

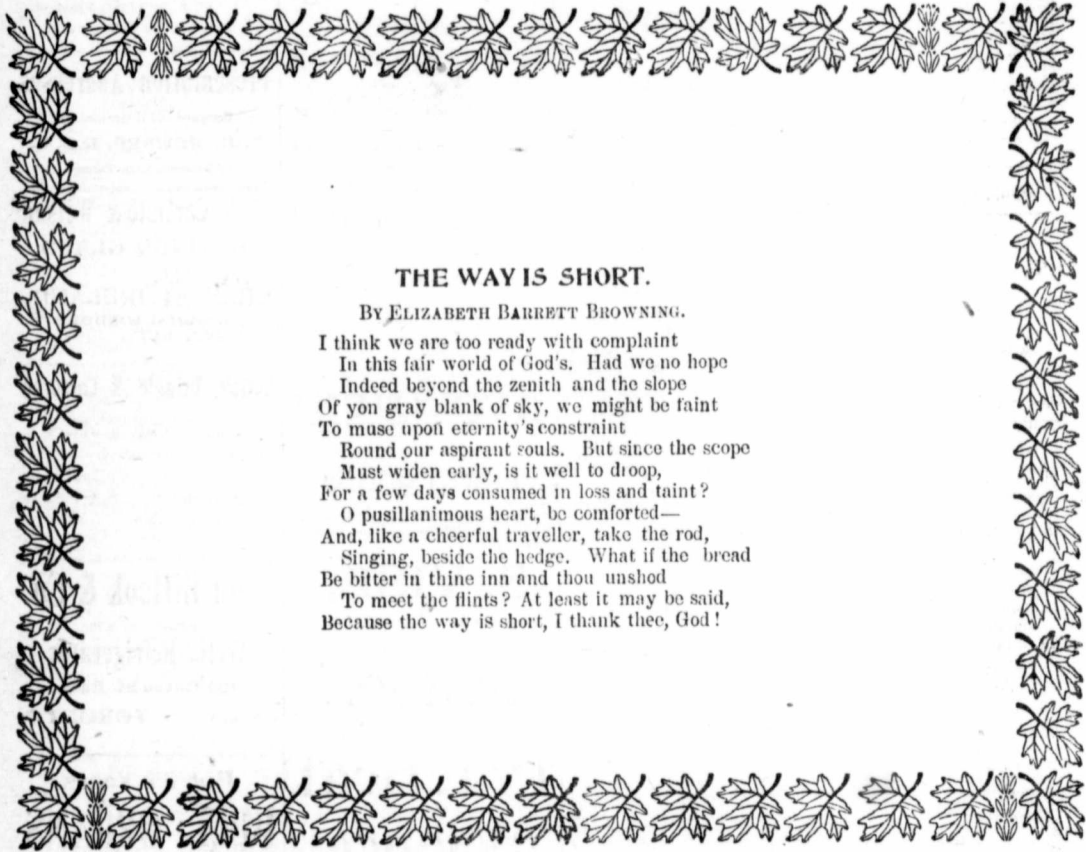
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THE WAY IS SHORT.

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

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MARRIAGES

On June 15, 1904 at the First Presbyterian Church, London, by the Rev. W. J. Clark, pastor, William Simson, accountant for the Dominion Savings and Investment Society, to Jennie Love Van Horn, daughter of the late William Van Horn.

At the residence of Mrs. Laing, Dundas, Ont., by the Rev. A. A. Laing, B.A., brother of the bride, Laura Agnes, second daughter of the late Rev. John Laing, D.D., to the Rev. Harper Gray, B.A., minister of Knox Church, Dundas, and son of the late Rev. Patrick Gray, of Kingston.

At St. Andrew's Manse, Kingston, Ont., on June 7, 1904, by the Rev. James Carmichael, D.D., Thos. Arthur Hill, Esq., of Nobleton, to Janet C. Macallum, Lion's Head.

On June 1, 1904, at the residence of the bride's parents Valley Centre, Alta., by the Rev. D. D. McLennan, Victor Phillip Washburn McMechan, son of the late Rev. McMechan, to Charlotte Trout McKee.

At the residence of the bride's mother, Riverfield, on June 8, 1904, by the Rev. J. M. Kellook, M.A., Margaret McLennan to James Cowan, jr., of Allan's Corners.

In Toronto, by Rev. H. A. Macpherson of Chalmers Church, on June 8th, Albert C. Allen and Alice Maud Cameron, both of Toronto.

At Deseronto, on Saturday, June 4th, by the Rev. Wm. MacTavish, Ph.D., Henry Victor Franklin Jones of London, England, to Buella (Pansy), daughter of the late Edward Wilkes Rathbun.

On Saturday, June 4th at Westminster Church, Toronto, by the Rev. John Neil, D.D., Charles Ernest, youngest son of the late Walter S. Lee, to Edith Margaret, youngest daughter of J. S. Playfair.

At the residence of the bride's mother, Perth, Ont., on June 7th, 1904, by the Rev. D. Currie, Mary Gertrude, youngest daughter of the late D. Munroe, D.D., to Frank Simpson Drummond, C.E., of North Bay.

At Galt, on June 1st, by the Rev. Dr. Dickson, Joseph Mills Harris, of Jackman, Maine, U.S., to Hannah Jane Hardy, of Doone.

DIED.

At Leaskdale, Ont., on June 9, 1904, Jane Milne, wife of the late James Leask, aged 85 years.

At Elizabeth Bay, on May 26, 1904, Alexander McPherson, aged 76 years and 3 months.

At Lachine, on June 11, 1904, James Bissett, in his 74th year.

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Note and Comment.

Russian soldiers from Finland and Poland to the number of 3,000 are reported to have refused to go to the war, and other Russian soldiers have refused to fire on them.

In many parts of Australia the cultivation of cotton can be made a very large and profitable industry, and a movement in this direction has begun.

And now it is reported that within a month New York will have another visitation by Dr. Dowie and the cohorts of Zion City. Agents of Elijah III. have engaged Carnegie Hall for June 26th.

The Chambers of Commerce of London and Paris have revived the scheme of tunnelling the Channel between England and France—one of the results of the Anglo-French agreement.

Halifax harbor is ready for war. Royal Engineers have just completed the work of thoroughly mining all the ship channels. Two hundred mines, each having 500 lb of guncotton, have been laid, and the city today, with its warships and its forts, is practically impregnable.

A copy of the "Breeches Bible" of 1599 has been presented to the National Bible Society of Scotland. Some interesting details of the society's work in Spain were given at the last meeting. In a northern village where coin was scarce the people gave eggs in exchange for the Gospel, and throughout the country the sales have largely increased.

The Swiss and Italian ends of the great Alpine tunnel, under the Simplon Pass, have just met, after nearly six years of labor. The tunnel is twelve and a half miles long, over three miles longer than any of the three other Alpine tunnels, and will cost, when complete, \$15,600,000. Its completion will give direct communication between Milan and Paris and London and points all the way to Brindisi.

The British, French and Russian Ambassadors at Constantinople have again told the Sultan that Armenian massacres must stop. The Sultan, with his usual good grace, will no doubt give formal acquiescence to this proposal. During the temporary lull he will have good opportunity to sharpen up his trusty sword afresh.

Formosa is an island colony of Japan, situated in the China Sea, about ninety miles from the southern coast of China. The island was ceded to Japan by China as a result of the war of 1894. It has an area of about 15,000 square miles, and the population is estimated at 3,000,000. It is the center at least of two successful missions that of our own church, in charge of Rev. Thurlow Fraser, B.D., and that of the English Presbyterian church.

Colonel Youngusband, the political agent with the British Thibet Mission, recently sent a letter to the Thibet representatives asking a conference on the questions at issue, and his letter was returned unopened. This is regarded as a deliberate act of defiance, equivalent to a declaration of war, and the subsequent acts of the Thibetans seem to confirm it.

The British soldier in India is now so well paid that a thrifty man can save quite a round sum in a few years, especially if he is a "single man in barracks." Attention is officially directed to the fact that savings may be invested through the Post Office in Government securities carrying a higher rate of interest than that paid by the Savings Bank. The British soldier as an investor is the latest product of the age.—Pioneer, Allahabad.

Referring to the visit of the Rev. R. J. Campbell to the Pope, the Methodist Times says—"The Pope is one of the sights of Rome, and a man may go to see him as he would go to see the Dalai Llama if he were in Lhasa and had the entree. We imagine that the objection must be a hazy idea that by calling on a pious old gentleman, whom everyone personally respects, you admit the claims to spiritual and temporal sovereignty which he puts forward."

The Academy of Medicine has received an important and interesting report from Dr. Foucault on the result of forty years' observation of cancer cases. Dampness seemed to the doctor to be the chief predisposing cause of the disease. Heredity did not exert a strong influence on the spread of the disease, children of cancerous parents who were not subject to the same environment as the parents failing to develop any cancerous affection. He, therefore, argued that cancer is not a hereditary malady.

A traveller who has been in Korea, over which the Russians and Japs are at war, long enough to grow familiar with its customs, says one of the most unique and picturesque of them is the family hat, that descends from father to eldest son. This hat, made from the hair of the family ancestors, is a priceless possession, and so carefully handled that it never wears out.

At long last the English Methodist have revised their Hymnal, and produced what is practically a quite new manual, remarks the Belfast Witness. It contains nearly one thousand pieces, surely too many, since there are not nearly that number of hymns suited to church worship. However, the committee have removed some very objectionable stanzas that disfigured the old book, stanzas which John Wesley considered almost inspired. The British Weekly, says every hymn should have the author's name attached. We altogether disagree. In the text which the congregation sing, no man's name should appear, it is distracting to the worshipper; the author's name must be relegated to the index, as in the Hymnary of the Presbyterian churches. The musical settings and arrangements have been carried out by a very competent man, the organist of Westminster Abbey.

The General Assembly.

In moving the adoption of the report on Young People's Societies Rev. J. G. Potter, referring to the success of the Christian Endeavorer, pointed to the fact that a great number of the ministers of the church come from their ranks. He said that a great many young men object to the pledge which the Christian Endeavor Society has, so other guilds have been founded, and now the large majority of the young men in the church belong to one or other of them. He said that although the figures of the report seem to mark a decrease in the work done, that the work is more extended and more deeply effective than ever before.

Recommendations were adopted from the Committee on Sabbath Observance deprecating social functions, funerals and parades on the Lord's Day.

Queen's University.

Prof. Murray, Dalhousie University, reported to the committee regarding Queen's University as follows:

That the connection between the Church and Queen's University be maintained.

That in view of the helpful influence exercised by the graduates of the University the committee would approve of arrangements being made whereby they, the graduates, may be given through the council, a larger representation on the board of trustees.

That the Assembly recognizing the extent and character of the work done by the university, approves of the deliverance of the commission that the university requires an additional revenue of \$20,000 exclusive of the contributions at present made in favor of the theological department, and heartily commends it to the liberality of the members of the Church, and to the cordial sympathy and support of the presbyteries and congregations of the central synods.

That the Assembly recommends the trustees to initiate at an early date a movement to procure this additional revenue.

That the Assembly appoints a committee to co-operate with the trustees for the purpose.

Received Into the Church.

One member from the Church of Scotland one from the Baptist church, two from the Congregational church, and eight from the Presbyterian church in the United States, were received into the Presbyterian Church in Canada. The application of one from the church in France was refused and another one was declined in the meantime. The names thus received follow:—A. F. Thompson, John H. Davis, C. R. Ashdowne H. G. Gunn, Wm. Cameron, G. O. Ralston, T. G. MacLeod, John Fernie, F. J. Coffin, Ph. B.

Kingston was chosen as the place for holding the General Assembly of 1905. Both the Presbytery of Kingston and the people of Kingston joined in the invitation. The invitation was accepted. The Grant Hall which is in course of erection in the Queen's campus, will be the place in which the next assembly will convene on the first Wednesday of next June.

The usual loyal addresses were passed, a number of items of unfinished business were despatched and the Assembly closed at 2 o'clock, to meet on the first Wednesday of June next in Grant Hall, Kingston.

Our Contributors.

FOR DOMINION PRESBYTERIAN.

A Word From Dr. Pringle.

The Good Samaritan Hospital standing on the Presbyterian reserve, beside St. Andrew's Church, owes its inception to Rev. A. S. Scott, B. D., the founder of our cause in Dawson. For five years he has given his services as superintendent without recompense. When it was first started, it was full before the roof was completed, and in tents and under tarpaulins outside, the sick also lay. It is not too much to say scores of men owe their lives to the efforts and sacrifices of Dr. Grant.

In a frontier camp there is no organized community life, and in the far north few have a permanent interest in the land. All want to make their "pile" and then get out. Failing the interest of the Church in hospital work, the burden necessarily fell on the man willing to bear it. So Dr. Grant heroically superintended and financed the institution until last January. Then he called the leaders of your church in Dawson together, told them that the burden had become unbearable, and if the Hospital was to be kept open the burden of the management and support must fall elsewhere. It was decided to keep it open, to raise \$15,000.00 of indebtedness in the Territory and to ask the Church to make a grant of \$3,000 a year for support and to ask our people in the East to give us \$5,000 to help clear off the dept of \$20,000.

I was chosen as their representative to bring the matter before the Church. The General Assembly declined to assume responsibility for any part of the support of the hospital; but expressed its sympathy with us, commended me to the churches in my endeavor to raise the required sum, and expressed the hope that at least \$8,000 would be given.

I have had a hearty welcome from ministers and people wherever I have gone, and have heard such expressions of interest in public and private, as have gladdened my heart. Will the people who are interested help us in this matter? See your own sons and brothers, sick, in dark cabins, ill-ventilated, dirt floors, dirt roofs, up some dark creek, with nothing of home but its memories.

There is the Roman Catholic hospital always open—all honor to our Roman Catholic brethren for their philanthropy—but we have our work to do there also. Are we going to let a well-equipped institution close after it has blessed the Camp for years? I do not think so. I know it will not close. For the rich out of their plenty and the middle classes out of their sufficiency and the poor out of their poverty, all alike moved by the Spirit of Jesus, will help. And we shall not be humiliated by seeing the Good Samaritan hospital close. For we shall here, as at Atlin and Teulon, obey the voice of the Great Physician. Preach the Gospel and heal the sick.

JOHN PRINGLE.

Send contributions to Rev. Dr. Warden, Toronto, or to your own pastors. J. P.

Rev. Prof. Campbell, M.A., D.D.

Rev. Dr. Robt. Johnston, a former student of Prof. Campbell, now minister of the American Presbyterian church, Montreal, has sent the following letter to the press.

"In the outline of the career of the Rev. Prof. Campbell, whose much-to-be-regretted resignation from the staff of the Presbyterian College of this city is occupying the thoughts of many, but brief reference was made to the large part which the professor has had in the development and growth of the college in which for long and so efficiently he has served the church. Will you, in your courtesy, permit me a few lines in your column with regard to this?"

Professor Campbell joined the late Principal MacVicar in the work of the college, in the days when it was still struggling for existence, and no one was readier than Dr. MacVicar to acknowledge the large part that his colleague had in bringing the college to its present strong position. I am sure, too, that I voice the feeling of scores of the alumni of the college when I say that never was there a time in the past thirty years when the magnetic personality and the inspiring enthusiasm of Professor Campbell did not form one of the main attractive forces of college life, and that no one associated with the college, not even excepting the late principal, exerted a greater influence in shaping both the thought and the lives of the students. I recall the words of one who holds a high place in the estimation of the Church, and who has rendered signal service both in the home church and in the foreign field. He had come from Scotland to study in Canada, and at the close of his course he said—"I would grudge neither my separation from old associations, nor the seven years of hard work, had I received nothing in return more than the personal influence of Prof. Campbell's life and teaching."

I hesitate to make any personal reference, but I feel sure that I speak again for many, when I say that no single influence, outside of a Christian home, ever affected my life so profoundly as that of Prof. Campbell's personality, both as a friend and as a teacher, nor did any other teacher ever impress me with so profound a sense of the greatness of the work of the Christian ministry, and so true an enthusiasm for the preaching of the Gospel of Jesus Christ, as did he. Hundreds can say the same, and more.

Of Professor Campbell's ability as a scholar it needs not that I should speak. His is not the scholarship of the specialist alone, but that broad scholarship which leaves scarce a department of knowledge outside of its range, and that places him easily the peer of any scholar of our land. His students still recall how often disputed questions, alike in the fields of science and of philosophy, were carried to him from the class-rooms of the university, and never were we disappointed, for in all departments he was at home, and always he spoke as a master.

Professor Campbell's trial by his Church for teaching views supposed to be inconsistent with the Confession of Faith (a charge from which he was splendidly vindicated) has received prominent notice. There are in the history of every Church some occurrences that are to be remembered only with regret, and even with shame; the history of the Presbyterian Church in Canada is not without such. But even had there been reason for subjecting Professor Campbell to trial for entertaining liberal views, has the Church forgotten that for the last decade his has been one of the few voices in Canada

raised in able protest against the blind antagonism to the supernatural that has swept the Church in recent years? His masterly criticism of Dr. George Adam Smith's work on "Modern Criticism and Preaching of the Old Testament" has never been answered, and with good reason, for in fields which George Adam Smith ventured to enter, and, entering, displayed but his ignorance, Professor Campbell is a past-master. The Church at large has gone far past where Professor Campbell was alleged to stand at the time of his unhappy trial but he has stood consistently, both then and since, as a defender of the essentials of truth and of revelation. Whatever the Church at large may think, his students know the spirit of profound devotion that has always possessed him, and the reverent but passionate love for Him, who is the Truth, that always glowed both from his life and in his teachings—a spirit that even more than his masterly discussions impressed and quickened many a dull heart.

I do not question the fitness of any members of the present efficient staff of the college to fill with dignity, and with satisfaction to the Church, the high office of principal, but I speak without exaggeration when I say that in the retirement of Professor Campbell, whatever causes have led to it, the Presbyterian Church in Canada loses her ablest professor, and the services of one of the very few Canadians whose scholarship and research have made their names known and honored in every great seat of learning on two continents.

FOR DOMINION PRESBYTERIAN.

Church Federation.

BY REV. WM. A. STEWART, M.A.

Current events appear to indicate a praiseworthy desire on the part of various church communions for closer relations with each other. In this country Methodists, Congregationalists and Presbyterians are taking the initiative and are moving steadily in the accomplishment of this great object. Now in the interests of a free and full discussion of the best manner of their coming together permit me to make a suggestion.

A union of some kind or another among the churches appears to be the favorite idea in the meantime; but of course as that term is one of the vaguest, the question arises—what manner of union should obtain.

Many who have spoken already on the subject appear to think that Christ's words—"that they all may be one" affords the secret of the whole subject and that a basis for practical operations might be found along the lines of those well known words in Christ's Intercessory Prayer. But it must be observed that the union referred to there is a relationship of perfect spiritual identity, "one, as thou Father art in me and I in thee." Now without unduly depreciating the cordiality of the relations presently existing between the Methodist, Congregational and Presbyterian Churches it will be frankly admitted, they make no claim to feelings towards each other of so lofty a spiritual character. Let us not, therefore, grasp at an empty form for the sake of mere sentiment. Christ's conception of Christian Unity as presented in these words is ideal; let us fondly cherish it as such and not bring confusion into the church by trying to make it a basis for practical union.

Others, again, would like to see a Union among the interested churches on a sort of Doctrinal basis.

And, indeed, when the recent growth of inter-denominational comity and Christian

concord is well considered, signs are not wanting for hopeful assurances on this subject. But it must be remembered, on the other hand, that each denomination has scriptural interpretations satisfactory to itself for its separate existence and that these denominations are just as proud of their own ideals, and appear to be just as well served by them now as ever they were. Now, if that be so, their seeing no good reason for changing their doctrinal beliefs in the meantime is doubtless the very best reason they could have for simply retaining them just as they are. And as it would not be wise to take any undue advantage of ignorance, weakness or indifference in this regard any Union of the churches on a doctrinal basis appears also to be out of the question in the meantime. Possibly, however, the most popular idea is that of Organic Union. Organs, whether of plants, animals or corporations, exist for the performance of special functions and a union of organizations would simply mean an acknowledgment of the uselessness of these separate functions. But it is these very functions that manifest the individuality and the very life of the different denominations. Take away the distinctive organizations in connection with a church and who cares what becomes of its creed or even its name. Any well developed organic union among the churches practically undermines their separate existence and the more there is of organic union say among the colleges or the missionary organizations of the churches the less there is of denominational life and activity.

Now is there any occasion to adopt a policy in the meantime that raises up the whole question of denominational utility. This is a large question—one that might be more easily raised than settled and the settlement of which would not be accomplished in these days without precipitating a crisis.

Now it seems to us the problem before the churches is not so serious or complex after all. What is really called for in the meantime is simply a confederation of the churches—a board composed of thoroughly representative and fully equipped men to consult and legislate for the regulation of inter-denominational work. Immediate action of this kind is absolutely imperative. The Protestant churches owe this to a long suffering country and they owe it to themselves and it seems to us that having done this in a broad and Christian spirit they have done about all the conditions of the case call for. Denominationalism has not yet outlived its usefulness. On the contrary it never was more vigorous and it is simply its vigor that threatens its defeat in the meantime. Therefore leaving alone all questions involving types of character, ideals of worship and confessions of faith, let us have a confederation of the Methodist, Congregational and Presbyterian churches that will not only provide for the speedy and absolute settlement of any matter of difficulty that may arise between them but that will direct and control their various efforts for their mutual welfare, for the good of the country and the glory of God.

Toronto, June 1904.

Home Mission Fund.

When the Home Mission Committee met in March last applications were made from Presbyteries which would have required an expenditure of \$132,000, for Home Mission work this year. The Committee, however, did not feel justified in granting applications to the extent desired. They cut these down so as to reduce the expenditure of the year

to \$120,000. Since then, however, several new fields have been opened, so that the sum of at least \$126,000 will be required for the current year. This is an increase of fully \$12,000 over the past year and if the amount is to be got there will require to be systematic efforts adopted in every congregation of the church to raise money for the Home Mission Fund. The time has surely come when, instead of depending upon a special effort towards the close of the year, or a special collection upon a given Sabbath, there should be an organized plan whereby our people will have an opportunity in every congregation, of contributing at least once a month for the schemes of the church. The stormy weather and bad roads in January and February of this year caused a very serious loss to all the schemes of the church. It was at one time thought that the bad weather and roads had only *delayed* contributions and that during March and April these would be forthcoming. Such, however, did not prove to be the case. Indeed the actual receipts for Home Missions for the months of March, April and May of 1904 are nearly forty per cent less than for the corresponding months of 1903.

During the last two or three years the fund has been greatly helped by means of special contributions of \$250 each from many congregations and individual friends of the work. Some of these have intimated their inability to continue their gifts and the committees are most anxious that the places of these should be taken by others and that a large additional number of friends and congregations and Sabbath schools should undertake the support of a missionary in the west. There are few self-supporting congregations in the church might undertake this were the matter presented to them. We venture to appeal to ministers and ask their cordial co-operation in the endeavor to enlist the sympathy and liberality of their people in this direction. Wherever a special contribution of \$250 is provided we assign a special field to the contributors and arrange to have correspondence sent from the missionary. Are there not many Sabbath schools throughout the church who would become responsible for the support of a missionary if the Superintendent and teachers interested themselves in the work and adopted some systematic plan whereby contributions could be raised on its behalf.

The Committee are especially anxious that contributions should be forwarded as early in the year as possible. Last year nearly three-fourths of the entire revenue came in during the closing weeks of the year, so that it was impossible to tell, until the year had ended, whether or not the Committee were to be in a position to meet their obligations. This is most undesirable and it is earnestly hoped that ministers and office bearers will see that during this and subsequent years contributions may be forthcoming earlier. Fifty thousand dollars will be required by the end of September to meet salaries, &c., for the half year and it is hoped money may be forwarded so that this amount may then be on hand.

In addition to contributions from self-supporting congregations it is expected that every mission station will contribute, especially to the Home Mission Fund. This matter rests largely in the hands of the students and other missionaries supplying the fields. It is hoped that every one of these will see that steps are taken to secure a generous contribution for the Home Mission Fund before the end of the summer half year.

R. H. W.

Toronto, 15th June, 1904.

Literary Notes.

THE FORTNIGHTLY (Leonard Scott Publication Company, New York) for June is a bright and readable number, containing two articles with reference to the war, "Japan's Object-Lesson in Naval Warfare," and "The War in the Far East." Equally timely is the sketch by Sir Walter C. Hillier on "Korea: Its History and Prospects." Francis Gribble discusses "Herbert Spencer: His Autobiography and His Philosophy" and W. S. Lilly has an article on "Shakespeare's Protestantism." We merely mention a few of the subjects, thus giving an idea of the variety of reading matter furnished from month to month.

Of special interest to Canadians will be the opening article in the June Contemporary (Leonard Scott Publication Company, New York) in which under the title "The Housekeeper under Protection." Margaret Polson Murray discusses Protection, taking Canada as her example, and showing that living is much higher here than in England, that is, that the necessities are higher, while luxuries are lower. Dr. E. J. Dillon writes at some length on "The Obstacles to an Anglo-Russian Convention: an Unpublished Chapter of Diplomatic History." The article by the Rev. John Verschoyle on the late France Power Cobbe is an appreciation that will interest those who have long admired this splendid woman's achievements in many branches of philanthropic work.

The June number of The Nineteenth Century and After (Leonard Scott Publication Company, New York) opens with an article by Richard Bagot entitled "The Pope and Church music; A Roman Catholic Protest." Then follow articles on many subjects, including: "The Misrepresentation of the People in Parliament," "The Yellow Peril," "The White Man's Place in Africa," "The Kingsley Novels," and a further discussion of "The State Registration of Nurses." Sir Wemyss Reid and Edward Dicey write of the events of the month in their usual capable style.

Mission Notes from India.

Fifteen dollars a year will support a famine orphan or a desolate widow in India.

In the Madras presidency, out of 10,000 women, in each community the average number that can read and write is, for the Hindus, seventy; for Mohammedans, eighty-six; for Christians, nine hundred and thirteen.

Within seven years the number of converts in the Methodist missions in the Gujarat country of North India rose from almost none to 20,000.

In the Ahmednagar district are 888,000 souls. In the last decade the population decreased nearly 52,000, but the Christian population increased three hundred per cent—from 6,734 to 20,864.

The last census returns of India show a total population increase of less than two and one-half per cent, but an increase in the number of Christians of nearly twenty-eight per cent—an increase of 638,861 persons.

A missionary in India reports a heathen boy, twelve years old, who has read the New Testament through three times.

The Christian Endeavor society of Ahmednagar, which is the second largest in the world, with five divisions and a membership of about five hundred, carries on five or six Sunday schools in different parts of the city, and arranges for street preaching in several districts every Sunday afternoon.

The Quiet Hour.

The Kingdom Divided.

S. S. LESSON—1 Kings 12: 12-20. July 3, 1904.

GOLDEN TEXT—Pride goeth before destruction, and an haughty spirit before a fall.—Prov. 16: 18.

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

And the king answered the people roughly, v. 13. These subjects had come to the young king with a respectful request, presented in a respectful manner, and he deliberately met them, not only with a refusal, but a refusal expressed in contemptuous and brutal terms. It seems an incredible folly, and yet folly is to be found in the world today as well as in the world of Rehoboam's time. The king's action showed a deplorable ignorance of human nature, and an ignorance, too, that was culpable, for the old men had given him good advice. We should bear in mind that tyranny and brutality are always folly, and should be ready to give heed to the teachings of experience.

The king hearkened not unto the people, v. 15. The king's conduct is spoken of here as an instrument to bring the will of God to pass in the affairs of the kingdom. But we must not be led to think that such divine direction clears the king of responsibility for his course of action. There was no supernatural constraint compelling Rehoboam to speak and act in the way that he did. His conduct was the outgrowth of his own nature and disposition, and he was in large measure responsible for the disposition peculiar to him. It is not given to man to disentangle the various elements which go to make up character, and state their relative value. But no argument can blind us to the fact that, when we do a foolish thing, we are to blame for our folly. But we see it is true that all the follies of which men are guilty are overruled by God for the furtherance of his own wise and righteous purpose.

So Israel departed into their tents, v. 16. Here we have a loyal people who are transformed into a nation of rebels. Many such another story has been told in the history of the nations, where people, driven to despair of justice in peaceful ways, seek it in hot rebellion. Charles the First of England was another Rehoboam in his day, and George the Third in his treatment of the American Colonies was guilty of the same sort of folly. But not only kings and those in high places are tempted in such ways, but everyone who has a measure of authority is tempted to oppress those under him; and wherever there is unrighteous oppression there is danger of awaking the spirit of rebellion. All rule should be exercised in accord with the spirit of justice, and only such rule can hope to be stable.

And all Israel stoned him with stones, that he died, v. 18. As far as the record informs us, Adoram was the accomplishing of his duty, in obedience to the king's command, when he met with his violent death. There are two thoughts suggested by this incident which carry instruction. The one is that no man, be he king or subject, can do foolishly, and himself bear the full consequence of his un wisdom. No man liveth to himself. Every life is intertwined with other lives, and the action of each has some effect upon others. Rehoboam's pride and hardness of heart led to a great deal of suffering, and was the cause of Adoram's death. Many of the associations of life are

to a degree outside our own control, but many, on the other hand, are matters of free choice. Where this latter is the case, we should realize how important a thing it is, the people with whom we company, and should choose our associates with great care. The other thought is the lengths to which angry passions lead men. When a people are thus roused to wrath, they are not in the mood to discriminate, and are as ready to visit vengeance on the servant as on the master.

King Rehoboam made speed, v. 18. What a contrast to v. 14 and the king's brag! Doubtless in that hurried flight he looked back on his conduct with regret and shame. We cannot always, indeed we very seldom can, foresee the outcome of our words and actions. Had Rehoboam foreseen the way in which the people were going to act, he would have attuned his tongue to milder terms. The one thing that is better than any foresight, is the knowledge that right-doing will bring forth fruit that will give peace, and ill-doing will bring forth fruit of shame and suffering. This is the only guard against the future. Had Rehoboam thought of the people's side of the case, he never would have been guilty of such harshness, and would not have had to flee, a fugitive in fear of his life.

There was none that followed the house of David, but... Judah only, v. 20. It is hardly possible for a man to be either so foolish or so wicked that he will have no friend to stay by him. One tribble clung to Rehoboam. The very loneliness in which the sinner is will strengthen the loyalty of the friends who still cleave to him. In this we surely see some sign of the mercy of God. He does not leave us utterly alone, and there is always hope of a way back, if only we earnestly and humbly seek it. That hope of a way back stands between many and despair.

God Answers Prayer.

I know not by what methods rare;
But this I know, God answers prayer.
I know that He has given His Word,
Which tells me prayer is always heard,
And will be answered soon or late,
And so I pray and calmly wait.

I know not if the blessing sought
Will come in just the way I thought;
But leave my prayers with Him alone;
Whose will is wiser than my own,
Assured that He will grant my quest,
Or send some answer far more blest.
—Selected.

FOR DOMINION PRESBYTERIAN.

A Deceptive Definition.

BY C. H. WETHERBE.

Many a Christian harms himself and Christ's cause by accepting a defective and deceptive definition of Bible truths which have direct relation to spiritual life. It is a common thing for a large number of professed Christians to give a most deceptive definition to the nature and extent of sin, as related to Christian people. A man recently wrote to the editor of the Pennsylvania Methodist the following note: "I write to ask, do you sanction the clipping in your last week's paper, signed 'Rev. Dr. Warren G. Patridge'? The very first line says: 'We cannot become sinless.' Is this the teaching of God's word as to his power to save? I

want you to answer. If we cannot become sinless, what are the possibilities through the blood of Christ? How far can he save us?" Here was a good opportunity for the editor to give that erring correspondent such instruction as might lead him into healthful truth; but instead of doing so, he confirmed him in his blindness, as may be seen by this reply: "No, sir. Sin is the transgression of the law. Only those really transgress who mean to do so. If all our acts, words and thoughts are prompted by love to God and to man, God will not hold us responsible for mistakes of the judgment. Wrong motive alone constitutes real sin."

That editor puts his own contracted construction upon what God says in the Bible concerning the character and extent of sin, and it is a most deceptive one. He encourages that reader in the belief that he is pursuing a sinless life, and he commits sin in doing so, whether he intends to or not. It is true that sin is the transgression of law; it is also very true that thousands of the best Christians unintentionally transgress some forms or features of divine law, and they often do it. There is not a person on earth who has a complete knowledge of the whole length and breadth of God's laws and commands, and therefore a Christian may transgress a law or command without even knowing it at the time of his doing so. The Bible speaks of sins of ignorance, and it teaches that an atonement is necessary for such sins. I wonder if that editor imagines that he does not commit any sin when he prints unjust accusations against many of the noblest Christians in the land, including not a few in his own denomination. Verily, there is much self-deception.

A Mighty Force.

The mightiest force in the world today is Christianity. It used to be worth a man's life to confess Christ before the world—and it is yet, if the man would only see it in the right light. For nothing short of a whole life is either pleasing or acceptable to Christ. There never was a time in the history of the world when a man could lift his head with greater gladness or with more justifiable pride to say, "I thank God I am a Christian," than now. Thank God for Christ, Christians and Christianity. Christianity—it led a Savonarola to submit to gibbet and flames; it led a Cranmer to thrust his right hand into the flame that it might burn first because "it had written contrary to his heart"; it led a Luther to face an angry council—"an empire against a man"—and to exclaim in words that will never die: "Here I stand; I cannot do otherwise. God help me." It has led apostles to suffer lashes and imprisonment and death. It led Stephen to be bold enough to face the Sanhedrin and condemn it to its teeth, though his denunciation is immediately followed by his execution. It supports a Carey in India, a Livingstone in Africa, an Ashmore in China. It sends the brightest and best of all our fair land to the worst part of it, and only offers fever and trial and death as an inducement. Thank God that we are Christians engaged in Christian work! Everything must be subservient to this mightiest force in the world.—Christian Work and Evangelist.

Do not darken the pathway of life for others by turning the shadow of your own troubles upon it. Rather illumine it with the light of those truths which were committed to you for the comfort and good of the brotherhood, while in the secret of His presence.

Prayer.

Heavenly Father, may Thy word come to us from ancient time, as new as if but just spoken. May we know that Thy word abideth forever, that its accents and purposes, and commandments and injunctions are not measurable by time—that it is the ever-spoken word, the ever-commanding "Be" and fiat of Jehovah, our present and Almighty Sovereign. And thus may we come to it as the oldest book and the newest, old as Thine own eternity, new as our present need. Thus may Thy word be unto us meat and drink, manna in the wilderness and water out of the rock, a great joy, a perpetual light and satisfaction. If so be we are tempted to think we have read all Thy word, show us our mistake; may the wonder of its revelations, the awful suddenness of its surprises, be the outflaming of a fire we have never seen, from heaven—be the utterance of a new music, tender as our own sighing, loud as our own triumphing, surrounding us with all the grandeur and force of Almighty God.

Using What we Have.

Not what we have, but how we use it, is the measure of our power, and that makes the highest degree of our real service. This measure, and this degree, are possible to us each and all in God's service, whatever are our limitations. The little Hebrew slave-maid, who told the truth she knew about the prophet Elisha, did a work in the royal court of Syria that no money or royal influence could secure. Thus always in God's service. Doing what we can is doing our best. Each of us can thus say:

"I ask not wealth, but power to take
And use the things I have aright.
Not year, but wisdom that shall make
My life a profit and delight."
The Sunday-School Times.

The Gospel Offer.

To be a follower of Christ is to be filled with the very joy of salvation; it is to live in the suburbs of the celestial city; it is to walk with him at whose right hand are pleasures forevermore. He forbids no enjoyment that is pure, no laughter that comes from the clear depths of an unspolluted heart. He takes from us nothing but those misnamed joys which, giving us a moment of intoxication, eat out the heart and life of our manhood, and then punish with the using; and in exchange for these he gives us a peace that passeth knowledge and fills our life with blessedness till our cup runneth over. He not only permits us, he commands us to rejoice evermore! The Christian life is a feast: "Eat, O friends; drink, yea, drink abundantly, O beloved." To this the Spirit and the Bride invite us. Would we have that peace which the world knoweth not, the strength of everlasting arms beneath us in the time of trouble, the hope of life and immortality, a crown that fadeth not, a mansion in the Father's house? Will we have them? Not to say "yes" is to say "no." Delay is refusal.—David James Burrell, D.D.

He who never connects God with his daily life knows nothing of spiritual meaning and the uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort for the Father's love can minister; of the blessed rest to be realized in His forgiving love, His tender fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and strength.—Canon Farrar.

Our Young People

June 22. Consecration to Country.

Some Bible Hints.

"Fear God, Honor the King" (1 Pet. 2: 17). That is the right order. If we are 'bond slaves of Jesus Christ,' then alone will our winning of men be without servility.

Authority is ordained by God (Rom. 13: 1). Even a bad ruler is better than anarchy.

"The minister of God" (Rom. 13: 4) is the highest ideal ever set before rulers. In a free country it is the fault of God's children if all their rulers are not God's ministers.

A citizen is in debt to all other citizens, and he is a renegade patriot until he has rendered to them all the "dues" (Rom. 13: 7) he owes them—of money, time, thought, and interest.

Suggestive Thoughts.

Our country is made up of all good causes and good people in it, so that any service done to them is done to our country.

Consecration is based upon knowledge. You cannot serve your country well unless you know it well.

There can be no consecration without reverence. No one will be consecrated to his country unless he considers it sacred.

There is as great heroism in fighting the battles of the ballot as in waging those of the sword, and sometimes as great danger.

A Few Illustrations.

It is seldom that enemies outside a country are as much to be feared as enemies inside it, just as the orchard has less to dread the prairie fire than the worm.

If a life-time's political duties could be performed in a month, who would not be a good citizen? But our civic duties must be done every day—like breathing.

No one can be a citizen by deputy or through a reform society, any more than one can eat one's dinner by deputy.

If the carpenter leaves a hole in his roof, shall he complain of the rain's coming in? If a citizen does not try to mend the state, shall he complain of misgovernment?

To Think About.

How much time have I given, the past year, to study concerning my country?

Do my prayers always include a petition for my country's prosperity?

Do I count my country's disgrace my own?

A Cluster of Quotations.

O land of lands, to thee we give
Our love, our trust, our service free;
For thee thy sons shall nobly live
And at thy need shall die for thee.

—Whittier.

Let our object be our country, our whole country, and nothing but our country.—Webster.

So may ancestral conquests live
In what we have and what we give.
—Julia Ward Howe.

The home lies at the very beginning and foundation of a pure national life.—McKinley.

To Aid the Sunday School.

The greatest need of our Sunday School is probably a live teacher's meeting. The Endeavorers might obtain a good leader for such meetings, even if they had to import him, and pay him.

A normal class is probably another need—a class for the training of teachers. The Endeavorers might form themselves into

such a class, holding it on Sunday afternoons.

A larger school may be a third need. The Endeavorers could canvass for new scholars. A stereopticon would add much to the interest of the school. Why not raise the money for one, and keep it supplied with slides?

The Sunday-school library needs new books. The society might supply them, especially adding those of a Christian Endeavor flavor.

Daily Readings.

Mon.,	June 27.—By more prayer.	Ps. 122: 6-9
Tues.,	" 28.—By more love.	Ps. 137: 1-6
Wed.,	" 29.—By denouncing wrongs.	Isa. 62: 1-7
Thurs.,	" 30.—By building waste places.	Isa. 58: 9-12
Fri.,	July 1.—By a hopeful spirit.	Isa. 66: 8-13
Sat.,	" 2.—Our country Christ's.	1 Cor. 15: 24-28
Sun.,	" 3.—Topic—Ways of consecrating ourselves to our country.	Rom. 13: 1-7; 1 Pet. 2: 13-17.

God is the Great Restorer. "He restoreth my soul," and my health as well. Many refuse his saving grace who are quite ready, and even eager, to use his healing remedies. When ill health comes they are off in search of the tonic of other scenes, where the only remedy is of the divine providing. They go to his healing springs; they seek the ozone of his mountains; they wheel their invalid's chair into his sunlight; they covet the anaesthesia of his pines; they bathe in his Bethesda waters; his herbs and minerals are the sources of their medicines. Unconsciously they are forced back to God who "healeth all thy diseases." The wicked might not be willing to acknowledge it, but they are patients of the Divine Physician. They avail themselves of his remedies and yet with thankless hearts go away and refuse to pay their bills.—United Presbyterian.

In such moments you doubt all—whether Christianity be true; whether Christ was man or God, or a beautiful fable. You ask bitterly, like Pontius Pilate, "What is truth?" In such an hour what remains? I reply: Obedience. Act—be merciful and gentle, honest; force yourself to abound in little services; try to do good to others; be true to the duty that you know. And by all the laws of the human heart, by the word of God, you shall not be left to doubt.—F. W. Robertson.

A musician's child sat at a piano, carelessly striking the keys. The master-player arose, and putting his hands down over those of the child, blended into perfect harmony the notes which had been but a turbulent discord. So let us be patient when God lays his hand upon us, and seeks to bring still more beautiful harmony out of our lives. . . . I have lived to thank God that all my prayers have not been answered.—Jean Ingelow.

He who gives his youth to pleasure, and his manhood to the wine cup, will find at last that he has fed his soul on ashes.

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DUTY.

A great preacher once said any duty left unperformed jarred the whole moral universe. It sounds at first an extreme statement, but does not appear so extreme when one thinks it over. See how the failure of one person in a large staff throws things out of gear! Take railroad system. The General Manager is a big man, with big responsibilities and big pay. For him to neglect his duties may mean loss of business to the road and of dividends to stockholders. But the humblest switchman on the road has only to neglect his duty to be the cause of disarrangement, wreck, and death; so that, rightly considered, the performance of duty by the switchman is just as important as the performance of duty by the general manager.

Take the cook in a lumber shanty. Suppose he gets drunk instead of leaving dinner prepared for the men as they come in at noon from their work. The immediate consequences may be discontent, ill-feeling, angry words, perhaps blows before all is through, possibly a fatality; and all this chain of evil consequences because of one employee's neglect of his duty.

These consequences, it will be observed, are not physical, but moral; and who would be bold enough to say to what indirect and remote results they may lead!

So the preacher may have been right in a deep sense, in saying that any duty left unperformed jarred the whole moral universe.

"It is far more difficult to get a principal for a ladies' college than for a theological college," said Dr. Armstrong, in presenting to the Assembly the report of the Presbyterian Ladies' College, Ottawa. In this case the difficulty is solved by the appointment of Mrs. J. Grant Needham, "a lady of well known Christian activity, whose executive ability, high attainments and genial temperament are a guarantee of success. Mrs. Needham comes with testimonials of the highest order."

THE DOMINION PRESBYTERIAN ARBITRATION REPLACING WAR.

The "Outlook," of New York, sympathetically summarizes the important and interesting meeting in favor of International Arbitration held recently at Lake Mohonk, N.Y. This is an annual Conference. At first sight it looks like prodigality of faith to go on year after year talking against war, and particularly so this year, when one of the most sanguinary wars on record is in full progress. But after all, the world is ruled by ideas and ideals, and we make bold to say the world is nearer the practical abolition of war than most think. Moralists have long declared war not the most moral method of settling differences; and now the business interests of the world are properly stigmatizing war as unbusiness-like. At the Conference one of the most remarkable papers was the history of the "Year's Progress in Arbitration," read by Dr. Trueblood. The Venezuela case; in which Venezuela, Great Britain, Germany, and Italy were directly concerned, and the United States, France, Mexico, Spain, the Netherlands, Belgium, and Sweden and Norway were scarcely less directly interested, involving claims to the amount of eight or ten millions of dollars, was submitted to the Hague Tribunal, decided by it, and the decision, though necessarily disappointing to some of the nations interested, has been accepted, if not without a murmur, at least without a suggestion of protest or a thought of resistance.

The Court has received still more signal support by arbitration treaties entered into between Great Britain and France, France and Italy, Great Britain and Italy, Great Britain and Spain, Holland and Denmark, France and Spain, and France and Holland, by which these Powers have pledged themselves, subject to certain specified limitations, to submit their disputes for the next five years to the Hague Tribunal. To these incidents connected directly with the Hague Tribunal must be added others which equally indicate the tendency of our times toward international peace: the settlement of the Alaska boundary by a Joint High Commission; an agreement between Great Britain and France by which these two nations, long enemies and still rivals, "have settled by direct diplomatic means more differences than are likely to be referred to the Hague Court in the next ten years;" the refusal of Switzerland to continue her accustomed rôle of arbitrator in a case arising between Chili and the Argentine Republic, and her reference of these two South American Republics to the Hague Tribunal, and the submission to special arbitration of some eighteen international disputes, any one of which, but for arbitration, might easily have become an occasion for war.

The world moves.

There are some thirty foreign missionary societies at work in Japan, with a force of upwards of 700 missionaries. The organized churches total 450 and a large number of outstations, with a membership of upward of 45,000.

LIGHTS AND SHADOWS IN HONAN.

The following extracts from a letter written by Rev. R. A. Mitchell gave us an inside view to Mission life in China:—

"We came in from the Coast by rail, but could not afford to bring in large quantities of baggage because of the rates. Nearly every one in the Mission has been waiting for some provisions to come with our goods, but although I am here a month, Mr. McCann has not yet secured a boat at Tientsin. Miss Robertson's principle box of goods is still at Tientsin, although she got here six months ago. Such are some of the incidents connected with living in the Interior."

"We got by rail to within seven miles of Changte on construction train, and were there met with carts. The rails are laid as far as Changte although the line is not open for regular traffic. Two days cart travel brought us to Wei Hwai, where we arrived just two months after leaving Galt. When we left a year and a half ago we were confined to very narrow quarters on the main street, and now Mr. Ross and Mr. Clark are living in these narrow quarters, but the other Missionaries have comfortable houses in the open."

The work is going on nicely at this station, not only in the country but also in the neighborhood of the city, which was practically opened by me two years ago. Nearly all my work in China has been in what is known as Wei Hwai field, and my hope was that we would there spend the rest of our lives. The Presbytery, however, has decided that we should be connected in the future with the Wei Ch'ing field."

"Whilst at Wei Hwai the new Missionaries underwent satisfactory examinations, some of them having done exceedingly well."

Dr. Menzies and I started down here ten days ago. For over six months there had not been a shower of rain, and the people were very anxious about their crops. We were delayed when about to start by 36 hours of rain, and now it has been raining almost continuously for nine days, and farmers are beginning to feel alarmed."

"We came down here about fifty miles of the way on the Peking Syndicate railway, and from there took carts. The railroad has not yet been handed over to the Syndicate by the contractors, but the first eighty miles will be handed over on June 1st, after which there will be probably large charges for passage. The thanks of the Mission are due to the railway construction authorities for all kindnesses shown to our Mission. Ever since the line was laid they have freely given passage to all members of our Mission. They have also freely given professional advice to Dr. Menzies in building. They have also felt free to ask help from the mission, medical and otherwise, when it was given. Lately when we wanted to move lumber and other material down here, they freely gave us the use of seven cars to the end of the line. Had this been carted it would have cost about \$400.00."

"Building is very expensive here. The freighting of lumber costs as much to take it a day's journey by cart as to bring it a three weeks journey by water or even across the Pacific."

"At Wei Hwai we had to look for land which would not suffer by the river floods, and we have been fairly well satisfied in that respect, as we built on ground 16 feet above the ordinary water level. This river has only been flooded once in seventy years, but in ordinary dry times, the water in the wells is only six feet below the surface. We cannot therefore go down far for cellars or for foundations."

"The continuous rain for ten days, and that at a season which is ordinarily dry, adds greatly to our difficulties. But a small proportion of building material was hauled from the railway when the rain came on. Now the roads will be impassible for weeks. You may imagine what bad roads mean when I tell you that in coming down we met a man damming up a road way five feet in order to turn the water on to his land when the rains came. We met another, who, instead of digging an irrigation drain on his own land, used the road for the irrigation ditch, and so saved that much of his land for crop. No protest comes against this use of public roads."

"Our poor workmen are having a miserable time of it. Their only place to live in is a shack with a roof of corn stalks, and every time it rains they get wet."

"In the intervals of showers we have been able to lay out the property somewhat, as well as the foundations for two houses. It was a difficult matter without instruments and tape lines stretching in the wet. No stone for the foundations can be got with these roads. Mrs. Menzies and Mrs. Mitchell cannot well come here until suitable buildings are erected. Nothing else is available even temporarily. We are occupying a little temple on the River Dyke. It is about a half a mile from the property. This temple has no gods, only tablets. It was occupied by the men who look after the Dyke. They have crowded into one of the side rooms, leaving us the other for kitchen, while we have the main building to sleep in. Today the officials should have come along to worship, but the constant rain has stopped them. Preparations were made, mats laid for kneeling, a whole sheep and a pig provided, but these have been taken away again, the officials not having arrived."

"The news of the cut hit us hard, especially as to the buildings at Wei Ch'ing. In this malarial part of the country where, as Mr Slimmon reports, 100% of the Chinese have malaria, it will not do to expose ourselves by living in tumble-down Chinese houses.

Dr. Menzies has so willingly given himself at the request of the Presbytery to the unenviable task of building for the Mission, that he should not be allowed to knock about from pillar to post without a home he can call his own,

Even when two buildings are erected,

we shall still be without a chapel, even at the central station."

These are the paragraphs indicating the conditions in Honan that are rapidly passing away. The building of railways will do much to facilitate operations, and the cordiality on the part of the railway contractors will be appreciated by the Presbyterian Church.

The Rev Dr. Warden acknowledges, with thanks, the following contributions to the Good Samaritan Hospital at Dawson, Yukon Territory:—

A Friend.....	\$ 1.00
Clinton, Ont., Willis church.....	5.00
J. P. Copland, Montreal, Que.....	10.00
"M.V.B.", Woodstock, Ont.....	2.00
Mrs. Margaret Goldie, Galt, Ont.....	25.00
J. G. Hogg, Toronto.....	5.00
J. McK. (son, Montreal, Que.....	5.00
Miss Isabella C. McLennan, Montreal.....	50.00
Miss Alice McLennan, Montreal.....	50.00
A Friend, Lachine, Que.....	25.00
A Friend, Lachine, Que.....	2.00

In another column Rev. Wm. A. Stewart, M.A., of Toronto, makes a plea for 'Church Federation,' instead of organic Union. His view of the case has many advocates in the Presbyterian Church; although, so far, few but those favouring organic Union have been heard from. Our columns are open for the discussion of the question in all its bearings

THE RECENT ASSEMBLY.

Within a few years many outstanding Assembly figures have disappeared. Principal Caven remains, though not present at the recent meeting at St. John, N.B. Fortunately, the General Assembly of our Church is not easily stampeded. It calls no man master. It has within its ranks a large amount of latent ability, and can be trusted.

Literary Notes.

The first article in Canadian Good Housekeeping (Dominion Phelps, Limited, Toronto) for June, is entitled "Inexpensive Outings" and consists of a short sketch by four different writers telling of ways in which vacations have been spent at small cost. Then comes an illustrated article on "The Rosas and Shrubs of June," followed by one of a series of sketches of "Homes and Home-Making in Canadian Cities," Toronto being the subject for this month. The Housekeeper Who Does Her Own Work," "The Woman on the Farm," "Summer Hygiene in the Country," "The Woman Who Makes Her Own Clothes"—these are only a few of the many timely and helpful articles

In Current Literature (New York) for June it is interesting to see the different opinions gathered from the leading paper of the States in regard to Carnegie's plan for encouraging heroism. According to the editor of the magazine the comment is for the most part commendatory, but a few editors seem to think that the idea may work injurious moral effects. The St. Paul Globe, for example, says: "Seriously speaking, we think that there has never been made any proposition, stalking in the guise of philanthropy, so utterly demoralizing and so destructive of morals as this. Speak of commercialism! Is this not one of its supreme and most debasing exhibitions? just because it preaches the doctrine of those who would save the body at the expense of the soul.

If it means anything at all, it must mean that those valorous and godlike qualities which we have revered from the beginning of the world, whose pursuit has been the most elevating passion of mankind, and whose peculiar ordinance it is that they shall be sought through travail and sacrifice and suffering, shall now be submitted to the appraiser's hand and stand forth duly ticketed on the price list of commodities." This is only one of several quotations given. In gathering together in this way the thought of so many of the leading journals of the country, Current Literature proves invaluable to busy readers.

In the May Studio (44 Leicester Square, London, England) the modern French pastellist chosen by Octave Uzanne for notice is Gaston La Touche, and many illustrations of his work are given to help in making clear his place as an artist. La Touche gives an interesting definition of his idea of the pastel. He says: "I make no secret of the fact that I regard the pastel as absolutely inferior to water-colour, which is 'la Reine des interpres savoureuses en peinture.' But you must note that I speak only from my own point of view, for every artist has his own individual preferences as to the various methods of execution. In my own opinion the pastel is, I confess, nought but an extremely fugitive mode of seizing, by means of the lightest of touches, certain fancies which seem to demand the efflorescent colorations of the butterfly wing." Other readable articles are those on "Walter Leistikow: a German Decorative Landscape Painter"; "Tibetan Art"; and "The work of Herbert Alexander." The report of the result of the competition on Week-End Cottages is also most interesting.

Blackwood's (Leonard Scott Publication Company, New York) for June gives the leading place to an article by Sir Herbert Maxwell called "The Past in the Present," in which he gives us an excellent idea of the many strange laws still left on the Statute book of Scot'and "Boy in the Home Circle" and "Sheep-Droving" are entertaining reading, as are the two sketches, "The Idealist" by Perceval Gibbon, and "A Remarque in the Margin" by Ernest Dawson. These sketches, and the story called "The Witchwoman and the Bridge of Fear," give a good idea of the kind of fiction found in the *Maga* from month to month. It is of quite a different style and quality from that published in the usual run of popular magazines; and one is always sure of real literary merit as well as interest and originality.

The June *Cosmopolitan* (Irvington, New York) opens with an excellent editorial by John Brisben Walker on "Courage." Then follows a well illustrated article on "The Paintings in the Paris Pantheon." Other articles of interest are: "Some Nose Types of Beauty"; "The Divorce Germ"; "The Monroe Doctrine and Perry's Expedition to Japan"; and a romance which is also history, most vividly told by Cyrus Townsend Brady, of Panama. In the way of fiction we have an excellent story by Octavia Thanet, "The Apparition", and short stories by other writers of note.

Paul made a dungeon ring with holy melodies. Every follower of Christ should strive to make his daily life a song as well as a gospel sermon.

The Inglenook.

Grateful for Common Mercies.

BY EMMA C. DOWD.

I had been shopping one cold winter afternoon, and stopped to call on an old lady, whose humble little home was on my road. She met me at the door, her face eager and smiling.

"I'm so glad to see you," she said, as she led me into her cozy sitting room. "This is the finishing touch to my happy day."

"What has happened?" I asked. "I knew there was something, the moment I saw you."

"Oh, I have had such a beautiful day!" said she, making me comfortable in a low rocker beside the stove, and seating herself with a sigh of contentment, "such a beautiful day!"

"What is it?" I urged. "Has a fortune been left you?"

"I feel as if I had two or three fortunes—or half a dozen," she answered, with a happy little laugh. "I will tell you all about it; I had been wishing I had somebody to tell—there, put your feet right up on that fender, and get them warm. To begin with, things seemed different when I first woke up. You see, I had a good night; and I didn't feel tired to start with, as I do sometimes. Then the sun shone so clear that my rooms were lighter than usual. I don't get much sunshine in here this time of year, but when it streams in early in the morning, it always makes a difference with my spirits. I do not suppose it ought to, but I know it does.

"The postman comes while I am doing up my breakfast dishes, unless I am unusually early. I do not have many letters, but Wednesday is the day for my paper, so I knew he would stop this morning. He leaves it on the stairs, and I go down after it. I heard the door shut, and looked to see if it had come, and if there were not two letters on top of it! I guess it did not take me long to go down and back. I had been expecting a letter from a man that owed me a couple of dollars, but it had gone on and on, till I had about given it up and here they were, two spick and span new dollar bills. If I wasn't glad to see those, for it just made my last month's rent, and I had been afraid I would have to let it go over, and I cannot bear to do that.

"The other letter almost took my breath away! It was from a lady I used to know in Montvert, and she stops here once in a while on her way up or down from New York; so she knew I crochet silk mittens, and—what do you think? she sent me an order for a dozen pairs. They are for a fair at her church, and she has told me long enough beforehand so that I will have plenty of time to do them. Isn't it lovely of her? I thought I had enough for one day, but the nice things have kept coming right along ever since. I never saw anything like it.

"It has been a beautiful day. My grocery man comes in every Wednesday to take an order. I don't always want anything; but he is real good to stop and see if I do, for I cannot get out much this weather. Well, I was saying something about a certain kind of candles that I used to get at another store; but he does not keep them. I like them better than any other kind, because they last longer and don't drip. I didn't suppose that he would want to get them for me, so I did not ask him to. But if that man didn't

go and bring them up with the other things this afternoon! He is so kind! Then he brought me some home-made rye bread. I said this morning that if I felt able to bake, I should buy some rye flour and bake some bread, and he said he could get me some that was real home-made. I told him I would like to try it, and oh, it is delicious! I had to go and cut off a piece, it looked so good. You wait a minute, and I will bring you a slice. I know you will like it."

In a twinkling my hostess returned, and I soon found myself eating rye bread and butter from a china plate that would have enraptured a curio-lover, while a century old embroidered napkin was spread in my lap. Meantime the story of the day was resumed:

"Then, another thing, I ordered some washing powder. It wasn't the kind I usually buy; they were out of that. But the man said that this was just as good, and the same price. So I let him bring it. When I went to put it away, I looked to see if it was used any differently, and it said that in every package was a cake of toilet soap. I could hardly believe it, but, sure enough; there it was. I had been wanting some soap to wash my hands with, but I did not feel as if I could spare the money for it just now; so, I tell you, I was glad to get that nice little cake.

"And, as if all those things were not enough, I had another letter this afternoon from a friend out West, that I had not heard from in ever so long. I was afraid she was sick, or a letter was lost, or something; but she had been to California to see her son, and that was the reason I hadn't heard. It was a nice long letter, and I was so glad to hear. Oh, it has been such a beautiful day! If I never have another so good, I shall always have this one to think of, and that will be something. I like to have pleasant things to remember, don't you?"

"Yes, this has been a beautiful, beautiful day!" and she closed her eyes for a moment, while a smile of contentment played over her face.

As I walked home, I wondered how many of us would have summed up these few common occurrences into a "beautiful day." Only the refreshment that follows a night of rest, the sunshine, the tardy payment of a small debt, an order for work, a loaf of bread, some candles, a cake of soap, friendly letter! But they were enough to make for one lonely woman a day always to be remembered as "beautiful."—New York Observer.

Riches.

Oh, what is earth, that we should build
Our houses here, and seek concealed
Poor treasures, and add field to field,
And heap to heap, and store to store—
Still grasping and still seeking more,
While step by step Death nears the door?
—Christina Rossetti.

"Johnnie," said his mother, severely, "some one has taken a big piece of gingerbread out of the pantry."

Johnnie blushed guiltily.

"Oh, Johnnie!" she exclaimed. "I didn't think it was in you."

"Tisn't—not all of it, mother," replied Johnnie. "Part of it's in Elsie."

The Dog Remembered

A gentleman who is a great traveller, and who is always accompanied in his wanderings by a bull terrier, to which he is much attached, arrived in the city of Florence. His dog was for some reason intrusted to the care of a porter at the station, and in the excitement of the crowd and under the unusual experience of being separated from his master, who generally kept the animal with him. Bruno was moved to make his escape.

The most careful search was made, and before going to his hotel the traveller went to the police station to notify the gendarmes of his loss. It was more than an hour before he reached his hotel. When he got there he spoke of his loss, so that if anything was heard of the dog it would be understood that the animal belonged to him. To his astonishment the porter said:

"Eut your dog is here, sir. He came before you, and we did not know to whom it belonged."

"The dog is here!" repeated the gentleman in surprise. "How came he here?"

"He ran in, sir, about half an hour ago, and after snuffing about the office for a little while, he ran upstairs. I gave orders to have him driven out; but the boys have been busy, and he is up there somewhere now."

The traveller, of course, went upstairs at once and there on the mat before the chamber numbered forty-four lay Bruno, who sprang up with the most frantic demonstrations of delight at finding his master again.

The gentleman remembered that two years previous he had been with the dog in Florence and stayed in this hotel. He did not remember that he had occupied this particular room, but on reference to the hotel register such was found to be the fact.—Youth's Companion.

Harmful Habit of Answering Back

The habit of "answering back" is as reprehensible in grown people as in children, and should be suppressed by every person anxious to lead a peaceable and harmonious life.

The "scrappy" household, in which each member strives for the last word in the argument, is most anxious to maintain an independent course of action, is afraid lest he shall be imposed upon, is not a happy household, nor can it ever become such a one.

It is an odious place to visit, and the separate individuals that compose it can always have a pleasanter atmosphere and time somewhere else, yet it is but seldom that any one will give up the habit, or a whole family reform and institute a new order of things.

There is but one way to produce a lasting result, and that is to "withhold your tongue" on each and every occasion when bitter or sharp words arise to the surface.

The old adage, "It takes two to make a quarrel," is invariably true, and while silence is an aggravating response to an irritating remark, its effect is inevitable. The temptation to repudiate an unjust accusation is strong, but if it is unjust it will be regretted more than if a quarrel resulted in which both parties lost their temper.

She who will inwardly determine to "withhold her tongue" from ill-natured remarks, from unkind suggestions, from bitter retort, from nagging, will begin a revolution in her own home.

Do not wait for some one else to start the movement; have the joy in your own soul that you have planted the seeds of happiness yourself. Do not be discouraged if your efforts are not met half way. Go all the way if need be. "Seek peace and pursue it!"—Philadelphia Ledger.

The Crow That Wasn't Afraid

A story of some crows that bothered Farmer Grandpa by digging up his corn is told in *Primary Education*.

"I believe they laugh at my scarecrow," Grandpa said.

"Yes, they do. I heard 'em," Perley cried. "They got together in a regular conflagration (Perley meant congregation), and laughed out loud—O very loud! 'Caw, caw, caw'—if that isn't their way of saying 'haw haw! haw!' then I'm mistaken."

Grandpa smiled. But it got to be no smiling matter at all. Things began to look serious indeed out in the corn patch. At last Grandpa hit upon a device. He came into breakfast one morning looking quite satisfied and happy.

"I've got 'em now," he said complacently.

"Got who, David?" dear old Grandma asked.

"The crows—every mother's son of 'em. Let 'em dig up my corn rows now, if they want to. I've spread that enormous blue umbrella that the whole family used to go to meeting under when I was a boy—I've got it out there in the middle of my corn patch, looking like a giant mushroom."

"Or a circus tent," put in Perley, gleefully. He had been walking all around the corn patch in a triumphant procession of his own.

"I guess they'll laugh of the inside of their mouth now!" he exulted.

But that noon, at dinner time, Perley came in out of the blazing sunlight with his little red, moist face drawn down lengthily. He waited until Grandpa asked the blessing and filled all the plates. It was hard work to "break it" to Grandpa, but when you have a thing to do, you had better do it before you begin on your mashed potatoes and chicken. It was good reasoning, and Perley straightened his chair.

"Grandpa," he said solemnly, "there's a crow sittin' under that umbrella down in the corn patch. I saw him. He looked real cool and comfortable, out of the sun."—*Presbyter and Standard*.

A Queer Family

Vancouver must hide its dimished head, says the *World* of that city. As a producer of a cat which can raise a rat it is not in it with Indianapolis. That place has a feline, belonging to O H Jackson, master mechanic at the C. H. and D. shops, which is mothering a brood of rats. About ten days ago she brought into the world five kittens, and the men about the shops, with whom she is a pet, began foraging for delicacies. A day or two after some men working at the stock yards discovered a nest of rats in a bed of sawdust. There were five. A man named Edward Nichols thought the rats would make a dainty meal for the mother cat. He dropped them into the cat's nest and waited. But the rat was a mother. Instead of devouring the helpless rats she proceeded to fondle them and nestle them under the warm fur. In a few minutes she was nursing them with the same care that she bestowed upon her own offspring.

Home Courtesies.

In the close relations of members of the same household and the constant contact through long association, there is apt to be a lack of the friendly greetings and delicate attentions which are given to visitors and strangers in the household. Children are commonly not trained to sweet courtesies in their treatment of parents and one another. Husband and wife do not preserve their first

gracious care of each other. But thoughtful and loving little services sweeten home life and pour the oil of joy over daily experiences. When a husband or son is prompt and helpful in placing her chair for her at table, what woman does not feel happier? An act of courtesy cultivates in its performer more appreciation and attachment. The spirit which prompts little attentions, and the habit which preserves them will banish hard feelings, sharp words and alienations that naturally and easily come in times of differences of judgment or conflict of interest.—*The Watchman*.

Why Ralph and Bob Fell Out.

Ralph and Bob were the best of friends,

And yet the two fell out,

And 'twas the most surprising thing

The way it came about.

For early in the morning they

Went riding in a cart.

As full of fun the livelong day

As they were at the start;

When up a hill quite suddenly

They drove with laugh and shout,

The wheel fell down—and now you see

Why Ralph and Bob fell out!

—J. Zitella Cocke.

The Age of the Camera.

Of all the so-called "fads" which have seized upon and engrossed the minds of men in all civilized lands during the past ten or fifteen years, there is, perhaps, none which has had so much to commend it and has served such a truly valuable purpose as the passion for picture-taking. In fact, the use of the camera has become so widespread, has gained such a permanent hold upon the interest of the public, and is productive of so many real and substantial benefits, that it has long since ceased to be regarded as a fad, a passing fancy, and has taken its place among the things that have come to stay. It is, in other words, not a triviality, an object of extravagant and foolish outlay, as most fads are, but a dignified, worthy, and truly useful aid to healthful recreation, and also to profit, for all kinds and classes of people.

The benefits derived from the popular use of the camera are manifold. It is one of the most innocent and inexpensive of all forms of recreation; it requires practically no capital and no special or technical education, and is thus within reach of the young and inexperienced, and of all except the very poorest class of people. The camera is educative in the broadest and truest sense of that term. While, as we have said, it requires no technical knowledge in the beginning, it leads in many instances to a desire for a closer and more thorough knowledge of the photographic art, and often, also, to a knowledge of various collateral and connected lines of scientific and art study.—*Leslie's Weekly*.

At the Pan-American Conference, held in Washington, eighty-six bishops of the Protestant Episcopal Church met in conclave. All these bishops ranged themselves in a neat group on the street one day, and a photographer made a picture of them.

Bishop Potter stood in the rear of the group. Near him, looking on calmly, stood two newsboys. The prelate heard one of the newsboys say:

"Hey, Jimmie, dis meetin' uv alt dese parsons, what's it fur?"

The other boy replied:

"Oh, dey gits togedder wunst a year like dis to trade sermons."

Fretting Children.

When a child frets and cries almost continuously the root of the trouble in nine cases out of ten lies with the stomach or bowels. Fermentation and decomposition of the food means colic, bloating and diarrhoea—the latter is especially dangerous and often fatal during the hot weather months.

Baby's Own Tablets are just what every mother needs to keep her little one healthy. These Tablets gently regulate the bowels, cures constipation, prevent diarrhoea, cleanse and cool the stomach, and promote sound, natural sleep. The Tablets can be given with safety to a new born babe. Mrs. J. Mick, Echo Bay, Ont., says: "I think Baby's Own Tablets the best medicine in the world for little ones. No mother should be without them." Sold by all druggists or sent by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville Ont.

"You Can't Cheat God."

Ned took his cousin Grace to keep him company while he worked at a job he had to perform.

"I don't think you're doing your work very well," she said. "It looks to me as if you were slighting it."

"That's all right," laughed Ned. "What I'm doing will be all covered up, you know."

"But isn't that cheating?"

"Maybe 't is, after a fashion," answered Ned. "But it isn't like most cheating, you know."

"That's not the way to look at it," said Grace. "If it's cheating, it's cheating; you know that. You can't excuse it because it isn't the worst kind of cheating."

"But the man don't know about it," said Ned.

"He may not," said Grace, soberly, "but God will. You can't cheat God."

Ned stopped work and went to thinking. Presently he said: "You are right. I'm glad you said that, Grace. I'm going to begin over. There shan't be any cheating this time."

Ned undid what he had begun and began again—again right—and I know he felt better. I hope he will always remember that no one can cheat God.—*Herald and Presbyter*.

Old Fashioned Spelling Bee

There was a spelling match at Chillicothe, O., says the *Vancouver*, (B.C.) *World*, between the Presbyterian Church and the Eastern Star Lodge, and we are told fourteen spellers on a side stumbled and fell over such words as "derision," "knoll" and "yew." L. A. Chapman, President of the Board of Education, persisted in putting a final "e" on "stomach," and was sent to his seat. W. A. Gunby, who aspired to Mr. Chapman's position on the School Board, was put out on "yew." Ben Beazell, editor of the *Tribune*, failed on "discrepancy," while his city editor, Percy Evans, was disabled by "egregious." "Oleomargarine" worked as much havoc as a Japanese torpedo, depleting both ranks. Frank Sparling, ex-County School Commissioner, was sent to the bench after spelling printer's "pi" in this fashion, "pye." Here was a lot of supposedly educated people, including editors and educationists, falling down on monosyllables and other apparently easy ones. What does this teach us? That the Chillicothe schools are deficient in some way, or that spelling is, as we have before affirmed, a gift that may be cultivated but is seldom acquired.

Ministers and Churches.

Ottawa.

The executive of the Young People's Missionary Society of St. Andrew's church will contribute \$25 for hospital work in the Yukon. This is in response to Dr. Pringle's recent appeal.

A paper on general mission work in China was read by Mrs. Urquhart at the last meeting of Knox church Auxiliary to the society. Mrs. S. J. Jarvis presided in the absence of the president, Mrs. Alexander. It was decided to meet as usual during July and August.

St. Paul's Auxiliary to the society met last week, Mrs. J. R. Hill presiding in the absence of the president, Mrs. Thorburn. After devotional exercises and some routine business, the ladies sewed on the rag carpet they are making for the Northwest box. About six the ladies, twenty-three in all, had tea. Mrs. W. G. Charleson, Mrs. J. R. Hill, Mrs. W. J. Irvine and Mrs. C. H. Thorburn assisted in serving. It was decided to meet again on Tuesday, June 29th to complete the sewing.

Bank street Auxiliary to the society, at a largely attended meeting discussed the proposed contents of the annual Northwest box, which goes to Birtle. A map exercise on China, with particular reference to missions in Honan, was given, and Mrs. Geo. N. Hutchison contributed a vocal solo. Items of missionary interest were contributed by several ladies, among them Miss Stewart and Miss Allan, some being left over for lack of time. Mrs. J. J. Dewar presided in the absence of the president, Mrs. Turnbull.

On Wednesday and Thursday of this week numerous interesting functions are to mark the closing of a very successful year of the Ottawa Ladies' College, the last year under the able management of Mrs. Ross. On both afternoons the Art Exhibit will be open to visitors and on Thursday at two o'clock will be held the Graduation Exercises. In the evening the Student's Reception will be enjoyed by the pupils, the teachers and the friends of the College. On Wednesday evening an elocutionary entertainment is to be given by members of the elocution class which has done excellent work under the direction of Mrs. Fraser. Two of her pupils, Miss Fluker and Miss Findlay, who are graduating in elocution, gave a delightful evening last week which was enjoyed by an audience that taxed the capacity of the assembly hall.

Quebec.

The Rev. Donald Tait, B. A., who for nearly fifteen years has been the esteemed pastor of Chalmers' church, Quebec, tendered his resignation much to the universal regret of his congregation, and also of the Presbytery of Quebec of which he had been one of the most useful members. The resignation was regretfully accepted, and went into effect on the 31st May. On the 31st June, prior to his departure from Quebec, the congregation tendered him and his family a farewell social. The lecture room was most tastefully decorated with bunting, evergreens and flowers, and tables richly supplied with refreshments. Music was rendered by members of the choir. Mr. P. Johnston, a senior elder presided. Mr. William Brodie, in the name of the congregation, presented an appreciative address to Mr. Tait, which was accompanied by a purse of \$500, Miss Winfield at the same time presenting Mrs. Tait with a basket of exquisite flowers. The young people had already presented Mr. Tait with a beautiful and valuable travelling case; while the W. F. M. S. had given Mrs. Tait a travelling bag of rare design. Mr. Tait made a suitable reply, in which he thanked the congregation for the great and unvarying kindness with which they had treated him and his during his ministry among them. Revs. P. Boudreau, E. G. Walker and J. R. MacLeod (Presbytery Clerk) expressed their own great regret, and that of the Presbytery of Quebec, at Mr. Tait's removal from their bounds, and the sympathy of the Presbytery with the congregation. Some of the local clergy also made appreciative references to Mr. Tait and their happy relations with him.

It is well known that Mr. Tait cannot be content very long if not in the harness, and his friends will be glad to learn of his continued usefulness.

The members and adherents of the Presbyterian church, Valleyfield, met at the manse on Thursday evening to express their good wishes to Mr. and Mrs. Duclos, before their departure

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for Europe. A purse was presented to the pastor and a bouquet of flowers to Mrs. Duclos, accompanied with a very suitable address. Refreshments were served by the ladies and a most delightful evening was spent. Mr. Duclos, as delegate, will attend the Pan Presbyterian Council in Liverpool.

Eastern Ontario.

Rev. K. A. Gollan, of Dunvegan, and Rev. H. D. Leitch, of St. Elmo, have been preaching at Maxville.

The managers of St. Andrew's church, Almonte, at their last meeting, authorized some important repairs and improvements to the church property.

On a recent Sunday evening Rev. R. Young, in St. Andrew's church, Pakenham, preached from the text, "That we all may be one," giving a sermon on the union of the churches. He is a strong advocate of union.

The Rev. Dr. Grant and Mrs. Grant of Orillia, left last week for England. Both are delegates to the Pan Presbyterian Council at Liverpool. They expect to be absent till about the first of September.

Rev. Wm. Moore, licentiate, was ordained at Broadside Presbyterian church and appointed by the Presbytery of Lanark and Renfrew to the mission field of Broadside, White Church and Sand Point. Rev. A. McKenzie, Moderator of Presbytery, presided and preached the sermon.

The induction of Rev. Allan Morrison, took place last week into the pastorate of Kirkhill. Rev. N. H. McGillivray, of Cornwall, preached, Rev. K. A. Gollan, of Dunvegan, addressed the minister, and Rev. T. G. Thomson addressed the congregation.

Miss Florida M., daughter of Rev. John Matheson, of Summerstown, won the first prize of \$3 in the final war map competition of the Montreal Wittness, for school children under 12 years of age.

At the communion service in the First church, Brockville, on Sunday last, the attendance of members was perhaps the largest in the history of the congregation. The service was conducted by the pastor, Rev. Norman MacLeod, assisted by Rev. W. H. Kannawin, of Woodville.

Rev. Mr. Weir, pastor of Avonmore church, was last week the recipient of a very handsome and useful token of the esteem in which he is held by the congregation. On Tuesday evening a number of the members proceeded to the manse, to which at the same time a beautiful new carriage was taken and delivered to Mr. Weir. A kindly worded address, expressive of the friendly feelings felt by the congregation for their pastor and Mrs. Weir, accompanied the gift.

A social was held in St. Andrew's lecture room, Ganoquoque, last week, by the children of the congregation in honor of their success in collecting over sixty dollars towards the library of the school. There was a large attendance, refreshments were served and a short program rendered. The singing by the children was excellent, one selection, "Canada Forever," by Miss Machar, of Kingston, being exceptionally well rendered.

The Rev. John Pringle, D.D., occupied three pulpits on Sunday last in Montreal, on his way from the General Assembly, and came to Perth on Wednesday where he was the guest at St. Andrew's manse. In the evening at 8 o'clock a united meeting was held in Knox Church to give Dr. Pringle an opportunity to tell something of life and work in the Yukon Territory. Rev. A. H. Scott occupied the chair and in introducing Dr. Pringle referred to the time when they entered the university together, and to their friendship as class mates until their graduation day.

The Presbyterians of St. Elmo purpose celebrating the 40th anniversary of the opening of Gordon church, Indian Lands, early in July. It is the intention to have a large picnic in McEwen's grove, west of the church, on Friday, July 1, at which an attractive programme will be presented, and on the first two Sabbaths of July to have sermons preached by two leading divines of the Presbyterian Church in Canada. No pains are being spared to make the 40th anniversary a very special event. They should certainly try and have Ralph Connor and his father present, the former of whom immortalized the locality in his "Man From Glengarry," and the latter having been the honored minister of the congregation for many years.

The nineteenth anniversary of the opening of Knox Church building, Cornwall, was celebrated last week. The services on Sabbath, June 12th, were conducted by the pastor, Rev. Dr. Harkness. In the morning he spoke from Lev. 6: 13—"The heavenly Fire that must always burn. Modern temptations are for human devices to attract and please, but "Strange Fire" brings certain death. In the evening he spoke of The Heavenly Light that needs always to shine that in it glorifying works may be seen.

On Monday evening, 13th, the pastor delivered an intensely interesting address to a well filled church on "A Trip from Toronto to Korea by way of Japan." The audience knew that the trip had been experienced by the speaker and a feeling of reality possessed them. From an experience of seven years in Japan and Korea the speaker was able to bring out some of the most striking characteristics of these two nations and to tell of their present state of development. The choir added very much to the interest of the meetings by special music. At the close of the Monday evening gathering the ladies of the congregation treated all to refreshments.

Western Ontario.

Huron Presbytery has sustained the call from Hensall to the Rev. McL. Smith, of Milton.

Rev. J. S. Scott, of St. Andrew's Church, Sarnia, exchanged pulpits with Rev. E. C. Currie of Burns' church, last Sunday.

Mr. W. Carson Barron, on retiring from the position of organist of the First church, London, was made the recipient of a valuable set of Wagner's books, consisting of fourteen volumes, handsomely bound in full morocco. The presentation was made in highly complimentary terms by the pastor, Rev. W. J. Clark, followed by speeches from Messrs. John Cameron, Principal Merchant and others.

It is reported that the congregation of St. Andrew's church, London, is extending a unanimous call to Rev. Prof. Ross of Montreal Presbyterian College. If the call is successful St. Andrew's people will have secured one of the best preachers in the Canadian church.

The induction of Rev. A. McWilliams into the pastorate of the First Church, St. Mary's, took place, on the 16th inst., Rev. Dr. Hamilton, moderator of Presbytery, presiding. Rev. Hardie, of Listowel, addressed the minister; Rev. Macaulay, the people; and Rev. Letch, of Stratford, preached a sermon appropriate to the occasion. Mr. McWilliams has been very heartily received by the members of his new charge, and enters upon his task in St. Mary's with good prospects for a prosperous future.

In the Board Room of MacNab street church, Hamilton, on Saturday evening the Board of Managers of the church and a number of the members personal friends, held a farewell for Mr. Alexander Leith, a member of the Board, who is leaving for British Columbia. On behalf of the friends, Mr. Donald McPhie presented Mr. Leith with a fine gold watch bearing the Leith crest on the outer case and the inscription "Presented to Alexander Leith by some friends of McNab Street Church Congregation, Hamilton, June, 1904." In making the presentation Mr. McPhie referred to the able and willing service which the recipient had given the church during the ten years that he had held office; to the regret of every member at his leaving, and to their best wishes for his future. Short speeches were also made by Rev. Dr. Fletcher and Messrs. James Chisholm, J. M. Dingwall, A. W. Leitch, W. H. Wardrope, George H. Milne, Angus Sutherland, R. A. Ptolemy and C. W. Graham. Mr. Leitch made a suitable reply. A number of ladies of the church were present and served light refreshments.

In another column will be found the list of Instructors at the Presbyterian College, Montreal, for next term with the subjects in which each is to lecture. From this list will be seen that notwithstanding the unexpected changes in the staff the College has arranged the work so that it will give satisfaction to the Church as well as to the students. We are asked to state that owing to the resignation of Dr. Campbell and other probable changes in the staff of the College, the College Calendar has been delayed considerably later than usual.

Northern Ontario.

Children's Day was celebrated at Knox church, Dunchurch, with an exceedingly large attendance. Mr. Hadden, the student, spoke to the congregation on "Christ the good shepherd" and the music was rendered by the children.

Mr. Hadden has organized a society on Maple Island called "The Mizpah Society," which will meet every Wednesday evening in the Union church. A union Sunday School has also been arranged for, to be held every alternate Sunday morning before service.

Ottawa College of Oratory.

It was a large and interested audience that met in St. John's Hall on Thursday evening of last week, to witness the closing exercises of Dr. McMeekin's class of oratory. Miss L. Brian was the winner of the Gold medal, donated by Mr. John Manuel. Miss Gertrude Booth, Hull, won Major Ellis' silver medal, which, with the others, was presented by his worship himself. Miss B. McMeekin won the silver medal offered by Mr. J. R. McNeil, and received her diploma. Mr. James Hope's annual prize, the book of poems, was won by Miss Naida Wright, of Hull, who also received her diploma.

In his address, Mayor Ellis, who presided, expressed his pleasure in attending such an agreeable function and dwelt on the value of elocution, not only as an accomplishment for amusement, but in its more valuable sense as a preparation for public speaking, where the youth who has been well trained has such an advantage. He congratulated the successful competitors, paid a graceful tribute to the reverend professor, and announced that he would donate another medal next year. Mr. Pratt, assessment commissioner, also volunteered a medal for next year's competition.

The awards were made in accordance with the judgment of Mayor Ellis, Rev. R. E. Bilkey, Messrs. W. Lake Marler, Abraham Pratt, and C. Blackett Robinson, editor of THE DOMINION PRESBYTERIAN.

Presbyterian College, Montreal.

During the coming Session Dr. Scrimger will take Systematic Theology along with the Principalship. Dr. Coussirat will continue his old work in French Literature, Philosophy and Theology. Dr. Fraser, our new Professor, will take the New Testament Literature and Exegesis. Prof. Creelman, of the Congregational College, and Professor Workman of the Wesleyan College, will take Old Testament Literature and Exegesis. Dr. Robt. Campbell, the well known Clerk of the Assembly, will teach Church History—this he also did some years in Queen's College. Dr. R. Johnston, now of the American Presbyterian church here, an old student, has consented to lecture on Homiletics; which he is well qualified to do, having performed the same service in Knox College, during the last two Sessions. Rev. W. D. Reid, of Taylor's church, one of our most efficient pastors and organizers, will teach Pastoral Theology and Church Government. Rev. John McKay, pastor of Crescent street church, will lecture on Apologetics. Rev. W. R. Cruickshank, will give practical instruction in Sunday School Paedagogy.

A course of Lectures from the Rev. J. McP. Scott, of Toronto, on the development of Missionary Spirit in the Churches at home.

Dr. Alex. Johnston, late Dean of McGill University, will take the Literary classes in the Preparatory Course, as last year. Mr. D. Norman MacVicar, son of the late Principal, will lecture on Ecclesiastical Architecture. Mr. Stephen will continue his work in Practical Elocution.

You will notice we have endeavoured to make all these Departments as practical as possible, so that the students may get the fullest benefit. After carefully considering the financial situation of the College, the Board of Management has agreed to pay Dr. Campbell's salary in full to the end of the Church year.

Jubilee of Rev. Wm. McConnell.

A delightful gathering was held at Craigaile on the 26th ult., in which the congregations of Craigaile, Central and Leary assembled to do honor to their pastor, Rev. Wm. McConnell, on the occasion of his having completed a half century of service in the ministry. At the table

of honor were seated the pastor and family, the ministers and invited guests and the elders and their wives. Two beautiful pieces of silverware bearing the inscription "Jubilee 1854 to 1904," and the names of Mr. and Mrs. McConnell were presented by the Ladies' Aid Society, of Craigaile. At the meeting held in the auditorium Rev. G. I. Crow presided and on the platform with him were Revs. Dr. McLeod, J. R. S. Bennett, J. A. Ross, Canon Murphy and Mr. McConnell. Letters of regret from a number of brethren were read as was also a telegram of congratulation from the Presbytery of Toronto. An address from the Presbytery of Barrie was read by the Clerk, Mr. Burnett.

An address was also read by Mr. R. G. McCraw, of Craigaile, accompanied by a well filled purse, presented by Mr. John Beatty, of Lefroy. To both of these Mr. McConnell replied in words of deep feeling and appreciation. Appropriate addresses were given by Dr. McLeod, Mr. J. A. Ross, Drs. Palling and Evans, and Messrs. McCraw and Beatty.

Mr. McConnell has served the congregations faithfully and successfully for the long period of thirty-three years, the early part of his ministry having been spent in New Orleans and Chicago and in Orangeville, Ont. The Presbytery extends sincere congratulations and hopes that the remaining days may be days of brightness and happiness.

Glengarry Presbyterial.

At the 21st annual meeting of the W. F. M. Society of Glengarry Presbytery, Mrs. A. Graham, of Lancaster, presided. Mrs. Harkness gave the first address, the subject of which was "The conditions for having the abiding presence of Jesus."

The reports from the different societies were then read, most of which were very encouraging. Boxes of clothing had been sent to the Northwest and other places where there was need. Each society had a good report of money contributed, all of which shows self sacrifice and earnest work.

Several of the vice-presidents reported the work done in their district, and regretted that more of the women of the churches did not join the society.

One very interesting report was given by Mrs. Scott, King's Road, showing how their society had grown in eleven years from 12 to 37; it began in prayer and God's blessing has been upon it. Mrs. Scott being present at a general meeting of the society, (before Presbyterials were organized) was authorized to form societies wherever they were desirous of having them. Since then nine were organized, the first being Avonmore in 1882. The Presbyterial was formed July, 1884, at the home of Mrs. Munroe, King's Road, Mrs. Fraser was first president. Three ladies from Cornwall, three from St. Elmo, and ladies of King's Road society comprised the first Presbyterial.

In the afternoon Miss Sinclair, missionary to Central India, gave an address to the children, telling them of the lives of the boys and girls of that heathen country, and of the work done among them by the Christian workers. Miss Sinclair read letters she had received from two of these children, one of them written in English and full of love for their teacher, telling her of their efforts to overcome their evil habits and how God was helping them.

Rev. Mr. Weir, M.A., was in the chair at the evening service. After the singing of a hymn Rev. Mr. Leitch, of St. Elmo, read the Scripture lesson, and Rev. Wm. McIntyre, offered prayer. The choir sang a beautiful anthem, entitled; "I will sing of the mercy of the Lord." After which Dr. Whitteker gave the address of welcome.

Dr. Harkness, of Cornwall, representing the Presbytery of Glengarry, gave the next address, and after extending the greetings and goodwill of the Presbytery to the Presbyterial, gave an interesting account of the work done by that body since its organization 21 years ago, and of its growth, their being now 33 societies and 14 mission bands in this presbytery, the total amount of money contributed for the past year being \$3,147. The speaker deplored the fact that while so many were willing to work for home missions they would have nothing to do with foreign. This, the Dr. claims, is not God's plan, and if the people would read God's word and give God a chance to speak to them they would see that like Paul they would be compelled to leave the home work and go to the foreign fields.

Miss Sinclair held the attention of the audience for an hour while she told of her work among the people of India, giving some very encouraging facts.

An arrangement which proved pleasing to all was the serving of meals in the schoolroom, giving the delegates opportunity to become acquainted and advancing the social side of the work. The meetings were well attended, the church being taxed to its utmost to accommodate the large crowd which attended the public meeting in the evening.

SECOND DAY.

After devotional exercises, led by Mrs. Weir and Mrs. Gollan, the minutes of yesterday's meeting were read by the secretary.

This was followed by the president's address. She urged the societies to take more interest in the mission bands, especially the mothers should be interested in this work. Let nothing interfere with the attendance and work of the children.

A lengthy discussion took place regarding the matter of lessening the number of delegates, but no change was made.

Mission bands reports showed that very encouraging work was being done by the children. The corresponding secretary in her report, urged all secretaries to send in their reports in time for her annual report to the home secretary.

The balance of the forenoon was occupied in discussing Northwest work.

Alexandria was chosen as the next place of meeting.

The officers were re-elected after dinner, the following being the list.

President—Mrs. A. Graham, Lancaster; vice-presidents, Mrs. K. A. Gollan, Dunvegan; Mrs. D. McVicar, Finch; Mrs. McCallum, Glen Sandfield; Mrs. Scott, Martintown; Mrs. J. Fraser, Lancaster; treasurer, Mrs. J. D. MacLennan, Cornwall; corresponding secretary, Miss A. M. Cline, Cornwall; recording secretary, Miss M. McGregor, Martintown; F. M. L. secretary, Miss L. Copeland, Cornwall.

Over a hundred delegates were present.

The Steamer Empress.

Perhaps few citizens are aware that the Steamer Empress of the Ottawa Navigation Co., has undergone great improvements the past winter.

With a view of increasing the speed of the steamer and in order to leave Ottawa at a later hour than 7.30 in the morning, the Ottawa River Navigation Company entered into a contract with the Fouthriand Engine Co., of Sorel to replace the large radial paddle wheels with modern quick working feathering paddle wheels. This work necessitated considerable other changes and improvements in the machinery of the steamer, all of which was accomplished last winter at Sorel.

The new Empress has, in consequence of the change in the wheels, been fitted with several extra large staterooms, in addition to those she had already, and these rooms are handsomely furnished with brass bedsteads and wash basins with water laid on to each room, which is quite a novelty in steamboat rooms in Canada. Besides new washrooms, there are now two smoking rooms for gentlemen and other improvements noticeable.

The new patent feathering wheels have increased the speed of the steamer so that the Empress will leave the Queen's wharf fifteen minutes later than heretofore, viz. at 7.45 a.m. and it is the expectation of the management that after a time a still later hour of departure may be established.

The company is to be congratulated in their endeavor to keep up with the times. Those who wish a pleasant time should take a trip by the new Empress, leaving at 7.45 a.m.

Tobacco and Liquor Habits.

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

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

Health and Home Hints

It is a mistake to suppose that night air in towns is unhealthy. In most cases it is purer between ten at night and six in the morning than any other part of the 24 hours.

For poison by poison-oak or ivy, take a handful of quicklime, dissolve in water, then paint the poisoned part with it. Two or three applications ordinarily will cure the most stubborn cases.

Baked Corn.—Stir together three pints of scraped corn, one cup of sweet cream, one tablespoonful of butter, salt and pepper to season. Bake one hour in a well greased pan.

Summer Squash.—Remove skin and seeds, place over the fire in a little salted water. When tender, mash and season with a tablespoonful each of sugar and butter and cook as much sweet cream. Delicious.

To clean the coffee pot, fill it with water, put in a pinch of borax and a piece of hard soap, and set on the stove, letting it boil for half an hour. It will be as bright as new, and should be submitted to this treatment frequently.

A connoisseur in tea says that if tea is first ground fine like coffee its flavour and strength are both increased. A little hot water is added, and in a couple of minutes the boiling water. In from seven to ten minutes the drink is ready.

Almond meal should be kept on the dressing-table and used when the hands are washed. A preparation of four ounces of linseed oil, eight ounces of rose water, and quarter of an ounce of tincture of benzoin is good for increasing the flesh, and should be tried by those who are anxious to have plump hands.

All housewives know how difficult it is to keep the bottoms of the husband's trousers from fraying out, but if the soft leather is taken out from the inside of his old felt hats, and cut into strips, doubled, and sewed around inside edge, as if sewing braid on a skirt, it will make the trousers wear twice as long.

It is Worry that Kills, not Work.

Work without worry usually tends to prolong life. On the other hand, worry, with or without work, is fatal because it uses up what the Doctors call the "Lecithin," a phosphorized fat which is the chief constituent of the brain and nervous system—a waste which, if not stayed in time, means complete nervous wreck. The evident moral is "don't worry"—advice easy to give, and in these days of stress and strain practically impossible to take. The alternative is: find some way of replacing the wasted Lecithin—the phosphorized fat. This absolutely essential element will be found in its most perfect, palatable and assimilable form in

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an Emulsion of Cod Liver Oil and Phosphorus (phosphorized fat) together with Iron, the recognized blood builder—making FERROL the ideal nutrient it claims to be.

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World of Missions.

One of the World's Unknown Heroes.

One of the most heroic figures of the present day world is a man whose very name is known to few and whose life is familiar to even fewer. He lives in a small hired house in the city of Tokio. His name is Samuel I. J. Schere-Schewsky. For six years he was Missionary Bishop of Shanghai.

Nineteen years ago illness, contracted largely through his work, rendered him almost helpless. Refusing to be a burden to the Mission, he resigned his see. But he refused to consider that his working days were over. With his paralyzed body he could no longer go about the work of evangelization, but he could at least sit in a chair and work for China by translating the entire Bible into easy Wenli, so that more of the common people might read its message. This he has been doing for many years, working with such restless energy in his struggle against pain and helplessness, that he has kept two secretaries busy. He wrote his translation of the entire Bible in Roman characters upon the typewriter, though he could use only one finger of one hand, and needed eight years to complete the task.

Bishop McKin, calling upon him the other day, found that he was just completing the last chapters of the Book of Malacah. If his life is spared, he proposes to undertake the preparation of a reference Bible. He has worked under conditions that put to shame many of us who speak or think of the great deeds we might do if our circumstances were only different.—Spirit of Missions.

Sometimes the fruit of Christian effort is gathered only after many days. A missionary in Cotta, Ceylon, has lately baptized fourteen adults, and in his account of it writes: "One of the adult converts I baptized was eighty-five years of age, and he told me that every missionary who had been at Cotta from the commencement of the mission eighty years ago had spoken to him about Christ. About a year ago the fruit was found after many days," and I had not the slightest doubt that he was truly converted. I baptized him on what proved to be his death-bed, and in the presence of many of his relatives he boldly confessed Jesus to be his Savior. As I was repeating the creed he called out after each sentence, "I believe. He so rapidly grew in grace that from his conversion one would have thought that he was a Christian of many years standing."

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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.

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Promptly and Permanently Cured by Dr. Williams' Pink Pills.

There is no torture more acute and intolerable than nervousness. A nervous person is in a state of constant irritation by day and sleeplessness by night. The sufferer starts at every noise, is shaky, depressed, and, although in a constantly exhausted state, is unable to sit or lie still. If you are nervous or worried or suffer from a combination of languor and irritation you need a nerve tonic, and Dr. Williams' Pink Pills are absolutely the best thing in the world for you. You can only get rid of nervousness through feeding your nerves with rich, red blood, and Dr. Williams' Pink Pills actually make new blood. There is no doubt about this—thousands can testify to the blood-making, nerve-restoring qualities of these pills. St. Vitus dance is one of the most severe forms of nervousness, and Mrs. H. Hevenor, of Gravenhurst, Ont., tells how these pills cured her little boy. She says: "At the age of eight my little boy was attacked with St. Vitus dance, from which he suffered in a severe form. His nerves twitched to such an extent that he was almost helpless, and had to be constantly watched. He was under several doctors at different times, but they did not help him, so I decided to try Dr. Williams' Pink Pills, and these have completely cured him, and now not a sign of the trouble remains."

When you buy these pills always look at the box and see that the full name, Dr. Williams' Pink Pills for Pale People, is printed on the wrapper, and refuse to take anything else. You can get these pills from all medicine dealers or they will be sent by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

A missionary exchange gives the following items touching the progress of missions in Japan: "Missionaries publish fifteen of the seventeen newspapers and magazines printed in Japan. In no other mission field is the printed pages so honored and blessed. The work of women is more conspicuous in missionary work in Japan than in any other country. The ordinary Japanese will agree with almost everything you say about the gospel, but he has no desire to apply it to his own life. Christianity has made its greatest progress in this land among the intellectual classes."

It was a wonderful thing when Stanley, in 999 days, crossed the continent of Africa; it is a more wonderful thing that a quarter century later sees a chain of missions across that same road, the last to be established immediately.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary.
 Edmonton, Strathcona 5th Sept
 Kamloops, Vernon, 26 Aug.
 Kootenay, Nelson, B.C., Feb. 17.
 Westminster, Chilliwack 1 Sept. 5
 p. m.
 Victoria, Victoria Tues. 1 Sept. 2 p. m.

SYNOD OF MANITOBA AND NORTHWEST
 Portage la Prairie, 8 March.
 Brandon, Brandon.
 Superior, Port Arthur,
 March.
 Winnipeg, Man. Coll. 15-16.
 Rock Lake, Pilot Mt., 2 Tues. Feb.
 Glenboro, Treherne, 3 Mar.
 Portage, P. La Prairie, 8th, March
 Munnodosa, Munnodosa, 17 Feb.
 Melita, Hartney 2nd week to July.
 Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox Hamilton 5 July 10 a.m.
 Paris, Knox church 15 Mar. 10.30
 London, St. Thomas, 5 July 10.30 a.m.
 Chatham, Chatham, July 12 10 a.m.
 Stratford, Knox, Stratford May 10, 10.30

Huron, Clinton, May 10 10.30 a.m.
 Sarnia, Sarnia, July 13 11 a.m.
 Maitland, Brussels 17, May, 10 a.m.
 Bruce, Hanover 5 July 11 a.m.

SYNOD OF TORONTO AND KINGSTON.
 Kingston, Belleville, 5th July 11 a.m.
 Peterboro, Port Hope 12 July 2 p. m.
 Whitby, Oshawa, July 19 10 a.m.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Woodville, 15 Mar. 11 a.m.
 Orangeville, Orangeville, May 3.
 Barrie, Barrie, Mar 11.30 p.m.
 Owen Sound, Owen Sound, Division St.
 5 July 10 a.m.
 Algoma, Blind River, March.
 North Bay, Sprucevale July 19 10
 a.m.
 Saugeen, Durham 5 July 10 a.m.
 Guelph, Chalmers Ch. Guelph, 21 June

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Sherbrooke, 13 Sept. 2 p.m.
 Montreal, Montreal, Knox, 28 June
 3.30 a. m.
 Glengarry, Cornwall, 1st March
 11 a.m.
 Lanark & Renfrew, Almonte, 4th April
 10.30 a. m.
 Ottawa, Rockland 7 June 11 a.m.
 Brockville, Kemptville, Feb. 22 5 p. m.

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

P. E. I., Charlottetown, 3 Feb.
 Picton, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 4th May, 7.30 p.m.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Canada 5 July
 Lunenburg, Lunenburg 2.30
 St. John, Fredrickton 5th July 2 p. m.
 Miramichi, Campbellton June 27 7 p.m.

**CANADIAN
 PACIFIC.**

TWELVE TRAINS DAILY (except
 Sunday)
 BETWEEN
 OTTAWA AND MONTREAL
 FROM UNION STATION
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 Sunday,
 3.10 p.m. daily,
 6.20 p.m. daily, except
 Sunday

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

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 1.15 p.m. daily,
 5.00 p.m. daily except Sunday.

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 inclusively, for the construction of a
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 Grey, Esq., Engineer in charge of har-
 bor works, Ontario, Confederation Life
 Building, Toronto, on application to the
 Postmaster at Meaford, Ont., and at the
 Department of Public Works, Ottawa.
 Tenders will not be considered unless
 made on the form supplied, and signed
 with the actual signature of tenderers.
 An accepted cheque on a chartered
 bank, payable to the order of the Hon-
 orable 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 re-
 turned in case of non-acceptance of ten-
 der.
 The Department does not bind itself
 to accept the lowest or any tender.

By order,
FRED GELINAS,
 Secretary.
 Department of Public Works,
 Ottawa, May 27, 1904.

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

R. A. McCORMICK
 CHEMIST AND DRUGGIST.

ACCURACY AND PURITY
71 Sparks St OTTAWA
 'PHONE 159.



THE CANADIAN NORTH-WEST

**HOMESTEAD
 REGULATIONS.**

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

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

HOMESTEAD DUTIES.
 A settler who has been granted an entry for
 a homestead is required by the provisions of the
 Dominion Lands Act and the amendments
 thereto to perform the conditions connected
 herewith, under 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 home-
 stead, the requirements of this Act as to resi-
 dence 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 contemplated in the manner pre-
 scribed by this Act, and has obtained entry
 for a second homestead, the requirements of
 this Act as to residence may be satisfied by
 residence upon the first homestead, if the
 second homestead is in the vicinity of the first
 homestead.
- (4) If the settler has his permanent residence
 upon farming land owned by him in the vicinity
 of his homestead, the requirements of this Act
 as to residence may be satisfied by residence
 upon the said land.

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

A settler who avails himself of the provisions
 of 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 50 acres substantially fenced.

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

APPLICATION FOR PATENT

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

INFORMATION

Newly arrived immigrants will receive at
 the Immigration Office in Winnipeg, or at any
 Dominion Lands Office in Manitoba or the
 North-west Territories information as to the
 lands that are open for entry, and from the
 officers in charge, free of expense, advice and
 assistance in securing lands to 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 ap-
 plication 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 desirable lands
 are available for lease or purchase from Rail-
 road and other corporations and private firms in
 Western Canada.

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 de-
 partures have been made which have given that
 paper a wide-spread reputation for enterprise and origi-
 nality. 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 peo-
 ple, so we venture to predict, the News will secure a
 vast and ever increasing circulation, based not only on
 the popular price at which it is sold, but mainly upon
 the intrinsic merits of the paper itself.

We have made arrangements which will enable us
 to club the News with THE DOMINION PRESBYTERIAN
 at \$1.80 a year in advance. Such a combination pre-
 sents 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,
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Underwoods	" 20.00	" 25.00
Caligraphs, No. 2 & 3	" 20.00	" 25.00
Blickensderfers, No. 5	" 35.00	" 40.00
Williams, No. 1	" 47.50	" 52.50
Smith-Premiers, No. 1	" 75.00	" 80.00
" " No. 2	" 45.00	" 50.00
Jewetts, No. 1	" 60.00	" 65.00
" " No. 2 & 3	" 40.00	" 45.00
Empires	" 40.00	" 45.00
Remington, No. 2	" 70.00	" 75.00
" " No. 6	" 35.00	" 40.00
Yosts, No. 1	" 35.00	" 40.00
New Yosts, No. 1	" 35.00	" 40.00
New Franklins	" 35.00	" 40.00
Bar-locks	" 30.00	" 35.00
Latest Olivers	" 15.00	" 20.00
Hammonds, Ideal	" 35.00	" 40.00
" " Universal	" 25.00	" 30.00
Peerless	" 50.00	" 55.00
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