

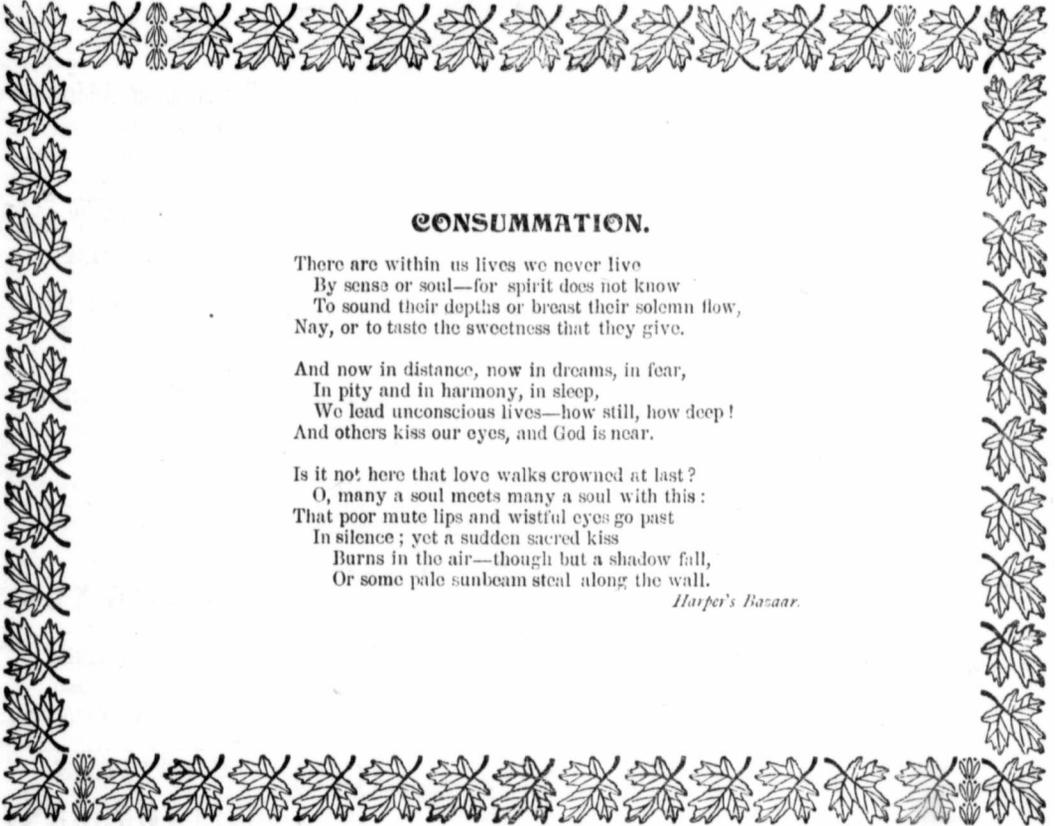
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CONSUMMATION.

There are within us lives we never live
 By sense or soul—for spirit does not know
 To sound their depths or breast their solemn flow,
 Nay, or to taste the sweetness that they give.

And now in distance, now in dreams, in fear,
 In pity and in harmony, in sleep,
 We lead unconscious lives—how still, how deep!
 And others kiss our eyes, and God is near.

Is it not here that love walks crowned at last?
 O, many a soul meets many a soul with this:
 That poor mute lips and wistful eyes go past
 In silence; yet a sudden sacred kiss
 Burns in the air—though but a shadow fall,
 Or some pale sunbeam steal along the wall.

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MARRIAGES

At 22 Summer Hill avenue, Montreal, on Aug. 10, 1904, by the Rev. Professor James Ross, D.D., Arthur Wellesley Cook, of Montreal, to Ella Melissa, daughter of the late David J. Kennedy, of Halifax, N.S.

At 22 Summer Hill avenue, Montreal, on Aug. 10, 1904, by the Rev. Professor, James Ross, D.D., Mr. John Andrew Duncanson to Florence Agnes, daughter of the late Mr. John Coates, all of Detroit, Michigan.

At Toronto, on Aug. 9, 1904, Florence, G., daughter of the Hon. Geo. W. Ross, to R. Ernest Gunn, of Beverton, Ont.

At the residence of the bride's uncle, Mr. James Coke, Erin, on Wednesday, July 29, 1904, by the Rev. George Milne, Ballinacul, assisted by the Rev. R. Fowlie, of Erin, Helen Young, eldest daughter of Mr. George F. Yemen, Ballinacul, to John G. Reed, of Ballycroy.

At Nelson, B. C., on July 27, 1904, William Fraser Ross, of Nelson, B.C., to Miss Jessie Low Guthrie, formerly of Ottawa, by the Rev. J. T. Fergusson, of St. Paul's church Nelson.

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

On Aug. 2, 1904, at the residence of Sheriff Gemmill (the home of the bride), Chatham, by the Rev. A.H. McGillivray, Mr. William H. Van Ingen, Collector of Customs, Woodstock, to Agnes, only daughter of the late Donald McNab, of Chatham.

At Presbyterian church, Maxville on Aug. 3, 1904, by Rev. James Cormack, Archibald J. McDougall of Finch, to Margaret C., daughter of David Munro of Maxville.

DEATH

On Wednesday, Aug. 10, at her late residence, 38 Carlton street, Mary Morrison.

At Montreal, on Aug. 4, 1904, Brooke Birkmyre, youngest son of the Rev. Dr. Mowatt, of Erskine church, in his 22nd year.

BIRTH

At the Manse, Tarbert, on July 26, to Rev. Alexander and Mrs. Shepherd, a son

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Note and Comment.

The people of Picton, N.S., propose to erect a monument in that town to the memory of Jotham Blanchard, the "father of Responsible government," who died in 1840. One of his most notable converts was the late Hon. Joseph Howe.

There died at Fairmont, Antigonish county, N.S., July 10th, Mrs. Donald McDonald, in the 101st year of her age. She was born in Scotland in 1803, and was 12 years old when the memorable battle of Waterloo was fought, an event which she remembered well.

The records show that the Great Salt Lake in Utah is drying up. Some predict that it will disappear within a quarter of a century, judging from its shrinkage in area in the last few years. Several theories are entertained as to the reason.

Although the Torrey Alexander meetings in Britain have been markedly successful, and the methods of the evangelists very generally approved, there is noted in the English papers a frequent and very emphatic protest against Dr. Torrey's thrusts at the modern methods of biblical interpretation. Dr. Torrey is a conservative of the conservatives along these lines, and he states his views with what many consider unnecessary frequency and emphasis.

Mr. George Doxey, of Swinton, near Manchester, Eng., has entered upon his 70th year's service as a teacher in the Swinton Wesleyan Sunday School. For half a century, or 2,600 successive Sundays, he was never absent from the school, and for forty years he was never once late. Mr. Doxey, who is now in his 88th year, and still carries on his useful work, is not only the oldest Sunday school teacher in England, but claims to rank amongst the oldest in the world.

The wealth of Russia in furs is being rapidly sapped. It is reported that in a certain district of the Yenesei government, where fifty years ago hunters annually shot 28,000 sable, 6,000 bears, 300,000 squirrels, 5,000 wolves and 200,000 hares, hardly a sable can be found today. The blame is laid to the wanton destruction of wild animals in the course of the hunting expeditions. No steps seem to have been taken to put a stop to this.

From the Alaskan mines comes this story: A young Swede, whose opportunities had been so limited that he was nothing but a stable-boy, before he went to the mines, was fortunate enough to secure a good claim and to dig a considerable amount of gold out of it. His partner, also a Swede, asked him one day: "What are you going to do with your money?" "I mean to do more for the world," was the quiet answer, "than the world ever did for me." He meant it, too, for this exhostler has since given something like \$50,000 to endow a college and a hospital in the in the Far West.

Count Katsura, the Prime Minister of Japan, has appealed to the only jury that nation cares about, England and the United States. He says he is expressing the sentiments of the Emperor when he declares that Japan has granted religious liberty to all creeds, and has received with special favour the Christian religion. He assures Anglo-Saxondom in Britain and America that the preaching of Christ will always be free and welcome throughout Japan. Thus the gate of the Far East is opened wide to the Gospel.

As Henry Drummond, on board a government packet, was steaming away from the New Hebrides, after having visited the missions there, he was asked by a fellow-passenger who had been visiting the Islanders for a very different purpose, what good the missionary had been to those people. "My dear young man," said Drummond, "only for the missionary, you and I instead of being in this cabin, would probably by this time have been inside some of those savages, as you call them, who waved us such an affectionate farewell from their shores." Well said.

The Duke of Norfolk, the most zealous and influential Roman Catholic peer in England, recently introduced into the House of Lords a resolution dealing with the coronation oath again: Transubstantiation—a thing which he declared that he and his coreligionists resented as "deeply and needlessly offensive to many millions of his Majesty's loyal subjects." The Duke and his followers protest that they 'do not object to its being made manifest by the King at his coronation that he is a Protestant, and not a Roman Catholic in disguise, but they do object to an insult being paid to their faith.' The resolution was opposed by the Earl of Jersey, the Primate, the Bishop of Bristol and Dr. Browne, and was then rejected.

Chief Justice Alton Parker, the Democratic candidate for the United States Presidency, reveres his mother, to whose example and training he attributes most of his success. The old lady lives very quietly, and is in no way over-elated by the prospect of her son's elevation. "We shall see less of him," she said the other day, "if he goes some day to the White House. But he deserves to get there." Mrs. Parker says she never spared chastisement of her children, and the Democratic candidate for the Presidency came in for his fare share. The judge has a blameless reputation, and is a religious man. Indeed, it has been said that no irreligious man could ever get the Presidency, or, supposing he did, its responsibilities would soon make him religious.

An English paper says: "The day of the brickbats is long gone by. Nothing is thrown at General Booth and his followers nowadays except money; and of that the Army has gathered in an incredible amount. The numerous schemes of social reform which the General has in operation all over the world could never have been begun without a vast capital, and there has never been any difficulty in obtaining funds from the public. Of the three greatest compliments

ever paid to the General and his followers, the first was a matter of money. It was paid by the Governments of the various Australian States, when they decided to grant public money to the Salvation Army authorities for the carrying out of their social operations. From this source the Army still derives an income of £10,000 a year. The second compliment was paid by the late Archbishop Benson and the late Bishop Westcott, who once called on the General with a proposal that the Army should, in his own phrase, "come under the Church umbrella"; a proposal which was at once rejected. And the third was paid by the Emperor of Japan last year, when he issued a mandate that all prisoners, on being released from the gaols, should be handed over to the Japanese branch of the Army.

Rev. George Jackson, an earnest and successful Edinburgh preacher, who is neither a Scotsman nor a Presbyterian—we believe he is a Wesleyan—is quoted by the Belfast Witness as bearing valuable testimony to the intellectual power and influence of Presbyterianism. He says there is in Scotland far more serious attention to serious things than is found in England. That is possibly, why he has 800 young men present at his Sunday afternoon services. Mr. Blatchford has not "caught on" in Scotland, says Mr. Jackson. An infidel crusade would have no chance there, and this the Edinburgh preacher attributes in great part to the influence and intellectual power of the Presbyterian churches. "There is no other church in Christendom with so many capable men," says he. "It is doing more for religious literature than any other church. The Established Church of Scotland is far superior in learning to the Church of England, and the Free Church of Scotland is away and beyond the Dissenting Churches of England." The Presbyterians of Canada should aim to maintain that intellectual and moral superiority in this country.

William E. Curtis, the special correspondent of the Philadelphia, writing from Manila, complains that the American population of that city do not go to church and neglect other religious duties which they are accustomed to observe at home. Army officers, the ministers say, are particularly indifferent, and few of them are ever seen at church, which is in striking contrast with the habits of the British in India, Egypt, Burma, Singapore, and every other colony where the established church holds service. The writer adds: "British officers consider it a matter of duty as well as of privilege to attend and, out of respect to the church, always wear full dress uniforms at the morning service. At evening service they are not so regular, but many of them attend and wear fatigue dress. The same is true upon the ships of the English navy and merchant marine. Our naval officers never think of holding service on board a battleship or a gunboat unless the chaplain is present, but the British never fail to do so, and in the absence of a chaplain the admiral or captain or executive officer reads the lessons for the day. On merchant ships it is the same. Divine worship for the benefit of the crew is enjoined by the Board of Trade, and the regulations are obeyed in a conscientious manner by most ship masters."

Our Contributors.

Object of Life.

The celebrated scholar and theologian, Dr. Tholuck, of Halle, when he had been a university professor nearly fifty years, said: "From the age of seventeen I have always asked myself: 'What is the chief end of man's life?' I could never persuade myself that the acquisition of knowledge was this end. Just then God brought me into contact with a venerable saint who lived in fellowship with Christ, and from that time I have had but one passion, and that is Christ, and Christ alone. Every one out of Christ I look upon as a fortress which I must storm and win. I was in my eighteenth year when the Lord gave me my first convert. He was an artillery officer, a Jew, a wild creature without rest; but soon he became such a true follower of Christ that he put me to shame. And when I look back upon the thousands of youths, whose hearts have opened up under my influence, I can say, 'The Lord hath done it.' In working thus to save souls, my life has been one of joy, rather than toil."

FOR DOMINION PRESBYTERIAN.

Happiness.

BY M. KENNEDY, FERGUS.

Happiness is the aim and desire of all men—the motor of all actions; men only err because of erroneous ideas of what constitutes happiness. It is not an inevitable law that men should not be happy, but we would claim it to be an inevitable law, that a man, in spite of himself, should live for something higher than his own happiness. Man has in him something higher than a mere love of pleasure, take pleasure in what sense you will. Joy and happiness are the magnets to which human life irresistibly moves and however different the means employed, all men tend toward the one goal—happiness.

Let us cultivate an ideal nobleness of will and conduct, having in view, not the extension of our own happiness, but that of others. Each of us has within himself the power of brightening some one's life, for happiness is made up of minute fractions—a kind look, the too-soon forgotten charities of a kiss or a smile, a cheery word and the countless infinitesimals of pleasurable thought and genial feeling; things we are too proud to overlook or under estimate but which mean so much to some one, all these are ours to give and to give freely.

We will find that it is only those who have their hearts filled with the love that is born of Christ and who are anxious for the happiness of others, that have found the secret of true happiness, all other is superficial.

In a brief summary—happiness is to be got out of the smallest victories and oh, young hearts, if you would have your lives full of joy and guard well the thoughts you entertain day after day, for much of the real joy of our lives depends upon the character of our thoughts so let us jealously watch over them and entertain none that are contrary to truth and purity. Get the victory over the impure thought, the treacherous inclination, for those conquered at the outset and kept well in hand will give that inner glow, which if the world does not see neither does it take away. To have "a conscience void of offense toward God and man" is, in a brief

phrase—the recipe for true happiness. Cultivate and keep ever before you a lofty nobleness of purpose, for within these safe precincts sorrow only can intrude, unhappiness cannot.

A Few Facts About Japan.

Now that so much attention is being directed to the war between Russia and Japan, and that the lesser combatant has shown such unexpected prescience and skill in the art of war, it is natural for people to ask, in view of the size of her antagonist, can Japan keep up the pace? What resources has she? We know that but few years have elapsed since this people joined the ranks of civilized nations and entered with eagerness upon modern industry, invention, and commerce. And we also know that the area is restricted in proportion to its population, which population is quite rapidly on the increase. It numbered 33,000,000 thirty years ago, and is 46,304,000 now. There are thirteen millions additional to feed, therefore, and it is still a problem how to feed them. But something was begun in the way of an industrial revolution as far back as 1872, and to-day Japan is, in addition to her long-accustomed products, turning out manufactures which seemed very unlikely three decades ago.

The revenues of the empire have more than quadrupled in that period. In 1875 the revenue did not much exceed 50,000,000 yen, while for the current fiscal year (1904-5) the estimated revenue is in excess of 229,000,000 yen. The expenditure for this year, naturally a heavy one by reason of the war, is estimated at 223,181,000 yen (say about \$111,590,000.)

Some facts illustrating the country's material growth are given in a recent issue of "Engineering." That magazine informs us that at the end of 1903 the Japanese mercantile marine consisted of 1,088 steamers, of a gross tonnage of 657,269, and of 3,514 sailing vessels, of a gross tonnage of 322,154, in addition to Japanese junks. Here is a modern tonnage of more than a million. What the junks amount to we are not told.

A fair instance from which to measure the modern development of this newest of "First Class Powers" is afforded by the statement with respect to railways within it. Not until 1872 was the first railway completed; it was eighteen miles in length. At the present time, "Engineering" says, there are 1,344 miles of State railways and 3,150 miles of private railways in operation, besides 852 miles under construction. Five thousand odd miles is a tolerably good network of railways when we consider the size and the nature of the country. But these railways are well conducted, and they pay. The larger ones yield dividends of ten and even twelve per cent.

In any attempt to measure the resources of Japan, material or moral, account cannot be taken of the loyalty of the people. Their devotion to their country is passionate in extreme; and this explains the spirit and tenacity with which her soldiers attempt seemingly impossible tasks or persist cheerfully in military movements in the plain face of death. Such courage as this is different from the dogged, immobile resolution of

Russia infantry, which, in the Crimea, as Kinglake described it, while it held them from retreating, appeared to furnish them with no impulse to forward movement. The industry and thrift of the Japanese are another valuable asset of the nation. Informed as it is by intelligence, the outcome should, in time of peace, be material prosperity. But war is a terrific waste of resources, and if the stubborn pride of Russia will not allow her to make concessions that would result in peace, sympathizers with Japan must look to see her "bleed white" before this cruel war is over.—Monetary Times.

"Our Daily Bread."

There is something in this middle petition of our Master's prayer which is of most blessed significance. Think of it, in a prayer so short that it takes scarcely more than thirty seconds to repeat it slowly and reverently, Christ included a petition which should cover our daily bodily, physical needs, and he gave it a position between the petition that his kingdom should come and his will be done, and the petition for forgiveness. It was not added when all the rest had been provided for, as a sort of after-thought, but was put in the very heart of prayer, as though to show to the world that the things of the body and of everyday life are not outside the scope of the religion which he taught. It not only impresses the truth that our Father in heaven is the giver of every good and perfect gift, and that he is concerned with our ordinary needs and wants, but it taught and teaches that these things are proper subjects of our prayer.

In answer to the question, "What is meant by daily bread?" Luther answers in his catechism: "All that belongs to the wants and support of the body, such as meat, drink, clothing, shoes, house, home, land, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, order, good friends, trusty neighbors and the like."

It would be difficult to make a more comprehensive catalogue—anything, everything, that pertains to a healthy normal life, its pleasures and recreations that are necessary to keeping it in proper vigor and tone, as the food that is meant to nourish it. The seal of Christ's approval and example are given to our taking to God in prayer anything and everything that concerns our welfare or comfort.

What a different conception of religion it gives when we realize that Jesus never meant to make it a thing concerned only with spiritual things and with the future life, but that he did mean it to touch every part of our every-day existence, lifting the most commonplace affairs to the plane where we know the Lord takes knowledge of them. Anything on which we cannot ask his help and blessing, we may be very sure is not a proper thing for us to have part in, for everything that is pure, everything that is for our good or for our pleasure, however trifling, our Lord, who was touched by the feeling of our infirmities, has shown us is worthy of his loving care. He not only preached the gospel of love, and healed the sick, but he fed the hungry, helped the fishermen, came to the rescue of the bridal couple and saved them the embarrassment and shame of having their provision for their guests fall short, and he taught his disciples to pray "give us this day our daily bread." Yes, there is a blessed sig-

nificance in the petition, for it teaches us to bring our earthly cares and hopes to our Father for his aid.

But in this precious truth we must not overlook its first and its primary meaning,—the prayer that God will day by day give us what we need, or that we must make our needs our daily prayer. God is the giver of what we enjoy, however much our own efforts seem to have to do with our receiving. God is the giver, and we must look to him for help and blessing on our efforts, and when the way seems dark, when efforts go awry, when failure seems to stare one in the face, then the prayer comes with special comfort, for we know that day by day our Master will provide. We may not see the path. We may be perplexed and troubled, but we take the trouble as we take our joy to Christ, and in perfect faith and trust we pray to the loving Father who is giver of all, "Give us this day our daily bread."—Lutheran Observer.

The Intention of Sorrow.

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

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

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

But the sorrow that is meant to bring us nearer to him may be in vain. The same circumstances may produce opposite effects. I dare say there are people who will read these words who have been made hard and sullen and bitter and paralyzed for good work because they have some heavy burden to carry, or some wound or ache that life can never heal. Ah! brother, we are often like shipwrecked crews, of whom some are driven by the danger to their knees, and some are driven to the spirit casks. Take care

that you do not waste your sorrows; that you do not let the precious gifts of disappointment, pain, loss, loneliness, ill health, or similar afflictions that come in your daily life mar you instead of mending you. See that they send you nearer to God, and not that they drive you further from him. See that they make you more anxious to have the durable riches and righteousness which no man can take from you, than to grasp at what may yet remain of fleeting earthly joys. So let us try to school ourselves into the habitual and operative conviction that life is a discipline. Let us beware of getting no good from what is charged to the brim with good. May it never have to be said of any of us that we wasted the mercies which were judgments, too, and found no good in the things that our tortured hearts felt to be also evils, lest God should have to wait over any of us, "In vain have I smitten your children; for they have received no correction."—Alexander MacLaren.

Presbyterians and Methodists on Infant Baptism

When I was pastor of Metis, Que., I occasionally had trouble with the Methodists there—I may call them "Anti-Presbyterians"—on the subject of the baptism of infants. A parent—usually a father—would come to me, and say: "I would like to have my child christened." I knew that he had not the slightest spark of vital religion. I spoke to him on the matter very faithfully, yet very kindly. But the answer usually was: "I admit that I am not a Christian. I make no profession of religion. But I cannot see that my child should suffer for my fault." Accordingly, he too kit to what was really the opposition minister, and got him to "put it through." I have known a father take a wagon load, or a sleigh load, for that purpose. Sometimes, the minister made him quite welcome, and said, "You are perfectly right in what you say. Because you do not see your way to take sacrament, your child should not be deprived of the ordinance of baptism." According to this, it is a great privilege to a child to be "christened," even if its father, or mother, should be an infidel, a Mahometan, or a Hindoo. One Sabbath morning, when I was preparing to go to church, a neighbor called and expressed his wish and his sister's that I should come in the afternoon, and "christen" her child. I asked why they were in such a hurry. He said that the child was sick, and they thought that "christening" might do it good. He knew once a person whose sick child was cured in that way. I said that, according to him and his sister, whenever her child took sick, if would have to be "christened," so I declined. In the afternoon when my mother and I were going to the Sabbath school, we met our friend coming homeward with the child. I said to my mother, "I have no doubt that they have been at the priest's getting him to 'put' the child 'through.'" I was quite right. Had they known that the Methodist minister would "put" the child "through" on as easy terms as the priest would, I have no doubt that they would have gone to the fomer.

Mr. W. Drysdale the bookseller, in Montreal, once told me of a minister of our church, who, he said, would "put" any one's "child" through for 25 cts. I have not the least doubt of the truth of that. Poor man! he "crossed the river" between the worlds, not long ago.

F. FENWICK.

Woodbridge, Ont.

Sparks From Other Anvils.

Religious Intelligencer: The money that could be saved by Christians cutting off of needless expenditure would, if put into the Lord's treasury, assure abundant support for every branch of Christian work.

Cumberland Presbyterian: One reason that men give for not taking a more active part in the work of the church to which they belong is that there are so many shams in the church, but the greatest sham of all is the man who professes to be a follower of Christ and does not follow—just sits down.

Southwestern Presbyterian:—Truth imparts something of its own sturdiness to those who uphold it. Strong characters are developed in its presence, by the very effort to maintain it. Those men are the most forceful, those nations are most compact and enduring, who live for something and mark their life by something distinctive. Resolutely stand for a principle, and the result will be that the principle will stand for you.

Christian Intelligencer: Rest is not inaction; it is not death; it is not the end of task and the inaction of power. True rest is rather the perfect balance between the task and its power. The rest of God is full of that tireless joy with which every task is met by its perfect power. Man grows weary because the new demands cannot find their appropriate powers. He goes on to that life in which his perfected strength will arise to meet his every task.

Sunday School Times:—Great things are usually easier to do than small things, but the small things may be the greatest. It may seem a greater thing to preach an eloquent sermon to a thousand people—who listen, and go away, and forget,—than to tell an individual, face to face, that Christ wants him and he needs Christ. Yet that one earnest word may win one soul to Christ, and that is not a small thing. As John B. Gough said of the loving word of Joel Stratton that won him: "My friend, it may be a small matter for you to speak the one word for Christ that wins a needy soul,—a small matter to you, but it is everything to him." Are you allowing souls to be lost that might be saved by your invitation?

Christian Standard:—The man with the spade is an unhandy fellow to have around. He keeps one digging up things, and he isn't particular whose theories are crushed or confirmed by what he finds. The critic works out a theory and writes a book that stuns and shocks the friends of the Bible. In the midst of his popularity, when the critic rides the highest wave of notoriety, in stalks the man with the spade and a few tear bottles and a clay tablet or two, and Mr. Critic is not. Only a little while ago the Hittites were a fabulous people. Now big books full of information about them may be found in all good libraries. The Biblical accounts of the incidents of the Egyptian bondage were declared to be legendary, and a pencil was drawn through the passage about the Israelites making bricks without straw; but the man with the spade got to the treasure cities of Pharaoh at last, and when the walls were exposed it was found that the lower courses of brick had been made with straw and those above without.

The Quiet Hour.

Elijah Discouraged.

S. S. LESSON, 1 Kings 19: 1-8 Aug. 28, 1904.

GOLDEN TEXT—In my distress I cried unto the Lord, and he heard me.—Ps. 120: 1.

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

And Ahab told Jezebel all that Elijah had done, v. 1. Almost everyone has some intimate to whom he tells all that is of greatest interest. This confidence is often placed, as it is here, in the intimacy of the home life. Ahab could forget Jezebel on Mount Carmel in the midst of that wonderful scene, but when he saw her again in the palace there was nothing he could hide from her. It is very important to anyone to whom it is that he gives his confidence. If to a good person, then he will be strengthened in the way of righteousness; if to an evil person, then he will be pushed further in the way of iniquity.

If I make not thy life as the life of one of them, v. 2. Whatever reason for the fierce queen's delay, she did not question that it was within her power to do as she had said, and yet she never sated her vengeance on Elijah. When wicked men make threats we need not disturb ourselves overmuch because of them. If God will, they shall carry out their schemes of vengeance, but only to be utterly overwhelmed in the end; and if God will, they shall never do the thing that they threaten. Whether the plans of men are good or bad, they are always subject to the divine overruling, and it is well to rest ourselves on that remembrance, that we may be at peace.

And when he saw that, he arose, and went for his life, v. 3. Is this the same Elijah whom we saw on Carmel? None other; and the lesson in this is just the weakness and imperfectness of humanity. When we see some one in whom we have placed great confidence play the coward, though we may be justified in condemning him, yet we must not forget to make some allowance. The temptation to such fearfulness often as in this case, follows upon a period of great exaltation and triumph. Elijah may have been so exultant, that, for the time, he forgot to find his confidence in God, and so, when Jezebel's messenger came to him, he was afraid. The only defence is to rest on God and on Him alone. Then will courage never be wanting to us when danger comes.

And he requested for himself that he might die, v. 4. If we doubted as we read the story of Mount Carmel, that Elijah was a man of like passions with ourselves, we need doubt no longer. Who is there that has not at some time or other "requested for himself that he might die?" Some sad failure completely overwhelms, and it seems that there is nothing else left in life that is worth while. Let it be borne in mind that it is God who measures out our days, and that, so long as He is pleased to leave us here, there is still something for us to do for Him. Our life is a charge and our very failure may be of use. How many, through the ages, have been helped, as they have read this story of the prophet's despair and of the way in which God saved him from it.

Behold . . . an angel touched him, and said unto him, Arise and eat, v. 5. The despair that visited the prophet was partly at least the result of bodily exhaustion, and the only way by which it was to be banished was by natural means, rest and nourishment. Not infrequently, when we are depressed, if

we examine our case, it will be found that physical laws have been transgressed, and that if God is to save us it must be through meeting the demands of these laws. We have no right to expect deliverance unless we do our part in regard to the needs of our bodily constitution. Good food, fresh air, sufficient rest, all these are needful.

And went in the strength of that meat forty days and forty nights, v. 8. When the prophet lay down at the foot of the juniper tree he thought and wished he might never rise again. And now see him, as he strides vigorously on his way to the mount of God. We do not know how much God has in store for us, or with what strength he may yet endow us. If our souls feed on the heavenly manna which He has provided for us in the holy scriptures, our faith will grow so strong, that tasks that had seemed impossible shall be overtaken by us. God has provided. We have but to make right use of that provision.

Said Martin Luther: "At one time I was sorely vexed and tried by my own sinfulness, by the wickedness of the world, and by the dangers that beset the church. One morning I saw my wife dressed in mourning. Surprised, I asked her who had died. 'Do you not know?' she replied. 'God in heaven is dead.' 'How can you talk such nonsense, Katie,' I said. 'How can God die? Why, He is immortal, and will live through all eternity.' 'And yet,' she said, 'though you do not doubt that, yet you are so hopeless and discouraged.'"

Hymns as Companions.

It may be that some who read these words never have thought about the value of hymns. Others may have supposed their chief value consisted in furnishing a convenient aid to public worship. Hymns set to music and sung by the common voice of the congregation, form an important part of the conventional church service and enter largely into the practice of all devotional assemblies. The custom of public hymn singing has its value and its limitations. Its value often is very great. The associations of many minds in the genuine expression of a religious sentiment may react in a noble manner on the individual worshipper, especially when music, worthily conceived and worthily uttered, becomes the vehicle of that expression. The singing of hymns is a practice dear to multitudes. Memories are entwined in it; hopes are renewed by it; and often, hereby, the swelling emotions of our hearts are set free, to the increasing of joy and the consoling of sorrow. But the practice has also its limitations. Like any other customary public action, it may become formal and reduce its meaning; or the hymn may be used, not for itself, but for the music that supports it. Because of the variousness of human lives, and the changefulness of states of mind, the hymns sung at any given time in an assembly may, at the moment, represent the thought of few who are joining in the musical expression. Yet, even with these limitations, the singing of hymns in the home, in the devotional meeting, in the public service of the house of God, is a welcome and beautiful practice. For countless lives it has been, and it is, a means of grace. I advise all men to avail themselves of it.

My especial purpose in this article is to

deal with the private use of hymns, rather than with their public use. To those who have thought of hymns in but only, as it were, crowded together by hundreds in a hymn-book, weak and trivial hymns, side by side, with those that have in them the living fire of God's Spirit, I wish to suggest the value of certain individual hymns as companions of the personal life. From time to time, I believe, God speaks through one and another of His servants with much of the same power and inspiration wherewith of old, He spoke through Psalmist. Not otherwise can I account for the extraordinary spiritual values of certain hymns. Some of them have been in the personal lives of men like: friends and counselors, continuing through changing years; others have flashed suddenly into the region of experience, in connection with some crisis of joy or sorrow, bringing with them the vision of God, or turning darkness into light, defeat into victory. Great hymns by their exalted tone, their tenderness, or by their faithfulness, as reflecting emotions actually stirring the soul, often exert a tremendous influence upon boyhood.

Boys, unless seriously depraved, are open to the appeal of that which combines true sympathy with true dignity. The heroic element has not perished beneath the smothering influence of wilful sin against self! I remember two hymns that arose like glittering planets in my boyhood's sky and led me on. One was Seagrave's noble hymn, "Rise my soul, and stretch thy wings," especially this stanza:

"Rivers to the ocean run,
Nor stay in all their course;
Fire, ascending, seeks the sea;
Both speed them to their source;
So a soul that's born of God,
Pants to view His glorious face;
Upward tends to His abode
To rest in His embrace!

My acquaintance with that hymn began when, as a child, I heard it sung at the funeral of a soldier who had been both a brave officer and a brave Christian. The splendid suggestion of the words fanned in my immature yet sensitive spirit, an inspiration never afterward, I trust, wholly quenched. The other hymn that left upon my boyhood an indelible impression was Zinzendorf's heroic composition, founded upon a passage in Psalm cxxxix:

"O, Thou, to whose all-searching sight
The darkness shineth as the light."

The closing stanzas of that hymn are, to me, like life long friends fulfilling their blessed ministry through the toil and strain, the cloud and sunshine, the efforts and reactions of many a long year. So dear to me are these words, so charged with unutterable memories, that when I repeat them the long scroll of the past is unwound before me:

"Saviour, where'er Thy steps I see,
Dauntless, untrifled, I follow Thee;
O, let Thy hand support me still,
And lead me to Thy holy hill.

It rough and thorny be the way
My strength proportion to my day;
'Till toil and pain and grief shall cease,
Where all is calm and joy and peace."

It is a good thing to form in childhood the practice of committing to memory those hymns that, without efforts of ours, appeal strongly to the noblest part of us and seem to be the echo of our own most vital thinking. Few things contribute more generously to the making of a helpful personality. I suppose the reason of this is that those great hymns, emanating from the deepest life of their authors, really contain and communicate to us the power of the Spirit of God, relating it creatively to our own best emotions and aspirations.

When we become men we do not neces-

sarily part company with the religious and heroic aspirations of boyhood. Certainly for some, possibly for many, the years of manhood do not "fade in the light of common day." Some illusions must be dispelled, many sad and difficult lessons must be learned, heavy burdens must be borne, but if we live true to the best that we know, very much of the heroic spirit of boyhood may be carried over into manhood, to keep us young and eager and sympathetic. Here is where hymns may do so much for us men, as great companions of our personal life. We cannot choose them for each other; we must assimilate them for ourselves. At different periods in our manhood, these great voices of God shall speak to us the different messages that we need. More than one man has known the time, when, hard pressed, under great tension, afraid to go on, Neale's hymn has spoken to him like a voice out of the heavens.

"Art thou weary, art thou languid,
Art thou sore distressed?
'Come to Me,' saith One, 'and coming,
Be at rest.'"

—Rev. Charles Cuthbert Hall, in
The Intercollegian.

Seek The Ideal.

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

A Laugh Which Won an Infidel.

The Rev. Dr. Louis Albert Banks, in a course of "Soul Winning Stories" in "The Christian Endeavor World," writes:

"A good woman came to me one day, and told me a policeman was ill in a house where she lived; that the doctor said he was going to die; that he was a professed infidel, and it seemed terrible to have him die so hard and bitter. I reflected over it a little, and finally went to see him.

"I made the excuse that I was a new man in the community, and liked to get acquainted with the people. I talked with him on general subjects; but he was wary, and treated me very coolly. He did not ask me to call again, but I went two or three days later. I talked about the news of the day; was cheerful and genial, but said nothing about religion. This time in a rather awkward way, he asked me to come again.

"On my third visit, after describing some humorous incident, I laughed most heartily, and he looked at me in astonishment and said, 'What makes you laugh like that?'

"'O,' I said, 'it comes natural. I am happy, and it just bubbles out.'

"'Well, I would give anything if I could laugh like that,' he sighed.

"That was my chance; and, as Philip began where he found the church, so I began with my policeman, and 'preached unto him Jesus.' A few weeks later he died a very happy Christian man."

Our Young People

August 17. Missionary Heroes.

Some Bible Hints.

The "kingdoms" (v. 33) that have been subdued by our missionary heroes have been literal as well as spiritual kingdoms. No force has changed the history of the world so much as missions.

Every form of cruel death (v. 37) has been inflicted by the world on its missionaries, who spent themselves for the world's life.

The world has not been worthy of its missionaries (v. 48), and is not. Fortunately they live for One who is worthy of them!

Every missionary life ever lived has been the promise (v. 40) of something better to come for the world. We are living in the fulfilment of many such promises.

American Home Missionary Heroes.

John Eliot, pioneer missionary to the Indians. His first sermon to them, in October, 1646, was continued for three hours, the Indians asked so many questions.

David Brainerd, missionary to the Indians of New York and New Jersey, who died at the age of twenty-nine, but whose beautiful life was a powerful incentive to others.

David Zeisberger, for sixty years missionary to the Indians of Ohio and neighboring States, who founded thirteen Christian towns.

Marcus Whitman, whose hazardous ride across the continent in 1842-3 did much to save Oregon to the American Union.

American Foreign Missionary Heroes.

Corinna Shattuck, who during the Armenian massacres faced the mob alone at Urfa, protecting the native Christians.

Walter Lowrie, who sat reading the Bible as his ship was seized by Chinese pirates, and, thus reading, was thrown into the sea.

Henry Lyman and Samuel Munson, who aged only twenty four and thirty, were killed by the natives as they pressed on their errand of love into the islands of Sumatra.

Melinda Rankin, a Texas school-teacher, who became pioneer missionary to Mexico, supporting her own work for twenty years.

To Think About.

As great missionaries are living as ever lived: how am I supporting them?

Is Christ willing that I should not be a missionary?

Am I carrying the missionary spirit into my daily life?

Said by American Missionaries.

I am going home; and welcome joy!—*Last words of John Eliot.*

All things here below vanish, and there appeared to be nothing of any considerable importance to me but holiness of heart and life and the conversion of the heathen to God.—*Brainerd.*

My life is of little worth if I can save this country to the American people.—*Whitman.*

Will the churches come up to the work?—*Last words of Bridgman.*

Soul-Winning Work.

All our endeavor should be evangelistic, having for its ultimate aim the winning of souls for Christ. This purpose should animate every prayer meeting, every social, every committee meeting, every business meeting.

While the lookout committee is the chief soul-winning committee, yet all the committees should be filled with the same spirit.

The ideal prayer meeting is one that calls for decisions for Christ at the end.

By private conversation let the members labor for the conversion of souls. Set as

your goal the winning of every member of your society.

See if you cannot labor so faithfully that not a communion season will pass without the adding to the church of some young person through the Christian Endeavor work.

Prayer.

BY REV. FRANK W. SNEED, D.D.

Give ear, O Shepherd of Israel; that thou leadest Joseph like a flock; that thou dwellest between the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength and come and save us. Turn us again, O God, and cause thy face to shine and we shall be saved.

Banish with thine own presence the desolation and loneliness which sin hath brought into our lives. Give unto us beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Sin never seems so dreadful to us as when we are in the presence of the Saviour. Thou hast not only called us to repentance, Lord, but thou hast also called us to service. Thou wouldst not have us lament, but also labor, labor with God to rescue a ruined world. Since thou hast opened our ears to hear the Gospel, we also hear the plaintive cry of the man of Macedonia. This voice of the night hath not been hushed in all the centuries, and will not be until thy sleeping church shall, like the good Samaritan, arise and minister unto him. O God, help us to live for those for whom Christ died. Let not our generation pass away in ignorance of him who alone can save from hell. Fill us with the Holy Ghost, and unite us to all who are united to Christ. Then if we cannot bring all the world to Christ, we can and will, by thy grace, bring Christ to all the world. For this we labor, for this we pray, for this we live, and if needs be, for this let us die. And the glory shall be thine, Amen.

Prominent Men's Opinions of Women.

All women are good—good for something or good for nothing.—*Cervantes.*

Unhappy is the man to whom is own mother has not made all other mothers venerable.—*Richter.*

A beautiful woman is the only tyrant man is not authorized to resist.—*Victor Hugo.*

They say man was created first. Well, suppose he was—ain't first experiments always failures?—*Anon.*

A curious fact—Satan deprived Job of everything except his wife.—*Observer.*

Daily Readings.

Mon., Aug. 22.—Peter and John.	Acts 4: 18-21.
Tues., " 23.—Stephen.	Acts 7: 54-60.
Wed., " 24.—Philip.	Acts 8: 1-18.
Thurs., " 25.—Paul.	Acts 9: 22-30.
Fri., " 26.—James.	Acts 12: 1-2.
Sat., " 27.—In Nero's palace.	Phil. 4: 21-23.
Sun., " 28.—Topic—National missionary heroes. Heb. 11: 32-40.	

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J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Aug. 17 1904.

THE WEE CZAR.

The Russians, beaten at all points, take it as an omen of favorable import that the Czarina has given birth to a long desired son and heir to the Czar-dom. We suppose no one should begrudge a ray of sunshine rift- ing through the clouds which have so per- sistently overhung the naval and military fortunes of the so-called Colossus of the North. Freedom-loving Canadians can afford to wish a happy future to Russia; but only along lines of liberty, education, and constitutional government.

There is a well known story that when someone said to the late Mr. E. J. Milliken, "Punch is not as good as it used to be," he replied, "It never was." So when we hear pitiful laments as to the difficulty of getting servants, and it is added, "Servants are not what they used to be," it would be equally true to say, "They never were." In a letter from Elizabeth, Duchess of Ormond (just printed in the last Historical Manuscripts Commission batch of Ormond papers), we find her writing on December 8, 1668:

"I am endeavouring to get one in Con- way's place, and to look the best I can that my Lord be not cozened here, though I have so little help as I much fear we are wronged, for all the care I can take to the con- trary. So strange a time this is for servants, as people of all degrees complain that they were never so bad as now."

So that not only are our grievances perpet- ual, but the very subject of them.

The Duke of Norfolk, faithful to the tra- ditions of a Catholic house, has made one more attempt recently to abolish or amend the king's coronation oath which denounces Roman Catholics as idolaters. But as he doubtless expected, the House of Lords promptly rejected his motion. The discus- sion which took place over the matter was good tempered and even kindly, but the Bis- hop of Bristol said that so long as Rome held the Church of England excommunicate, so long the English king, head of that

Church, was not likely to alter his attitude toward the Pope. He was sorry for any- thing which hurt the feelings of good Catho- lics, but he recalled not a few pronuncia- ments of late popes which could scarcely be characterized as other than purposely insult- ing to good Anglicans. If the king of Eng- land calls the mass "Idolatry," the Pope first called him and all his loyal subjects "heret- ics," and so far as he could, relieved them of obligations to his throne. It is true that a Catholic is legally debarred from holding the throne of England, but the Vaican teach- es that all English Protestants are incapable of attaining the kingdom of heaven. The Bishop gave the Duke "a bad quarter of an hour," and it is not likely the champion of Leo X. will introduce the subject soon again.

Senator Davis, the candidate for vice- president upon the Democratic ticket in the United States, is an active and liberal Presbyterian in the Church South. He is one of the founders of a college under the care of that church, and he is noted throughout the denomination for his activ- ity in benevolent works. The Presby- terian Standard, counting President Roosevelt on account of his Dutch Reformed creed as "one of us," notes that there has not been a presidential ticket of either great party since 1888 without a Presbyterian upon it. The party leaders know where to go for sound timber.

A TRIBUTE TO PRESBYTERIANISM.

The "Christian Commonwealth" is not a Presbyterian paper. Here is its testimony to our Church in a leading article last week:—"The Presbyterian Communion throughout the world is to be congratulated on its (Ecu- menical Council. Such a gathering as that just held in Liverpool is a massive testimony to the solidarity of its principles. It must be remembered that the episcopate, whether in Papal or Anglican form, directly challenges any other conception of church order—on this ground above all others, that an episco- pate is necessary to the unity of the Church. Here is the answer to such a challenge, and it is unassailable. Here is a community, world-wide, pervading every stratum of civil- ization and every section of the nations among which it has taken root. It com- prises within its membership supreme rulers of States and the humblest of proletariat. It has a place for every type of mind. It acknowledges in the frankest manner pos- sible the autonomy of every part. It recog- nizes divisions not of geographical area only but also of principle. It acknowledges no head save the Lord Jesus Christ, no episco- pate save that of every presbyter, no priest- hood save that of all believers. Yet it pre- sents and proclaims its unity not on the fan- tastic ground of theory, but on the solid basis of incontestable fact. Let that unity be examined by any test which commends itself to the practical reason, and it stands vindicated. It is a unity of creed, a unity of spiri- tual life, a unity of aim, a unity of government. The only unity it neither pos- sesses nor desires is that based on the un- scriptural dogma known as the 'historic' epis- copate."

THE FRIENDS' ASSOCIATION AND WAR.

The Friends' Association, with repre- sentatives to the number of 1,500, have been meeting in Toronto. The other name by which the Friends are common- ly known is that of Quakers. This is the first time the full Association, with repre- sentatives from various parts of the United States and Europe, have met in Canada. At the opening meeting the welcome included an address from Hon. Geo. W. Ross, Premier of Ontario, Mr. Goldwin Smith and other prominent men were also to take part.

The Friends as suits their name, are lovers of peace and haters of war, judged by the test, "By their fruits shall ye know them," they are a most estimable people. They have always uttered a strong protest against intemperance, slavery and war.

It is just as well that there are some people left who are in favor of peace, if only to average things; men are usually ready enough to quarrel, and nations to war, to keep up a sufficient supply of the fighting spirit. In Canada recently jingoism has made itself noicably vocal, propounding unusual and dangerous theories, such as that power should be vested in Canadian governments to send Canadian Volun- teers abroad to fight without the Cana- dian Parliament being first called to give consent; and the other doctrine, a doc- trine of tyrants, that the civil power should be subordinated to the military power. This enumeration in Canada of principles of action such as cost a Charles his head, shows there is a place for those who, like the Friends, love peace, and hate war and militarism generally. Tolstoy has recently expressed himself strongly on military leaders:

"Coarse and servile slaves of slaves, dressed up in various dazzling attires— varieties of Generals wishing to distin- guish themselves, or to do a bad turn to each other, or to earn the right to add one more little star, fingle-fangle, or scrap of ribbon to their idiotic, glaring get up, or else from stupidity or carelessness— again these miserable, worthless men have destroyed, amid dreadful sufferings, thou- sands of those honorable, kind, hard- working laborers who feed them."

And this is Tolstoy's cure: "So that however strange this may ap- pear, the most effective and certain deliv- erance of men from all the calamities which they inflict upon themselves and from the most dreadful of all—war—is attainable, not by any external general measures, but merely by that simple ap- peal to the consciousness of each separ- ate man which, one thousand nine hun- dred years ago, was proposed by Jesus— that every man bethink himself, who is he, why he lives, and what he should and should not do."

Militarism naturally tends towards brutality. Here is a specimen of the cruelties of German officers:

"The young recruit stands on the parade ground and is knocked about the head until the blood flows from his mouth or he receives a blow which breaks the drum of his ear and renders him perfectly deaf, or he is kept for hours in cold water during swimming instruction, or made to

drink foul water until he is sick, or kept on his knees begging pardon for an hour. His comrades see all this and dare not remonstrate. If they do, their remonstrance is construed into insubordination—a crime which is visited with the most severe punishments known to the military penal code."

A well known Paris Professor, Dr. C. Richet, has estimated that during the nineteenth century the awesome total of 14,000,000 lives were sacrificed in war. Appalling though these figures are, and appalling though some of the tales of bloodshed now arriving from the Far East may be, it is doubtful if the average man has pictured to himself all the horrors of war. Dr. Jacoby, an Asylum Physician-in-Chief in Russia, calls attention, we see, to the insanity which follows in the wake of warfare. During the Russo-Turkish war many soldiers went mad. In the war with China in 1900 men who had become insane "were shot in order not to fall into the hands of Chinese torturers."

As the doctor argues, the terrifying conditions under which modern warfare is conducted add enormously to the strain on the nervous system of the combatants. He believes, indeed, that crimes of violence committed by troops on active service are commonly the work of men whose brains have given way, under the excitement to which they are exposed.

Yes; there is still an important propaganda of peace to be conducted by the Friends, to the end, as Tolstoy says, that every man bethink himself, who is he, why he lives, and what he should and should not do.

JAPANESE PATRIOTISM.

And then the stories I heard of the devotion and sacrifice of the people who are left at home! The women let their hair go undressed once a month that they may contribute per month the price of the dressing—five sen. A gentleman discovered that every servant in his household, from butler down, was contributing a certain amount of his wages each month, and in consequence offered to raise wages just the amount each servant was giving away. The answer was:

"Sir, we cannot allow that; it is an honor for us to give, and it would be you who would be doing our duty for us to Japan."

In a teahouse I saw an old woman with blackened teeth, a servant, who bore herself proudly, and who, too, was honored because she had sent four sons to the Yalu. Hundreds and thousands of families are denying themselves one meal a day that they may give more to their country. And one rich merchant who has already given 100,000 yen, has himself cut off one meal, and declares that he will live on one for the rest of his life for the sake of Japan.

On every gateway is posted a red slab where a man has gone to the war, marked "Gone to the front"—to be supplanted with a black one—"Bravery forever"—should he be brought home dead. And when he is brought home dead his body is received at the station by his kin with proud faces and no tears. The Roman mother has come back to earth again, and it is the Japanese mother who makes Japan the high priestess of patriotism among the nations of the world.—John Fox, Jr., in Scribner's.

"LARGENESS OF HEART."

"And God gave Solomon wisdom and understanding exceeding much and largeness of heart." That same largeness of heart would teach us "understanding exceeding much" of the true worth of all the varied values that appeal to our souls. A life on a wider plan would give place and space to the things of eternal good, so that they could no longer be excluded by the things of the moment and a day. A spacious wisdom springing out of a large heart would no longer debate whether it could afford to forego pleasure for character or yield riches to pay for a quiet conscience. And in the church, if we worked in the light of a clearer and higher noon, we should not be contriving to build so meagerly the foundations of the kingdom. Comprehending better what Christ can be to the generation, we should strive to make him more. We should not expect so slightly the achievement of good, nor be content with such minor victories for our God. A more adequate wisdom would build a more adequate Christianity, adapted to more human needs.

It would mean a broadened service. "I will run the way of the commandments when thou shalt enlarge my heart," is one of the superlative verses of the Hundred and Nineteenth Psalm. Now in petty childishness we calculate how little we need do for the Lord in order to avert his condemnation. Were we but enlarged, our eager questioning would be to know how much we might be permitted to do at the high honor of his commands. No longer the minimum would satisfy us; the maximum would be the goal of God's purposes, and "run" to fulfill so much of those purposes as might lie within its own province.

And it would mean a broadened enthusiasm. "Thy heart shall thrill and be enlarged," is Isaiah's stirring prophecy as he comforts Israel with pictures of the day when all the sons and daughters of the kingdom shall be described as returning home. We work so slavishly and dully at our task because we have never had the far sight that could behold the reparation of humanity. If but once with more distant vision we might see the approach of the conquering Christ, then our hearts too would "thrill and be enlarged." We should be enlarged out of humdrum and doubt and discouragement into the joy of labor, the confidence of trust and the courage of power. Enthusiasm would not be fever but fervor.

Why should the greatness of the Christ-life be left for the great? It is equally within the possibility of all. Ye puny, infant Christians everywhere, "be ye also enlarged."—Interior.

If there be any season of the year which is peculiarly God's, it is the glorious summer time, so full of beauty, so divine in its perfections, so free from the imperfections of immaturity or decay. How little they realize the meaning of this world's frame who reserve to themselves these beautiful days, spending in idleness, or perhaps in sin, those matchless hours which are only worthy of Jehovah. Is

this a time to desert the service of Almighty God? Is this a season to devote to recreations purely secular, or amusements unsanctified by grace; or, worst of all, dissipations dishonoring God, degrading manhood and corrupting the race? It is not the part of a child of God to spend these summer days in self-indulgence. We will gather them up and present them to him who called them into being and endowed them with beauty and permitted us to possess them. In the summer even more than at any other seasons of the year, may the servant of the Master joyfully say, "I was glad when they said unto me, Let us go into the house of the Lord."

The English Wesleyans, following American Methodists, are about to abolish the three years' limit to pastorates in their denomination, the commission appointed at a previous Conference having declared its continuance "absolutely fatal to successful work." The new rule is to apply to both settled charges and circuits and no man is to be moved whose work appears to be on the up grade. "Individual responsibilities for individual churches" is the new principle enunciated by the very able advisers to whom the church intrusted the matter. The new committee also deprecates the past practice of handing over unsuccessful city chapels to the London City Missionary Society, insisting that if any religious organization can make these missions successful the Wesleyan can, and must. They advise grouping such missions but to declare strongly against abandoning them. Another recommendation, not so sure of acceptance, is that the London Commission be re-appointed year by year thus making it a permanent board of the church, to consist of sixty members, with "advisory power" in relation to many matters heretofore controlled directly and wholly by Conference.

Literary Notes.

Mr. W. A. Fraser, of Georgetown, has won the prize of \$500, given by the Metropolitan Magazine, of New York, in a short story contest. Mr. Fraser's prize is the second in the series, and the competition drew out a very large number of stories from all over North America. The title of Mr. Fraser's story is "Grou, the Cast," and is a vivid story of a Northwest dog. The atmosphere and background of the story are thoroughly Canadian. Mr. Fraser is to be warmly congratulated on his success.

The novel which Henry Seton Merriman left will be published in London and New York early in September. There is a touch of pathos in its title "The Last Hope". The surroundings of the story are in France and England during the Presidency of the Bonaparte who later on became Napoleon III. It deals intimately with the attempt to secure the Imperial throne before the famous coup d'etat.

The official history of the Delhi Coronation Durbar is finished at last, and will be published in the course of next month. It can hardly be a secret that Lord Curzon has read the proofs, a fact which adds interest to the book.

The Inglenook.

BECKY.

BY ANNIE HAMILTON DONNELL.

There was a buzz of excitement in a corner of the Asylum playgrounds. A dozen eyes, in turn—blue, hazel, black—peeped through the "peep-hole" in the high board fence.

"Now it's my turn, Em'ly Knapp! You've peeked as long as two peeks!"

Tilly's voice was freighted with mild indignation. She stood next in the line of little checked aprons. They all wore checked aprons—Tilly, who was the playground wit, said that was their coat of arms.

"Well, go ahead and peek, then, Tilly Voss; I'm willin'." Emily said, coming back on her heels with a little thud.

There was a brief moment while Tilly adjusted her eye to the knot-hole, then a little shrill cry:

"Oh, my, it's a span! You never said it was a span, Emily! An' there's a man on the top seat, all spangled over with brass buttons! There's a lady gettin' out! Now she's goin' up the front walk! Em'ly Knapp, why didn't you say she was han'some an' looked exactly like a mother?"

One by one the eyes took their places till all had had their turn. The daintily dressed woman had passed out of the range of their vision, but there were the horses still to look at and the brass-spangled coachman.

"Let Becky peek, why don't you?" whispered Emily, glancing toward the quiet little checked figure under the butternut tree. For some reason they always whispered when they spoke of Becky, though it was palpably unnecessary.

"The idea!" retorted Tilly. "As if 't would do any good!"

"Tilly Voss, she isn't deaf an' dumb in her eyes!" laughed Emily.

The excitement buzzed on, increasing as the minutes passed. For there was the prospect of being sent for at any time. The matron would send a messenger—Tilly, Em'ly, Mary, Sue, 'Lizbeth," she would say, "you're wanted in the reception room right away."

The messenger would not say "Becky." Becky was never wanted in the reception room right away. She shrank away under the butternut tree and hid her little wistful face out of sight. But she too was watching for the matron's messenger. The sight she had seen through the peek-hole in the fence was fresh in her mind—Becky's eyes were as bright as her little ears were dull.

"I wish I'd been in time to see the lady—I know there was a lady," ran on Becky's thoughts. "I'd like to have seen if she looked mothy. The one that adopted Prissy Baily did—I saw her goin' out. She had hold of Prissy's hand, and she was lookin' down at her, a-smilin' just as mothy as anything! I'd have smiled too if I'd been Prissy. I wonder"—Becky's plain little face took on a shade more wistfulness. There was evident doubt in it. "I wonder if any mother in this world ever adopted a deaf-an'-dumber? Oh, no, of course not!"

Becky always referred to herself in that way, though nobody knew where she had ever "heard" the expression. Had some mischievous little checked orphan spelled it out to her on her fingers, with unintenti-

onal cruelty?

"They'd never want a deaf-an'-dumber—what you thinkin' of, Rebecca Dalrymple? You might just as well give up wondering things. There isn't a single mother in—this world—wants a little girl like you!"

Becky had been over all this many and many a time. She always ended with a long, patient sigh.

"Mary, Sue, Tilly, Em'ly, 'Lizbeth," somebody called importantly, "you're wanted in the reception room, right off."

The messenger added a few other names, but the four expected names were all there. They belonged to the prettiest, brightest little orphans who were slowly being dwindled by adoption. Last time it was Prissy Baily. This time—who would it be this time? The unbidden little checked aprons clustered together and whispered excitedly. Under the butternut Becky waited, too. After a while she stole to the fence and tiptoed up to the peek hole. She must have waited there a long time, but her reward came in the end. She caught her breath in a short gasp.

"It's Tilly!" she thought. "Tilly's adopted and it's a real mother. I guess I can tell mothers!"

How could Becky "tell" mothers? She had never had one. Once, not so long ago, there had been a sharp-faced aunt with an increasing brood of quarrelsome little children. When the brood got to the limit of using up all the room in the small home, Becky had been hustled out with small ceremony. How came it that Becky knew mothers by sight?

"It's Tilly!"

"Tilly's adopted!"

"Yes, sir, Tilly!"

The murmur of voices swelled to a loud chorus. It was Emily who brought the news.

"She's gone—Tilly's gone," she announced, briefly. "They wanted a blue-eyed orphan. Tilly said to say good-bye to all of you—the lady couldn't wait another minute. Tilly said you could have her play-house, Cherry Gile, an' she left her gold mine to Mary Sue—and—O, yes, she left me all her turns at the peep-hole, an' Becky—where's Becky?"

Emily hurried over to the butternut tree.

"Becky!" she cried, and then stopped in confusion. She dropped beside Becky and spelled out Tilly's legacy on her fingers very slowly. Becky "listened" breathless and excited.

"Tilly leg't you—her—e-o-lan harp, Emily spelled out laboriously. She spelled "left" "leg't" because she couldn't remember how to make the f, and g, she argued wisely, was the next best thing! But Becky understood—she was used to understanding. Her thin, brown little face lit up with pleasure.

It was so good to be included in Tilly's last will and testament, and nobody thought of the aeolian harp as an incongruous legacy for Becky.

"She was nice—the lady was," one of the other contestants for adoption volunteered soberly: "Oh, yes, she was nice! She was a mother fast enough, but I guess it's all right she chose Tilly. I didn't mind."

"Mary Sue Leadbetter, if that isn't sour grapes!" scoffed Emily, with scorn radiating from every freckle. "I guess you'd like to

be adopted by a span of horses and a mother, if you'd only had blue eyes!"

It was Saturday, and the little inmates of the Wimpenny Orphan Asylum were privileged to run wild in the playgrounds until supper time. Then they formed into an orderly line and filed into the dining room.

Becky's chair was empty, but so was Tilly's and one or two others; so no one noticed. Out under the butternut tree a little checked apron got damp and clammy in the dew. The matron found it there after dark, when she was hunting for her missing little orphan.

"Why, of all things!" she exclaimed. "The child's covered with dew. Becky, Becky!"

People kept forgetting that Becky was a "deaf and dumber." She had only been in the Wimpenny Asylum a little while. The matron remembered presently, and felt about in the dusk for Becky's little "talking" hand. She began talking on it slowly, but there was no answering pressure.

"Why, the child's asleep!" And it was not dew on Becky's cheeks, the matron surmised pityingly.

"She cried herself to sleep, the poor little thing. She was grieved about something—bless me, could it be because—why, of all things!"

The matron lifted the little damp figure and carried it gently in to bed. She had discovered Becky's wistful secret. The child was homesick and motherless, in the lonely silence that shut her in. She wanted "to be adopted," as the well-worn phrase was, in asylum dialect.

"And she never will be in this world," the kind matron thought, sorrowfully. She sat down beside Becky's bed in the row of little white beds. All the children were asleep, and their flushed faces peeped above the monotonous blue and white quilts—a double row of little faces. One or two were smiling, but on little lone Becky's rested the shadow of her hopeless longing.

"Dear child! If I wasn't going away, it wouldn't be quite so bad—I'm getting to understand Becky," the matron's thoughts kept on musingly. "The new matron, just as likely as not, won't. And if I was going to stay, I might possibly be able to persuade somebody—no, no, I don't suppose I could do that. Nobody would want poor little Becky. She's a plain little thing besides her other afflictions—there isn't a mite of a chance for her. And, of all things, to think she should go without her supper and stay out there in the dark, crying!"

The matron of the little Wimpenny Asylum had performed her duties with unflinching faithfulness for twenty years. She was "next thing to a mother," Tilly had said. Her matronship was as old as the asylum itself. She had seen many a bright, pretty child find a home and an adopted mother, but no Beckys—no, no, there wasn't a bit of a chance for Becky!

In a week the matron was going away. She sighed now as she thought of it. She was so sure to miss going in every night to look at the little faces in a row.

"But I'm getting middle-aged, and I want to rest. I've always meant to retire when I was sixty." The matron called sixty middle-aged—why not? "There isn't any reason why I can't settle down and take my old age easy, when it comes. Dear knows I've worked steady and saved up enough! Oh, yes, I'm not going to back out now. I shall be lonesome at first, but I'll get used to living alone."

The room was full of the soft purr of many little breaths. The matron tiptoed down the

right-hand row of cots and up the left hand row, touching every little face lightly with her finger tips. It was at Becky's bed she stopped again. It was Becky she kissed. The small, plain face in the pillow appealed to her. She stooped to it again and touched the little drooping mouth with her lips.

"That's for the mother you never had, you little thing," she whispered.

Becky and the matron had dreams that night. Becky's was beautiful; there was a mother in it, and Becky sat in her lap and laughed and talked through the tips of her little lean brown fingers. And the dream-mother laughed, too, and once she leaned down and kissed Becky's cheek. That was when the dream ended, and Becky, through narrowed lids, thought she saw the mother's face bending over her. She did not know it was the matron's face.

The dream that came to the matron was full of sadness. She thought she went away and made herself a home and settled down to her well-earned rest. She missed the little faces very much, she thought, but after a while she began to get used to living alone and she was happy and contented, in a quiet way. Then, one day, a Vision stood beside her.

"Where is the little child that cried in the dark, under the butternut tree?" it said to her. "Has anyone adopted her yet? Has she found a mother?"

"No, no, my Lord," the matron said, for the face of the Vision shone in her dream like the face of the Lord, she thought.

"No, no, there is no one who will ever adopt poor little Becky. She is deaf, my Lord, and dumb."

A little pause, and then again the sweet voice spoke:

"Is she crying still under the butternut tree, in the dark?"

"No—Oh, no, she can't be crying there still!" the matron said, with a shudder.

"It is so dark out there and so damp, and the little child's heart will break," the Vision said. "Show me the way to the butternut tree. I will adopt little Becky."

The dream was so sad that the matron found herself sobbing when she woke up. For a long time she lay awake, thinking. The clock tolled one—two—then three, before she slept again.

In the morning—it was Sunday morning—Becky crept away by herself to her favorite resort. The church bells were ringing, but Becky did not know. She sat with her small brown fingers interlaced in her lap and her little wistful face against the friendly trunk of the great tree. It whispered kind things into Becky's ear—and Becky heard them.

The matron went out and sat down by the child, smiling and nodding cheerfully. Becky held out her talking hand with eager invitation.

"Becky"—the matron could only talk very slowly indeed—"I am—going—away."

The child sighed, and the smile dropped away from her lips.

"Will—you—go—with—me—Becky? I want—you—for—my—little—girl. I want—to—adopt you Becky."

Becky "listened" with a violent start of surprise. Then, in a flash, her grave little face burst into radiance. She caught the matron's hand and began to talk hurriedly, her fingers flying in their eagerness. She was looking up into the matron's tender face.

"Oh, you are a mother!" cried Becky's little brown fingers. "I shall have a mother at last."—Classmate.

Thought From the Discouraged.

BY L. M. ZIMMERMAN.

It were foolish to say there is nothing in this world to worry about, for "man is born unto trouble," but the thing for consideration is how to get rid of our worries. Some people pile up their troubles as if they were laying in a stock of fuel for cold winter. Others live days and weeks in advance of troubles, accumulating thus in advance many imaginary trials, until life is so overshadowed that it seems hardly worth the living. If such persons would go to work making some one else happy, they would unload much of their worry, for in blessing others we bless ourselves. There are always those who are worse off than the complaining ones, so that there is a large field for service. Then, too, take pencil and paper and carefully mark down all your blessings, and your troubles will vanish in all the bright sunlight of your rich gifts. Try it for one week as an experiment, and learn from happy experience the blessedness of looking on the bright side of things, rather than all the while nursing your troubles, and you'll discover that if you don't trouble trouble, trouble won't trouble you. The Lord himself bids us not worry, and lovingly bids us cast all our cares on him, for he careth for us. He is our burden-bearer, and graciously bids us rise on the wings of praise into his arms of love, and like a loving mother, he will bear us on his bosom. Unfortunately, some thus rise, but instead of dropping their burden, they seem to find pleasure in carrying it with them, keeping it closely tied about them, instead of casting it wholly upon the Lord. God is our Father, and he knows our wants; why not therefore trust him, believing he will do for us according to our respective needs. "The Lord is my Shepherd, I shall not want." Why not, therefore believe it, and believing, trust in him, and trusting him, cast all your cares on him? Do it, and you will find rest unto your soul.—Lutheran Observer

Indian Paint.

Every paint-mark of an Indian's face is a sign with a definite meaning which other Indians may read. When an Indian puts on his full war paint he decks himself, not only with honors and distinctions won by his own bravery, but also with the special honors of his family or tribe. He may possess one mark of distinction only, or many. In fact, he may be so well off in this respect that, like some English noblemen, he is able to don a new distinction for every occasion. Sometimes he will wear all his honors at one time. Then he is a sight worth travelling far to see.

Among the Indian tribes is one designated by the symbol of the dogfish, painted in red on the face. The various parts of the fish are scattered about on the surface of the face. The long snout is painted on the forehead, the gills are represented by two curved lines below the eyes, while the tail is shown as cut in two and hanging from either nostril. When only one or two parts of an animal are painted on a man's face it is an indication of inferiority; when the whole animal appears, even though in many oddly assorted parts, the signs indicate a high rank.

Very peculiar are some of the honorable symbols painted on the Indians' faces. There are fish, flesh and fowl of all kinds—dog, salmon, devilfish, starfish, woodpeckers, eagles, ravens, wolves, bears, seralions and sea monsters, mosquitoes, frogs, mountain goats, and all manner of foot, claw, or beak marks

A Danger to Baby.

Doctors have preached against the so-called soothing medicines for years, but they are still used altogether too much. The fact that they put children to sleep is no sign that they are helpful. Ask your doctor and he will tell you that you have merely drugged your little one into insensibility—that soothing medicines are dangerous. If your little one needs a medicine give it Baby's Own Tablets, and you give it a medicine guaranteed to contain no opiate or harmful drug. You can give these Tablets just as safely to a new born infant as to the well grown child, and they will cure all the minor ills of childhood. Mrs. J. M. Gilpin, Bellhaven, Ont., says: "Since I gave my little one Baby's Own Tablets there has been a marvellous change in her appearance, and she is growing splendidly. You may count me always a friend to the Tablets." Ask your druggist for this medicine or send 25 cents to The Dr. Williams' Medicine Co., Brockville, Ont., and get a box by mail, post paid.

—each with a special meaning of its own in the heraldry of the woods and plains, however little they signify to the white man's eye.—The Child's Hour.

The Grace of Cheerfulness.

I said: I will be glad to-day!
The rain-clouds drift along the hills,
The grass is drowned in lakes and rills,
The birds of song are chilled and mute,
The dreariness seems absolute;
And yet I will be glad to-day!

I will be glad, be glad to-day,
Though many tiresome tasks are set
My patient hands, I will forget
The frets that trouble and depress,
And think on things of pleasantness;
And so I will be glad to-day!

I will be glad to-day, to-day;
For summer suns again will shine,
The air will thrill like tonic wine,
The birds will sing as ne'er before,
And with these blisses yet in store,
Why should I not be glad to-day?
—Emma A. Lente, in Christian Endeavor World.

Double Track Route to World's Fair

The Grand Trunk have inaugurated a double daily through car service, including sleeping cars and coaches, direct to the World's Fair City. Fast trains, most interesting route, stop-over allowed at Chicago, unexcelled road bed—are, assured patrons of the line. Ask Grand Trunk Agents for full information.

The July Fortnightly (Leonard Scott Publication Co., New York) opens with an article by Grover Cleveland on "The American Government in the Chicago strike of 1894." C. I. Chas. writes of "The Reorganization of Russia;" Alfred Stead of "The War: Korea and Russia;" and H. Beerbohm Tree discusses "The Humanity of Shakespeare." "The Tariff Situation in the United States;" "The Specialist in Downing Street;" "Transvaal Labour Difficulties;" and "The Bottom-rock of the Tibet Question"—these are among the subjects dealt with in this number.

Apricots should be cooked a long time. After the sugar is added, take off the cover and let the fruit glaze a little, but not harden. When cold both prunes and apricots should be served with cream.

Ministers and Churches.

Montreal.

Exercises of much interest to both Chinese scholars and Christian workers took place on Sunday night towards the close of a well-attended session of Knox Chinese Sunday-school. Mr. Robertson, the superintendent, first introduced Mr. Mah Wing, of Vancouver, who is on the way to Jamaica for Christian service, who spoke an earnest Gospel message in Chinese. A good many years abroad, Mr. Wing has adopted Canadian costume even to removal of queue. A cousin and wife are both earnestly employed in Chinese missions in Victoria. He is now going out under Chinese missionary auspices to Jamaica, where the Chinese have made excellent permanent colonists under fair treatment. Mr. Thos. Vipond, having been seeking their spiritual welfare there, was able to give Mr. Wing valuable suggestions. Montreal is the distributing centre for Chinese in Eastern Canada, and those going to Jamaica and many other points are here passed on encouraged and helped by Christian workers and write back their thanks, with wishes at times for like opportunities at their destination, declaring that interest in them here is greater than in New York city, even. The next speaker was Mr. Sylvain Dayan, an ex-Roman Catholic, just returned from Canton and Annam, where he has been amongst that interesting and ancient people where are some 22,000,000 under French authority, with some 200,000 Cantonese. All the Gospel light they now have is offered them by Mr. Chas. Bonnet, British and Foreign Bible Society agent, whose life is threatened by the priests. Mr. and Mrs. Dayan were, for a while, the guests of the Rev. Dr. McKay, of Macno, and were some months there teaching in the Christian College. After some explanatory remarks in Chinese by Dr. Thomson, and a gospel song, the Rev. Mr. Fleck concluded with prayer in behalf of the workers and the urgent work.

Western Ontario.

Rev. J. F. Munroe, B.A., of Gladstone, preached in Knox church, Galt, on Sunday.

Rev. W. J. Clark, of London, preached last Sunday at St. Andrew's church, Winnipeg.

Rev. Mr. Bennett, of North Toronto, preached very acceptably in Knox church, Acton, the two last Sundays.

Rev. G. M. Dunn, of Whitechurch, Ont., preached two sermons in the Smithville church on Sunday last.

Rev. J. R. Gilchrist, B.A., of Waterloo, occupied the pulpit of the Hawksville church on Sunday morning.

Rev. J. W. H. Milne, B.A., of Ottawa, preached in St. John's church, Hamilton, last Sunday at both services.

Rev. J. W. H. Milne, B.A. of Ottawa, formerly of Manswood, preached in Boston church last Sunday morning and evening.

The Rev. John Rennie, of Sarnia, is supplying the pulpit at Wyoming during the absence of the pastor, Rev. W. G. Richardson.

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

Rev. John McKinnon, of the Presbytery of Sarnia, is to be transferred from West Williams to Pinkerton; Rev. Dr. McKee, of Bridgen, is to be transferred to the Presbytery of Monroe, Mich.

Rev. Mr. and Mrs. Burkholder returned home last Friday from their holidays. They were given a hearty reception at the manse, where members of the congregation had assembled to greet their pastor and Mrs. Burkholder.

In the absence of the pastor, Rev. J. T. Hall, who is away on his holidays, J. W. Gordon, of Rockwood, occupied the pulpit on Sunday week. Mr. L. Cranston, who is preaching for Rev. Mr. Mann, of Erasmus, preached last Sabbath.

In London, last Sunday, Rev. R. A. Laidlaw, B.A., preached in the First church; Rev. Kenneth Barton, B.A., of Toronto, in St. Andrew's church; Rev. H. Mackay, B.A., of London Junction, in New St. James; and in King's, Mr. James Irwin took the morning service, and Rev. Dr. McCrae, of Westminster in the evening.

Rev. J. Forrest Somerville, M.A., of Toronto, preached at both services in St. Andrew's church, Hamilton. He took as his evening text Num-

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bers 10 : 29, and spoke on the Christian Church generally. He said that he did not think there was any denomination in Canada doing its best work, and expressed the opinion that the institutional church would be the church of the future, especially in the large cities.

At Knox church, Stratford, on Sunday morning, Rev. Dr. Hamilton declared the pulpit vacant. At the evening service Rev. David Dunsicht preached a very able sermon from the text, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," Deuteronomy 32 : 11.

In Knox church, Galt, on Sunday, a message was read to the congregation from its absent pastor, Rev. R. E. Knowles, B.A., filled with tender regards and kindly solicitude. It is pleasing to learn that Mr. and Mrs. Knowles enjoyed a delightful passage across the Atlantic, and are receiving much benefit from their sojourn in the Old Land.

The adjourned meeting from July 26, of the Stratford Presbytery, convened to consider the call to Rev. Dr. McLeod, of Atwood, to Truro, N.S., was held in Knox church, and was well attended. Rev. Mr. McLaughlin, of Harrington, the moderator, occupied the chair. Mr. Robt. Wilson, of Truro, N.S., was present, representing that congregation, and Messrs. Little, McAllister, Cleland and Anderson of Atwood, were the committee representing the Atwood congregation. After due consideration of the call, it was sustained, and Rev. J. W. Cameron, of North Mornington, was appointed to announce the Atwood church vacant on the first Sunday of September.

Eastern Ontario.

Rev. Jas. Cormack preached his farewell sermon in Maxville on Sunday evening.

Rev. P. F. Langill and family, of Martintown, are spending a few weeks vacation at Hamilton's Island.

The Rev. D. L. Gordon, B.A., of Fernie, B. C., conducted the services both morning and evening last Sabbath, in Picton.

Rev. K. McDonald, of Wilhamstown, preached in St. Andrew's church, Perth, Sunday, Rev. A. H. Scott, M.A., being detained on account of his daughter's illness.

Rev. H. McKellar, of Burns' church, Martintown, was in Finch on Sunday, July 31, and occupied the pulpit of St. Luke's at both services.

Rev. D. N. Coburn, of Lunenburg and Newington, preached in St. Luke's church, Finch, last Sabbath morning and evening. In the afternoon, he took the service at Crysler.

A meeting of the Presbytery of Brockville was held at Cardinal last week, Rev. Geo. McArthur presiding. A call from the congregations of Morton and Lyndhurst to Rev. John MacDonald of Kingston Presbytery, was presented and sustained. Rev. Mr. MacDonald accepts the call and the induction will take place on the second Tuesday in September, when Rev. Mr. Beckstedt will preach, Rev. D. Strachan will address the minister and Rev. Mr. Daly the people. The call from Stewarton church, Ottawa, to Rev. Mr. McLroy, of North Williamsburg, was taken up. The congregation was represented by Mr. Acheson and the Presbytery of Ottawa by Rev. Norman McLeod. Mr. McLroy accepted the call, and will be inducted to his new charge on September 2nd. Mr. Caldwell having declined the call from the congregation at Westport, Rev. D. Strachan was given power to moderate in a call to another minister as soon as the congregation is ready.

Northern Ontario.

Rev. A. R. Gregory, B.A., of Toronto preached in Knox church Beauertown last Sabbath.

The Rev. Dr. Robinson, of Knox College, Toronto, preached in Cook's church, Pefferlaw, last Sabbath.

Rev. Mr. Strangways, of Parry Sound, conducted service at Westport last Sabbath evening and at the close dispensed the Sacrament of the Lord's Supper.

At the recent anniversary services held in Parry Sound the offerings for the day amounted to the handsome sum of \$175.

Rev. Mr. Camp, of Nebraska, who is holidaying with his parents in Toronto, preached in the Bradford church on Sunday evening last. His

subject was Abraham's faith, particularly as manifested in his business relations.

Induction at North Easthope.

A very interesting ceremony was the induction, by the Stratford Presbytery, of Rev. Andrew Edington, to the pastorate of the North Easthope and Hampstead congregations at the North Easthope church Tuesday afternoon.

The moderator, Rev. A. G. McLaughlin, of Harrington, was in the chair, and the church was well filled.

After the singing of a hymn, Rev. W. A. Bradley, of Berlin, a former North Easthope boy, read part of Titus 2. Then followed prayer by Rev. R. P. Cameron, of Georgetown, the predecessor of Mr. Edington.

The induction sermon was preached by Rev. Robt. Stewart, of Matherwell. His text was "In the morning, therefore, ye shall be brought according to your tribes; and it shall be that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take come by households; and the household which the Lord shall take shall come man to man," Titus 2 : 14.

Rev. H. Cowan, of Shakespear, stated that the call to Mr. Edington had been unanimous on the first vote.

The induction ceremony was performed by the moderator, Rev. A. G. McLaughlin. Rev. J. W. Cameron, of North Mornington, addressed the pastor, and the Rev. N. D. McKinnon, of Milverton, the congregation.

Among those present were Rev. Messrs. W. M. Haig, Millbank; J. D. Ferguson, Brookside; A. McAuley, Mitchell; A. Aubrey, Monkton; H. Cowan, Shakespear; and Rev. Dr. Hamilton, Stratford. The elders present were Messrs. Munro, Milverton; W. K. Wier, Millbank; D. Murray, Harrington; A. McCallum, Shakespear, and D. Forbes, North Easthope.

Rev. Andrew Edington was born in Haldimand county in June, 1866. In younger days he worked at various things around his home, and in 1881 went west, where he spent about ten years, part of which time he served with the Northwest Mounted Police, and two years at mission work among the Indians. By hard work he succeeded in gaining a fair education and spent a year in the Manitoba College, Winnipeg. He returned east and spent three years at Knox College, Toronto, graduating from there in 1895. Since that time he has spent two years doing mission work at Neche, N.D., and the past six years at Wyeale.

It might be interesting to note that Mr. Edington is only the fourth pastor of this congregation. Rev. Mr. Allen was first in charge, having taken the pastorate fifty years ago and continued in that capacity for about thirty years. Next came Rev. A. Stewart, now of London, who was pastor for twenty years. For the past eight years, Rev. R. F. Cameron was pastor.

Interview With Principal Caven.

Principal Caven returned to Toronto about ten days ago after an absence of six weeks in the old country. The Principal's health seems to have considerably improved as the result of the change. "I believe the trip has done me good," was the way Dr. Caven put it himself, "but I have been enjoying a good deal since I left Toronto, and the voyage was somewhat trying owing to my inability to sleep, consequently I feel very tired."

Discussing the proceedings of the Council of the Alliance of Presbyterian and Reformed Churches over which he presided at Liverpool, Principal Caven drew attention to the fact that the Council was not like the General Assemblies of the several Presbyterian churches; its power was purely advisory and moral, not legislative to any extent. A number of most interesting and important papers were read, dealing with doctrinal, ecclesiastical and missionary subjects, and embracing all social questions affecting morals and religion. Following the papers came short, rapid speeches, for the most part confined to five minutes, on the theme discussed.

Higher Criticism.

"I could hardly say that there was any one topic which distinctly took precedence," said the Principal. "The present state of criticism of the New Testament and Old Testament brought out an interesting debate. There were differences of opinion, but the tone was excellent throughout. There was nothing like recrimination or any desire to suppress freedom of discussion, and whatever differences emerged, all were agreed in regarding the Scriptures as the Word of God and as the rule of faith and practice. Of

course, on minor questions it is well enough known there are differences in the world, but the general note at the Council was that of confidence in the Bible's divine revelation. Then there was a good discussion on the authority and extent of Church creeds, the symbolical books of the different Churches. But if there were any topic that occupied above others the interest of the Council, it would say it was the question of missions, home and foreign. The extension of the Christian religion over the world seems to have taken a great hold of all the Churches in our time."

Canadian Church Union.

Dr. Caven was asked whether the proposed organic union of the Canadian Churches was discussed. "There were references," he replied, "to the proposed unions in both Australia and Canada, although the subject was not formally set down to be discussed. A good deal was said about the principles upon which Church union should proceed. The tendency was favorable to union, but, of course, the question as to the symbolical books and confessions is involved, and the Council is always very careful not to assume the prerogatives that belong to Church courts. The opinion of the members, however, was strongly favorable to union on a larger scale than we have yet seen."

A large deputation from the Free Churches of England addressed the Council, which subsequently expressed hearty endorsement of their position on the educational question. Dr. Caven explained that the Free Churches were not united in an organic sense, but that a sort of federal connection had been established between the Congregationalists, Baptists, Methodists and Presbyterians of England to promote their own interests. The feeling in England over the education act is, Principal Caven remarked, tremendous, stronger almost than the press would lead one to believe, although it has spoken very freely. "Of course," said the doctor, "a great many of the preachers are refusing to pay school rates, but the Presbyterian Council, while expressing the opinion that the act was unwise and decidedly a grievance, took great care to say nothing upon that phase of the dispute."

Personnel of the Council.

Speaking of the personnel of the Council, Dr. Caven said that both the British and the American delegates were well representative of the several Churches. There was scarcely a country where Presbyterianism exists that was not represented; there were men from New Zealand and Australia, India and China. Considerable prominence had been given to the delegates from the small Churches in Europe—Waldensian, Belgian, French and Hungarian. Even in the heart of Russia there was a little Presbyterian community which had a delegate at the Council. Some of the continental delegates, such as Orellie and Gauthier, were known amongst theologians the world over, and they took considerable part in the discussions. It had been erroneously stated that the American representation was not very large; the Presbyterian Church of the United States sent fifty delegates, while Canada had eighteen or nineteen, only two or three less than they were entitled to.

Privy Council and Church Property.

"That is a very serious question in Scotland," said Dr. Caven, when asked concerning the Privy Council judgment in the case of the Free Church of Scotland and the United Presbyterian Church of Scotland. "It involves some ten millions of dollars besides a lot of church buildings. It will not, however, have any effect, in my opinion, on the proposed organic Church union in Canada, because here there is no established Church; the Church and State are entirely separate, and the law relating to Church property is different from what it is in Scotland. The Free Church of Scotland, in other words, the opponents of union, presented the argument that in the union a change had been made in the doctrinal belief of the Church, and in its relation to the confession of faith, and that no such change could be made without first obtaining the permission of the State. This led the law Lords to discuss points of doctrine in order to ascertain whether there had been any alteration. From the despatches in the Canadian papers I gather that the court has decided there was a change and has given to the minority all the property of the Church. It is a very sweeping decision. A similar question, that of the ownership of Church property, has frequently been before the Canadian and United States courts. For instance, a Church is divided into two sections and the question of property comes up. All that the courts here and across the line have done is to decide whether the Church court had come to

its decision constitutionally without in any way going into the merits of the agreement itself. The Church courts can make any change they like; a Presbyterian Church might turn Roman Catholic, to give an extreme supposition, so long as it is done constitutionally. If an agreement were arrived at by illegal process, the Canadian and United States courts would set it aside, but they would not begin to canvass the agreement itself. The Church and the State are so related in the old country that a State Church can do nothing without the permission of the State, and we that are not State Churchmen think that the House of Lords has been influenced by that condition of things."

Death of Rev. Alex. McKay.

Rev. Alex. McKay, M.A., D.D., who was called to his rest on Saturday at the age of 71, from 39 Hepbourn street, Toronto, was born in Embro, Oxford county, Ontario, and brought up at the feet of the late Rev. Dr. McKenzie. He began to prepare for the ministry at the age of twelve years. In his early days he taught school, and after teaching for some time in the high school, Chatham, pursued his studies for seven years at Knox College and Toronto University. The study of Latin, Greek and Hebrew was a speciality among the subjects he devoted much attention to. He preached his first sermon in 1856. Graduating from Knox College in 1859 he was ordained and inducted as pastor of the Presbyterian church in Tiverton, 1860, where he labored faithfully and diligently until 1868. From there he was transferred to Knox church, Elmira, N. S., continuing there as pastor till 1873. He was then transferred to Duff's church East Puslinch, where he gained much success and continued as pastor till 1889, after which he was settled as pastor of Chalmers church, Duwiche. Advancing years and weakness of voice are among the reasons assigned for his retirement.

He wrote and published several works and contributed many interesting articles for the papers. In his preaching he was evangelistic and a spiritual revival followed his labors. To hear him meant to love him, and he had no enemies. In his last illness, which continued over a year, he was kind, patient, affectionate and sympathetic.

British and Foreign.

The late Earl of Cork and Orrey left estates valued at £42,748.

Excellent reports continue to be received of the harvest prospects in Ireland.

An abnormal rainfall occurred in Glasgow on the 21st ult., six-tenths of an inch being recorded in a quarter of an hour. This has been equalled only twice in the last 24 years.

The chief procurator of Russia, in a report to the Tsar on the state of Russian religion, states that there are 66,780 churches in the empire. During the last year 833 new places of worship were consecrated.

In less than half-a-dozen years Harland & Wolff, Belfast, have earned the distinction of having four times in succession constructed the "biggest vessel afloat," with their Oceanic, Celtic, Cedric, and their latest and largest, the Baltic.

All new schools in Switzerland have a portion of the ground floor appropriated for baths. Each class bathes once a fortnight, summer and winter. Soap is used, and a warm bath is followed by a cooler one. Sick children and those having skin diseases are excluded.

The Rev. Dr. M'Murtle, Moderator of the General Assembly of the Church of Scotland, speaking on the 22nd ult. at a bazaar in connection with Auchincarr Parish church, Kirkcubrightshire, expressed the hope that co-operation with the United Free Church might result in a reunion. The old church, he said, would extend to them every bit of privilege and every bit of endowment they had.

Among other traits of its new civilization Tokio boasts an imperial public library, which is managed after the manner of the best institutions of the kind in Europe. But European taste in reading is reversed in Japan. Whereas fiction and imaginative writing finds most favor in the West, history, geography, biography, and travels are the favorites in Japan. In twenty-four days 10,228 works of these classes were taken out of the library, 9,768 of them printed in Japanese or Chinese. Theological works are just as little read in Japan as in the Western countries.

A German astronomer submits a new theory of the origin of the craters on the moon's surface. In *Sphinx*, the organ of German astronomers, Dr. Voigt comes to the conclusion that were the water covering them suddenly dried up, the ocean bed in tropical regions of our earth would show much similarity with the face of the moon. Coral formation would have exactly the appearance of the craters of extinct volcanoes, and Dr. Voigt, therefore, suggests that the greater part of the moon's "craters" are the work of the coral insects in long vanished lunar seas.

An Edinburgh contemporary prints the following under the appropriate heading "Not thinking Imperially"—On a July market day in a Dorset town a small crowd of farmers and their wives were reading the war lines in a contents bill of one of the local newspapers. An old lady, anxious to know the cause of their interest, questioned a bystander. "They're only reading the war news," he said. "Be there a war on, then?" was the next query. "Yes; the Japs is fighting the Russians." "Oh!" she exclaimed, with a long drawn sigh of deep thought, "well, they've got a fine day for it, anyhow."

A contemporary here pithily and truthfully says:—"Venezuelan methods of finance are beautiful in their simplicity. When the Government wants money it sells some valuable assets to a foreign company. After securing the cash it discovers some flaw in the contract and sets up a claim for forfeiture. The law courts patriotically complaisant to the Government, invariably decide against the foreigners, and the latter are dispossessed. This game has been played several times too often, and now that United States capitalists are in the same boat with those of Great Britain and Germany, the Venezuelans are in a fair way of being taught a lesson in commercial law and international obligation."

The visit of the Canadian bowlers to the Borders was looked forward to with keen interest by the bowlers of Galashiels. The Canadians, whatever place they have visited in Scotland, says the Border Advertiser, have received hearty welcome. Nowhere did they get a heartier or more genuine one than here where a real border reception was accorded them, and where they were made to feel at home in the Land of Scott. The drive through the classic district, their inspection of the "Romance in Stone and Lime," and their visit to the stately ruin of Melrose Abbey is one which would delight the hearts of any lovers of nature. Being made under the pleasantest of weather conditions the visitors enjoyed their outing to the full, and it will live in their memories for many years to come.

There has been something like a plague of mackerel in the sea at Isle of Man. The Manchester fishermen were having an experience akin to their Gallician prototypes. Never within memory has Ramsey seen such huge shoals of mackerel. A fisherman's remark that the swarms were such one could walk on them may be justified by the following—One boat landed 870 fish. A net swung in Ramsey Harbour, where mackerel swarm up in black masses, landed 3500. Another boat caught 1560. Fleets of hookers had big draughts. Visitors in rowing boats captured scores. Men on the beach landed remarkable bags with the rod. The market was glutted, and mackerel sold at fourpence a dozen.

Tobacco and Liquor Habits.

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

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

Twice a Day to St. Louis.

The Grand Trunk offer a double daily through car service direct to the World's Fair City—St. Louis, Mo. Trains leave Montreal morning and evening. Send four cents in stamps to G. T. Bell, General Passenger and Ticket Agent, for the handsomest publication yet issued on the World's Fair, and consult Grand Trunk Agents for further particulars.

Health and Home Hints

Fruit Beverage For Hot Westher.

Hot weather brings to every human constitution a craving for larger qualities of refreshing liquids than may seem in accordance with rules laid down by dietitians—yet these innocent cravings can not be misplaced, nor can it be wrong to minister to them unless there is manifest depravity in the kind desired. Even normal taste demands that they be cooling as well as refreshing, and possessing a quality slightly acid in its nature. The fresh fruits gives us a most agreeable variety of delicious flavors that are as wholesome as they are grateful.

Because these drinks are delightful to the taste and harmless in their ingredients do not use them to excess with the idea that no unpleasant results will follow the over-indulgence in iced drinks, whatever their component parts may be. The simplest way to prepare fresh fruit beverage is to crush the fruit add sugar enough to sweeten the taste, and allow to steep until the juices are well drawn out, then pour off. This may be served at once by pouring into a glass partly filled with cracked ice or may be sterilized and sealed in bottles for latter use. For strawberry and the sweeter fruit juices add a tablespoonful of lemon juice to each pint of fruit juice.

Cherry Drink—Wash and stem ripe, red cherries, weigh, and to three pounds of the fruit add three quarts of boiling water. Place over the fire where they will steep for two hours. Make a syrup with one and one-half pints of water and one and one-half pounds of sugar. When it cooks clear let it boil for ten minutes. When the cherries are soft pour into a jelly bag and strain out the clear juice, add the syrup and boil together for ten minutes. Then cool and keep on ice for a day before serving.

Turkish Delight.—Grate a fine ripe pineapple into a bowl and cover with boiling water; let it stand five hours, then strain off the clear liquid, sweeten to taste and freeze to a soft snow; serve in glasses with a spoonful of raspberries in the bottom of each glass.

Boiled Lemonade.—Squeeze the juice from five lemons, strain perfectly clear; add seven tablespoonfuls of sugar. Pour a cup and a half of boiling water over the sugar and set away to cool. Serve ice cold with a few strawberries, cherries, or raspberries on top.

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THE DOMINION PRESBYTERIAN

World of Missions.

Christianity in Japan.

[From an interview with Court Katsura, Prime Minister of Japan.]

There are Christian churches in every large city, and in almost every large town in Japan, and they all have complete freedom to teach and worship in accordance with their own convictions. These churches send out men to extend the influence of Christianity from one end of the country to the other, as freely as such a thing might be done in the United States, without attracting much, if any, attention. There are numerous Christian newspapers and magazines, which obtain their license precisely as a matter of course. Christian schools, some of them conducted by foreigners and some Japanese, are found everywhere, and recently an ordinance has been issued by the Department of Education under which Christian schools of a certain grade are able to obtain all the privileges granted to government schools of the same grade. There are few things which are better proof of the recognition of rights than the right to hold property. In many cases associations, composed of foreign missionaries permanently residing in Japan, have been incorporated by the Department of Home Affairs. These associations are allowed to "own and manage land, buildings and other property, for the extension of Christianity, the carrying on of Christian education, and the performance of works of charity and benevolence." It should be added also that they are incorporated under the articles in the Civil Code which provides for the incorporation of associations founded for "purposes beneficial to the public;" and as "their object is not to make a profit out of the conduct of their business," no taxes are levied on their incomes. Presbyterian, Congregational, Baptist, Episcopal, Methodist, and other American missionaries all have such associations. In passing, it may be worth while to ask the question, how far do the facts to be found in Russia correspond with all these facts now stated? The number of those professing Christianity in Japan, I do not know; but it must be a large number who are Christian in their affiliations. The Japanese Christians are not confined to any rank or class. They are to be found among the members of the National Diet, the judges in the courts, the professors in the universities, the editors of leading secular papers, and the officers of the army and navy. Christian literature has entrance into the military and naval hospitals, and a relatively large number of the trained nurses employed in them are Christian women. Recently arrangements have been made by which six American and British missionaries and six Japanese Christian ministers are to accompany the armies in Manchuria in the capacity of spiritual advisers to the Christian soldiers. These are facts patent to all, and therefore I repeat what I have already said: That Japan stands for religious freedom. It is hardly necessary, I think, to point out that to abandon that principle, either now or in the future, would be to violate the Constitution, and would create deep dissatisfaction throughout all Japan. What, then, becomes of the argument that Russia stands for Christianity and Japan for Buddhism?—The Missionary.

The chief sanitary officer of the island estimates the present population of Cuba at 1,655,677, being an increase of 183,880, since the census was taken four years ago.

Anaemia-Poor Blood.

Headaches, Dizziness, Heart Palpitation and Consumption Follows.

Anaemia—Watery blood—is a treacherous trouble. It steals insidiously from slight symptoms to dangerous disease. The thin watery blood shows itself at first in pale lips, wan face, breathlessness, heart palpitation, lost appetite. It the trouble is not checked and cured, consumption follows; coughing, spitting, clammy night sweats, a total breakdown and death. What the anaemic sufferer needs is more blood—more strength. And there is nothing in the whole wide world will give new blood and new strength so surely and so speedily as Dr. Williams' Pink Pills. Every dose helps to send new, rich, red blood coursing through the system, bringing strength to weak lungs and all parts of the body. Thousands testify to the truth of these statements, among them Miss Eenerie Vilandre, St. Germain, Que., who says—"While attending school my health began to give way. The trouble came on gradually and the doctor who attended me said it was due to overstudy and that a rest would put me all right. But instead of getting better I grew weaker. I suffered from headaches and dizziness, and at night I did not sleep well. I was troubled with pains in the back, my appetite left me and I grew pale as a corpse. Finally I became so weak I was forced to remain in bed. As the doctor did not help me any, I asked my father to get me Dr. Williams' Pink Pills. Before I had used two boxes there was an improvement, and when I had taken a half dozen boxes I was in perfect health. I believe all weak girls will find new health if they will take the pills."

Anaemia, indigestion, heart trouble, rheumatism, kidney trouble, and special ailments are all due to poor blood, and are all cured by Dr. Williams' Pink Pills. You can get these pills from any medicine dealer, or by mail post paid at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams Medicine Co., Brockville, Ont.

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During the present year the total amount of subscriptions to the three Masonic charities in London has reached the sum of nearly £89,000.

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In these days of time-clocks in offices and factories, the clock at home must keep correct time. A few minutes late in the mornings will spoil your reputation for punctuality. We are showing a New Line of Clocks that will keep time with the Noon Day Gun, and the prices are very reasonable.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary, Edmonton, Strathcona 5th Sept.
 Kamloops, Vernon, 26 Aug.
 Kootenay, Fernie, B.C., Sept. 13, 8 p.m.
 Westminster, Chilliwack 1 Sept. 8 p.m.
 Victoria, Victoria Tues. 6 Sept. 2 p.m.

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

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

Huron, Thames Road, Sept. 6 10.30 a.m.
 Sarnia, Sarnia, July 13 11 a.m.
 Midland, Wexford, 29 Sept. 10 a.m.
 Bruce, Paisley 6th Sept. 11 a.m.

SYNOD OF TORONTO AND KINGSTON.
 Kingston, St. Andrews K. 20 Sept. a.m.
 Peterborough, Campbellton, Sept. 10 a.m.
 Whitby, Whitby Oct. 18 10 a.m.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Sunderland, 20 Sept. 11 a.m.
 Orangeville, Orangeville, July 5.
 Barrie, Barrie Mar. 1 10.30 p.m.
 Owen Sound, Owen Sound, Division St. Sept. 10 a.m.
 Algoma, Blind River, March.
 North Bay, Spruce Dale July 19 10 a.m.

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

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney, Sept. 2
 Inverness, Whitecough 10 May 11 a.m.
 P. E. I., Charlottown, 3 Feb.
 Pictou, New Glasgow, 5 May 11 p.m.
 Wallace, Tatamagouche 2 Aug.
 Truro, Truro, 19 May 10 a.m.
 Halifax, Canada 5 July
 Lunenburg, Lunenburg, Sunday 2.30
 St. John, Fredrickton 6th July 2 p.m.
 Miramichi, Campbellton June 27 7 p.m.

R. A. McCORMICK

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

The Department does not bind itself to accept the lowest or any tender.
 By order,
FRED GELINAS, Secretary.

Department of Public Works,
 Ottawa, May 27, 1904.
 Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

A Great Club Offer.

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

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

The Dominion Presbyterian,
 Ottawa, Ont.

CANADIAN PACIFIC.

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

The Royal Bank of Canada.
 Incorporated 1869.
HEAD OFFICE HALIFAX N.S.

President: Thomas F. Kenny Esq
 General Manager: Edison L. Pearce
 (Office of General Mgr., Montreal, Q.)
 Capital Authorized \$3,000,000.00
 Capital Paid up — 2,000,000.00
 Reserve Fund — 700,000.00

RICE LEWIS & SON.

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

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

The Royal Bank of Canada.

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

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

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

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



THE CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 8 and 26, which has not been homesteaded, or reserved 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 section of 160 acres, more or less.

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

HOMESTEAD DUTIES.
 A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected herewith, under one of the following plans:—

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

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

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

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

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

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

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

GRAND TRUNK RAILWAY SYSTEM
Magnificent Trains
 To the Greatest of
WORLD'S FAIRS
 -Via the-
Grand Trunk Railway System.
 The Greatest Exposition the
 World ever saw opens at St.
 Louis, Mo., April 30. and
 closes Dec. 1, 1904.

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

J. QUINLAN, District Passenger Agent,
 B. Invention Station, Montreal.



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

Plans and specification can be seen and
 forms of tender obtained at this Depart-
 ment and on application to the Post-
 master at Oshawa.
 Persons tendering are notified that
 tenders will not be considered unless
 made on their actual signatures.

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

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

By Order,
FRED GELINAS,
 Secretary and Acting Deputy Minister,
 Department of Public Works,
 Ottawa, July 16, 1904.

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

**"WENTWORTH
 WOVE"**
SOCIAL NOTE PAPER

A most attractive line and the best
 value ever offered in high grade Sta-
 tionery. Made in magnificent tint.

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

the most correct shapes and sizes—
 envelopes to match. Put up in
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 Sold by all progressive stationers
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THE BARBER & ELLIS CO.
LIMITED
 43, 45, 47, 49 Bay St.,
TORONTO.

**AGRICULTURAL COLLEGE.
 BOYS -**

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

-GIRLS -

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

REBUILT TYPEWRITERS - - -

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

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

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

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

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 RENTING**

or working for some-one else

WHY NOT get a farm of

your own in

NEW ONTARIO

For particulars write to

HON. E. J. DAVIS

Commissioner of Crown Lands

Toronto, Ont.

G. E. Kingsbury
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 and Insane**

The **HOMEWOOD RETREAT** at
 Guolph, Ontario, is one of the most
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 tals for the treatment of **Alcoholic
 or Narcotic addiction and Mental
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 taining full information to

STEPHEN LETT, M.D.

GUELPH, CANADA
 N.B. Correspondence confidential.

**CANADA ATLANTIC RY.
 Montreal Trains**

8.20 a.m., Fast Express daily; 3.50
 p.m. to 6.35 p.m. 3.30 p.m.,
 for New York, Boston and Eastern
 points. Through sleepers

TRAINS LEAVE MONTREAL FOR
 OTTAWA:

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

FOR ARLPRIOR, RENFREW, EGAN
 VILLE AND PEMBROKE.

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

FOR MUSKOKA, GEORGIAN BAY
 AND PARRY SOUND.

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

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

Close connections made at Montreal
 with Intercolonial Railway for Mari-
 time Provinces.

For all information, apply nearest
 agent.

**OTTAWA, NORTHERN & WESTERN
 RAILWAY.**

DAILY EXCEPT SUNDAY.

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

GRACEFIELD STATION.

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

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

WALTHAM SECTION.

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

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

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

H.B. SPENCER,
 Gen'l Supt.

GEO. DUNCAN,
 Dis. Pass. Agent.

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Is noted for repairing, cleaning, dyeing &
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