become regenerate our nature as a whole is left as it was, except the evil influence of self, the pivot around which it used to revolve, is exchanged for one of devotion to God. You must not think that regeneration alters the nature to such an extent that we are no longer able to laugh, to frolic with children, to romp with boys and girls, to take an interest in music, or this lovely world of God's. All our nature is left as quick and susceptible as ever, but the self-principle is crucified, and the Christ-principle is enthroned. The whole being has come under new and blessed influence of the love of God. The first question we have to ask about everything is : Has God created this—this love, this friendship, this employment, this method of recreation? Is this music of God? Is this cheque stamped with His impress? Are these things, to which our soul is attracted, bearing, like coins do, the image and superscription of the King?

Here stands the cup before me. It is chased with exquisite skill ; it is brimming, and its color attracts and fascinates me ; I put my hand out to receive it ; but as I lift

it to my lips, can I look into the face of God and thank Him? Is there that in my friendship which enables me to soar ; is there that in this delight which startles my heart to join with the anthem of the cherubim, for, if so, I may take this thing with joy and thanksgiving, counting it as innocent.

"It is sanctified by the Word of God, and prayer." There are some friendships, fellowships and engagements, which incapacitate us for prayer. You cannot turn from that hour which you have spent, and at the close of it say : "Let us pray." You cannot come out of that recreation and take your Bible and read your evening passage. This is the third great test. If, then, you realize that God, who knew your nature and made it, gave you, created for you, that joy, and fitted it to you with infinite ingenuity ; if you realize that, so far from being hindered, you may turn to the most holy exercises of the closet and read your Bible, and commune with your God, you may look up into the face of God and say : "Thou art the blessed God, the happy God, the God whose life is music, who art light and in whom is no darkness at all ; and thou hast put this beautiful thing into my experience ; I cannot thank Thee enough, but I will rejoice and be glad ; my heart shall sing for joy, and Thou wilt be glad because I am glad."

There is nothing more exquisite in this world than the joy of little children ; to see them quiver with delight, the little faces flush with joy and the eyes sparkle, and to have the child throw itself upon your bosom, crying : "I am so happy." And sometimes it seems as though God comes into our life and says : "Little child, do not think I am always using the rod and administering the bitter cup ; I must do so sometimes, not because I like it ; but now come and have a good time and enjoy yourself to your heart's content."

You sorrowing people, take joy—open your heart to the glinting light. You lonely people, let God put in some gift of His tender thoughtfulness to alleviate the monotony of life. You who have passed through a great bereavement, do not shut yourself up with it, but accept the joys that God creates.

But does not this go too far? How about the coarser pleasures? How about the ball, or the dance, or the theatre? But surely it is not possible to pray over the theatre, with its excitement and its baleful effect on the lives of the performers. It is not possible to give thanks over the vicious novel. It is not possible to let ourselves go into animal, sensual delight with the texts I have enumerated before our face. No ; we can only be glad for things which God has made, things for which we can thank Him, things which do not hurt or ruffle our holiest hours ; these alone can come trooping into our heart with music.

Everything which God has made is beautiful. Oh, sorrow, God hath made thee : art thou beautiful ! Oh, black, sable night, without star or moon, God hath made thee : art thou beautiful ! Oh, terrible ache and pain, that gnaws at the heart and never leaves it for an hour : art thou beautiful ! When we look at these things apart from God, they certainly startle, scare and frighten us.

But perhaps we are not childlike enough. I like that story in Kingsley's life. One summer morning he was sitting with a friend in his study, and his little girl came in, with a long worm, exclaiming : "Oh, father, look what a lovely worm I have got !" If we could see worms with a child's eye, we should think them beautiful. God is so beautiful in Himself that He cannot make

anything which is not beautiful, and if we do not see beauty in things, it is only because our eyes are not opened yet; but some day when we stand with Him and see things in His light, all the horror and darkness will pass away, and everything which bears His signature will seem beautiful. We may not feel it to be beautiful, we may not see it to be beautiful, but we dare to believe that it is; and finally, in the very presence of God, the scales will fall from our eyes, and we shall see that He hath made everything beautiful in its time.

Do you love God? Do you live back in the heart of Christ? Do you know God? Oh, embosom yourself in Him! Let your life be hidden with Christ in God, and from that standpoint look out upon everything, and you will find that Paradise has come back; and you will hear God say of everything that He has made, "Behold, it is very good."—Christian Intelligencer.

FOR DOMINION PRESBYTERIAN.

"Like Him."

"We know that we shall be like Him," 1 John 3: 2.

Oh how I long to be like Him,
Like Him, in daily deed,
Like Him, in word and action,
Like Him, in sowing the seed,
Like Him, when with the children,
Like Him, amid the throng,
Bearing my Burden like Him,
Like Him, suppressing wrong.

Like Him, when soothing sorrows,
Like Him, when wiping tears,
Like Him, in lifting the fallen,
Like Him, in chasing out fear,
Like Him, when with the lonely,
Cheering the heavy and sad,
Bearing burdens for others,
Making the mourners glad.

Like Him, when on the highway,
Like Him, when in the home,
Like Him, amid life's byways,
Like Him, where'er I roam,
Yes, like Him when on the mountain,
Spending the hours in prayer,
Like Him, when in the garden,
Willing the cup to bear.

Like Him, in hours of suffering,
Like Him, when wronged and tried,
Like Him mid foes rebuffing,
Like Him the Crucified,
Like Him, in pleading for others,
With Him in Heaven so fair,
But there, we shall long no longer,
For "we shall be like Him there."

W. W. MACCUBAG,
Quebec.

God Remembers.

There is a text in the Psalms which uses the strange expression of "the gentleness" of God. We wonder sometimes when God is so great, so terrible in majesty, that he uses so little violence with us, who are so small. But it is not His way. His way is to be gentle. He seldom drives, but draws. He seldom compels, but leads. He remembers we are dust.

We think it might be quicker work if God threatened and compelled us to do right. But God does not want quick work, but good work. God does not want slave work, but tree work. So God is gentle with us all, molding us and winning us many a time with no more than a silent look. Coarse treatment never wins souls. So God did not drive the chariot of His omnipotence up to Peter and command him to repent. God did not threaten him with the thunderbolts of punishment. That one look laid a spell upon his soul which was more than voice or language through all his after life.—Henry Drummond.

Our Young People

Sept. 4. Missionary Work.

Some Bible Hints.

This is the Lord's work upon which we are embarking in our new church year; but it is not the Lord's work unless it is done in the Lord's strength (Ps. 144:1).

Our days are like a shadow (Ps. 144:4), but our deeds must be; they are to endure beyond all time.

We are to sing a new song (Ps. 144:9) with every new day; new trust, new experience, and new conquests.

Thanking God and taking courage (Acts 28:15) go together. The thankless life is a weak life.

Suggestive Thoughts.

We cannot get "new courage for new work" until we get the new work that calls for the new courage.

It is a great stimulant to the old work to branch out now and then into new kinds of work.

Those that are doing any work constantly see opportunities for new work, but the idle see no chances to labor.

The best encouragement for new work is old work well done; but a task half finished is a completed clog.

A Few Illustrations.

Do not try to live on yesterday's courage any more than on yesterday's food. Courage must be renewed from day to day.

This new year of work is like a new road; we may travel over it, or we may go back from it, or we may stand still.

A look backward over the past work will help us in the new, just as a runner runs backward to get a good start.

Even if our work is the same, we may look at it in new ways, just as the housewife gives the living-room a fresh aspect by placing the furniture in new positions.

To Think About.

Why not make this new year of church work the best I have ever done?

What new reasons has God given me why I should serve Him with new courage?

What new work does God open before me?

A Cluster of Quotations.

No pain? No gain?
No sowing tears? No springtime fears?
No waving ears of golden grain!—

Farquharson.

Work is its own best earthly meed—Inge-
love.

Go, take that task of yours which you have been hesitating before, and shirking, and walking around, and on this very day lift it up and do it.—Philips Brooks.

The real worker never says, "How little can I do?" but always "How much?"—Joseph Parker.

The Blessed Junior Work.

Set before yourself some little goal for each month, as, that the society shall learn such a hymn, or such verses of Scripture, or certain facts about missions, or about some great Christian.

Use the catechism, and have the Juniors commit to memory one question and answer a week.

The Juniors will appreciate a little system of honor for regular attendance, such as a star opposite their names on the honor roll, or the privilege of wearing a certain badge at the meeting.

A Junior choir should be formed, and should be used in the meetings of the church and of the older society occasionally.

Once a month is none too often for the Junior socials.

The Junior society is the best of places for the inculcation of temperance principles by all kinds of object lessons and talks, as well as by temperance recitations and the learning of temperance Bible verses, and, above all, the signing of the pledge.

Study the history of your denomination. Get the Juniors familiar with its great men and women and the principal things for which it stands.

Daily Readings.

- Mon., Aug. 29.—Strength from God. Gen. 49: 22-24.
- Tues., " 30.—Tarrying for it. Acts 1: 1-8.
- Wed., " 31.—New mercies daily. Lam. 3: 22-26.
- Thurs., Sept. 1.—David's resources. Ps. 23.
- Fri., " 2.—Isaiah's fountain. Isa. 57: 15, 16.
- Sat., " 3.—Paul's secret. 1 Cor. 15: 1-10.
- Sun., " 4.—Topic—New courage for new work. Ps. 144: 1-15; Acts 28: 15.

Seeing Beauty in God's Word.

"Open thou mine eyes that I may behold wondrous things out of Thy law."—Psalm 119: 13.

In one of his helpful little volumes the Rev. Dr. J. R. Miller tells of a young lady who purchased a book and read a few pages, but failed to become interested in it. But some months afterward, he goes on to relate, she met the author, and a tender friendship sprang up, ripening into love and betrothal. Then the book was dull no longer. Every sentence had a charm for her heart. Love was the interpreter. Seeing beauty in God's Word is much conditioned in the same way. The Bible has infinite value in itself; but to reveal its richest treasures it needs love as an interpreter. To those who do not know Christ personally it may seem uninteresting; but to those who know and love Him its every page becomes like a casket of jewels glowing with beauty and light; yes, even better, like a letter of love, quickening the heart-throbs and filling the soul with rapture and with fresh and holy resolve.

An open eye means an illuminated page. To the unveiled vision what wondrous things are seen in God's ever precious Word—wondrous things as to the depths of his love, as to his forgiving mercy, as to his saving grace, as to his never failing help, as to his home prepared for all that love him and a blessed eternity under the smile of his presence forevermore!—G.B.F. Hallock, D.D.

Herald and Presbyter: We should watch against the power of the world and its encroachments. We are left here by our Lord to do a definite work and to make ourselves positively felt. The enemy of our souls is seeking to lead us astray, to prevent our usefulness and to keep us from doing the Lord's will. May we never cease in our vigilance against his wiles.

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THE SCOTCH CHURCH CASE.

The Edinburgh correspondent of The London Times writes that he is informed, from a trustworthy source, that the following are the proposals which the leaders of the Free Church propose as a first idea of the terms on which they would be prepared to open negotiations with the United Free Church:

1. That the Free Church shall retain the historic Assembly hall for their assembly and commission meetings.
2. That the Free Church take immediate possession of the Aberdeen College, with its emoluments, for the training of their students for the ministry.
3. That the Sustentation, Continental, and Aged and Infirm Ministers' Fund be a matter of arrangement.
4. That the Home Mission, Church and Manse, Colonial and Jews Funds be administered by the United Free Church.
5. That the Highlands and Islands Funds be wholly taken over with the view of benefitting those congregations who will return to their former church.
6. That the Foreign Mission Committee Funds be secured to the extent of keeping up the mission in India, to be in future administered by the Free Church.
7. That the churches in those towns where there is no possibility of return be given to the United Free Church, but in case of congregational division the matter be left for future consideration.
8. That the money from the sale of the Synod buildings expended upon the Assembly hall since the so-called union be handed back to the United Free Church.

On his return from his last trip the Rev. Dr. Wilkie found awaiting him a very complete Surgical Case, a set of tooth forceps, a case for medicines and some supplies. The giver is unknown, but it is a very timely gift in view of the mission work which Dr. Wilkie will soon take up. It is the gift of one deeply interested in the work of Dr. Wilkie and correspondingly appreciated by him.

THE DOMINION PRESBYTERIAN AN INTERESTING CONFERENCE.

The Missionary Review of the World for August gives an account of a remarkable pan-religious conference held in Tokio on May 16th. The immediate cause of the conference was the effort on the part of the enemies of Japan to make the present war appear to be a contest between Christianity and heathenism, and its object was to "discuss the relation of the Russo-Japanese war to religion." Shintoists and Buddhists took part, as well as Christians; for while the Christians were anxious lest such an idea prevail in Japan for fear of its influence on missions, the others were equally anxious lest it alienate foreign sympathy. The result of the conference was the following resolution, which the representatives of all the creeds were to circulate among their people; and whatever else it may have indicated, it makes sure the fact, which many of the speakers dwelt upon, that the religious freedom granted by the Japanese constitution is a reality in its fullest sense. The resolution reads:

"Resolution adopted at a meeting of representatives of all religions in Japan, held at the Chakon Shido Kaikwan, Tokio, on the sixteenth day of the fifth month, thirty-seventh year of Meiji (May 16, 1904) "The war now existing between Japan & Russia has for its object on the part of Japan, the security of the empire and the permanent peace of the East. It is carried on in the interest of justice, humanity and the civilization of the world. With differences between races or religions it has nothing whatever to do. We therefore, meeting together without distinction of race or religion, agree that we will endeavor to publish to the world, each in a manner accordant with the methods observed in the religious body to which he belongs, the real purpose of the present war as now described. We also express a most earnest desire for the speedy accomplishment of an honorable peace."

AN ENGLISH-SPEAKING ARBITRATION TREATY.

The Conference of Friends, before departing from Toronto, adopted a resolution to memorialize the government of Great Britain and the United States respectively to agree to an Arbitration Treaty for the settlement of all future international differences between the two countries as they arise. Such a treaty would be a great thing for the world, setting a good example and rendering it easier for each country and all countries to keep military expenditures within reasonable dimensions.

Everything looks as if the nations generally may soon tire of settling disputes by war. The object lesson of what Goldwin Smith calls mechanical massacre, as between Russia and Japan, has set the masses of the people in the other countries thinking. The horror of modern warfare grows. If the conviction deepens that it is the clumsiest, least permanent, and least necessary method of settling international differences, a long stride in the right direction will have been taken. The time may not be far distant when nations will be compelled by irresistible influences, moral and financial to compose their disagreements before courts of arbitration or other international tribunals.

THE MEDDLESOME HABIT.

One the easily besetting sins against which the best people need to be on their guard, is meddlesomeness. No Christian should be what Saint Paul calls "a busybody in other men's matters." But how hard it is not to be. Going into church the other Sunday we noticed that every devout Christian mother stopped her little flock upon the steps of the sanctuary and gave one last savage twist to braid and bow, one vigorous pat to the carefully parted hair, and one final tilt to her own protruding headgear. She might have spent hours upon the same toils and cares before leaving her home, but so long as there was a moment left in which to add another touch, nothing could be considered complete. At the inner door of the sanctuary we heard a little group discussing the "horrid" arrangement of the flowers upon the communion table, and we noted that one of the grave and revered deacons before he took his seat looked carefully up and down the row of windows, and at last tip-toed up to one and closed it; while upon the opposite side of the church an usher ran up one curtain and down another without any other reason that we could see than sheer force of habit. The first thing the minister did when he entered was to twist the pulpit "all ways for Sunday," and the elder who handed up a pulpit notice stopped a moment to retouch it.

All of which is due to pure force of habit, the habit of meddling with things as we find them, under the foolish impression that nothing is correct until we have given it our peculiar and personal twist. Indeed, we found ourselves before the sermon was concluded thinking over a half-dozen better ways in which the dominie might have laid out his discourse; and the first book we opened on our return to the home was, as we discovered, by some new critic who had written five hundred pages to show how Moses ought to have rearranged the Pentateuch. In fact, every one appears to be of the opinion of Hamlet,

"The time is out of joint; O cursed night, That I was ever born to set it right."

Now there is just where "you and I and all of us (fall) down." The time is well enough if we would only let it alone. The chances are that by our meddlesomeness we mar more than we mend. The probability is that the cook broiled the breakfast bacon better than we could have done it, the tailor cut the coat better than as if he had followed our directions, and the minister's sermon was more logical and forceful as he laid it out than it would have been could we have jogged his elbow.

No one can be happy in this world who fancies himself or herself born to "set it right." It would do us all good at times to sit with the pupils, instead of taking, uninvited, the seat of the master and critic. One of the most useful lessons any man can learn is to let things alone. Let the chair stand where the maid placed it. Let dinner be served without protest as the good wife

ordered it. And remember that the world will have to get along without us some day; that if we keep hands off from it for a little while, it may be learning, as it must learn, to eventually get along without our suggestion or interference. —Interior.

The New York Outlook has been advocating the opening of the Art Galleries of the St. Louis World's Fair, on the ground that because these galleries are not open people are driven to patronize the beer gardens, whisky saloons and race tracks of St. Louis, resorts that are confessedly not closed on Sunday. The bright Chicago Interior replies as follows: "All of which shows how little our contemporary understands human nature. The people who are clamoring for an open Exposition want the Pike, not the Art Gallery. We found that out in Chicago eleven years ago. No art gallery was ever yet devised which would deflect the usual Sunday crowd from a keg of beer to bow before a chef-d'œuvre of Raphael or Turner or Millet. The suburbanites of New York understand the make-up of a Sunday crowd, even if The Outlook does not, and consequently rope in their pier and fence off their parks that day, to save something of its quiet and decency to the residents. We advise our neighbors who are so eager to have the St. Louis Exposition open on Sunday—its highly moral and highly refining features only, of course,—to borrow a file of Chicago papers of the date 1893, and study up the result of Sunday opening here. Even the ungodly learned some lessons that year, hereabouts, that they have not been able to forget, much as they would like to do so. And human nature has not changed greatly in eleven years."

A writer in the New York Independent, student of sociology in Chicago, presents a "timely" study of the community in which the striking butchers live. He depicts the squalor and misery of their homes, the poverty of their surroundings and the hopelessness of their future. And yet he tells us that his first view of his field of investigation took in "twenty-seven saloons in one solid row." There's the rub. Just as long as those saloons stand there, just so long will all that poverty and want and shame and sin and violence be found behind them. The philanthropist may shorten the hours of labor, and increase the wages paid for toil, and restrict by legislation the number of persons to occupy a domicile, but the "twenty-seven saloons in one solid row" will still perpetuate the conditions of hunger and rags, and slugging will recur. Neither the church nor the union nor the civil law can construct a paradise behind "twenty-seven saloons in one solid row."

It is rather strange that so well informed a man as Bishop Potter of New York, should not know how often the attempt has been made to "reform" the saloon, and how uniformly it has failed. We are not told to what he "dedicated" the bar which he opened with august ceremonies in New York, on Mulberry street near the Bowery, but he could hardly have used any service from the

Book of Common Prayer without considerable modification. The theory upon which men like B'shop Potter act is that the majority of drinkers would have stimulus but not intoxication. So they provide "pure" liquors and sell them in "moderate" quantities, and refuse to permit their patrons to run in debt for their tippie; and in the end reformers find their clean and decent rooms empty while the crowd surges as usual toward the common groggery. We commend to the Bishop's notice the experiment which Charles Kingsley made at Eversley thirty odd years ago. Kingsley felt sorry for the tempted and poverty-stricken laborers of his parish, so he "dedicated" a saloon at which only the best of malt liquors should be sold. No one could have more than two or three glasses in an evening, and no one could run in debt for his beer. But he soon found that reformation was just what the saloon patron did not wish. He wanted "a plain drunk" and plenty of it. He did not wish to be clean; he wanted the smell of sour beer and stale smoke about him. And Brother Kingsley, who was the salt of the earth and a "practical" philanthropist of the first water, had to close his bar with the one keg of beer unexhausted. It is a good deal easier to be fool a bishop than to reform a saloon.

Literary Notes.

The August Blackwood's (Leonard Scott Publication Co., New York) contains articles on a wide range of interesting topics, among which are the following: The Japanese in Formosa; Walpole's 'History of Twenty-five Years'; the Sea-Trout; and Cambilan upon Shillboleth; or Natural Philosophy at Highberry. Charles Whibley discusses the two centenaries—those of Nathaniel Hawthorne and George Sand; and in Musings Without Method are given the conclusions of the Commission on the degeneracy of the British race. Percival Gibbon has three of his delightful South African sketches—the Vrou Grobelaar's Leading Cases.

In connection with most of the magazines for August The Fortnightly (Leonard Scott Publication Co., New York) contains lengthy articles on centenaries of Nathaniel Hawthorne and George Sand and The Alleged Physical Degeneration of the British Race. Other subjects taken up are: Mr. Balfour's leadership of the House of Commons; Cardinal Newman and the New Generation; President Roosevelt and Wall Street; and Tham's Barrage. In connection with the ever-present topic of the war are two articles—Japan's Aspirations and Internationalism, by Alfred Szeal, and French Public Opinion and the Russo-Japanese War, by R. de Marmande.

The opening article in the July Studio (44 Leicester Square, London, England) is a review of the work of Felix Braquemond, by Henri Frantz. Then follows an article on The Work of Frederick Whithead, a Painter of Thomas Hardy's "Wessex," by Clive Holland, A Cottage in the Country by M. H. Bailie Scott, gives many good suggestions. The eight full page illustrations to the short article on The Ironsides Collection at South Kensington make a valuable addition to the number; and the supplements are also especially desirable. They include: Reproduction on colours of the pastel drawing by J. McNeill Whistler en-

entitled "The Old Marble Hall, Venice," reproduction in colours of "Le Jardin d'Acclimatation," by Felix Braquemond; and several others.

The great publishing house of Blackwood Edinburgh celebrated its hundredth anniversary last month.

Under the heading "A Loss to Literature," Harper's Weekly has the following—William McLennan of Montreal, who died in Valambrossa, Italy, July 28, at the age of forty-eight, was not only, as John Lesperance has said "one of the most substantial contributors to Canadian literature," but a distinguished writer of fiction. He is best known to American readers by his novels "Spanish John" and "The Span o' Life"—the latter written in collaboration with Miss Jean N. McIlwraith—published serially in Harper's Magazine (1893 and 1898) with illustrations by the celebrated French artist, F. De Myrbach. "Spanish John" dealt with the fortunes of the Scotch Pretender to the throne of England. "The Span o' Life" is a story of the French and Indian war, and ends with the capture of Quebec. Both novels were among the best historical romances of the latter part of the nineteenth century, more truthful than Scott's, and equally forceful and picturesque whether portraying court or camp life. In quite another vein this author's stories of old France, published earlier in Harper's under the caption "As Told by His Grace," were the best of their kind, and would not suffer by comparison with Alphonse Daudet's sketches in the same field. Mr. McLennan was also the Author of a number of poems of rare lyrical excellence. He was emphatically a man of letters, a careful student of literature as well as of history. To know him best one should have met him on a winter evening in his well-selected library and have chatted with him before fire, mostly listening, while he mingled with his talk about books humorous and characteristic anecdotes and descriptions of Canadian and European life. Those who met him thus, especially if they were admitted to his friends, know how much has passed with him away from earth. Those who have only known him by what he has written will experience a keen regret that the career of one who promised so much has come to an end, after years of physical suffering, which he bore as bravely as Stevenson and Synnons.

In the interesting table of contents of the August number of the Nineteenth Century and After (Leonard Scott Publication Company, New York) we find among others articles on, our Bi-Centenary on the Rock, British Shipping and Fiscal Reform, The Liberal Press and the Liberal Party, The Ethical Need of the Present Day, The Unionist Free Traders, Pepsys and Mercer, and Physical Condition of Working-class Children. In Japan and the commencement of the War with Russia Baron Suyematsu shows that Japan acted fairly in the way in which she opened the war. The events of the past month are discussed by Sir Wemyss Reid and Edward Dickey in their usual capable style.

The August number of the Contemporary (Leonard Scott Publication Company, New York) opens with an article by a Liberal Leaguer on the Next Government. Then follow two articles in regard to the war. The Russo-Japanese War and the Yellow Peril, by Ivanovich, and An Australian View of War, by Captain R. A. Crouch. Perhaps the most interesting reading in the number, to us on this side of the water anyway, is Albert Shaw's The American Presidential Election.

The Inglenook.

The Transformation of a Birthday Box.

BY ELIZABETH PRICE.

"Agnes, what are we going to send Mildred for her birthday this year?" asked Kate Neal glancing up from her needle-work. Agnes laid down her magazine and yawned listlessly. "The same things we send, every year I suppose," she replied indifferently. "There are my last summer shirt waists, and your old cloth skirt that she can freshen up with a new binding and a darn or two. I suppose I might send her my new slippers. They are too good to give away, but they hurt me unmercifully."

Ruth Sewell looked up curiously. "Forgive my inquisitiveness, but whatever are you girls talking about?" she asked.

Agnes colored a little and laughed. "Birthday gifts, of course. Didn't you recognize the species?"

"Not quite," confessed the visitor.

"Probably you've never been the recipient of a box like the one we are planning—hence your ignorance. Mildred would know it at a glance—wouldn't she Kate?"

"She ought to. She's received them twice a year for three years—not always on birthdays, my dear, she only boasts one for each twelve months. The others go at Christmas—and each box imitates its predecessor with admirable degree of accuracy. Shirt waists and skirts in summer and heavier things in winter."

"You see, Ruth, Kate merely asked the question with which my absorbing story was interrupted awhile ago, to broach the subject and help me to remember that the articles have to be sorted and packed. She knew the programme from start to finish."

"Well, pardon my obtuseness, but why is this thusly? Who is Mildred, may I ask, and whence the necessity of semi-annual second hand gifts?"

"To be sure, Ruth. How stupid of us to forget that you didn't know Mildred. She is our cousin once removed, is about our age and size, and is an orphan in fact she has no relatives but our family. She is clerk or book-keeper or something in a store in the city, but she doesn't get much pay. She isn't very strong or she could doubtless do better for herself, but as it is she only makes ends meet by strict economy."

"It's really a shame, for she is a nice girl and she had a hard life always. We feel very sorry for her," and Agnes settled herself back comfortably in her easy chair and picked up her magazine again.

Not so Ruth. There was a new expression on her face as she glanced about the luxurious room with its ease loving occupants, and she sat very straight as she asked, "Don't you every send her anything but your cast-off clothes?"

Kate laid down her embroidery frame with an air of injured innocence. "Ruth, how blunt you are. They aren't really 'cast-off.' They are nice garments and only require making over to make them almost like new. She doesn't need to dress in the latest style—that would be quite out of place for a person in her circumstances. We never send her old finery—just plain substantial things—things that are useful and not foolish frippery."

Ruth Sewell did not reply, but a round red spot burned in either cheek, and the toe of her dainty shoe tapped the carpet nervously. Agnes watched her a moment amusedly, then remarked, "You might as well say it, Ruth. You are too transparent to hide your internal disturbances, and it is evident that something in the foregoing explanation hasn't suited your ladyship. Explain, my dear, I insist."

"May I? And won't you think me very rude?" The girlish face was full of animation as Ruth lifted it toward her friends and began. "It seems such a pity to me, to think of a young girl working so hard for bare necessities and getting nothing for Christmas and birthday, but useful things. Why, Kate, don't you know girls love their 'foolish frippery' a great deal more than gingham aprons and sensible calico gowns? My new white chiffon hat is a 'foolish frippery' if anything ever was, for its beauty will vanish with the first hint of dampness, and it cost a lot, too. But I would not trade it off for all the useful sweeping caps and sunbonnets in town. How useful is your pink tissue dress, that one could almost tear by looking at it hard? Or Agnes' lace parasol that doesn't keep even the sun out of her eyes and would disappear like a snow flake before a shower of rain? But the dress and the parasol and the hat are dainty and sweet, and we love them because we are girls, and it's our right to love such things."

"Think of being condemned altogether to last year's shirt waists and left-over gowns that never get made new probably, because a busy person hasn't the time to do them. I'm afraid I'm very wicked and disagreeable and all sorts of undesirable things, but I'm certain sure I should never be inspired to deep gratitude by an exclusively 'useful' birthday box, and—and—I wouldn't be guilty of giving to somebody else what it would break my own heart to receive." The red spot had spread quite over the soft cheeks, and the long lashes dropped above them, as Ruth studied the emerald on her fingers if she had never seen it before.

Kate looked offended, but Agnes laughed again and said, "Come, Ruth, don't act so guilty. We invited the lecture—and we got it." Then Kate spoke with much dignity: "My dear girl, don't you see that one must allow for the difference in circumstances?"

"No, I must say I don't, beyond a certain extent. A girl's a girl for a' that (with apologies to Burns), and she is never a girl but once, and then only for a few years. Later on, the useful things might satisfy, and no doubt they would be gratefully received even now if they were put in order and then supplemented with other trinkets that are not an absolute necessity."

"Put in order!" For pity's sake, Ruth, would you have us turn seamstress this hot weather? Why, we hire our own sewing done; it's not likely we'll do such things for other people."

"Of course it's not my affair, and I don't wish to meddle. However, I do suppose, from what you have said, that the sewing could be done here as comfortably and conveniently as at the other end of the journey. It is barely possible that we have as much time

and strength as your cousin, and it might even be the case that your sewing room is as cool as hers. For my part, I'd enjoy nothing better than helping to get a box ready for that girl such as I'd like to send my sister if I had one."

"Let's do it!" exclaimed Agnes impulsively. "I never thought about it before—more shame to me, I suppose—but it would interest us and maybe do Mildred good. What do you say, Kate?"

"I say that Ruth is a youthful enthusiast who oughtn't to be encouraged, because there is no knowing to what length such people eventually go. Nevertheless, for the novelty of the thing, I am willing to help you children out this once, though the result will probably be to spoil Mildred so she'll never thank us for our old clothes again."

"Very well grandmother. We children will take the consequences and take the blame," and Agnes tossed her much-abused magazine into a corner and sat up for instructions.

Ruth in spite of her dimples, was decidedly practical, and her friends soon entered into her plans with a zest that delighted her. Mrs. Neal gladly came to their assistance when work bade fair to overwhelm them, and by dint of energy and perseverance, the box was ready to ship on time.

"I wish I could see her face when she unpacks it," said Agnes, writing the address.

"So do I. She's never had such a surprise in her life, I'll venture to say," and Kate picked up the hammer which had nailed the lid on.

"It's the sweetest thing we ever did in all our useless lives, girls" declared Ruth with conviction. "And unless I am mistaken, it will do us as much good as anybody else."

"I feel so differently from what I usually do," confessed Kate. Ordinarily, Mildred's box is a regular bug-bear to me, and I postpone its preparation to the last minute. To day it has been a real pleasure. I'm not sure but I've enjoyed it enough to make the experiment a habit."

"Bravo, sister mine. I'm with you. Let's do it" and Agnes put out her hand to seal the compact.

"I don't make rash promises," said Kate cautiously. "We'll wait and see."

Away in her cheerless boarding-house, Mildred Ray toiled up the steep stairs to her hot little room at the top. She was very weary and her courage had almost failed—brave though she usually was. To day was her birthday—an anniversary she dreaded in her loneliness. There was no one to care how she spent it or to give her loving wishes.

To be sure, there would likely be the box from Cousin John Neal's family, and it was very kind of him to remember her and take the trouble to pack and send it. But she wondered drearily where the strength would come from to do the sewing that would be necessary. Her room was so hot, and she had no machine.

The outcome would probably be—as it had generally been before—that she would be obliged to use the garments as they were. "I cannot help it," she said to herself. "I try my hardest, but I can't accomplish more than my work in the store. I am so tired all the time, it seems to me I shall never be rested."

The hot air of her room smote her stinging as she opened the door. She hurried to open the window, then turned to look at

the box which had come during her absence. It was larger than usual, but she was too weary to feel much interest in its possible contents. She threw herself on the bed to wait for the supper gong, and it was not until that meal had been disposed of, that she removed the lid. Directly beneath it lay a letter. This was a new feature—a postal card announcing the shipment, was all she was used to. She opened this dainty missive with fingers that actually trembled with the rare excitement of receiving a letter. Her eyes dimmed, then overflowed, as she read the friendly message. "We have decided to save you the trouble of doing your own sewing this summer, dear Mildred, and have fixed your things ourselves. We hope they will be all right, and that you can spend the time it would have taken you to make them over in some pleasant outings. There is a small purse in the jacket pocket with an insignificant scrap of blue paper in it, which will pay for at least a few breaths of fresh air for you, and you are positively to use it for that and nothing else. There are trolley-cars and parks at your reach, and these things are not to be despised, since they are the best you can do, you busy creature."

"At Christmas you must come to us—don't say you can't afford it, for you must. Your faithful service for Fales Brothers deserves a reward, and father means to see that you get the time and your salary too. Father usually accomplishes what he undertakes. You will stay a month, and have a happy, restful time, and you must lay your plans accordingly."

"Our dear friend, Ruth Sewell, who is visiting us this summer, has helped prepare your box, and so interested has she been, that she says she feels as if you belonged to her, too; and, Mildred, she is worth belonging to. She sends you her love with earnest wishes for a happy birthday and many returns, in which we all join."

"Let us hear from you soon. It is a pity our correspondence has fallen so flat. We must revive it. May we not?"

"Your loving cousin,

"Agnes."

Mildred laid her letter down with a radiant face. Was it possible she had felt forsaken when friends like these were hers? How ungrateful she had been! And that visit! How the days would fly with that to look forward to, and she had been wicked enough to think nobody cared. "Dear God, forgive me! I'll try to be good," she murmured penitently, as she knelt beside her box and carefully lifted out its contents. A summer wardrobe complete! One dainty new lawn, a neat white dress, a tailor suit, hat, gloves and shoes. The pretty white garments dear to girlish hearts, and every item complete as to buttons and tapes, bindings and belts, hooks and eyes. A box of collars and ruches; some hand-made handkerchiefs nestling beside a little flask of violet perfume, hairpins and combs, a cunning set of shirt waist studs, a half dozen late magazines, and two or three new books; a mounted photograph of three girlish faces, merry and friendly, on the back of which was written, "With love of Ruth, Kate and Agnes." Last, but perhaps not least, a carefully packed loaf of home-made bread, another of cake, a jar or two of fruit, a box of Kate's delicious candy, and a dozen fragrant apples of enormous size.

Mildred sat among her treasures and laughed and cried, and examined and nibbled, to her heart's content. There should be a feast to-morrow night, and some of her "companions in misery" should share it.

No, it should be a moonlight picnic at the loveliest park, and she could pay the carefare for them all.

Was anybody ever so blest and happy before? Should she ever be lonesome or tired again?

Then and there she wrote her letter of thanks, her lonely young heart pouring into it the tenderness for which she had so seldom been able to find expression. As she wrote her eyes were bright and her lips smiled happily. She did not know it was hot—she had forgotten her weariness. There was nothing left to remember but the goodness and unselfishness of the friends who had done so much for her, and the love of the heavenly Father who had inspired them.

Kate's eyes were wet as she read the letter, Agnes was only wiping away tears, but Ruth was smiling contentedly.

"To think how she appreciates everything and how we've never done anything before but throw her cold scraps," sighed Agnes.

"And even that has been gudgingly done," added Kate.

"Don't waste your time lamenting the past," advised Ruth cheerily. "You have a long, lovely future to make up to her in, and if I'm not mistaken, she is worth cultivating for her own sake. You have the time and the means; she has neither. There's your chance, girls, make the most of it."

"We certainly will," they both declared, and they are keeping their word.—Christian Observer.

"Only a Thing."

In a pretty, sunny parlor, modest but tasteful, two women were arranging flowers. One was the hostess, the other a visitor who was helping with the preparations for a tea that afternoon. It was from the visitor's hand that a delicate glass vase slipped and crashed to pieces on the hearth.

"Oh, Ellen, I'm so very sorry!" she exclaimed, in distress. "The Venetian glass vase your sister brought from Italy—the very one I can't possibly replace. It's too bad!"

"It was pretty, and I'm sorry of course," acknowledged Ellen frankly, burrowing promptly in a closet for the dust pan; "but don't stand there frozen in horror, and your face like a tragic mask. After all, it's only a thing."

"Only a thing!" echoed the culprit, in a voice of astonishment tinged with indignation. "Of course it's a thing. Most things are things. But that doesn't prevent their being precious."

Ellen laughed outright.

"Most things certainly are things," she admitted, "and a few things are precious; but even then there's a difference. I forgot that you didn't know the family larder, and couldn't finish it out for yourself. You see I was quoting my name out, who was the dearest, coziest, most comfortable, and yet most wide-awake and spirited old lady in the world. She always declared that the richest gain that came to her through age and experience was the perception of relative importance. Life is so much more easy and interesting if we never let ourselves be troubled about what need not really matter; and compared with people and actions, things, our mere little possessions, are, after all, so trifling. She deemed it disgraceful that anything less than war, earthquake or fire, affecting things, should make us unhappy."

"When a heart, a promise or a principle is broken," she used to say, "that's disaster,

When Baby is Sick.

Don't dose him with nauseous castor oil or other harsh gripping purgatives. Above all things don't give him poisonous "soothing" stuff. These things only make him worse. Baby's Own Tablets are what your little one needs. They are a gentle laxative, and make baby sleep because they make him well. They cool his hot little mouth, ease his sour stomach, and help his obstinate little teeth through painlessly. They are what every mother needs for her baby—and the older children too. Mrs. Routhier, Greenwood, B.C., says: "I consider Baby's Own Tablets worth their weight in gold in every home where there are children. My only regret is that I did not learn their great worth sooner." These Tablets will help every child from the moment of birth onward, and are guaranteed to contain no harmful drug. Sold by all medicine dealers or sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville Ont.

and one may grieve; but when a tea pot is—a thing is only a thing. Laugh and take a brown pitcher, and the tea will taste just as good."

"I suppose it would," agreed Ellen's friend, reflectively, "if the laugh were genuine, but so many of us couldn't laugh. It's Emerson, isn't it; who says, 'Things are in the saddle, and ride mankind'? Only he should have said womankind—it's our housekeepers who are slaves to things."

"Oh, not all of us," protested Ellen, cheerfully. "Suppose you put the pink chrysanthemums in that old Dutch mug and twist the trailing fern round the handle—I'm not sure it isn't going to be prettier than the Venetian vase, after all."—Youth's Companion.

Domestic Strategy.

The younger man had been complaining that he could not get his wife to mend his clothes. "I asked her to sew a button on this vest last night, and she hasn't touched it," he said. "At this" says the New York Press, "the older man assumed the air of a patriarch."

"Never ask a woman to mend anything," he said.

"What would you have me do?" asked the other.

"Simply do as I do," was the assured reply. "You haven't been married very long, and I think I can give you some serviceable suggestion. When I want a shirt mended I take it to my wife, flourish it round a little and say, 'Where's that rag-bag?'"

"What do you want of the rag-bag?" at once. "I want to throw this shirt away; it's worn out," I say, with a few more flourishes.

"Let me see that shirt," my wife says then. "Now, John, hand it to me at once."

"Of course I pass it over, and she examines it. 'Why, John Taylor, she is sure to say, 'I never knew such extravagance! This is a perfectly good shirt. All it needs is'—And then mends it."—Youths Companion.

Celery and Pine Apple Salad.—Cut stalks of blanched celery and pine-apple in small pieces, and sprinkle with lemon juice, then stand in the ice-box until thoroughly chilled. Mix with a white mayonnaise to which one-quarter of blanched and pounded pistachio nuts have been added. Arrange in a mound on an oblong cut glass dish, surrounded by a ring of lettuce leaves, garnishing with stars of mayonnaise and halved pistachio nuts.

Ministers and Churches.

Ottawa.

Services in Stewarton church last Sabbath were conducted by Rev. E. J. Shaw. He will preach next Sabbath as well.

Rev. Dr. Guthrie, of Baltimore, Md., preached in St. Andrew's church on Sunday, with great acceptance. He will occupy the same pulpit next Sunday.

Professor Dyde, of Queen's University, Kingston, who has been spending a short time in the capital, occupied the pulpit of Bank street church at both services last Sabbath.

The Ottawa Ladies' College, of which the capital is justly proud, will enter upon its thirty-first year with a very bright and hopeful outlook. The opening of the fall term will take place on Sept. 6th, and already a large number, perhaps one of the largest in the history of the College, has been enrolled. The efficiency and thoroughness of work done by the institution along academic lines, domestic science, art and music, has been a source of gratification to its many patrons, and to the Presbyterian Church, to which it belongs and annually reports. Pupils have been enrolled from Dawson City, Sherbrooke, Que., Pincher Creek, Alta., North Bay, Three Rivers, Montreal, Sault Ste. Marie, Brockville, and other Canadian centres. "Mrs. Needham, our new lady principal," said Rev. Dr. Armstrong, of St. Paul's church, "is a lady of unique energy and one, under whose care, the College will maintain its present prestige. This institution directs the greatest care to the development of cultured, refined and useful womanhood." Mrs. Needham is now in residence at O.L.C.

Toronto.

Rev. Donald Tait, of Quebec, occupied the pulpit of St. Giles church at both services. Rev. John McNichol, B.D. preached in Central church; Rev. J. S. Corming, of Baltimore, filled the pulpit of Cook's church.

Mr. John D. Douglas, 86 Breadalbane street, Toronto, surveyor of customs, has been granted three months' leave of absence; and then will be superannuated by the Government. This year Mr. Douglas will complete fifty years in the civil service. Mr. Douglas has been prominently identified with St. James Square church, since its organization. He was preacher 33 years, Chairman of the Board of Management in 1866, and many years Treasurer. In an address by the managers, accompanying a presentation when he resigned the leadership of the choir in 1889, they said: "Whenever in after days the past thirty years of the history of this church shall be recorded, there are no names in the congregation entitled to be more warmly cherished among those whose services have been of special value to the church than those of yourself and your esteemed family." Few men in the civil service have so amply earned an honorable retirement; no man in Toronto is more respected, and many friends will wish Mr. and Mrs. Douglas many more peaceful and happy years.

Western Ontario.

Rev. Thos. Eakin, of St. Andrew's church, Guelph, has returned home from his holidays.

The pulpit of Knox church, Stratford, was occupied by Rev. W. J. Jamieson, Ph.D., of Oil City, Ont.

The Rev. A. Leslie Howard, M.A., of Cayuga, preached in the McNab street church, Hamilton, last Sabbath.

It is said that Rev. A. J. MacGillivray, of New St. James' church, London, is to receive a call from Knox church, Stratford.

The Rev. J. D. Cunningham, M.A., of McNab street church, Hamilton, preached last Sunday morning and evening in Cayuga.

Rev. E. C. Currie, M.A., of Sarnia, conducted the services in Knox church, Jarvis, on Sunday in the absence of Mr. Buchanan, who is taking a vacation of two weeks.

The Rev. W. N. Chambers, M.A., of the Central Turkey Mission, about to return to his field of labor near Tarsus, preached in Knox church, Woodstock, on Sunday morning.

The induction of Professor Ross, D.D., of the Presbyterian College, Montreal, into the pastoral charge of St. Andrew's church, London, will take place on Friday, Sept. 2.

THE DOMINION PRESBYTERIAN

At Sherman Avenue church, Hamilton, Rev. Mr. Little, B.A., preached a very interesting sermon on "Temptation." The pastor, Rev. Roy Van Wyck, preached at Central church.

Rev. R. W. McIntosh, of Knox church, Elora, returned home last week. Rev. S. C. Greab, of Fern Avenue church, Toronto, occupied the pulpit of Chalmers' church, Elora, on Sunday.

Rev. J. W. H. Milne, B.A., of Ottawa, preached in St. Andrew's church, Hamilton, on Sunday at both services. Rev. Dr. Felling, of Toronto, occupied the pulpit of Knox church.

Rev. E. C. Gallop, of Mohawk, occupied the pulpit of Central church, Galt, on the 14th instant, and Rev. J. B. Mullin, of Fergus, last Sunday. Rev. Prof. Beattie, of Louisville, preached in Knox church.

Mr. D. McKay, of Stratford, conducted the service in Brookdale church in the absence of the Rev. J. D. Fergusson for the last two Sundays. Being an old Brookdale resident, his many friends were glad to meet him again.

There is not a single Presbytery in the Presbyterian Church in Canada but has the incubus of debt resting upon it. Toronto Presbytery leads in this respect, having \$356,700 debt on churches. Evidently the recent effort through the Century Fund has not removed all the burden.

Rev. John Currie, of Belmont, preached in Duff's church Sabbath morning, and in Knox church, Crieff, in the afternoon, on the 14th instant. Last Sabbath morning a memorial sermon was preached in Duff's, for the late Dr. McKay by Mr. Robertson, who also conducted an evening service in the church.

On Tuesday, Aug. 9th, the Presbytery of Hamilton met at St. Ann's to induct Rev. D. M. Robertson into the pastoral charge of St. Ann's and Wellandport. Rev. Dr. MacIntyre, of Beamsville, who was moderator of session during the vacancy, presided. Rev. J. Muir of Grimsby preached an appropriate sermon from Mark 7: 27. Dr. MacIntyre inducted the minister, and, owing to the absence of Rev. F. D. Roxburgh, also addressed the people. Rev. P. Reith, of Pelham, addressed the minister. At the close of the service an opportunity was given the congregation of meeting their newly inducted pastor and his wife.

Owing to extensive improvements being made in the interior of the First church, London, it is unlikely that the edifice will be occupied by the congregation again before the middle of October. There is still much to be done by the decorators. The reorganization of the choir by the new leader and organist, Mr. Phelps, is now under way. The quartet is completed, and the male members of the choir will organize on Friday next, and the ladies will do likewise in about ten days. Rev. W. J. Clark is expected home soon and will occupy the pulpit the first Sunday in September. Rev. Frank Ballantyne, of London, is in charge of Mr. Clark's work in the meantime.

Eastern Ontario.

The church at St. Elmo was struck by lightning in a recent storm.

Work has commenced on the manse in Russell and is progressing favorably.

Rev. D. V. Coburn, of Lunenburg, preached in the First church, Brockville, on Sunday.

Rev. John Matheson, B.A., of Summerstown, preached in St. Andrew's church, Martintown, on Sunday.

Five catechists are, this summer, employed in the Presbytery of Inverness. All of them are natives of Cape Breton.

There was no service in St. Andrew's church, Martintown, on Sabbath, as Rev. P. F. Langill is still at Hamilton's Island.

Rev. Robert Johnston, the lately called minister of St. Andrew's church, Halifax, was married on the 16th August, in Ireland, and will leave Monville on the S. S. Tunisian Sept. 9.

The induction of Rev. A. M. Gordon, of Banff, son of Principal Gordon, of Queen's, into Knox church, Lethbridge, as successor to Rev. Charles McKillop, has been postponed until August 31.

Rev. Prof. and Mrs. Jordan, of Kingston, have returned from the old land. Dr. Jordan is very much improved in health; but is resting and taking things very quietly at their summer cottage on Wolfe Island.

Rev. Norman MacLeod, B.D., pastor of the First church, Brockville, conducted special

services at the re-opening of the Presbyterian church at Woodlands on Sunday. Woodlands was Rev. Mr. MacLeod's first charge on entering the ministry.

When Rev. D. MacVicar, of Finch, and family returned home from their holidays last week, they found that the manse had been entered, everything ransacked and a number of articles stolen. The loss will exceed a hundred dollars.

Rev. J. Holt 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 very much appreciated by the large congregation present.

The lawn social given on Monday evening at Kirkhill by the members of the Literary Society, on the spacious grounds of W. D. McLeod, M.P.P., was successful in every respect. Addresses were given by Mr. W. D. McLeod, Rev. T. G. Thompson, Rev. A. Morrison and others.

The congregations of Knox and St. John's churches, Cornwall, will continue to worship unitedly during the absence of Rev. N. H. McGillivray. The morning service will be held in Knox and the evening service in St. John's. Rev. Dr. Harkness will preach at both services. The prayer meetings will continue to be held, being held in Knox church each Wednesday evening until Rev. Mr. McGillivray returns.

Registrar Chown anticipates a large increase in the attendance at Queen's University this coming session. He has received a larger number of applications than usual from intending matriculants, and also letters from students as far west as British Columbia, stating that they are coming to enter Queen's. It would not be surprising if the registration next session should reach 950.

Rev. A. Graham, Mrs. Graham and family left for their new home at Parkhill, Ont., last week. On Sunday Mr. Graham delivered his farewell sermon as pastor of Knox church, Lancaster. The church was crowded, many friends from other churches being present. On Monday evening a farewell social was tendered the family by the congregation. The attendance was large and included many friends from the other denominations. Rev. J. U. Tanner, pastor of St. Andrew's, presided, and in a very happy speech, presented to Mr. Graham, on behalf of Knox congregation, a purse of \$125, as a token of their esteem, while the ladies of the W.F.M.S. made a similar presentation to Mrs. Graham. To this the retiring pastor replied, alluding to the harmonious relations existing between the congregation and himself. Rev. A. Govan, of St. Andrew's church, Williamstown, also spoke a few kindly words.

Northern Ontario.

Rev. Dr. McLeod, of Barrie, moderated in a call in Angus and New Lowell to Rev. C. R. Ashdown, who has labored in the field for some months with much acceptance.

The Bradford church in the Scotch Settlement is at present going through a renovating process, and after it leaves the hands of the masons and painters will have a new and attractive appearance. Last Sabbath service was held in the Scotch Line church.

The Methodist and Presbyterian congregations in Clifford worshipped together last Sabbath, Rev. S. Young officiating. Morning services in the Presbyterian church; evening services in the Methodist church. This amicable "church union" has been going on in Clifford for several years. The pastor remaining, takes the spiritual oversight of both congregations, during the absence of the other on holidays.

The strength of life is measured by the strength of your will. But the strength of your will is just the strength of the wish that lies behind it. And the strength of your wish depends on the sincerity and earnestness and tenacity with which you fix your attention upon things which are really great and worthy to be loved. This is what the apostle means when he says, at the close of his description of a life which is strong, and inwardly renewed, and growing in glory even in the midst of affliction—"While we look not at the things which are seen but at the things which are unseen." It is while we look that we learn to love. It is by loving that we learn to seek. And it is by seeking that we find and are blessed.—Henry Van Dyke, D.D.

Montreal.

Rev. Joseph Mowatt, B.A., officiated at both services in Chalmers church.

Rev. Professor MacNaughton preached in St. Paul's church on Sunday morning. This church will be closed for the next two Sabbaths.

The Rev. A. L. Burch, B.A., of Orangeville, Ont., preached in Crescent street church on Sunday; the Rev. Aquilla Webb in the American Presbyterian church to the united congregations of the American Presbyterian and Erskine, as that church is closed during August; the Rev. R. T. Ballantyne, B.A., of St. Andrew's, occupied the pulpit of Knox church; the Rev. J. G. Potter, of Peterborough, Ont., that of St. Gabriel church.

Funeral of the Late Rev. Alex. MacKay.

The remains of Rev. Alexander MacKay, 39 Hepburn street, Toronto, were laid at rest in Mount Pleasant cemetery. The chief mourners were Mr. Robert MacKay and Mr. George MacKay, brothers of the deceased, and Mr. Garfield Northway, Chatham, and Mr. J. A. Northway and Mr. Ewart Northway, Toronto, nephews. The floral offerings were beautiful, and quite covered the casket.

Rev. H. A. Macpherson, of Chalmers church, Toronto, conducted the service.

Rev. Dr. MacKay, of Woodstock, gave a brief address on the life and character of the deceased. He said Alex. MacKay came of good stock, from one of the grand old pioneer families of Zorra, in Oxford county. As a preacher he was earnest, evangelical, and thoroughly loyal to his convictions of truth. A "thus saith the Lord" was more to him than all the changing opinions of present-day critics. As a man he was humble and gentle, yet strong and firm, uniting the lion and the lamb in himself. About fifteen years ago, owing to growing infirmities, he retired from the responsibilities of a pastorate, but not from the active work of the ministry. As opportunity offered, he continued to preach in both English and Gaelic throughout the province. He dearly loved the dialect of his forefathers, and for a long time conducted Gaelic services in Knox church, Toronto, which are gratefully remembered by those who were privileged to participate. When no longer able to address public audiences, he ministered to the sick and dying. He wielded a facile pen, and the tracts and leaflets issued by him from time to time showed the diligent scholar as well as the devoted Christian.

Rev. W. Robertson, successor to the deceased in the church in Puslinch, where he ministered for sixteen years; Rev. Mr. Dawson and Rev. W. Burns, of Toronto, also spoke briefly. The service at the grave was conducted by Rev. Murdoch Mackenzie, a missionary of the Presbyterian Church.

A Canadian.

The Interior of Aug. 11 has the following:—"In a recent issue of the Interior we made Rev. James S. Gale, the talented missionary who has become the foremost literary interpreter of the Korean mind to the Occidental world, to be a representative of the Canadian Presbyterian Church. That he undoubtedly is in no mean sense, having been born, nurtured and reared in our noble sister Church to the north. But all his Korean service has been under the supervision of our own foreign board, and he is a minister now, as he has been for years, of the Presbyterian Church in the United States. Certainly, now that we are told of the inadequacy of our former description of Mr. Gale, we cannot omit the opportunity to make correction, for his gifts and graces, spiritual and mental, are too great an ornament to the denomination to which he belongs, for this Church of ours to fail to claim him when it has the right." The Interior is still further in need of correction. James S. Gale graduated from the University of Toronto in 1888, and in the fall of that year went out to Corea to do missionary work under the board of the University College Y.M.C.A. He was the first missionary of the student body of the university and made a place for himself in the literary and religious life of Corea while he was their representative. He labored some years under the Y.M.C.A. board, but found that working independently was not as satisfactory a way as he would like. He joined himself to the staff of the American Presbyterian Church in Corea and is still in their service. His work on the Korean dictionary and his contributions to the literature of Corea quite sustain the high appreciation in which he is held by The Interior, and by the foreign mission authorities of the American Presbyterian Church.—Toronto Globe.

British and Foreign.

Mr. Andrew Carnegie has promised half the cost (£450) of a new organ for North Church, Paisley.

Lord Rosebery is writing an introduction for a book dealing with Canada in relation to fiscal policy.

The Irish Department of Agriculture and Industries has taken over the working of a jam factory at Drogheda.

As to crime by aliens reports show that the Americans in England are five times as criminal as the Russians and Poles.

Lord Haddo, son of the Earl of Aberdeen, has agreed to stand as Liberal candidate for East Berkshire at the General Election.

Queen Alexandra gave orders that all her linen and tweed gowns for Cowes week should be of Irish manufacture.

An Edinburgh man writes asserting that "the vocal and facial contortions of the young men practising at the Scottish Bar, to conceal their Scots accent is enough to make a self-respecting man blush."

During the month of July 13 vessels of 33,154 tons were launched from Clyde yards, as compared with 14 vessels of 27,690 tons in July last year. For the seven months the launches have numbered 151, the tonnage being 228,992.

Banagher, in King's County, where, as an Irish correspondent has told us, Charlotte Brontë's husband now resides, is presumably the Banagher of the Irish saying, "That bangs Banagher, and Banagher bangs the world." It is a small market town on the Shannon.

An important step is being taken to popularise science in all parts of the British Empire. An organization, to be called the British Science Guild, is to be formed to insist on the importance of applying scientific methods to every branch of the nation's affairs. All British subjects are eligible for membership.

The Government of Australia is being urged to offer a reward of £100,000 to any person who can successfully introduce among rabbits a disease which, in the opinion of a board of experts, is capable of exterminating the pest, while being at the same time innocuous to human beings.

Dr. Campbell Morgan sailed for New York in the Baltic, "the largest steamship in the world", which the White Star Company has just added to its fleet. Dr. Morgan returns to England in October, after fulfilling his engagements at the Northfield Summer School and Convention.

Rev. W. R. Thomson formerly minister of Caledonia Road United Free Church, Glasgow, has been inducted to the pastorate of St. Andrew's Church, Capetown, which is the oldest Presbyterian church for English-speaking people in South Africa.

A London correspondent is informed, in connection with the Free Church case, that a proposal to approach the United Free Church was to be made at a recent conference of the Free Church, with the view of finding some way out of the present difficulty.

An interesting letter has been received in Cape Town from Dr. Muller, who attended ex-President Kruger on his deathbed. He says that shortly before the end the dying statesman declared:—"I no longer hate the English. It is a pity there was war, but everything, I believe, will come right in the end."

The great annual North Sea herring voyage has commenced with the first delivery of herrings from a Yarmouth lugger at Grimsby. She had 15,000 herrings, for which keen competition prevailed. The first catch last year did not reach Grimsby till August 14.

The Hon. Mrs. Charles Forester, a sister-in-law of Lord Forester, has joined the great army of London lady dressmakers, and her shop in Cond Street—purchased from the Countess of Warwick—is now the rendezvous of all who wish to shine, by virtue of their gowns, in the smart world.

Lord Roberts, accompanied by Lady Roberts, will return next month to the scene of his victories in South Africa. One of the objects of the journey recalls the saddest loss sustained by the gallant General and his wife, for they will revisit the grave in Natal of their brave boy, Lieut. Roberts, who fell fighting for his country on the Tugela.

There is being exhibited at the People's Palace, Glasgow, a portrait in oil of Robert Fulton, the inventor of the first passenger

steamer, which plied between New York and Albany in 1807. The portrait is said to have been painted by Fulton himself, who had been a pupil of West, the American artist, to whom Lord Byron gave sittings. It is also said to have been left by Fulton with the Millers of Dalswinton, Dumfriesshire, when visiting that family about 1802. Regarded as a work of art it is pretty good, but the condition of the picture would lead one to believe that it had been "at the wars" in some stage of its career. Its connection with the birth of steam shipping, of course, gives it considerable value.

Says the Scottish-American: The gift of £100,000 by Sir Donald Currie, M.P., and head of the great P. and O. Line, to the University of London is considered by the Scots of the metropolis, the outstanding event of the season. The purpose of the gift is declared by the donor to be—"in order to erect necessary buildings and put the University on a sound foundation"; but it is hard to say how much Sir Donald has been influenced by the fact of his countrymen Lord Rosebery being the Chancellor and Lord Reay the President of the University. The most remarkable thing about gifts of this nature, and which is well worthy of special attention is, that while Scotsmen are continually presenting money and other gifts to England, we are not aware of any outstanding presents ever having been made to Scotland by an Englishman. This is well worth thinking over when people talk about the poverty of our country.

One Hundred Miles in a Canoe.

With the opening up of New Ontario by the Temiskaming and Northern Ontario Railway, which is now building towards James Bay, a party of Grand Trunk representatives toured through the Temagami country, and have just returned, having made a canoe trip of over a hundred miles through this magnificent territory.

Mr. H. R. Charlton, advertising agent; J.W. Swan, official photographer, accompanied by Mr. W. E. Davis, jr., and three guides, started in at Temagami, about 300 miles north of Toronto, and 75 miles north of North Bay, covering Lake Temagami, Lady Evelyn Lake, Willow Lake and adjacent streams, returning via the Montreal River and a chain of lakes leading back to their starting point.

The party say that it is not only one of the finest trips on the continent, but that the fishing is without a peer. Bass, wall-eyed pike (dore) and pickerel abound in Lady Evelyn Lake, while in the tributaries from Willow Lake and all the streams to the north, speckled trout weighing up to three pounds are plentiful. The bass run up to five pounds, though some larger ones are occasionally caught. The whole country in this region, says Mr. Charlton, is beyond compare, and is practically virgin territory for the sportsman. The new railway, for a distance of 110 miles from North Bay to New Liskeard, will be in operation next year. Moose, ducks and partridge are also found in abundance, the party having seen during their trip numbers of each.

Ottawa Business College.

The annual enrollment of nearly three hundred, indicates something of what the public think of the Ottawa Business College, Ottawa, Ont., and the placing of the majority of these direct from the class-room, reflects the confidence the business men have in our work. We have the teachers. We have the equipment. We produce the results. Our Fall Term opens Sept. 6.

Liquor and Tobacco Habits.

A. McTaggart, M. D., C. M.

75 Young Street, Toronto.

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

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

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

Health and Home Hints

A Few Salads.

BY ELEANOR MARCHANT.

In serving salads of whatever description, the housewife must remember that one of the essential things is to have the salad fresh and cold, and if green have the leaves crisp and dry. All greens used should stand at least thirty minutes in ice water, before they are carefully washed to free them from dust and insects; and as, if any water is allowed to remain on the leaves, the dressing will not adhere to them, but will run to the bottom of the salad bowl, should be carefully freed from moisture by swinging them in a wire basket or carefully dried without bruising in a clean napkin. The beauty and wholesomeness of a perfectly prepared salad, especially at this season of the year, should commend itself to every provident housekeeper, as the salts necessary for the condition of the blood are bountifully contained in these green vegetables. The addition of a dressing composed of pure olive oil, a few drops of lemon juice and a light seasoning of salt, garlic and pepper, furnish an ideal way of acquiring the fatty food also required by the system.

Shad Roe and Cucumber Salad.—Cook a shad roe with one minced onion and a bay leaf in salted acidulated water for twenty minutes; remove from the fire and when cold cut into neat cubes and slices. Marinate these with French dressing, flavored with a few drops of onion juice. Add to the cubes of shad roe, thus prepared, one cup of cucumber cut into dice and six chopped olives, moistening with mayonnaise dressing. Dispose the salad upon a bed of crisp white lettuce leaves, garnishing the long side with thin slices of cucumber, and the top with sliced roe and chilies.

Mr. Nolan's Embassy.

Mr. Nolan had acquired a great reputation for tact, so that when Mr. Cassidy fell from the ladder and broke his leg it was quickly decided by all the workmen that Mr. Nolan should bear the tidings to Mrs. Cassidy.

"He broke the news gradual," said Mr. Leahy to his wife that night, "and by the time she learned the thruth, she was as calm as a clock, they say. Oh, he's the great man, is Timmy Nolan!"

"How did he do it?" asked Mrs. Leahy, impatiently.

"Like this," said Mr. Nolan's admirer.

Let the GOLD DUST twins do your work!



Are you a slave to housework?

GOLD DUST

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

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

"He wint to the house and rang the bell, and he says, 'Thin Dinis is not dead, Mrs. Cassidy, or you'd niver be so gay-lookin'."

"'Dead!' she screeches. 'Who said he was dead?'

"'Thin it's not thrue he's near to dyin' wid the smallpox, either,' said Timmy, 'or you'd niver be lookin' so amazed.'"

"'Smallpox!' she cries. 'Has he got the smallpox, Timmy Nolan, and then tuk to the hospital widout me sayin' good bye?'

"'Sure an' he has not,' said Timmy Nolan in a comfortin' tone. 'It's only that he's broken a few bones in his leg, fallin' from a ladder, and I'm sint ahead wid the news.'"

"'It's you that's a thrue friend, an' you've lifted a big load from me heartt,' said Mrs. Cassidy, and she gave a warm shake to his hand and wint back to her washin'!—Youth's Companion.

World of Missions.

The Famine in Brazil.

MRS. W. C. PORTER.

(In a letter to friends at home, Mrs. Porter describes the distressing conditions prevailing in the State of Pernambuco. Permission is given to print portions of the letter.—Editor Missionary.)

It is two years since any crops have been made in the interior of this state, the rains having failed in their season. All that was sowed three years ago has come to an end. Those who can pay for the imported provisions are managing to live, but with little variety; but the great masses who are, at best, poorer here than I have ever seen anywhere, are starving to death. They have been flocking to Natal by the hundreds, some in shiploads via Mosori, some on foot from every direction, all nearly naked and starving.

The middle of March it was estimated that there were about 4,500 of these retainants in town. Several hundreds have embarked north or south to look for work in Para or Sao Paulo; some hundreds have been given work by the government, who has sent a commission from Rio to build a railroad from Natal to an interior town; but the engineer is limited to a certain sum to complete the work, and as a means of livelihood to these thousands of sufferers it is proving inefficient. And still they come. The interior is depopulated; the country is stripped of even the cacti that can grow without water. The people have eaten it. Trees, never luxuriant, stand dying or dead stipped of all signs of bark. The people have eaten that, too. They have done worse than that; they have eaten animals that have themselves died of starvation; not only cattle, but horses, dogs; even roasted leather has served as a dinner dish; and roots of trees that God did not make for food. From all these causes illness results. Swollen bodies; cracked and bleeding lips; dysentery and smallpox, and other horrors. The fields from town to the beach are covered with a great army trying to find shelter under the scattered and stunted trees. Here they are dying, and here more little sufferers are being born. Those that are able to wait spend the days begging from door to door. Our gate is blocked up from morning to night. I have given away clothes that I was wearing to cover a woman's nakedness. Hundreds more need covering and my heart aches that I cannot supply clothing for them all. Mr. Porter has given and given until we are feeling it, and still the little we can do shows for nothing against the awful

suffering. If it was a famine in India all the world would know about it. But is only Brazil and who cares? There are only about half a million people suffering altogether from the state of Pernambuco to Marahuas, the southern part of the hot belt on Frye's map.

Provisions are going up all the time and are getting scarce. We are living on chickens because the meat is so bad we cannot eat it. It is thought to be one cause of the dysentery that is now epidemic, not only among the retainants, but among the town's people as well, and that is proving very fatal all through north Brazil, especially in Pernambuco.

Womanliness.

After all docs an unsmiling face, a studied indifference, a proud glance, add anything to a woman's womanliness? Do any of these really increase her charm, really lead her dignity, really tend to elevate her in the opinion of those whose experience of life qualifies them to judge?

The question is asked after a prolonged study of ye fashionable maiden. The purely irresponsible attitude, both physical and mental, seems to be that at which she aims. Of course we have all read of the Vere de Vere repose, but none of us admires the haughty Lady Clara. Why should a visible pride be considered the best setting for beauty and beauty's accessories? We cannot conclude that this manner accidentally results from what is termed "spoiling," we must suspect that it is in most cases acquired.

Observation seems to make it clear that women fail most frequently in street car courtesy, to employ a convenient term. How often one sees a workman, perhaps with his dinner pail under his arm, rise to give his seat to a woman rustling in silks and velvets! How often she accepts without any apparent sense of obligation, without deigning the slightest acknowledgment! Surely a dignified smile and a word or thanks would become the haughtiest dame of high society.

Being, after all, human beings and not goddesses, women can lose nothing by pleasant looks and smiles. When will they learn that it is their privilege to scatter the sunshine of kindness, to cheer by a manifestation of considerate politeness those less fortunate? It is an old saying that American women are more privileged than those of any other nation. One fears sometimes that they have learned to take too much for granted.

Michigan Presbyterian: The Presbyterian church is of all churches the most imperial in its theology and the most republican in its form of government. It is because of its imperialism that it can safely be republican. A church that acknowledges no head but the Lord Jesus Christ can afford to go to the fullest extent of popular representative government. It is because God is sovereign that man is free to work in the largest lines of endeavor. If there is to be any rivalry of authority uncertainty takes the place of certainty. We are not sure as to the future; but we can be sure as to our duty to that future; and of our responsibility to obey orders that have in them no essence of failure or of hesitation. The church that lives in the light of this truth is an invincible church. The church that compromises only invites defeat.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary, Edmonton, Strathcona 5th Sept
 Kamloops, Vernon, 26 Aug.
 Kootenay, Fernie, B.C., Sept. 13, 8 p.m.
 Westminster, Chilliwack 1 Sept. 8 p.m.
 Victoria, Victoria Tues. 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.
 Tock Lake, Pilot Mtd., 2 Tues. Feb.
 Glenboro, Treheine, 3 Mar.
 Portage, P. La Prairie, 8th, March
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Hartney 2nd week in July.
 Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, P.C.S. Catharines 6 Sept 10 a.m.
 Paris, Paris, 13th Sept. 11 a.m.
 London, St. Thomas, 5 July 10.30 a.m.
 Chatham, Chatham, Sept. 13 10 a.m.
 Stratford, Knox, Stratford July 12, 10.30
 Huron, Thames Road, Sept 6 10.30 a.m.
 Simla, Simla, July 13 11 a.m.
 Maitland, Wroxeter 20 Sept. 10 a.m.
 Bruce, Paisley 6th Sept 11 a.m.

SYNOD OF TORONTO AND KINGSTON.
 Kingston, St. Andrews K. 20 Sept a.m.
 Peterboro, Campbellford 18 Sept 10 a.m.
 Whitby, Whitby Oct. 18 10 a.m.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Simcoe, 1st, Sept. 11 a.m.
 Orangeville, Orangeville, July 5.
 Barrie, Barrie, Mar 1 10.30 p.m.
 Owen Sound, Owen Sound, Division St. 8 Sept 10 a.m.
 Algoma, Blind River, March.
 North Bay, Sprucedale July 19 10 a.m.
 Saugeen, Guthrie Ch. Hamston, Sept 21
 Guelph, Knox Ch. Guelph, Sept 21 10.30

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Sherbrooke, 13 Sept. 2 p.m.
 Montreal, Montreal, 12th, September 9.30 a.m.
 Gleggarry, Avonmore, 5th Sept 7.30 p.m.
 Lanark & Renfrew, Zion Church Carleton Place 11 Oct.
 Ottawa, Rockland 7 June 10 a.m.
 Brockville, Kemptville, Feb. 22 5 p.m.

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney, Sept. 2
 Inverness, Whyocomaugh 10 May, 11 a.m.
 P. E. L. Charlottown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Walkers, Tatamagouche 2 Aug.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Canada 5 July
 Lunenburg, Lunenburg 5 May 2.30
 St. John, Fredericton, 10 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 Menford Breakwater," will be received at P. O. office until Monday, June 27, 1901, inclusively, for the construction of a breakwater at Menford, 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 Menford, 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 signature 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, 1901.

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 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.

TWELVE TRAINS DAILY (except Sunday)
 BETWEEN
 OTTAWA AND MONTREAL
 FROM UNION STATION

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

FROM CENTRAL STATION (Short line.)

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

EIGHT TRAINS DAILY (except Sun.)
 Between Ottawa and Almonte, Arrprior, 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 Agency, Canadian and New York lines

RICE LEWIS & SON.

(LIMITED).
 BRASS & IRON

BEDSTEADS

Ties, Grates,
 Hearths, Mantles

RICE LEWIS & SON

LIMITED
 TORONTO,

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

The Royal Bank of Canada.

Incorporated 1869.

HEAD OFFICE HALIFAX N.S.

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

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

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

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

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

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



THE CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion lands in Manitoba or the North-west Territories, excepting 8 and 26, which has not been homesteaded, or reserved, or provided work 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 countersigned in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

A settler who avails himself of the provision of Clauses (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 90 acres substantially fenced.

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

APPLICATION FOR PATENT

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

INFORMATION

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

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

GRAND TRUNK RAILWAY SYSTEM

Magnificent Trains
To the Greatest of
WORLD'S FAIRS

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

It cost \$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 Honorable the Minister of Public Works, equal to ten per cent (10 p.c.) of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract, when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By Order,
FRED GELINAS,
Secretary and Acting Deputy Minister,
Department of Public Works,
Ottawa, July 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 paperettes. 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' Housekeeper's course commencing Sept. January, and April.*
 - (2) *Two years' course in the theory and practice of House-keeping, including cooking, laundry work and sewing*
 - (3) *Technical options, including dairying, poultry, dress-making, cooking, laundry work, etc. Send for circulars.*
- G. C. Creelman, B. S. A., M.S. President.

REBUILT TYPEWRITERS - - -

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

	Cash	\$85 00	Time	\$91 00
Underwoods	"	20 00	"	25 00
Caligraphs, No. 2 and 3	"	20 00	"	25 00
Hickensdorfers, No. 3	"	47 50	"	52 50
Williams, No. 1	"	75 00	"	80 00
Smith-Premiers, No. 1	"	45 00	"	50 00
" " 2	"	60 00	"	65 00
Jewetts, No. 1	"	40 00	"	45 00
" " 2 and 3	"	40 00	"	45 00
Empires	"	40 00	"	45 00
Remington, No. 2	"	70 00	"	75 00
" " 6	"	25 00	"	30 00
Yosts, No. 1	"	35 00	"	40 00
New Yosts, No. 1	"	35 00	"	40 00
New Franklins	"	30 00	"	35 00
Barlocks	"	15 00	"	20 00
Latest Oliviers	"	25 00	"	30 00
Hammonds, Ideal	"	50 00	"	55 00
" Universal	"	30 00	"	35 00
Poorless	"	50 00	"	55 00
Manhattan	"	30 00	"	35 00
Chicago	"		"	

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

United Typewriter Co., Limited,
SUCCESSORS TO CREELMAN BROS.

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

If You Are

RENTING

or working for some-one else

WHY NOT get a farm of your own in

NEW ONTARIO

For particulars write to

HON. E. J. DAVIS

Commissioner of Crown Lands

Toronto, Ont.

G. E. Kingsbury

PURE ICE

FROM ABOVE CHAUDIERE

FALLS

Office:

Cor. Cooper & Percy Sts., Ottawa, Ont.
Prompt delivery. Phone 935

New York & Ottawa Line

Has two trains daily to

NEW YORK CITY.

The Morning Train

Leaves Ottawa 7 2 a.m.

Arrives New York City 10.00 p.m.

The Evening Train

Leaves Ottawa 1.25 p.m.

Arrives New York City 8.55 a.m.

and is an excellent way to

TORONTO, BUFFALO, CHICAGO

Ticket Office 85 Sparks St.

Phone 18 or 118

ESTABLISHED 1873

CONSIGN YOUR

Dressed Hogs

Dressed Poultry

Butter to

O. GUNN, BROS & CO.

Pork Packers and Commis. Merchants

67-80 Front St., East

TORONTO

Inebriates and Insane

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

STEPHEN LETT, M.D.

GUELPH, CANADA

N.B. Correspondence confidential.

CANADA ATLANTIC RY.

Montreal Trains

8.20 a.m., Fast Express daily; 3.30 p.m., to 6.35 p.m., 3.30 p.m., Fast Express; 7.00 p.m., Eastern points. Through sleepers

TRAINS LEAVE MONTREAL FOR OTTAWA:

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

FOR ARNPRIOR, RENFREW, EGANVILLE AND PEMBROKE.

8.30 a.m., Express; 1.00 p.m., Mixed 5.10 p.m., Express.

FOR MUSKOKA, GEORGIAN BAY AND PARRY SOUND.

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

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

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

For all information, apply nearest agent.

OTTAWA, NORTHERN & WESTERN RAILWAY.

DAILY EXCEPT SUNDAY.

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

GRACEFIELD STATION.

Lv. 5.05 p.m., Ottawa. Ar. 9.30 a.m.

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

WALTHAM SECTION.

Lv. 5.15 p.m. Ottawa Ar. 9.40 a.m.

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

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

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

72 BANK ST. OTTAWA

S. Owen & Co.,
MERCHANT TAILORS

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

GENTLEMEN'S OWN MATERIAL
MADE UP.

"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.